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ADVICE FOR THE MUSLIM

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Bismi'llahi'r-rahmani'r-rahim**ADVICE FOR THE MUSLIM****P R E F A C E**

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

Infinite thanks be to Allahu ta'ala! Peace and blessings be on His most beloved Prophet, Muhammad ('alaihi 's-salam)! Auspicious prayers be for the pure Ahl al-Bait and for each of the just, faithful Companions, as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain), of that exalted Prophet!

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

Allahu ta'ala willed every being to be orderly and well-calculated and created as He willed. He made substances, power and energy causes and means for His creating. Allahu ta'ala willed the life of human beings to be in order and beneficial, too, and He made the willpower of mankind the reason and means for this. When man wants to do something, Allahu ta'ala creates it if He wills. Men have to wish good, right and useful things so that their individual, private and social life may be in harmony. Allahu ta'ala endowed wisdom ('aql) on them so that their wishes would be good. Wisdom is a power which distinguishes good from evil. As human beings need many things and have to get what they need, the force called "nafs" in man, while striving to acquire them, misleads wisdom. It makes anything desired look beautiful to wisdom, even if it is harmful.

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

Still the nafs deceives men and does not want to obey Islamic knowledge. It even tends to change and distort it and the essentials of faith which are to be believed. Allahu ta'ala's Prophet, Muhammad ('alaihi 's-salam), foretold that mankind, following their nafs, would attempt to change Islam. He said, "My umma will divide into seventy-three groups; only one of them will go to Paradise." The seventy-two groups which, as it had been declared, would go to Hell because of their heretical beliefs, did come into being. These seventy-two groups are not disbelievers for their erroneous understanding of the ambiguous, obscure meanings of the Qur'an

al-karim and the Hadith ash-Sharif. But they will go to Hell because they changed Islam. They are called ahl al-bidat or dalala, that is, dissenters. The dissenters, because they are Muslims, will later be taken out from Hell and will go to Paradise. Besides them, there are those who are nominally Muslims, but change Islam according to their corrupt knowledge and short sight, thus going out of Islam. They will remain in Hell eternally. They are zindiqs and reformers.

Today, the la-madhhabi people, by spending millions and millions of dollars, have been striving to disseminate their heretical beliefs in every country. It is seen with regret that most of the ignorant of Islam, with a desire for much money, or being deceived, have gone into this distorted heretical path, departing from the right path shown by the 'ulama' (scholars) of Ahl as-Sunnat. They have been struggling to cast aspersions upon the books by the scholars of Ahl as-Sunnat. It therefore became an obligation to explain the evil beliefs unconformable to Ahl as-Sunnat as held by the Wahhabis, a group of the la-madhhabi, in a separate book with documents and to explain the oppression and persecution directed towards Muslims by these cruel, ignorant people. Hence, it became necessary for Muslims to see this terrifying danger and to protect themselves from being taken in by false, deceitful words and writings.

A man named Muhammad ibn'Abd-ul-Wahhab wrote a booklet entitled Kitab at-tawhid. Although his grandson Sulaiman ibn 'Abdullah had started expounding this booklet, he died when Ibrahim Pasha went to Dar'iyya and punished them in 1233 A.H. (1817). His second grandson, 'Abd ar-Rahman ibn Hasan, expounded it in a book entitled Fat'h al-majid. Later on he prepared a second book, Qurrat al-'uyun, abridging his former commentary. In the seventh edition of the commentary published with additions by a Wahhabi named Muhammad Hamid in 1377 A.H. (1957), the ayats which descended about kafirs and many hadiths were written to delude Muslims, and wrong, distorted meanings were extracted from them to attack Ahl as-Sunnat, the true Muslims, and to call those pure Muslims "kafirs." On many pages of this book, he spits fire, calling the Shiites "damned polytheists." He takes most of this commentary from Ibn Taymiyya and his student Ibn al-Qayyim al-Jawziyya and his grandson Ahmad ibn 'Abd al-Halim, for whom he says "Radi-Allahu 'Anh." "'allama" and "Shaikh al-Islam, Abu 'l-'Abbas." respectively.

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

The book Advice for the Muslim consists of two parts. In the first part, statements from the books Fat'h al-majid and Jawab-i Numan are quoted and answers from the books of Islamic scholars (rahimahum-Allahu ta'ala) are given in thirty-five articles.

The second part deals with how the Wahhabis came forth, how they spread out, how those ignorant and brutal people who infiltrated into the Wahhabis to obtain wealth and power massacred Muslims and destroyed their possessions, how they brutally attacked Muslim countries, how they were punished by the Ottoman State, and how they established a new state after the First World War.

May Allahu ta'ala protect Muslims from catching the pestilence of Wahhabism and Shiism! May He redeem the unlucky people who have slipped into these paths from this perdition! Amin.

In the text, the interpreted ayats of the Qur'an al-karim are given as ma'al Sharif (meaning concluded by the mufassirs), which may or may not be the same as what Allahu ta'ala meant in

the ayat. A glossary of Arabic and other non-English terms foreign to the English reader is appended.

Miladi (1995) Hijri Shamsi (1373) Hijri Qamari (1416)

WAQF IKHLAS

PART ONE:

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

Refutations 1-5

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

"Abd al-Wahhab ash-Sharani's books and 'Abd al-'Aziz Dabbagh's book *Ibreez* and Ahmad at-Tijani's books are full of shirk [polytheism] that Abu Jahl and the like could not have conceived." Ahmad at-Tijani (rahmat-Allahi ta'ala 'alaihi, may Allahu ta'ala bless him), who was born in Algeria in 1150 A.H. (1737) and died in Morocco in 1230 (1815), was the rehber (guide, leader) of the Tijaniyya way, which was a branch of Khalwatiyya. The book *Jawahir al-ma'ani fi faid-i Shaikh Tijani* written about this way is famous.

The Wahhabi, too, writes that the superior ones among men, that is, the prophets (salawat-Allahi ta'ala wa taslimatuhi 'Alaihim ajmain) are higher than the superior angels and believes in angels' power and effect, but does not believe that Allahu ta'ala has given the power of disposition and effectiveness to His awliya' (rahimahum-Allahu ta'ala) as a karama, and calls the people who believe so "mushriks" (polytheists). The scholars of Ahl as-Sunnat (rahimahum-Allahu ta'ala), as a karama, realizing even then, refuted them years beforehand. Muhyiddin ibn al-'Arabi, Sadr ad-din al-Qonawi, Jalal ad-din Rumi and Sayyid Ahmad al-Badawi and the aforementioned awliya (rahimahum-Allahu ta'ala) were the leading ones who, as a karama, foretold these things. This is the reason why the Wahhabis do not like these awliya'.

Hadrat al-Imam ar-Rabbani Ahmad al-Faruqi as-Sirhindi (quddisa sirruh) wrote in the fiftieth letter of the second volume of his *Maktubat*:

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

get the reality of Paradise. Both the one who attains the facade and the one who attains the reality of Islam will eat the same fruit of Paradise, but each will get a different taste. Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed wives (radi-Allahu ta'ala 'anhunna) will be with him in Paradise and eat the same fruit, but the taste they will get will be different. If it would not be different, then these blessed wives should have necessarily been higher than all human beings, and, since a wife will be with her husband in Paradise, the wife of every superior person should have been superior like him.

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

"It is the very frequent dhikr of Allahu ta'ala's Name that makes one progress on the way of tasawwuf. The dhikr, too, is an 'ibada ordered in the religion of Islam. It is commended and ordered in ayats and hadiths. It is essential to avoid the prohibitions of Islam to make progress on the way of tasawwuf. Performing the fard (those kinds of worship ordered in the Qur'an al-karim) enables one to make progress on this way. It is an order of Islam, too, that one should look for a rehber who knows tasawwuf and who is able to guide the salik (wayfarer). It is declared in the thirty-eighth ayat of Surat al-Ma'ida, 'look for a wasila [In the 18th article it is clearly explained that a perfect guide is a wasila] to approach Him.' Both the surface and the real essence of Islam are necessary for winning the approval of Allahu ta'ala, because all the excellences of wilaya can be attained by obeying the surface of Islam. And the excellences of prophethood (nubuwwa) are the fruits of the reality of Islam.

"The way leading to wilaya is tasawwuf. It is necessary to extract from the heart the love for everything except Allahu ta'ala to make progress on the way of tasawwuf. If the heart becomes oblivious of everything by the benevolence of Allahu ta'ala, fana' results, and the sair-i ila'llah is completed. Then the journey called 'sair-i fi 'illah' begins, at the end of which occurs the desired status of baqa'. Thus the reality of Islam is attained. The noble person who attains this status is called 'wali,' which means the person whom Allahu ta'ala is pleased with and loves. An-nafs al-ammara becomes mutmainna (tranquil, subdued) at this stage. The nafs gives up kufr and resigns itself to the qada' and qadar of Allahu ta'ala and pleases Him. It begins to comprehend itself. It gets redeemed from the illness of haughtiness and arrogance. Most of the superiors of tasawwuf said that the nafs could not become free of disobedience to Allahu ta'ala even after attaining tranquillity. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) said on his return from a ghaza, 'We return from the small jihad. We begin the great jihad.' The 'great jihad' has been interpreted as jihad against an-nafs al-ammara. This faqir, myself [al-Imam ar-Rabbani], does not take it in that sense. I say no disobedience or evil is left when the nafs attains tranquillity. The nafs, too, like the heart, forgets everything, sees nothing but Allahu ta'ala. It becomes indifferent to position, rank, property and even to their sweet and sour tastes. It has been crushed and has become sort of nonexistent. It has sacrificed itself for Allahu ta'ala. The 'great jihad' mentioned in the hadith ash-Sharif is probably the jihad against the physical, chemical and biological desires of the substances constituting the body. Both shahwa, that is, lust or violent desire, and ghadab, that is, fright or scruple, are material passions. Animals do not have nafs, but these malignant inclinations exist in animals, too. It is due to the properties of substances in the body that animals

have lust, anger and inordinate inclinations [all called natural inclinations or instincts]. Human beings should perform jihad against these inclinations. The tranquillity of the nafs does not rescue man from these evils. Jihad against them is very beneficial. It helps the purification of the body.

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

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

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

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

It is seen that the author of the book, because he knows nothing of tasawwuf, maligns the awliya' (qaddas-Allahu ta'ala asrarahum al-'aziz) and thinks that they are outside of Islam.

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

"Deeds, 'ibadat, are included in iman. Iman of a non-worshiper fades away. Iman may increase or decrease. Ash-Shafi'i, Ahmad and others said so unanimously."

It is of iman to believe that 'ibada is a duty. Believing and performing are two different concepts that should not be confused with each other. Anyone who, though he has believed but because he is lazy, does not practice his beliefs does not become a disbeliever. The author of the book, unable to understand this, accuses millions of Muslims of disbelief. Although anyone who calls a Muslim "kafir" (disbeliever) becomes a kafir himself, those who say so with a tawil do not become kafirs.

The forty-third verse of the famous book Qasidat al-Amali [Nuhbat al-la'ali, a very valuable Arabic annotation of this qasida was published in Istanbul in 1975.] says, "The fard 'ibadat are not included in iman." Hadrat al-Imam al-Azam Abu Hanifa declared that deeds were not a part of iman. 'Iman' means 'belief.' There is neither paucity nor plentifulness in believing. If 'ibadat were of iman, iman would increase or decrease. The belief will not be accepted after the curtain

rises up from in front of the eyes and the torture is seen [at the moment one dies]. Those who pass away with iman at that moment, when 'ibadat cannot be performed, believe only by heart. And this is called "iman" in the ayat. In many ayats, those who have iman are ordered to perform 'ibadat. Therefore, belief is separate from 'ibadat. Furthermore, the Qur'anic phrase "Those who believe and those who do pious deeds" shows that 'ibadat and iman are distinct. The ayat al-karima, "Those who, being believers, do pious deeds..." shows clearly that deeds are separate from belief. For, stipulation must be different from what (who) is stipulated. It was said unanimously that anyone who, just after becoming a believer, died and found no time to perform any 'ibada was a believer. It is declared in the Hadith al-Jibril that iman is only belief.

Imam Ahmad, al-Imam ash-Shafi'i, many scholars of hadith and Asharis (rahimahum-Allahu ta'ala) and the Mutazila said that 'ibada was of iman, and iman would increase and decrease, and that if iman and 'ibada were separate from each other, the iman of the prophets ('alaihi's-salawatu wa 't-taslimat) and that of sinners should be the same. They said that the ayat, "Their iman increases when they hear My ayats," and the hadith, "Iman, when it increases, takes its possessor to Paradise, and it takes him to Hell when it decreases," meant that iman would increase and decrease. Long before, al-Imam al-Azam (rahmat-Allahi ta'ala 'alaihi) had given information as an answer to them. He had said that the 'increase' of iman means its 'lasting, longevity.' Imam Malik (rahmat-Allahi ta'ala 'alaihi) also said so. Plentifulness of iman means the increase of the number of the things to be believed. The as-Sahabat al-kiram, for instance, formerly had a few things to believe, and, as new orders descended, their iman increased. The increase of iman means the augmentation of nur (spiritual light) in the heart. This brilliance increases by performing 'ibadat and decreases by committing sins. Further information can be found in the book Sharh-i Mawaqif and Jawharat at-tawhid.

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

"A Sahabi did not give up drinking wine. He was punished with a penalty of flogging called 'hadd.' When a few Sahabis cursed him, Rasulullah declared, 'Do not call down curses upon him! For he loves Allahu ta'ala and His Rasul.' "

He, too, confirms that a Muslim who commits sins does not become a kafir. This hadith ash-Sharif refutes the Wahhabis' saying that Muslims who commit grave sins or who do not perform the fard would become disbelievers. Also it proves that the hadith ash-Sharif "He who has iman does not commit zina (adultery or fornication). He does not steal," refers not to iman itself but to its maturity.

'Abd al-Ghani an-Nabulusi, while explaining the writings of 'Allama al-Birghiwi (rahimahumallahu ta'ala) wrote on the 281st and following pages of his book Al-Hadiqa:

"Iman is the belief by the heart in and confirmation by the tongue of the knowledge Muhammad ('alaihi's-salam) revealed from Allahu ta'ala. It is not necessary to study or to understand every piece of this knowledge. The Mutazila group said it was necessary to believe after understanding. 'Ayni (rahimah-Allahu ta'ala), in the commentary on the Sahih of al-Bukhari, said that muhaqqiqin or the most profound 'ulama,' for example, Abu 'l-Hasan al-Ashari, Qadi 'Abd al-Jabbar al-Hamadani al-Mutazili, Ustadh Abu 'l-Ishaq Ibrahim al-Isfaraini, Husain ibn Fadl and many others had said, 'Iman is the belief accepted by the heart in the facts that were declared clearly. It is not iman to say it with the tongue or to perform 'ibadat.' Sad ad-din at-Taftazani (rahimah-Allahu ta'ala), too, wrote this in his Sharh-i 'aqa'id and reported that 'ulama' like Shams al-aimma and Fakhr al-Islam 'Ali al-Pazdawi (rahimahumallahu ta'ala) said it was necessary to confirm it with the tongue. The revelation with the tongue of the iman in the heart is necessary for the reason that it will help Muslims to recognize one another. The Muslim who does not say

he is a believer is a believer, too. Most 'ulama', for example, al-Imam al-Azam Abu Hanifa (rahimah-Allahu ta'ala), said that deeds or worship were not included in iman. Though Imam 'Ali (radi-Allahu 'anh) and al-Imam Ash-Shafi'i (rahimah-Allahu ta'ala) said that iman was to believe and to confirm it with the tongue and to perform 'ibadat, they, in fact, meant the perfection, maturity of iman. It was a unanimous declaration that the one who said that he had iman in his heart was a Mumin (believer). Rukn ad-din Abu Bakr Muhammad al-Kirman, in the commentary on the Sahih of Al-Bukhari, said, 'If 'ibadat had been considered to be a part of iman, then iman would have increased or decreased. However, iman of the heart neither increases nor decreases. A belief that would increase or decrease would not be iman but doubt, misgiving.' Imam Muhyiddin Yahya an-Nawawi (rahimah-Allahu ta'ala) said, 'Iman increases by studying and understanding the reasons of the facts to be believed. Abu Bakr as-Siddiq's (radi-Allahu ta'ala 'anh) iman is not the same as the iman of any other person.' This statement points to the strength or weakness of iman; it does not mean that iman itself increases or decreases. It is likened to the similarity between sick and healthy persons: they are not equally strong, but both are human beings and their being human neither increases nor decreases. Hadrat al-Imam al-Azam Abu Hanifa explained the ayats and hadiths about the attributes of iman as follows: 'As-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain), when they embraced Islam, believed everything as a whole. Later many new things became fard in the course of time. They believed these orders one by one. Thus their belief increased gradually. This is true only for the as-Sahabat al-kiram. The increase of iman cannot be thought of for Muslims who came after them.' Sad ad-din at-Taftazani (rahimah-Allahu ta'ala) wrote in his Sharh-i 'aqa'id, "Those who know summarily should believe summarily, and it is necessary for those who know the details profoundly to believe accordingly. The iman of the latter is certainly greater than that of the former. But the iman of the former is complete, too. Their belief is not defective."

'Abd al-Ghani an-Nabulusi (rahimah-Allahu ta'ala) summarizes: "In short, not iman itself but its firmness increases or decreases. Or, the increase or decrease in iman means its perfection or value. And so have been interpreted the ayats and hadiths about the attributes of iman. Since this is a subject on which ijthad may be employed, various interpretations have been made. None of the commentators have censured the other." But the Wahhabi writer says "disbeliever" or "polytheist" about the one who believes in 'ibadat but, out of laziness, does not perform them. Muhammad al-Hadimi (rahimah-Allahu ta'ala), in his Bariqa, wrote:

"Iman does not include 'ibadat. Hadrat Jalal ad-din ad-Dawani (rahimah-Allahu ta'ala) said, 'The Mutazila considered 'ibadat as part of iman and said that those who did not perform 'ibadat did not have iman. 'Ibadat make iman mature and beautiful and are like the branches of a tree.' Al-Imam al-Azam Abu Hanifa, Imam Malik, Imam Abu Bakr Ahmad ar-Razi and many other profound scholars said that iman neither increased by worshiping nor decreased by sinning, because 'iman' meant 'thorough belief and, therefore, it neither increased nor decreased. The increase of iman in the heart means the decrease of kufr, the opposite of belief, which is impossible. Al-Imam ash-Shafi'i and Abu 'l-Hasan al-Ashari (rahimahum-Allahu ta'ala) said that iman would increase or decrease. But it is explained in the book Mawaqif that they meant with this statement the increase or decrease of not iman but the strength of iman, for the Prophet's iman and his umma's iman are not the same; the iman of the one who, with his reason and knowledge, has studied and then believed what he has heard is different from the iman of one who just believes what he hears. [The iman of a wali who has attained mukashafa and mushahada is not like that of a Wahhabi who knows nothing of tasawwuf.] It is written in the Qur'an al-karim that the Prophet Ibrahim ('alaihi 's-salam) wanted his heart to gain itminan

(tranquility) or yaqin (certitude based on revelation). In his book Fiqh-i akbar, [Al-qawl al-fasl, a valuable Arabic annotation of Fiqh-i akbar, was published in Istanbul in 1975.] al-Imam al-Azam Abu Hanifa (rahimah-Allahu ta'ala) wrote, 'The iman of the ones in heaven [angels] and on the earth [men and genies] does not become less or more in respect to the facts to be believed. Iman increases or decreases in respect to itminan or yaqin. In other words, the strength of iman increases or decreases. However, without any yaqin or strength, it is not iman.' "

Al-Imam ar-Rabbani Ahmad al-Faruqi as-Sirhindi (rahimah-Allahu ta'ala) wrote in the 266th letter in his book Maktubat: "Since iman is the affirmation and certitude in the heart, it neither increases nor decreases. Belief which increases or decreases is not called iman but surmise. Iman becomes brilliant, illuminated and shiny when one performs 'ibadat and does the things Allahu ta'ala likes. And it becomes dull and stained when one commits sins. Then, increase or decrease is a change of illumination or brilliance due to deeds. There is not a decrease or increase in iman itself. Some [who said that belief would increase or decrease] said that the glossy, shiny iman was more than the dull iman and regarded the dull iman not to be iman. They even considered the glossy iman in some people as iman but said it was less than the one in others as if the [two kinds of] iman were like two mirrors with different grades of brilliance or gloss and the mirror reflecting clearer images due to its brilliance were 'greater' than the less brilliant one. Some others say that the two mirrors are equivalent but their gloss and the images they reflect, that is, their properties, are different. Those who made the first type of comparison looked just on the external varnish but could not see the essence of the matter. The hadith ash-Sharif, 'Abu Bakr's iman is heavier than the total iman of all my umma,' is a comparison from the glossiness or brilliance viewpoint."

The Wahhabite book quotes the hadith ash-Sharif, "A person's iman is incomplete unless he loves me more than his children, his parents and everyone," and comments:

"Love is in the heart it is a function of the heart. Therefore, this hadith shows that deeds and 'ibadat are included in iman and are requisites for iman."

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

The Wahhabi claims:

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

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

Then love for the awliya' (rahimahum-Allahu ta'ala) is the sign of love for Allahu ta'ala. Nothing should be said against those who express their love for them. As the Wahhabite book was compelled to write, it is forbidden and disbelief to love those whom Allahu ta'ala does not love, and it is necessary and a sign of iman to love those whom He loves. This is the very worship called "al-hubbu fi 'Ilah wal-bughdu fi 'Ilah," which was declared to be the most virtuous of all 'ibadat. Disbelievers and polytheists love things other than Allahu ta'ala. However, Muslims, because they love Allahu ta'ala, love His prophets ('alaihi s-salam) and awliya' (rahimahum-

Allahu ta'ala) whom He loves. The Wahhabite book confuses these two kinds of love with each other. It takes the ayats condemning disbelievers' love as if they comprise Muslims' love.

Some of the Kharijis (Khawarij), one of the seventy-two groups of bidat, and the Wahhabite book do not oppose the ayats and hadiths but misunderstand them by misinterpreting (tawil) ambiguous and obscure nasses with unclear and uncertain meanings, and say that to do the fard and to refrain from the haram are of iman, that it is necessary not only to believe in the six principles of iman but also to live up to Islam in order to be a Mumin (believer), and that anyone who does not carry out a fard or who commits a haram becomes a kafir. Out of this misunderstanding, they put the stamp of "kafir" on Muslims. Whereas, what is of iman is to believe that what is fard is fard and what is haram is haram. "Disbelief" and "belief without practice" are two distinct concepts. Because they confuse these two concepts with each other, they dissent from Ahl as-Sunnat. Yet, they do not become disbelievers because of this belief. They become ahl al-bidat, innovators in 'ibadat. However, the ones who regard, without the ta'wil of nasses, those Muslims who do not perform 'ibadat or who commit haram as kafirs become kafirs themselves. In the Hadith ash-Sharif, it was declared, "Allahu ta'ala fills with iman the heart of the one who dislikes the innovator [in 'ibadat]. The one who condemns the innovator [in 'ibadat] will be blessed by Allahu ta'ala against the fear of the Day of Resurrection."

3 - The Wahhabite book, quoting the ayats which declare that those who worship or make a mediator (wasita) of anything besides Allahu ta'ala are polytheists, comments, "The ones who verbally ask prophets or salih persons who are dead or far away for help become mushriks (polytheists) according to these ayats," (Pages 98, 104).

Muslims do not believe that awliya' (rahimahum-Allahu ta'ala) will do anything or help by themselves. We believe that Allahu ta'ala, because He loves them very much, accepts their prayers and creates their wish for their sake. Worshiping a human being means to dissent from Islam by obeying him and to esteem his words as higher than the Book (the Qur'an al-karim) and the Sunnat (the Hadith ash-Sharif). Obeying the one who orders us to obey Islam is not so. Obeying him is obedience to Islam. 'Ali (radi-Allahu 'anh) had an eye-ache during the Khaibar Battle. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) put his blessed saliva on his eyes and prayed. His eyes got well. Allahu ta'ala bestowed recovery for love of the Prophet. This event is written in detail on page 91 of the Wahhabite book where it also gives the references that the Sahihain of al-Bukhari and Muslim narrated it. [See also the 18th article below.]

4 - It is written on page 108:

"Men of tasawwuf are in polytheism and disbelief. The murid (disciple) worships his shaikh (guide). Ash-Sharani's books are full of this kind of disbelief. They deify and worship the tombs of Husain, his father, his children and of ash-Shafi'i, Abu Hanifa and 'Abd al-Qadir al-Geilani ."

In the third part of the Persian book Al-usul al-arba'a fi tardidi 'l-Wahhabiyya, [Written in Persian in India in 1346 (1928) and published in Pakistan. The author, Hakim al-Ummat Khwaja Muhammad Hasan Jan Sahib, was a descendant of al-Imam ar-Rabbani (rahimah-Allahu ta'ala). Second edition was produced in Istanbul, in 1395 (1975). The book Tariq an-najat by the same author answers the bid'a groups. It is in Arabic and was published with its Urdu translation in Pakistan in 1350 and reproduced by photo-offset in Istanbul in 1396 (1976 A.D.) it is written:

"Those who believe so claim that it is grave polytheism to call by name someone who is absent (gha'ib). In this context, they mean that if one calls even Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), thinking that his blessed soul is present (hadir), one becomes a polytheists. Ash-Shawkani of Yaman, too, wrote in his Durr an-nadid, 'It is kufir to esteem graves and to ask help [of the dead] by visiting graves.' And in his Tathir al-itiqad, he said, 'He who calls to the dead or

the living absentees, whether they be angels, prophets or walis, becomes a polytheist.' The lamadhhabi assert two different opinions on this subject: if one, without thinking that he [the Prophet] would hear but because he loves him, says, 'Ya Rasul-Allah!' he does not become a polytheist; if he says so with the belief that he will hear him, he becomes a disbeliever. We should ask these people who regard the actions of the Salaf as-salihin (rahimahum-Allahu ta'ala) as polytheism and Muslims as polytheists: what do you mean by 'gha'ib'? If you mean 'Anything we do not see is gha'ib,' it would be polytheism for you, too, to say 'Ya Allah!' In fact, you do not believe even the fact that Allahu ta'ala will be seen in Paradise. If you mean 'Gha'ib means nonexistent,' how can you say 'nonexistent' for the souls of prophets ('alaihimu 's-salawatu wa 't-taslimat) and awliya' (rahimahum-Allahu ta'ala)? We have already proven in the second part of our book that souls do exist. If you say, 'We believe in the existence, perception and consciousness of souls [that they hear and understand], but we do not believe that they possess tasarruf (ability to do, to act),' Allahu ta'ala refutes these words in the fifth ayat of the Surat an-Nazi'at, 'I take an oath on those who do hard work.' Many 'ulama' of tafsir, for example, al-Baidawi in his Tafsir [and in its commentary by Shaikhzada, in Tafsir-i 'Azizi, in the tafsir Ruh al-bayan and in Tafsir-i Husaini], wrote that this ayat declared that the souls of angels and walis did work. The soul (ruh) is not material and, therefore, like angels and by the order and permission of Allahu ta'ala, does work in this world. In various ayats of the Qur'an al-karim, angels are reported to be doing work, annihilating or acting as means in killing or bringing back to life. Satans and genies, too, do hard work easily. The Qur'an al-karim narrates the help done by genies to the Prophet Sulaiman ('alaihi 's-salam), for example, in the thirteenth ayat of the Surat Saba', 'The genies did whatever he wanted - made a fortress, picture, large cauldrons and [earthenware] pots [so heavy] that could not be lifted up.' Genies, though they are not as perfect and as strong as angels and souls, can then do great work. There are many invisible things in this world which do work that cannot be managed by human power. For example, the air, which is very light and invisible, when it blows as a gale or whirlwind, uproots trees and demolishes building. [Electricity, atoms, laser rays and electromagnetic waves are able to produce tremendous work even though they are invisible to the eye even through the most powerful microscope.] We do not see the powers of the evil eye and magic or witchcraft and the like, but everybody has heard of their bewildering results. Allahu ta'ala is no doubt the only doer of all that is done. But, because all these are the causes or means for Allahu ta'ala's doing or creating, we think that they do and say that they do. Since it is not polytheism or disbelief to say 'they do', why should it be polytheism to say, 'The souls of awliya' do'? As 'they' do work by Allahu ta'ala's permission and with His creating, the souls of awliya', also do things by Allahu ta'ala's permission and creating. If one says that it is polytheism to say 'they do', he, in fact, will have contradicted the Qur'an al-karim.

"If this person claims that the Qur'an al-karim says that the genies, Satans, the hair and magic are effective, and therefore it is permissible to say 'these do,' and that since the Qur'an al-karim does not say that the souls of awliya' do such and such work, it is polytheism to ask anything from souls, we remind him of the above-quoted ayat karima of the Surat an-Nazi'at. We have already told about the prayer said in a hadith ash-Sharif to the blind Muslim who wanted to gain his sight, and the prayer which is to be read when alone in the desert, and the command, 'While visiting graves, greet the dead!' and the event narrated by 'Uthman ibn Hunain (radi-Allahu ta'ala 'anh) in the preceding article. All these and many other similar documents evidence that it is permissible to ask help of an absentee. But this person puts the stamp of daif or mawdu' to these mashhur and sahih hadiths, and does not even listen to the words of the scholars of Ahl as-

Sunnat and prominent leaders of tasawwuf, for he says that following any of the four madhhabs is polytheism and disbelief. For example, Ghulam 'Ali Qusuri wrote in his Tahqiq al-kalam: 'Those who follow one of the four madhhabs or belong to the Qadariyya, Chishtiyya or Suhrawardiyya Tariqa are disbelievers, polytheists and ahl al-bidat.' " [Please see the 8th and 35th articles for further discussion.]

5 - He quotes the hadith ash-Sharif, "The lives and property of those who say, 'La ilaha illa'llah,' and do not worship anything other than Allahu ta'ala are haram," and says on page 111:

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

Some people, putting forward the ayat, "Kill polytheists wherever you find them," as a reason, want to kill Muslims and plunder their possessions. They quote the words of disbelief and polytheism of the Khurufis and of the ignoramuses and attack tasawwuf and the superior authorities on tasawwuf. Quoting the hadiths condemning those who worship trees, stones or graves, they say that it is polytheism or disbelief to build tombs on graves and to visit graves.

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

The profound scholar Sulaiman ibn 'Abd al-Wahhab an-Najdi (rahimah-Allahu ta'ala), the author of As-sawa'iq al-ilahiyya fi 'r-raddi 'ala 'l-Wahhabiyya, [First published by Nukhbat al-Akbar press in Baghdad in 1306 A.H.. Second edition was produced by photo-offset in Istanbul, 1395 (1975).] was the brother of Muhammad ibn 'Abd al-Wahhab, the founder of Wahhabism. He proved with documents that the path opened in the name of Wahhabism by his brother was heretical. He wrote on page 44 of his book:

"One of the documents showing that your path is heretical is the hadith ash-Sharif written in Sahihain, the two genuine hadith books, one by al-Bukhari and the other by Muslim. 'Uqba ibn Amir (radi-Allahu 'anh), the relater of the hadith ash-Sharif, said, 'Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), ascended the minbar. It was the last time I saw him on the minbar. He declared: "I do not fear whether you will become polytheists after I die. I fear that you, because of worldly interests, will kill one another and thus be destroyed like ancient tribes." ' Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) foretold all that would happen to his umma till the Resurrection. This sahih hadith states that his umma will never worship idols, that he was assured of it. This hadith ash-Sharif demolishes Wahhabism by the roots, for the Wahhabite book claims that the Ummat al-Muhammadiyya worship idols, that Muslim countries are full of idols, that tombs are idol-houses. It says that one also becomes a disbeliever by not believing that he who expects help or intercession at shrines is a disbeliever. However, Muslims have visited graves and asked the mediation and intercession of awliya' for centuries. No Islamic scholars have called such Muslims polytheists; they regarded them as Muslims.

"Question: A hadith ash-Sharif says, "Of all that will befall you, polytheism is the one I fear most." What would you say about that?"

"Answer: It is inferred from other hadiths that this hadith ash-Sharif alludes to shirk asghar (venial polytheism, see below). All similar hadiths related by Shaddan ibn Aws, Abu Huraira and Mahmud ibn Labid (radi-Allahu ta'ala 'anhum) state that Rasulullah (sall-Allahu ta'ala 'alaihi wa

sallam) feared that shirk asghar would be committed by his umma. It has happened as it was told in the hadiths, and many Muslims have fallen into shirk asghar. You confuse shirk asghar with shirk akbar (the greatest polytheism), thus accuse Muslims of disbelief and regard those believers who do not call Muslim 'disbelievers' as disbelievers."

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

The above hadith ash-Sharif quoted from Al-Hadiqa does not say that it is polytheism to ask something from souls and the dead. It means that it is polytheism to believe, while making use of the causes, that is, while asking something from human beings or using visible or invisible things, that the resultant work is done by the causes. It is polytheism, or the attribution of it as a partner to Allahu ta'ala, to believe that a living or lifeless cause is able to create or do whatever he or it wishes; with such a belief in mind, to ask something from the cause means to worship it. To make use of a cause with the belief that not the cause but Allahu ta'ala will create is not to worship it but to hold to it as a means. When Muslims want something from the living or the dead, from the present or the absent, they do not believe that their wish will be granted by these things themselves. Holding to the causes, they expect their wish from Allahu ta'ala and believe that He will create. Therefore, Muslims' asking something from souls and the dead does not mean that they worship them or regard them as beings to be worshiped. Allahu ta'ala creates everything through a cause or means and commands us to hold fast to using causes. For this reason, we hold to the associated cause for attaining what we wish. Holding to the causes is neither polytheism nor a sin. Expecting from the causes is polytheism. It is shirk akbar to expect from them with the belief that they can create whatever wished, and it is shirk khafi to expect from them with the belief that they will create with the power given by Allahu ta'ala. It is conformable to Islam to expect a wish not from the causes but from Allahu ta'ala and to believe that not they but only Allahu ta'ala will create. This is how Muslims request something of the dead and souls. Such lawful requesting is called tawassul or istighatha.

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

Refutations 6-10

6 - On page 142, he writes,

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

Here is another lie of the author. Hadrat 'Umar had gotten blessings through Hadrat 'Abbas before he went out for the prayers for rain. [Please see the 24th article for the details of this event.] Islamic scholars wrote in detail the attributes peculiar to Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The translation of Al-mawahib al-laduniyya is a good example. None of such books writes that the only one through whom one can get blessings is Rasulullah. Nor do they write that one cannot attain blessings through anyone else. They say that blessings can be attained through someone else too. It is a calumny about the Qur'an al-karim and the hadith ash-Sharif to liken visiting -with the view of getting blessings- the graves of those whom Allahu ta'ala loves to worshiping the idols at-Lat and al-'Uzza. It was declared in a hadith ash-Sharif, "He who calumniates the Qur'an al-karim becomes a non-Muslim." The Wahhabis, giving false meanings to ayats with ambiguous meanings, call Muslims "polytheists."

7 - On page 126, he says,

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

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

Imam Muhammad Mathum al-Faruqi (rahmat-Allahi ta'ala 'alah), who was a specialist in tasawwuf, great alim and leader of the awliya' of his time, wrote in the fifty-ninth letter of the second volume of his Maktubat:

"All the outward and spiritual perfections have been attained through Muhammad Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The orders and prohibitions, which are outward, have been transmitted to us through the books written by our aimmat al-madhhahib. And the hidden knowledge pertaining to the heart and soul have been conducted through the great men of tasawwuf. It is written in the Sahih of al-Bukhari that Abu Huraira (radi-Allahu ta'ala 'anh) said, 'I filled two cups from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). I have explained the contents of one of them. You would kill me if I disclosed the other.' It is also written in the Sahih of al-Bukhari that when 'Umar (radi-Allahu ta'ala 'anh) died, his son 'Abdullah (radi-Allahu ta'ala 'anh) said that nine-tenths of knowledge had died and, seeing that the listeners were confused, added that he meant not the knowledge of fiqh but the knowledge of knowing Allahu ta'ala. All the paths of tasawwuf come from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The superiors of tasawwuf have attained the ma'arif emanating from the blessed heart of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) through their rehbers in every century. Tasawwuf was not made up by Jews or mutasawwifs. Indeed the terms fana', baqa', jadhba, suluk and sair-i ila'llah, which were used for attainments on the way of tasawwuf, were first used by the great leaders of tasawwuf. It is written in Nafakhat that Abu Said al-Harraz (radi-Allahu ta'ala 'anh) was the first

one who used the terms fana' and baqa'. Then ma'arif of tasawwuf came from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The names for these ma'arif were given later. It is written in many books that, before he was notified of his prophethood, he had performed dhikr by heart. Tawajjuh (thinking deeply) towards Allahu ta'ala, the dhikrs of nafi (negation) and ithbat (affirmation) and muraqaba (mediation) existed during the time of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and the as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain), too. Although the above terms had not been heard from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), his frequent reticencies showed that he had those ahwal (pl. of hal, spiritual state). He declared, 'A little tafakkur is more beneficial than the 'ibadat of a thousand years.' 'Tafakkur' means '(exercise of) discarding absurd thoughts and meditating on the Reality.' Khidir ('alaihi 's-salam) taught 'Abd al-Khaliq al-Ghunjdawani (rahmat-Allahi ta'ala 'alah) that mutasawwifs should perform dhikr by repeating the kalimat at-tawhid.

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

"Answer: This difference is due to the difference in men's abilities and the conditions they are in. For example, though there may be a specific remedy for a disease, the prognosis and medical treatment varies with the patient. It is like the difference between photographs of a person taken by different photographers. Every perfection has been taken from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). There have been small differences due to power and manner of reception. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) taught the ma'arif, secret sciences, to his companions in different degrees. As a matter of fact, he declared in a hadith ash-Sharif, 'Tell each person as much as he can understand!' One day while he was imparting some subtle knowledge to Hadrat Abu Bakr, Hadrat 'Umar came in and Rasulullah changed his way of expression. When Hadrat 'Uthman joined in, he did the same again. When Hadrat 'Ali came, he changed the way of his expression again. He spoke in different ways suitably with their talent and nature (radi-Allahu ta'ala anhum ajmain).

"All paths of tasawwuf originated from Hadrat Imam Jafar as-Sadiq (radi-Allahu ta'ala 'anh), who was joined to Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) with two lineages, one of which was his paternal way, which reached Rasulullah through Hadrat 'Ali (radi-Allahu ta'ala 'anh). The second line was his maternal grandfather's pedigree, which was related to Rasulullah through Hadrat Abu Bakr (radi-Allahu ta'ala 'anh). Because he descended maternally from Abu Bakr as-Siddiq and also received faid from Rasulullah through him, Hadrat Imam Jafar as-Sadiq said, 'Abu Bakr as-Siddiq gave me two lives.' These two ways of faid and marifa that Imam Jafar as-Sadiq had did not commingle or intersect. Faid has been flowing through Hadrat Imam to the great Akhrariyya guides from Hadrat Abu Bakr, and to the other silsilas (chains) from Hadrat 'Ali."

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

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

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

"Most of the Sahabis did not know the knowledge Rasulullah had intimated to Muaz ibn Jabal. Rasulullah had told Muaz not to tell it to anybody. Then, it is permitted to conceal knowledge for good and advantageous reasons."

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

Muhammad Mathum (rahmat-Allahi ta'ala 'alaih) wrote in his sixty-first letter of the second volume:

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

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

The former is related to the 'ilm al-khusuli (knowledge attained by studying), and the latter to the 'ilm al-khuduree (knowledge attained through revelation). In the former the nafs has not given up disobedience, while in the latter the nafs has perished and is always with al-Haqq. In the former, iman and 'ibadat are in a superficial form, because the nafs has not become a believer yet. A hadith qudsi declares, 'Be at enmity with your nafs! It bears enmity against Me.' Iman of the heart mentioned above is called the 'iman al-majazi' (metaphoric belief), which may go away. In the latter, because there is no quality of being human left and because the nafs itself has become a believer, iman is protected from being lost, so it is called the 'iman al-haqiqi' (real belief). In this stage 'ibadat are real. The metaphor may be lost, but the reality will not cease existing. This real belief is referred to in the hadith ash-Sharif, 'Oh my Rabb! From You, I want iman the end of which is not disbelief,' and in the 136th ayat of the Surat an-Nisa, 'Oh believers! Believe in Allah and His Rasul.' Imam Ahmad ibn Hanbal (rahimah-Allahu ta'ala), in order to attain this marifa, although he was at a high degree in knowledge and ijtihaad, ran to be in the service of Hadrat Bishr al-Hafi (rahimah-Allahu ta'ala). When he was asked why he kept close to Bishr al-Hafi, he answered, 'He knows Allah better than I do.' [The Wahhabite book, on page 109, writes, "Imam Ahmad ibn Muhammad ibn Hanbal's pedigree links on to that of Rasulullah's at Nizar ibn Mu'adh. He was the most superior scholar of his time in fiqh and hadith. He was at a very high level in wara and in following the Sunna. He was born in Baghdad in 164 and died there in 241 A.H." It is written in Farid ad-din al-Attar's (rahimah-Allahu ta'ala) Persian Tadhkirat al-awliya that Ahmad ibn Hanbal attended the lectures of many mashayikhs, for example, Dhu'n-Nun al-Misri's and Bishr al-Hafi's (150-277). A crippled woman sent her son to Imam Ahmad and asked him to pray for her. The Imam performed an ablution (wudu) and salat and prayed. The son found his mother welcoming him at the gate when he returned home. She recovered her health through the blessing of Imam Ahmad's prayer.]

"Al-Imam al-azam Abu Hanifa (rahimah-Allahu ta'ala) gave up the work of ijtiḥad in his last years. He attended Hadrat Jafar as-Sadiq's (rahimah-Allahu ta'ala) soḥbat for two years. When he was asked why he had done so, he answered, 'Numan [Hadrat al-Imam al-Azam's name was Numan.] would have perished if it weren't for those two years.' Although both the imams [Abu Hanifa and Ahmad ibn Hanbal] were at ultimately high grades in knowledge and 'ibadat, they went to the superiors of tasawwuf and attained marifa and its fruit, iman al-haqiqi. Was there another 'ibada more valuable than ijtiḥad? Was there a deed superior to teaching and disseminating Islam? Leaving these aside, they clung to, embraced the service of the superiors of tasawwuf, and thus attained marifa.

"The value of a'mal (deeds) and 'ibadat is measured with the degree of iman. The brilliance of 'ibadat depends on the amount of ikhlas. The more perfect iman becomes, the more ikhlas is attained, and deeds become all the more glorious and acceptable. The perfection of iman and completion of ikhlas depends on marifa. Since marifa and real belief depend on the attainment of fana' and death-before-death, the perfection of iman is as much as one's fana'. It must be for this reason that it was declared in a ḥadith ash-Sharif that Hadrat Abu Bakr as-Siddiq's (radi-Allahu ta'ala 'anh) iman was superior to all other Muslims' iman: ' 'Abu Bakr's iman, if weighed against the iman of all my umma, would weigh more,' for he was the most advanced of all the Umma in fana'. The ḥadith ash-Sharif, 'The one who wants to see a walking corpse must look at Abu Quhafa's son,' confirms this. All the Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) had attained to the degree of fana'. The preference of Abu Bakr as-Siddiq's fana' in this ḥadith shows that his degree of fana' was very high."

Imam Muhammad Mathum (rahimah-Allahu ta'ala) declares in the 106th letter of the second volume:

"Repeat the beautiful word 'La ilaha illa'llah' many, many times! Perform this dhikr with your heart! This blessed word is very beneficial in clearing the heart. Everything but Allahu ta'ala is annihilated when half of this beautiful word is uttered, and the existence of the true mabud (who is worshiped) is announced when the remaining half is said. And sair and suluk, that is, advance on the way of tasawwuf, are for attaining these two. It was declared in a ḥadith ash-Sharif, 'The most valuable word is La ilaha illa'llah.' Do not be in the company of many people! Worship much! Cling tightly to Rasulullah's Sunnat! Avoid bidat' and men of bidat' very much! Both the good and the wicked can do good deeds, but solely the Siddiqs abstain from bad things.

"You question whether it is malign for the wayfarer on the way of tasawwuf to wear very expensive clothes obtained in a halal way. The things in the hands or on the body of the one whose heart has attained to the degree of fana' and has no interest in anything except Allahu ta'ala do not prevent his heart from the dhikr. His heart has no relation with his exterior organs. Even his sleep is not an obstacle to his heart's work. It is not so with the one who has not been able to attain to the degree of fana', and his exterior, visible organs, do have a connection with his heart. However, it cannot be said that his wearing new, expensive clothes is an obstacle to his heart's work. Great guides of Islam, the imams of Ahl al-Bait, al-Imam al-azam Abu Hanifa and 'Abd al-Qadir al-Geilani (rahimahum-Allahu ta'ala) wore very expensive clothes. The books Khazanat ar-riwaya, Matalib al-Muminin and Dhahira report that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) wore a jubba (long gown with full sleeves) which was worth a thousand dirhams of silver. He was seen performing salat wearing a jubba worth four thousand dirhams. Al-Imam al-azam Abu Hanifa (rahimah-Allahu ta'ala) advised his disciples to wear new and valuable clothes. Hadrat Abu Saïd al-khudri was asked what his opinion about changes and new

practices in eating, drinking and dressing was. He said that all were means to show Allahu ta'ala's favor when they were done with halal money and not for ostentation or with hypocrisy.

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

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

"When the nafs is honored with fana' and attains itminan (tranquillity), it becomes similar to the five latifas, namely the qalb (heart), ruh (soul), sirr (mystery), khafi (the secret) and akhfa (the most secret). And at this state of the nafs, jihad is made only against the evil desires of the substances and thermal and kinetic energy of the body. A hadith ash-Sharif declares, 'What is perceived through the sense organs affects [those who have] clean hearts and also cleansed nafs.' The effect on other people can be inferred accordingly.

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

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

"Answer: It is one of the orders of Islam to try to know Allahu ta'ala and, for this purpose, to look for and obey a rehber who knows and teaches the way of tasawwuf. Allahu ta'ala declared, 'look for a wasila to attain to Him!' The disciples' receiving faid and marifa from the rehber has been done and known by every Muslim since the time of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). It is not something introduced later by leaders of tasawwuf. Every rehber has held on to the rehber who has guided him. This chain of attachment goes back up to Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The chain of connection of the superiors of the Akhrariyya reaches him through Hadrat Abu Bakr (radi-Allahu ta'ala 'anh). And chains of other branches reach through Hadrat 'Ali (radi-Allahu ta'ala 'anh). Can this be called a bidat? Although such terms as murshid and murid were introduced later, names or words are of no particular importance. Even if these

words did not exist, their meanings and the hearts' attachment would exist. [The Wahhabite book, too, says that not words but meanings should be taken into account.] The common fundamental job of all branches of tasawwuf is to teach how to do the dhikr, which is a command of our religion. The silent performance of a dhikr is more valuable than the vocal. 'The dhikr that the hafaza angels cannot hear is seventy times as valuable as that which the hafaza hear,' was declared in a hadith ash-Sharif. The dhikr commended in the hadith ash-Sharif is that performed by the qalb (heart) and the other latifas. It is written in valuable books that Rasulullah performed dhikr by the qalb before he was notified of the prophethood. Saying that tasawwuf is a bidat and that it was made up by Jews is like saying that it is a bidat to read the hadith book of al-Bukhari or the fiqh book Al-hidaya."

Muhammad Mathum al-Faruqi (rahimah-Allahu ta'ala) wrote in the 36th letter of the second volume of his Maktubat:

The leader of the tasawwuf way (school) named Khwajaghan is 'Abd al-Khaliq al-Ghunjdawani (rahimah-Allahu ta'ala). The jadhba (attraction) of qayyumiyya peculiar to this way came to him from Hadrat Abu Bakr as-Siddiq (radi-Allahu ta'ala 'anh). And he taught the way of obtaining this jadhba. This way is called wuquf-i 'adadi and consists in the dihr khafi, which again comes from Hadrat Abu Bakr. The second way, named jadhba ma'iyya, begun with Baha' ad-din al-Bukhari (rahimah-Allahu ta'ala). 'Ala ad-din al-Attar (rahimah-Allahu ta'ala), the qutb of his time, established the conditions for the attainment of this jadhba. These conditions were called the Tariqa-i 'Ala'iyya. It has been reported that the shortest way [that makes one attain in the least time] is 'Ala'iyya." [It is also called the Ahrariyye because Ubaid-Allah al-Ahrari (rahimah-Allahu ta'ala), who passed away in Samarkand in 895 (1490 A.D.), disseminated the way of his master Ala ad-din al-Attar.]

Muhammad Mathum (rahimah-Allahu ta'ala) wrote in the 158th letter of the second volume:

"For attaining saada (salvation), two things should be achieved. Firstly, the batin, that is, the heart, should be rescued from being fond of creatures. Secondly, the zahir, that is, the body, should be embellished by holding fast to the al-Ah'kam al-Islamiyya (the Rules of Islam). These two blessings are easily attained in the sohbat of the masters of tasawwuf. It is difficult to attain them by other means. In order to be able to hold fast to Islam, to carry out 'ibadat easily and to keep away from the prohibitions, the nafs has to become fani (resign itself). The nafs has been created as ferocious, disobedient and arrogant. Unless is saved from these evils, the reality (haqiqa) of Islam does not occur. Before resignation or tranquility, there is the surface or appearance of Islam. After the tranquility of the nafs, the reality of Islam occurs. The difference between the appearance and the reality is similar to that between the earth and the sky. The followers of the appearance attain to the appearance of Islam while those of the reality attain to the reality of Islam. The belief of the 'awam (the laity, ignoramus) is called iman majazi (figurative belief). This belief may be defiled and vanish. The belief of the khawas (scholars, the people of the reality) is protected from fading away and from being spoilt. This real belief is indicated in the order, 'Oh the believers! Believe in Allah and His Prophet!' in the 135th ayat of the Surat an-Nisa."

Muhammad Mathum (rahimah-Allahu ta'ala) wrote in the 16th letter of the third volume:

"Statements such as, 'Everything is Him. The word Allah is the name of everything. It is like the name Zaid indicating human being; whereas, each of his organs has a different name. Then, where is Zaid? He is nowhere. And Allahu ta'ala is seen in every being. Therefore, it is permissible to call everything Allah. Beings are all appearances. Their annihilation is also a kind of appearance. In reality, there is nothing that becomes non-existent,' express not believing in the

One Being but in many beings, and this is not compatible with what the superiors of tasawwuf have said. By such statements, Allahu ta'ala is claimed to be in the material world, meaning that He is not a distinct being and needs His creatures for His existence and for the existence of His attributes. He is likened to the existence of compounds which are in need of the existence of elements. And this is disbelief in Allahu ta'ala and is frank kufr (unbelief). It is necessary to believe that the existence of Allahu ta'ala is distinct from the existence of the material and spiritual worlds. In other words, the Wajib (the Indispensable Being, the Creator) and the mumkin (the dispensable, the creation) are two distinct beings. There is distinction in every case where there is dichotomy. If someone argues, saying, 'If the 'alam (everything other than Allahu ta'ala) existed in reality, then there would be no dichotomy. The existence of the 'alam is in appearance,' we answer that the Really Existent Being does not unite with the imaginary one. That is, one cannot say, 'Everything is Him.' If, by saying so, one means to say, 'Everything is non-existent; He is the only One who exists,' then it is correct. Yet, it would have been expressed not plainly but figuratively. It is similar to one's saying, 'I saw Zaid,' upon seeing Zaid's image in the mirror [or on the television screen]. Saying these not in the figurative sense but in the plain sense is like saying 'lion' to a donkey. [Similarly, it is incorrect to say that the sound from a radio or a loudspeaker is the voice of the speaker.] A lion is different from a donkey. It cannot be written in words that the two are the same one. The superiors of tasawwuf who taught Wahdat al-wujud did not say, 'The Real Being is in the creatures. He does not exist separately'; they said, 'The creatures are His manifestations, appearances.' Muhyiddin ibn al-'Arabi and his followers (rahimahum-Allahu ta'ala) said 'Hama-ust,' that is, 'everything is Him,' in this sense.

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

"Statements such as, 'The well-known salat (ritual prayers) has been ordered for ignorant people. The worship for the pure, exalted human beings is dhikr and tefekkur (contemplating Allahu ta'ala). All particles of the human body and everything are always busy with dhikr and worship. This is the way it is, even if man does not comprehend it. Islam has been sent for those with little wisdom. Thus, their mischief-making has been prevented,' are the words of the very ignorant with little wisdom. Our Prophet (sall-Allahu ta'ala 'alaihi wa sallam) declared that salat is a pillar of Islam. He said, 'He who performs salat has constructed the building of his faith. He who does not perform salat has demolished his faith. Salat is the miraj of the believer.' He felt at ease and

peace in salat. The closeness in salat cannot be found in anything else; it was declared in a hadith ash-Sharif: 'The curtain between Allah and man is removed only during salat.' Every perfection can be reached by following al-Ah'kam al-Islamiyya (The Rules of Islam). He who departs from these rules, that is, the orders and prohibitions, deviates off the right track. He cannot attain to happiness. The Qur'an al-karim and the Hadith ash-Sharif order that these rules should be followed. The right path is that shown by the Qur'an al-karim and the Hadith ash-Sharif. Other paths are the paths of devils. 'Abdullah ibn Masud said, 'Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) drew a straight line. He said, "This is the only right path that leads man to the pleasure of Allahu ta'ala." Then, drawing slanting lines to the right and left of this line [like branches of a fishbone], he said, "And these are the paths of devils. The devil one each path calls one to it." Then he recited the ayat al-karima, "This is My right path. Come to [follow] it!"'

"The teachings revealed unanimously by prophets ('alahimu 's-salam) and conveyed to us by the 'ulama' of Islam cannot be destroyed by the imagination of any one. It is unbelief and atheistic to say that the Rules of Islam are intended for the retrogressive. May Allahu ta'ala protect both us and you from believing such words! Amin."

Sayyid 'Abdulhakim Effendi (rahmat-Allahi ta'ala 'alah), who was the mujaddid of the fourteenth century of the Hegira, the refuge of the lovers of al-Haqq, the treasure of the Zahiri and batini knowledge, the indisputable proof of awliya', the master of 'arifin, the leader of muhaqqiqin, the elect of 'ubbad, the guide of rasikhin, the apple of Muslims' eyes, the expert in tasawwuf, the heir of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), and whose books are documents and whose speeches were full of wisdom, wrote very concisely the definition, history, subject and terminology of tasawwuf in his Turkish work Ar-riyadu 't-tasawwufiyya. [Published by the Harbiyye Mektebi Matbaasi in Istanbul in 1341 (1923 A.D.).] He wrote in the preface:

"Since there is no superiority more honorable and more valuable than having attended the sohbat of our Prophet (sall-Allahu ta'ala 'alaihi wa sallam), those who had attained to that honor were called the Sahaba. Those who came after them were called the Tabiin because they followed (tabi') them in practice, and those who followed them were called Atba' at-Tabiin. After them, those who excelled in religious affairs were called zuhhd and 'ubbad. Thereafter, bidat' increased and every group called their leader zahid and 'abid. Those who were in the group of Ahl as-Sunnat protected their hearts from ghafla (forgetfulness of Allahu ta'ala) and secured the obedience of their nafses to Allahu ta'ala. This state of theirs was called tasawwuf while such a Muslim was called a sufi (Persian Sufi). These terms were first used at the end of the second century of the Hegira. The first one who was called a sufi was Abu Hashim Sufi of Kufa (rahimah-Allahu ta'ala). He was engaged in irshad (enlightenment, initiation) in Damascus and passed away in 115. He was the ustadh (master) of Sufyan ath-Thawri (rahimah-Allahu ta'ala), who passed away in Basra in 161 (778 A.D.). Sufyan said, 'If Abu Hashim Sufi had not been, I would not have known the Rabbani (Divine) realities. I had not known what tasawwuf was before I saw him.' The first tekke was constructed for Abu Hashim in Ramlah city. The saying, 'Breaking mountains into dust using a needle is easier than removing haughtiness from the heart,' belongs to him. He frequently said, 'I take refuge in Allah from useless knowledge.'

"The men of tasawwuf have been honored with a branch of knowledge in addition to that of the other scholars of Islam. This knowledge of theirs is the expression of the dhawq resulting from their combating with their nafses. When the branches of knowledge were begun to be transferred from the heart to written form, the superiors of the men of tasawwuf also began writing on this branch of knowledge. Haris ibn Asad al-Muhasibee (rahimah-Allahu ta'ala), who passed away in Basra in 241 (855 A.D.), gave extensive information on wara' and taqwa in his book Kitab ar-

Ri'aya. Imam 'Abd al-Karim al-Quishayri (rahimah-Allahu ta'ala), who passed away in Nishapur in 376 (987 A.D.), in his well-known Ar-risala, and Shihab ad-din 'Umar as-Suhrawardi (rahimah-Allahu ta'ala), who passed away in 632 (1234), in his 'Awarif al-Ma'arif, have given information on the rules of Tariqa and the wajd (ecstasy) and ahwal (states). Imam Muhammad al-Ghazali (rahmat-Allahi ta'ala 'alaih) explained in detail these two groups of teachings in his book Ihya'.

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

[Allahu ta'ala declares in the Surat adh-Dhariyat, "I have created genies and men so that they should perform 'ibada [for Me]." And 'ibadat, in its turn, will cause qurb and marifa. This means to say that men are commanded to become awliya', which is possible by observing the nafila (supererogatory) 'ibadat together with the fard ones and keeping away from the holders of bidat. The duties practiced on the way of tasawwuf are the 'ibadat which are nafila. Ikhlas, which is a condition for the acceptance of the fards, is attainable by doing these duties. The above-given information clearly shows that the Wahhabis' statement, "Tasawwuf has been adapted from Jews and ancient Greeks," is an atrocious lie and slander.]

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

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

While it says on page 70:

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

The prayers of those who faithfully follow Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) path are accepted like his prayers. The Wahhabite book itself, on page 281, quotes the hadith ash-Sharif reported by Imam Ahmad and Muslim (rahimahumallahu ta'ala) from Abu Huraira (radi-Allahu ta'ala 'anh): "There are such men whose hair is unkempt and who have been dismissed from doors, but if they take an oath Allahu ta'ala creates what they wish to prove them right." Allahu ta'ala, Who creates even what His human servants swear upon so that they would not be reduced to liars, will no doubt accept their prayers. Allahu ta'ala declares in the sixtieth ayat of the Surat al-Mumin, "Pray to Me! I will accept your prayers." There are conditions which govern the acceptance of prayers. If those conditions are fulfilled, prayers will no doubt be accepted. Because one cannot gather together all these conditions, prayers fall short of acceptance. Why should it be polytheism to beg prayers from the 'ulama' and awliya', who certainly have fulfilled those conditions? We say that Allahu ta'ala makes the souls of His beloved servants capable of hearing, and, for their love, creates the things wished. We slaughter animals and recite the Qur'an al-karim for the sake of Allahu ta'ala, send the thawab to a dead Muslim's soul and seek his intercession and help. He who performs 'ibada for the sake of the dead certainly becomes a

polytheist, but he who performs 'ibada for the sake of Allahu ta'ala and sends the thawab to the dead does not become a polytheist or a sinner. [See below, the 24th article for detailed explanation of this subject translated from the Arabic Al-minhat al-wahbiyya.] The author of the Wahhabite book, too, reports the karamat of Hadrat Maryam, Asyad ibn Hadir and Abu Muslim 'Abdullah al-Hawlani [Abdullah al-Halwani passed away in Damascus in 62.] (rahimahum-Allahu ta'ala). Because Allahu ta'ala's beloved servants' souls, not only when alive but also when dead, help living people with the force and permission bestowed by Allahu ta'ala, we ask the souls of awliya' (rahimahum-Allahu ta'ala) for help. With this belief in heart, to ask their help does not come to mean to worship someone other than Allahu ta'ala, but it means to ask of Him. Ibn al-Qayyim al-Jawziyya (died in 751/1350), who is called "Allama" (eminent master) and whose writings are used as documents in the Wahhabite book, is quoted elsewhere [Al-basa'ir li-munkiri't tawassuli bi-ahli'l-maqabir, originally edited in Pakistan; Istanbul impression, 1980, p 22.] as having written in his Kitab ar-Ruh: "When someone visit a grave, the dead person in the grave recognizes the visitor and hears his voice. He becomes cheerful and responds to his greeting. This is not peculiar to martyrs; it is the same for other dead people, too. This is not restricted to a certain time, either; it is always as such." The writer's statements contradict these words of his own master.

9 - On pages 179 and 191, he quotes the hadith ash-Sharif, "Oh Fatima! Ask me for whatever property you wish! But I cannot rescue you from Allahu ta'ala's punishment!" and goes on:

"It is permissible to ask a human being for what he can do in the world. It is permissible to ask of only Allah to be forgiven, to go to Paradise, to be rescued from Hell and similar things solely Allah can do. Only Allah may be entreated for succor, for help or to get redeemed from trouble. Those who are far away and the dead are not asked for succor. They can neither hear nor answer. They cannot do anything. Hadrat Husain and his father enjoy the blessings in their graves, but those who are known as gods, such as polytheist Ahmad at-Tijani, Ibn al-'Arabi and Ibn al-Farid are in torture. They do not hear anything. The prophets are not to be asked for succor, either. Al-Busayri and Bari in their qasidas commended Rasulullah to excess, thus they became disbeliever, polytheists."

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

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

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

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

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

Ayyub Sabri Pasha (rahimah-Allahu ta'ala), who died in 1308/1890, wrote in his book Mirat al-Madina:

"Scholars of Islam have always asked Allahu ta'ala for favor and mercy through the intercession of Rasulullah ('alaihi 's-salam). The father of mankind, Adam ('alaihi 's-salam), when he was brought down onto the earth, said, 'Oh my Rabb! Forgive me for the love of Muhammad ('alaihi 's-salam)!' Allahu ta'ala accepted his prayer and asked, 'How do you know My Beloved Prophet Muhammad ('alaihi 's-salam)? I have not created him yet!' He answered, 'When You created me, as soon as I lifted up my head I saw La ilaha illa 'llah Muhammadun Rasulullah written on the edges of the Divine 'Arsh; so I understood that Muhammad ('alaihi 's-salam) was the most

superior of creatures. You wouldn't have written his name side by side with Yours if you had not loved him more than all.' And Allahu ta'ala said, 'Oh Adam! You have told the truth! I love Muhammad ('alaihi 's-salam) very much. I have not created anyone else more beloved than he. If I had not willed creating him, I wouldn't have created you. As you have asked forgiveness for his sake, I have accepted your prayer and forgiven you.'

"A man blind in both eyes asked Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) to pray so that his eyes could see. Rasulallah said, 'I will pray if you wish, but it will be better if you have patience and endure it.' 'I have no power left to endure. I beg you to pray,' the blind Muslim replied. 'Then, perform an ablution and say the prayer...' the Prophet ordered him. [The prayer is written in the Arabic books ad-durar as-saniyya and Al-fajr as-sadiq, in Maraq al-falah and its at-Tahtawi commentary and at the end of the subject on 'salat hajat' in Ni'met-i Islam, the Turkish version of the latter two.] Al-Imam an-Nasai (rahimah-Allahu ta'ala), a hadith alim, reported that, when the blind man prayed, Allahu ta'ala accepted his prayer and he recovered. Imam Hasan, too, confirmed this event. There is no reason left for the Wahhabis not to believe it. 'Uthman ibn Hanif, who narrated this event, said, 'When 'Uthman ibn 'Affan (radi-Allahu ta'ala 'anhuma) was the Khalifa, someone who was in great trouble told me about his personal griefs and that he was ashamed of going to the Khalifa. I told him to perform an ablution and to go to Masjid as-Saada and say the prayer which restored the blind Muslim's sight. That poor man, after saying the prayer, went to the Khalifa. He was received. The Khalifa had him sit on his prayer-rug and listened to him, his trouble, and accepted his request.' That poor man, seeing his problems solved at once, came to 'Uthman ibn Hanif and cheerfully said, 'May Allahu ta'ala bless you! I wouldn't have been able to get rid of these troubles if you hadn't had a word with the Khalifa.' But 'Uthman ibn Hanif said, 'I did not even see the Khalifa. It was because of the prayer which I taught you that your problems were soon solved. I heard that prayer when Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) taught it to a blind Muslim, who, I swear by Allah, gained his sight before he walked away from Rasulallah.'

"Once there was famine during the caliphate of 'Umar (radi-Allahu ta'ala 'anh). Hadrat Bilal ibn Hars (radi-Allahu ta'ala 'anh), a Sahabi, went to Rasulallah's (sall-Allahu ta'ala 'alaihi wa sallam) tomb and said, 'O Rasul-Allah! your umma is starving to death. I beg you to intercede for [us that it shall] rain.' That night, he dreamed of Rasulallah, saying, 'See the Khalifa! Give my salam to him! He shall go out to pray for rain!' Hadrat 'Umar went out to pray for rain, and it started raining and fruitfulness settled everywhere.

"Allahu ta'ala accepts prayers for the sake of His beloved servants. Allahu ta'ala declared that He loved Muhammad ('alaihi 's-salam). Therefore, if anyone prays saying, 'Allahumma inni asaluka bijah-i Nabiiyika 'l-Mustafa,' his prayer will not be refused. But it is against adab to make an intercessor of Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) for unimportant, mundane affairs.

"Burhan ad-din Ibrahim al-Maliki (rahimah-Allahu ta'ala), who passed away in 799 A.H. (1397), told about a very poor man who went to the Hujrat as-Saada and said, 'Oh Rasul-Allah! I am hungry.' After a while, someone came and took him to his house and served him food. When the poor man said that his prayer had been accepted, the host said, 'My Brother! You left your family at home and had a long, strenuous journey to visit Rasulallah; is it appropriate to enter Rasulallah's audience for a morsel of food? You should have asked for Paradise and endless favors in that high, noble audience. Allahu ta'ala does not refuse requests there.' Those who attain the honor of visiting Rasulallah should pray for him to intercede for them on the Day of Judgement.

"Once Imam Abu Bakr al-Mukree, al-Imam at-Tabarani [Abu'l Qasim Sulaiman at-Tabarani was an imam of hadith. He was born in Tabariyya in 260 and passed away in Isfahan in 360 A.H. (971).] and Abu Shaikh (rahimahum-Allahu ta'ala) spent a few days in hunger in Masjid as-Saada. At last, after the night prayer, Imam Abu Bakr, being unable to endure any more, said, 'I am hungry, Oh Rasul-Allah!' and retired into a corner. His two friends were reading a book. A noble person, who was a sayyid, came with his two servants and said, 'My Brethren! You have asked my grandfather, Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) to help you find food. He ordered me [in my dream] to bring you food when I dozed off for a while.' They all ate the food together and the sayyid went back leaving the remaining food with the three.

"Once Abu 'l-'Abbas ibn Nafis (rahimah-Allahu ta'ala), who was blind, had been hungry for three days. Her went to the Hujrat as-Saada and said, 'Oh Rasul-Allah! I am hungry!' and began waiting at a corner. After a while, someone came and took him to his house. He served him food and said, 'Oh Abul-'Abbas! I dreamt of our master Rasulallah. He ordered me to give you food. Come to us whenever you are hungry!'

"Imam Muhammad Musa ibn Numan al-Marrakushee al-Maliki (rahimah-Allahu ta'ala), an Islamic scholar (d. 683/1284), listed those who had attained their wishes by making Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) their intercessor in his book Misbah az-zulam fi'l-mustaghisin bi-khayri 'l-anam. One of them, Muhammad ibn Munkadir, said that a man, before going out for jihad, had deposited eighty gold coins with his father for safe-keeping and said, 'Keep them for me! You may lend them to the needy.' Muhammad's father had lent them to those who suffered from famine. When the man came back and wanted his money back, his father told him to come the next night and supplicated at the Hujrat as-Saada till morning. 'My father said that a man came who told him to open his hands and gave him a packet of gold coins. He counted them at home and saw that they were eighty gold coins. Delighted, he returned them to the owner.'

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

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

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

"Abu 'l-'Abbas Ahmad ibn Muhammad Wa'iz al-Andalusi al-Sufi (rahimah-Allahu ta'ala), who passed away in Egypt in 684/1284, said, 'While in the Hijaz deserts, I had no possessions left. I reached Medina. I gave salam to Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) by the Hujrat as-Saada. Then I sat somewhere and slept. Rasulullah appeared. "Have you come, Ahmad? Open your hands!" He ordered. He filled my hands with gold. I woke up. My hands were full of gold coins.'

"If, somehow, what the lovers of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) say out of their pure heart seems unsuitable with modesty or respectfulness, one should not say anything against them but be silent. It is of modesty and respectfulness to be silent in such cases. One of the lovers used to call the adhan near the Qabr as-Saada and say that salat was better than sleep. One of the servants at Masjid an-Nabi said, 'You behave immodestly in Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) presence,' and beat him. Thereupon the other man said, 'Oh Rasul-Allah! Isn't it immodesty to beat and to swear at a man in your audience?' After a while, it was seen that the one who beat him became paralyzed, lost his ability to move his hands and feet and died three days later. Hafiz Abul-Qasim 'Ali ibn 'Asakir (rahimah-Allahu ta'ala), who passed away in Damascus in 571 A.H. (1176), reported this event in his book and added that Thabit ibn Ahmad al-Baghdadi (rahimah-Allahu ta'ala), too, was an eye-witness.

"Ibn an-Numan narrated in his book Ibn as-Said that (rahimah-Allahu ta'ala) and his friends, having spent all their money in Medina, visited the Hujrat as-Saada, and, at the end of the visit, Hadrat Ibn as-Said said, 'Oh Rasul-Allah! We have no money left, nor have we food!' and walked backwards. At the exit of the Masjid, he met someone who took them to his house and gave them plenty of dates and money.

"Sharif Abu Muhammad 'Abd as-Salam al-Fasi (rahimah-Allahu ta'ala), at the end of his three-day stay in Medina, performed two rak'as of salat at the back of the Minbar [of Masjid an-Nabi] and entreated, 'Oh my High Ancestor! I have become so hungry that I cannot stand!' After a little while, someone came carrying a tray of cooked meat, butter and bread. Although he thankfully said that one of them was enough, the person responded, 'Please eat all three! I brought them because Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) ordered so. After I had prepared food for my children, I dreamt of Rasulullah who ordered, "Take some to your Brother-in-Islam at the Masjid; let him eat." '

"Sharif Muhassir al-Qasimi (rahimah-Allahu ta'ala) once fell asleep in front of the Tahajjud Mihrab on the Damascene [north] side of the Hujrat as-Saada. Then he suddenly stood up and came to the front of the Hujrat as-Saada. He walked back smiling. Shams ad-din Thawab, director of the servants at Masjid an-Nabi, who was by the Mihrab, asked why he had smiled. He said he had had no food in his house for a few days and had come here after saying, 'Oh Rasul-Allah! I've been hungry,' by Hadrat Fatima's tomb. He went on, 'I fell asleep here and in my dream saw my High Ancestor give me a bowl of milk. I drank it and woke up, the bowl still in my hands. I approached the Hujrat at-Tahira to give thanks. I smiled because of the delight and flavor I felt. Here is the bowl!' This event is written in detail in the book Misbah az-zulam.

" 'Ali ibn Ibrahim al-Busree reported 'Abd as-Salam ibn Abi Qasim as-Sahabi (radi-Allahu ta'ala 'anh) as saying in front of the Hujrat as-Saada, 'Oh Rasul-Allah! I come from Egypt. I have been your- guest for five months. I have been starving for days. I want food from Allahu ta'ala.' Then he went aside and sat down. Someone, after greeting in front of the Hujrat as-Saada, took 'Abd as-Salam by the hand and offered him food in his tent. He ate some. Whenever he was in Medina, this man took him to his tent and offered him food.

"Once Imam Nur ad-din 'Ali ibn Ahmad as-Samhudi (rahimah-Allahu ta'ala), who wrote the books Al-Wafa' and Khulasat al-Wafa' about al-Madinat al-munawwara and died in 911/1505, lost his key. At last he went to the Hujrat as-Saada and said, 'Oh Rasul-Allah! I lost my key, I can't go home!' A boy brought the key. It is written in Tareekh al-Madina by him that the boy said, 'I found this key. Is it yours?'

"Shaikh Salih 'Abd al-Qadir (rahimah-Allahu ta'ala) said, 'I had been hungry for some days in Medina. After visiting the Hujrat as-Saada, I went so far as to ask Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) for bread, meat and dates. Then I performed two rak'as of salat at the Rawdat al-Mutahhara and sat nearby. After a little while, a gentleman came and took me to his house. He offered me roasted meat, bread and dates. He said he was having qailula, a sunnat of resting for a while in the afternoon, during which he dreamt of our master Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) who described and introduced me to him and told him to give me food.'

"Sayyid Ahmad al-Madani Effendi, a descendant of Sulaiman al-Jazuli (rahimahum-Allahu ta'ala), author of the book Dala'il al-khairat, was alive when this book Mirat al-Madina was written in 1301 A.H. He said that his father was so poor that he could not buy what his son wanted -apples, pears, dates. So, he would advice his son -to amuse him- to go and ask Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). Therefore, he used to go to the door of the Hujrat as-Saada and ask for whatever he wished, and what he wished would be handed from inside through the Shabakat as-Saada, and he would take and eat it.

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

"Mustafa 'Ishqi Effendi further wrote that, when his son Muhammad Salih was yet in his swaddling-clothes, his wife became ill and was not able to suckle the child any more. Distressed, he took the baby to the Hujrat as-Saada and put it at the foot of the curtain. 'Allahumma inni asaluka wa atawajjuhu ilaika Nabiiyyina wa sayyidina Muhammadin (sall-Allahu ta'ala 'alaihi wa sallam) Nabiiyyirrahma, ya sayyidina ya Muhammad! Inni atawajjuhu ila Rabbika arsil murdi'ata li-hadhhal mathum,' he prayed. Early the following morning an officer named Sharif came and said, 'Sir, my three-month old daughter died. We cannot stop its mother's milk. I would like to

know if anyone needs a wet-nurse.' He showed him the baby. 'We will nurse it for Allahu ta'ala's sake if you give it to us. We will bring it up well. My wife will be very glad,' the officer said and took the baby with him.

"Again 'Ishqi Effendi went on, 'I had a hard time and was short of money in 1257. I thought of going to Istanbul. I sat in a corner at the Rawdat al-Mutahhara on the Ragha'ib night (the night before the first Friday in the month of Rajab). I attached my heart to the Hujrat as-Saada to ask Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) for permission. I fell asleep. In my dream, I heard three times a voice say, "Go to Istanbul and be the guest of Mustafa Pasha!" I woke up and returned home. I bade farewell to my wife and children and set out. I walked all the way to Alexandria where I had no money to pay for ship fare. I was very depressed. I remembered the hadith ash-Sharif, "Ask those who are in graves for help when you are confused or in trouble!" I visited the tomb of Imam Muhammad al-Buseeree (rahimah-Allahu ta'ala), writer of Qasidat al-burda (d. in 695/1295). I asked for Allahu ta'ala's help, making the blessed soul of this person, who was one of Allahu ta'ala's beloved servants, my mediator. When I went out, I met a man named Ahmad Beg from Serez who said he had been looking for me. He said, "My master Ottoman statesman Said Muhibb Effendi (rahimah-Allahu ta'ala), having heard that you are here, wishes to have the honor of seeing you, so he will be very pleased if you will be so kind as to come." We went to the mansion where Muhibb Effendi welcomed me with grace and respect. "We may go to Istanbul together by ship if you would like," he said. The next day, three purses of money came from Muhammad 'Ali Pasha (rahimah-Allahu ta'ala), the Governor of Egypt. We went to Istanbul by ship. We were kept in quarantine on board for twenty-one days. As soon as I got off the ship on Friday, I went directly to Ayyub Sultan, where I visited Hadrat Khalid ibn Zaid (radi-Allahu ta'ala 'anh) and said from the heart that I was a lonely poor guest of him begging for help. After performing the Friday prayer in the Ayyub Mosque, I entered the tomb among the jamaat and sat down at one side. A man whom I did not know asked me to order him where he should take me. Someone behind hit me with his fist softly on the back and said, "To the place where you were ordered to go." ' They spoke as they walked:

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

" 'His name is Mahmud. People of Ayyub call him Majdhub (one crazy with love of Allahu ta'ala),' answered the man.

" 'Where are we going now?'

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

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

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

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

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

" 'When I heard these words, I thought Mustafa Pasha must have received a divine command. He welcomed me with great kindness, respect and modesty. He said that I was his guest and could stay there as long as I wanted and that I could go visiting the places I wished and come again. He put a few servants under my order. The next day was the visiting day of the Shaikh 'Abd al-Qadir Mawlawi Tekke. I went there and sat inside. Someone came and politely and modestly asked

what my name was, when I came to Istanbul and whose guest I was. He listened to my answer and moved away. I told about his inquiry to Mustafa Pasha when I returned. Then the Pasha said, "Our Great Sultan (rahimah-Allahu ta'ala) honored there today. His Great Person loves and respects the Muslims who live in al-Makkat al-Mukarrama and al-Madinat al-Munawwara. I guess our Sultan Effendi sent that man to you." I asked, "Can I have the honor of seeing our Sultan's blessed face?" and the Pasha said, "Yes, you may attain that honor if you go to the mosque where the Sultan performs the Friday prayer." He sent me to the Friday procession. The procession ceremony was at the Beylerbeyi Mosque. I stood aside waiting to see the blessed face of the Sultan, who stopped his rearing horse when his truth-seeing blessed eyes caught the sight of this humble servant who loved him. He sent the Sar-'Askar Pasha (Commander-in-Chief) to me. Sar-'Askar Pasha came to me and said, "Ishqi Effendi! Our Sultan sends his salams to you! His Great Person ordered that a salary of three hundred kurushes be paid to you. He said you should not worry about your wife and children and that you should visit and see everyplace in Istanbul."

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

"The tekke where 'Ishqi Effendi went was the Mawlawi-khana tekke at Besiktas, Istanbul. Later, it was moved to the tekke on the Behariyya Street, Ayyub. In those days the shaikh of the tekke was 'Abd al-Qadir Dede.

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

"A man from Istanbul stayed in Medina for seven years, where he read the book Dala'il al-khairat at the place called the Rawdat al-Mutahhara every day. Whenever he started reading the Dala'il he would notice by him an old man neatly dressed, sweet-smelling, with beard and mustache cut as prescribed by the Sunnat. When he was about to start back to Istanbul, he said in a prayer in front of the Hujrat as-Saada, 'Oh Rasul-Allah! You know that I have been reading the Dala'il from beginning to end at this holy place every day. I do not know if it was accepted. Was I not able to observe the reverence necessary while reading this blessed book?' He sat aside and soon fell asleep. He dreamt of our master Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) holding out a bowl of milk through the window of the Muwajahat as-Saada. He took and drank it. When he woke he found that sweet-smelling old man, who said, 'May it do you good, my brother,' and went away.

"Many books have been written telling and exemplifying that the prayers in which Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) was held as a mediator were accepted. Many wonderful

events were written in Bayan-i intisar by Abu Sulaiman Dawud ash-Shadhili al-Iskandari (rahimah-Allahu ta'ala), who was Maliki and who passed away in 732 A.H. (1332).

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

"It is written in the second volume of the translation of the book Shaqayiq-i Numaniyya that when the great Islamic scholar Mawlana Shamsaddin Muhammad Hamza al-Fanaree (rahimah-Allahu ta'ala), the first Shaikh al-Islam of the Ottoman Empire and mujaddid of his time, became blind from cataracts, he one night dreamt of our master Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), who commanded him, 'Explain (make a tafsir of) the Sura Taha!' He replied, 'I do not have the power to explain al-Qur'an al-karim in your audience. Besides, my eyes cannot see.' Then our master Rasulullah, who was the physician of prophets, pulled out a piece of cotton from his blessed khirka and, after wetting it with his blessed saliva, put it on Molla al-Fanaree's eyes, who woke up and found the piece of cotton on his eyes, and when he took it away he began to see. He praised and thanked Allahu ta'ala. He kept the piece of cotton and willed that it should be put on his eyes after his death. His testament was fulfilled when he died in Bursa in 834 A.H. (1431).

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

"Muslims suffered from famine once again during Hadrat 'Umar's (radi-Allahu ta'ala 'anh) caliphate. Hadrat Qa'b al-Akhbar (radi-Allahu ta'ala 'anh) said, 'Ya Amir al-Muminin [Oh the Head of the Faithful]! At the time of the sons of Israil, when there was famine, the prophets were made intercessors in prayers.' Thereupon, Hadrat 'Umar ascended Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) minbar and said, 'Oh my Rabb! Through the intercession of Thy Prophet's uncle we beg Thee and for his honor we ask absolute forgiveness and benevolence from Thee!' Then to the jamaat he said, 'Pray to your Rabb! He is the One who answers prayers!' Hadrat 'Abbas (radi-Allahu ta'ala 'anh) said a long prayer upon this order of the Khalifa. Before his prayer ended, the streets of Medina were flooded with an abundance of rain-water. On that day Hadrat 'Abbas was given the title 'Saqi al-Haramain' (Water-distributor of Mecca and Medina). Then, Rasulullah's poet Hassan ibn Thabit (radi-Allahu ta'ala 'anh) recited a poem in praise of Hadrat 'Abbas.

"Hadrat Imam Malik (rahimah-Allahu ta'ala), while conversing with Abu Jafar Mansur, the 'Abbasid Caliph, told him in Masjid an-Nabawi, 'Oh Mansur! We are in the Masjid as-Saada! Talk softly! Allahu ta'ala reprimanded some people in his declaration in Surat al-Hujurah, "Make not thy voice higher than My Messenger's!" And in the ayat al-karima, "Those who talk in a soft voice in the Prophet's presence..." He praised those who talk softly. Respecting Rasulullah after his death is like respecting him when he was alive.' Mansur, bowing his neck, said, 'Oh Aba 'Abd-Allah! Shall I face the qibla or the Qabr as-Saada?' Hadrat Imam Malik said, 'Do not turn your face away from Rasulullah! That exalted Prophet (sall-Allahu ta'ala 'alaihi wa sallam), the intercessor on the Day of Judgement, will intercede for you and for your father Adam's ('alaihi's-

salam) salvation on the Day of Judgement. You should ask for his intercession facing the Qabr as-Saada and attach yourself to Rasulullah's blessed soul. The 64th ayat of the Surat an-Nisa declared, "If they, after tyrannizing over their nafs, come to you and beg Allahu ta'ala's pardon, and if My Messenger prays for their forgiveness, they will certainly find Allahu ta'ala as the acceptor of tawba and merciful." This ayat premisses that the tawba of those who make an intercessor of Rasulullah will be accepted.' Thereupon, Mansur stood up and in front of the Hujrat as-Saada, 'Oh my Rabb!' he said, 'Thou promised that Thou wilt accept the tawba of those who make Thy Messenger an intercessor! And I supplicate Thee for forgiveness in Thine Exalted Prophet's high presence. Forgive me, too, as Thine servants whom Thou hast forgiven when they asked for forgiveness when he [the Prophet] was alive! Oh my Rabb! I beg Thee through Thine Exalted Prophet's intercession who is the Nabi ar-Rahma (Prophet of Blessings). Oh Muhammad, the Highest of Prophets! I begged my Rabb through thine intercession. Oh Rabb! Make that Exalted Prophet an intercessor for me!' While he prayed he stood in front of and faced the window of the Muwajahat as-Saada, the qibla being behind and the Minbar an-Nabawi on his left.

"NOTE: The advice given to the Khalifa Mansur by Hadrat Imam Malik (rahimah-Allahu ta'ala) shows that those who pray in front of the Hujrat as-Saada should be very vigilant; it is not right for those who can not show the modesty and respect appropriate for that place to stay long in al-Madinat al-Munawwara. Hadrat al-Imam al-azam Abu Hanifa (rahimah-Allahu ta'ala) said, 'It is better we be in Baghdad and our heart be here [in Medina] than we be here but our heart in Baghdad.'

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

"Hence, it should be realized that if a mere thought would cause such a loss, what great a loss will happen -may Allah forbid- because of an unsuitable word or an action unconformable to adab, even if it is a joke.

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

"Visiting the Hujrat as-Saada is a very honorable 'ibada. It is feared that those who do not believe this may go out of Islam. As a matter of fact, they will have opposed Allahu ta'ala and His Rasul and all Muslims. Although a few Maliki scholars said that visiting Rasulullah was wajib, it was unanimously said to be mustahab."

10 - The Wahhabite book says on page 208:

"Ibn al-Qayyim al-Jawziyya said, 'There are numerous kinds of polytheism: It is polytheism to ask the dead for what one needs and for help, too. The dead cannot do any work. Since the dead cannot get what they need or redeem themselves from harm, they cannot help anybody else, either. It is also polytheism to ask the dead to intercede with Allah for oneself. The dead can

intercede if Allah permits. One's entreating the dead cannot be a reason for Allah to give permission. Such a polytheist will have asked for intercession by a means which prevents permission.' "

In reality, what is forbidden is to ask for intercession from the things which are declared by Allahu ta'ala to be unable to intercede, namely idols, the things which are worshiped or considered as partners to Allahu ta'ala. Prophets ('alaihimu 's-salawatu wa 't-taslimat), awliya' and 'ulama' (rahimahum-Allahu ta'ala) were declared to be able to intercede. Entreating them to intercede shows one's belief in the Qur'an al-karim and Hadith ash-Sharif. It is true that intercession will be possible by Allahu ta'ala's permission; but the Qur'an al-karim and Hadith ash-Sharif show those whom He will permit. And whom He will permit will intercede for those whom they wish and with whom they are pleased. This is pointed out in His declaration in Surat al-Wadduha, "Your Rabb will give you whatever you wish till you say that you are pleased." Al-Imam al-azam Abu Hanifa (rahimahum-Allahu ta'ala) wrote in the fourteenth chapter of his book Fiqh-i akbar, "Prophets, 'ulama' and sulaha' will intercede for those who have grave sins and will redeem them from Hell." There is detailed information on this subject in the commentary Al-qawl al-fasl of Fiqh-i akbar.

Muslims implore awliya' not so that Allahu ta'ala shall give them permission but for their intercession when they are given permission. The Wahhabis deviate since they can not understand this subtlety, and they put the stamp of 'disbeliever' on millions of Muslims who ask for shafa'a (intercession). Their book, too, writes that Rasulullah declared that he will intercede for the believers, but not for polytheists. The Wahhabi himself has made up the allegation that it is polytheism to ask the dead for intercession. By saying that the Qur'an al-karim declares that polytheists will not be interceded for, he tries to misuse Allahu ta'ala's Book as a false-witness for himself.

Refutations 11-15

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

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

The superiors of tasawwuf recognize those for whom Allahu ta'ala has willed guidance and bliss and whom He has determined to save from torture. They will act as wasitas for their

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

Ahmad al-Badawi (rahimah-Allahu ta'ala) was one of the great awliya' and was the Khalifa to Shaikh Barea, who was one of the superiors of tasawwuf and the Khalifa to 'Ali ibn Nuaym al-Baghdadi, who was a great wali educated by Ahmad ar-Rifai (rahimahum-Allahu ta'ala), a possessor of karamat and a Sharif. Ahmad al-Badawi, who was a Sharif, too, passed away in Egypt in 675 A.H. Hundreds of thousands of Muslims have attained faid by visiting his tomb in Tanta every year, and nothing incongruous with Islam has happened during the visits. [Mir'at al-Madina, p.1049.] As to 'Abd al-Qadir al-Geilani and Muhyiddin ibn al-'Arabi (rahimah-Allahu ta'ala), their high status has been comprehended and explained in hundreds of books only by Islamic scholars who were talented like them. Al-Imam ar-Rabbani's (rahimah-Allahu ta'ala) work Maktubat is full of eulogy and praise for these great walis. And great scholar 'Abd al-Ghani an-Nabulusi (rahimah-Allahu ta'ala) wrote about their high honor in detail in Al-Hadiqa.

12 - The Wahhabite book writes on page 224:

"Ash-Sharani wrote that his shaikh 'Ali al-Khawwas did not separate from Rasulullah even for a moment. This is a lie. If it were true, the Prophet would have come and prevented the faction among as-Sahaba."

Anyone who has the least of wisdom and Islamic knowledge would not argue in such a way. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) prophesied the fitna and separation that would take place among as-Sahabat al-kiram; how could it be thought that he would have come and prevented them? The companionship or union [of his shaikh and the Prophet] written by ash-Sharani (rahimah-Allahu ta'ala) was in the sense of kashf and mushahada. It was not something material as it is misunderstood by those idiots who deny what they do not understand or know. The proverb, "Men feel enmity against what they do not know," is just fit for the case of the Wahhabis. Hadrat Abu Bakr (radi-Allahu ta'ala 'anh) used to say that he saw Rasulullah every moment and apologized saying, "I am ashamed of myself before you." [See the 32nd article below.]

13 - On page 180, the Wahhabi quotes some lines from al-Imam al-Busiri's Qasidat al-Burda and comments:

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

Allahu ta'ala praised Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). And Rasulullah, mentioning the blessings bestowed upon him, praised himself, too. He praised himself so much that Hadrat al-Busiri's eulogy is not worth mentioning in comparison. Praising Rasulullah is an 'ibada. All the Sahabat al-kiram eulogized him; for example, Hassan ibn Thabit and Ka'b ibn Zubair's long eulogies have been well-known. Ka'b ibn Zubair praised the Prophet in his eulogy Banat-Su'ad more than al-Busiri did. Rasulullah, being pleased with it, forgave his faults and

gave him his khirqa as a gift. That same khirqat as-saada is kept in the Topkapi Palace, in Istanbul, today. The Wahhabite book quotes the couplet, "Ya akram al-khalqi ma li man a'udhu bihee siwaka 'inda hululi hadithi 'l-amami," (Oh the Great Prophet who is the highest and most generous of creatures! I have no one but you to take refuge with at my last breath) from al-Busiri's qasida and says that asking Rasulullah for help is polytheism. And quoting the hadith ash-Sharif reported by at-Tabarani, the Wahhabi writer says that it is polytheism to ask help (istighatha) of a creature. This hadith ash-Sharif was said upon the event that a hypocrite annoyed Muslims and Abu Bakr as-Siddiq said, "Let's go to Rasulullah and ask for his help, take refuge with him." The Prophet's reply was, "I am not to be asked for help; Allah is to be asked for help." The Wahhabi, putting this hadith ash-Sharif forward, is in a struggle to attack Ahl as-Sunnat. Whereas, this hadith ash-Sharif means, "Allahu ta'ala alone is the One who protects everyone from every harm, creates the protective means and gives the means the power and effect of protecting. If He does not wish so, He does not let one reach these means; in other words, the means would not have any influence even if they existed. Those who take refuge with me should know that this effect is not mine but Allah's." Did not Abu Bakr know this? Of course he did, but Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) explained Hadrat Abu Bakr's short statement so that Muslims, who would come until the Last Day, should not misunderstand it. Therefore, Muslims always know that effectiveness is from Allahu ta'ala. Imam Muhammad Mathum, in the 110th letter of the first volume of his Maktubat, wrote: "Allahu ta'ala hid His Power behind the means. As He declared that the only one who had power was Him, He ordered us to hold on to means. He made it known that the perfect Muslims should hold on to the means and trust in the Creator who gives the means the effective power. And He praised the Prophet Yaqub ('alaihi 's-salam) stating in the Qur'an al-karim that he both clung to the means and trusted in Allahu ta'ala. He declared, 'Yaqub knows what We revealed. But most of the human beings know not that taqdir prevails over precaution,' in the Surat Yusuf. In the tafsir book Tibyan, this ayat karima is explained as: 'Polytheists do not know with what Allah ta'ala has inspired His awliya.' Those who believe the effect to be of the means but do not believe that they affect by Allahu ta'ala's Power are heretics. Anyone who wants to do away with the means, who does not recognize Allahu ta'ala's Divine Wisdom, believes, in fact, that Allahu ta'ala created creatures without any cause or for no use. This belief causes one to become lazy. The one who believes that Allahu ta'ala put effective power in the means reaches the right way and will be saved from both of these dangers." If the Wahhabis understood this subtlety, they would also understand the above hadith ash-Sharif correctly.

Imam Muhammad ibn Said al-Busiri (rahimah-Allahu ta'ala), who passed away in 695 A.H., was one of the superiors of tasawwuf. He was one of the awliya' educated by Abu 'l-'Abbas al-Mursi ash-Shadhili, who was Abul-Hasan ash-Shadhili's Khalifa. When he suffered a stroke and half of his body was paralyzed, he asked for Rasulullah's help and composed his famous qasida in praise of the Highest of Mankind, Muhammad ('alaihi 's-salam), to whom he chanted it in his dream. Rasulullah liked it and took off his khirqa, put it on the Imam and rubbed the paralyzed parts of his body with his blessed hand. When the Imam woke up, his body was restored to health, and the khirqat as-saada was still on him. That was why his eulogy was called "Qasidat al-Burda." 'Burda' means 'khirqa, overcoat.' Hadrat Imam ran in joy to the mosque for morning salat, and on the way met a person known for his righteousness and pious asceticism, who said:

"I would like to listen to your qasida."

"I have many qasidas. Everyone knows all of them," the Imam said.

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

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

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

Qasidat al-Burda is composed of ten parts:

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

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

The third part praises Rasulullah.

The fourth part tells about Rasulullah's birth.

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

The sixth part praises the Qur'an al-karim.

The seventh part explains the subtleties in the Miraj of Rasulullah.

The eighth part tells about Rasulullah's jihads.

In the ninth part, he asks Allahu ta'ala for mercy and maghfira and asks Rasulullah for intercession.

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

The Wahhabi writer praises the cruel people who martyred thousands of Muslims. On the one hand, he likens their cruel swords stained with innocent blood to the blessed swords of Muslim mujahids, and, on the other hand, likens eulogizing Allahu ta'ala's Great Prophet to idolaters praising their idols. He brands as 'polytheist' those who eulogize Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The stupid Wahhabi cannot understand that disbelievers praised their deified idols as creators, gods. Such a praise can be only for Allahu ta'ala. Muslims eulogize only Allahu ta'ala in that manner. We praise Rasulullah as the Highest of Creatures. And none of the scholars of Islam, who love Rasulullah and praise him very highly, has ever raised the Exalted Prophet to the degree of creator or god; they have not eulogized him as they praise Allahu ta'ala. The Wahhabis cannot distinguish between reality and falsehood. The Wahhabi has filled his book with ayats and hadiths about non-Muslims and, giving wrong meanings to them, attacks the scholars of Islam and calls great mutasawwifs and Muslims whom Allahu ta'ala loves "polytheists and disbelievers." Those who read the Wahhabite book, seeing the ayats and hadiths on every page, are being duped and, regarding those meanings to be correct, they are being drifted to perdition.

14 - Beginning on page 239, he says:

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

Here again the Wahhabite book slanders Muslims. Muslims perform 'ibada for and beg Allahu ta'ala five times everyday. It is an overt lie to say that such Muslims forget Allahu ta'ala. Muslims do not worship the dead. Because many hadiths explain that Allahu ta'ala's beloved servants -even every dead person- hears in their graves, Muslims visit their graves, pray to Allahu ta'ala through their mediation and ask them to intercede for them. The dead cannot do whatever they wish. And the living cannot do whatever they wish, either. But, Allahu ta'ala promised that He would accept the prayers of His beloved servants, first of all His prophets' prayers. Muslims do not ask prophets (alaihi 's-salatu wa 's-salam) and awliya' (rahimahum-Allahu ta'ala) to do something, but to pray to Allahu ta'ala to give something. Awliya' do hear what the visitors to their graves ask, and they pray to Allahu ta'ala to give them what they ask for, and Allahu ta'ala accepts the prayers of awliya'.

The following passage is translated from the 121st page of Ibn Hajar al-Makki al-Haitami's (rahimah-Allahu ta'ala) work Zawajir to expose the lies of the Wahhabite book. Ibn Hajar, after quoting hadiths, writes:

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

Ibn Hajar al-Makki al-Haitami (rahimah-Allahu ta'ala), in the Egypt edition of his book Al-fatawa al-kubra al-fiqhiyya, wrote in the chapter on janaza, "Domed tombs should not be built on graves in public graveyards where many corpses are buried. If already built, they should be demolished. It is not permissible to demolish the domed tombs in private graveyards for the purpose of burying a new corpse in them." On page 17, he wrote: "It is haram to build domed tombs in public graveyards. Those already built in public graveyards should be demolished. Constructing any kind of building in a graveyard belonging to a waqf or in a private graveyard without its owner's permission is also haram. It is makruh to build a domed tomb on one's own land or on someone else's land with his permission." On page 25, he wrote: "Building domed tombs in public graveyards is haram, for, it occupies much space and prevents others from being buried. Such domes should be demolished. It was for this reason that most Shafi'i scholars (rahimahum-Allahu ta'ala) issued the fatwa that al-Imam ash-Shafi'is (rahimah-Allahu ta'ala) domed tomb should be demolished, because it was in a public graveyard." It is seen that Ibn Hajar al-Makki did not say that every domed tomb was haram and should be demolished.

On page 209 of the book Zawajir, it is written that it is a grave sin to build high buildings for ostentation. Following the hadith ash-Sharif the Wahhabis should be demolishing not tombs but, as a wajib, the houses of dissipation and prostitution they built in Riyad, Taif and Jidda. The Wahhabite book, on page 248, quotes the hadith ash-Sharif, "Visit graves! Such visits will remind you of the Day of Judgement," and says that Rasulullah (sall-Allahu ta'ala 'alaihi wa

sallam) visited his blessed mother's grave. But, saying that this hadith ash-Sharif did not enjoin asking the dead for anything, he attempts to liken Muslims' visiting the graves of the Prophet and awliya' to disbelievers' worshiping graves.

15 - On page 259, the Wahhabi writes:

"It is forbidden for the one who enters Masjid an-Nabawi with a view to performing salat to go to the grave to greet Rasulullah. Imam Malik said that it was makruh to go to Qabr an-Nabi every time one enters the Masjid. The Sahabis and the Tabiin used to go to the Masjid, perform salat and go out. They would not go to the grave to greet, because, no such action was ordered in Islam. It is a lie that the souls of the dead could be seen in their living appearance. Such a vision happened only on the Miraj Night. Muslims who came later committed what as-Sahaba did not do. A few Sahabis would go to the grave solely to say salam only when they came back from far countries. 'Abdullah ibn 'Umar would go to the grave and greet whenever he came back from a journey. No one else did so. It is a lie that Ahmad ar-Rifai kissed Rasulullah's hand. It has been unanimously approved that one should turn towards the Kaba and not the grave when praying in front of the Hujrat as-Saada. It is prohibited by hadiths to come from distant countries for visiting the Hujrat as-Saada."

The following writing is translated from the book Mirat al-Madina:

"It has become wajib upon me to intercede for those who visit my shrine," is said in a hadith ash-Sharif conveyed by Ibn Huzaima, al-Bazzar, ad-Daraqutni and at-Tabarani (rahimahum-Allah). In another one reported by al-Bazzar, "It became halal for me to intercede for those who visit my shrine," is declared. The hadith ash-Sharif in the Sahih of Muslim and also quoted in Abu Bakr ibn al-Makkaree's (rahimah-Allahu ta'ala) book Mu'jama says, "If someone visits me solely for visiting me and without any other intentions, he deserves my intercession for him on the Last Judgement." This hadith ash-Sharif foretold that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) would intercede for those who go to al-Madinat al-Munawwara to visit him.

A hadith ash-Sharif reported by al-Imam at-Tabarani and ad-Daraqutni and other imams of hadith (rahimahum-Allahu ta'ala) says, "He who visits my grave after carrying out the hajj will be considered to have visited me during my lifetime." Ibn al-Jawzi (rahimah-Allahu ta'ala), too, reported this hadith ash-Sharif. Another one reported by ad-Daraqutni is: "The one who does not visit me after carrying out the hajj will hurt me." Imam Malik (rahimah-Allahu ta'ala), too, reported this hadith ash-Sharif. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) requested that Muslims should visit him because he wanted his umma to gain thawab by this way, too. A hadith ash-Sharif reported by al-Imam al-Baihaki, says, "When a person greets me, Allahu ta'ala gives my soul back to my body. I reply to his greeting." Based on this hadith ash-Sharif, al-Imam al-Baihaki said, "Prophets are alive in their graves." The Prophet's blessed soul being given back means that from his high position he answers the one who greets him.

There are so many hadiths stating that the prophets ('alahimu's-salawatu wa 't-taslimat) are alive in their graves that they affirm one another. One of them is the hadith ash-Sharif, "I will hear the salawat recited at my shrine. I will be informed about the salawat recited at a distance," which was reported by Abu Bakr ibn Abi Shaiba and quoted in the books of the six well-known great imams of hadith.

In the hadith ash-Sharif reported by Ibn Abi 'd-dunya on the authority of 'Abdullah ibn 'Abbas (radi-Allahu ta'ala 'anhuma), it is said, "If anyone visits the grave of an acquaintance of his and greets him, the dead one recognizes him and replies. If he greets a dead Muslim whom he did not know, the dead will become happy and answer him."

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

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

Hadrat Ibrahim ibn Bishar said, "I went to Medina to visit the Qabr as-Saada after a pilgrimage. I greeted in front of the Hujrat as-Saada and heard the reply 'Wa 'alaika 's-salam.' "

The poet Nabi said:

Beware of immodesty! Here where Allah's Beloved is!

To where the Divine look is directed; Maqam al-Mustafa this is!

Only if you resolve to act modestly, Nabi, go in this shrine,

There where angels go round, and whereat prophets always kiss!

A hadith ash-Sharif says, "After my death, I will hear as I do when I am alive." Another hadith ash-Sharif says, "Prophets are alive in their graves. They perform salat." These hadiths show that our Prophet (sall-Allahu ta'ala 'alaihi wa sallam) is alive in his shrine with a life we do not know.

It is written in very reliable books that Sayyid Ahmad ar-Rifai, [He passed away in Basra in 578 A.H. (1183 A.D.). His shrine and mosque were repaired and ornamented by the Ottoman Sultan Abdulhamid Khan II.] one of the prominent awliya', and many other awliya' (rahimahum-Allahu ta'ala) heard the reply when they greeted Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and that Ahmad ar-Rifai attained the honor of kissing Rasulullah's blessed hand. Saying that these are lies is like throwing mud at the sun. The great Islamic scholar Jalal ad-din 'Abd ar-Rahman as-Suyuti (rahimah-Allahu ta'ala), who passed away in Egypt in 911/1595, refuted them in his well-documented book Sharaf al-Muhkam and proved that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) was alive in his grave and heard those who greeted him. One of the hadiths he quoted in his book is: "I saw the Prophet Musa (Moses) performing salat in his grave on the Miraj Night." Abu Nuaym (rahimah-Allahu ta'ala), the author of Hilya, too, quoted this hadith ash-Sharif.

A hadith ash-Sharif, quoted in Abu Yala's (rahimah-Allahu ta'ala) Musnad, says, "Prophets live and pray in their graves."

Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), during his last illness, said, "I have always felt the bitter taste of the food I ate at Khaibar. The poison I ate that day tears my aorta now." This hadith ash-Sharif indicates that Rasulullah died as a martyr. Allahu ta'ala declared in the 169th ayat karima of Surat al 'Imran, "Never regard those who have been martyred on the way of Allah as dead! They are alive!" So, it is obvious that our master Rasulullah is alive in his grave like all martyrs.

Al-Imam as-Suyuti wrote: "Awliya' (rahimahum-Allahu ta'ala) of high status can see the prophets ('alahumu 's-salawatu wa 't-taslimat) as if they had not died. Our Master's seeing Musa ('alaihi 's-salam) alive in his grave was a mujiza, and a wali's seeing in the same way is a karama. Disbelief in karama arises from ignorance."

A hadith ash-Sharif reported by Ibn Habban, Ibn Maja and Abu Dawud (rahimahum-Allahu ta'ala) says, "On Fridays recite the salawat for me repeatedly! The salawat will be conveyed to me." When it was asked whether it would be conveyed to him after his death, too, the Prophet (sall-Allahu ta'ala 'alaihi wa sallam) answered, "Soil does not rot prophets' bodies. Whenever a Muslim says the salawat for me, an angel informs me of it and says, 'So-and-so's son, so-and-so of your umma sent his salam and prayed for you.' " This hadith ash-Sharif shows that our Prophet is alive in his shrine in a life which a man of this world cannot understand. Hadrat Zaid ibn Sahl (radi-Allahu ta'ala 'anh) said, "One day, I was enjoying Rasulullah's company. His

blessed face was cheerful. I asked why he smiled. 'Why should I not be happy? Jabrail gave me good news just a moment ago: Allahu ta'ala has declared that whenever my umma recite a salawat for me once, Allahu ta'ala will send a salawat ten times in reply to them,' he answered." Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) is a great favor for the whole Umma after his death, as he was Allahu ta'ala's compassion for his companions in his life. He is the cause of goodness.

Mahal ibn 'Amr said, "One day, I sat with Said ibn Musayyab (rahimahum-Allahu ta'ala) by our mother Umm Salama's (radi-Allahu ta'ala 'anha) room. Many people came to visit the Hujrat as-Saada. Said, being astonished at the people, said, 'How stupid they are! They think Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) is in the grave. Do prophets ever stay in their graves longer than forty days?' " Nevertheless, Said [Said ibn Musayyab was one of the seven famous 'ulama' in Medina. He passed away in Medina in 91 A.H. (710 A.D.)] himself had said he had heard the adhan called in Rasulullah's grave on the day the disaster called Harra happened. Hadrat 'Uthman (radi-Allahu ta'ala 'anh), when his house was blockaded, said, "I will not go anywhere! I cannot leave Medina and Rasulullah." If the words which Mahal ibn 'Amr reported from Said were true, Rasulullah would not have called Muslims to visit his grave. As a matter of fact, Bilal al-Habashi (radi-Allahu ta'ala 'anh) went to Medina and visited Rasulullah's shrine on the order he received from Rasulullah in his dream after the conquest of Jerusalem. Hadrat 'Umar ibn 'Abd al-'Aziz (radi-Allahu ta'ala 'anh), Khalifa of the Muslims, used to send salat and salam from Damascus to Medina with special officials. Hadrat 'Umar (radi-Allahu ta'ala 'anh), when he returned to al-Madinat al-Munawwara after conquering Jerusalem, first went to the Hujrat as-Saada, visited Rasulullah and conveyed salat and salam onto him.

Yazid ibn al-Mahree said, "I visited 'Umar ibn 'Abd al-'Aziz (radi-Allahu ta'ala 'anh), the Governor of Egypt, on my way from Damascus to Medina. He said to me, 'Oh Yazid! Please convey my salat and salam to Rasulullah when you have the bliss of visiting him!' "

Imam Nafi' (rahimah-Allahu ta'ala) [Nafi was one of the prominent among the Tabi'un and formerly a slave freed by Abdullah ibn Umar. He passed away in Medina in 120 A.H. (737 A.D.)] reported that 'Abdullah ibn 'Umar (radi-Allahu ta'ala 'anhuma), whenever he came back from an expedition or war, would visit the Hujrat as-Saada, first Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), then Hadrat Abu Bakr and then his father Hadrat 'Umar (radi-Allahu ta'ala 'anhuma), greeting each of them. Though the Wahhabite book Fat'h al-majid confirms this, too, it writes that visiting the Prophet's grave was not allowed in Islam and that no one but 'Abdullah ibn 'Umar visited him. However, it is written in valuable books that most of the Sahabis (radi-Allahu ta'ala 'anhum ajmain) did visit him. It is a filthy slander that 'Abdullah ibn 'Umar committed an act not permitted by Islam. The Wahhabi author praises the as-Sahabat al-kiram highly when it suits his interests, but he shamelessly commits such filthy slanders when it does not suit him. If it had not been permitted to visit the Prophet's shrine and to say salat and salam, 'Abdullah ibn 'Umar would not have done so, or the Sahabis who saw him would have told him that it was prohibited. His behavior and the silence of those who saw him show that it is permitted and meritorious. Imam Nafi' said, "I have seen more than a hundred times 'Abdullah ibn 'Umar say, 'As-salama 'alaika ya Rasul-Allah!' 'As-salamu 'alaika ya Aba Bakr!' and 'As-salamu 'alaika ya Abi (father)!' during his visits to Rasulullah's shrine."

One day, Hadrat 'Ali (radi-Allahu ta'ala 'anh) entered Masjid ash-Sharif and wept long in front of Fatima's (radi-Allahu ta'ala 'anha) room. Then he entered the Hujrat as-Saada and said, "As-salamu 'alaika ya Rasul-Allah." And he wept again. Then, saying, " 'Alaikuma 's-salam ya akhawayya wa rahmat-Allah," he greeted Hadrat Abu Bakr and Hadrat 'Umar and went out.

It was for this reason that our scholars of fiqh (rahimahum-Allahu ta'ala) came to Medina and performed salat in Masjid ash-Sharif after pilgrimage. Then they visited and received blessings by seeing the Rawdat al-Mutahhara, the Minbar al-Munir and the Qabr ash-Sharif, which is superior to the 'Arsh al-ala; the places where the Prophet sat, walked and leaned; the pole he leaned against when the wahi came and the places where as-Sahabat al-kiram and the Tabiin (radi-Allahu ta'ala 'anhum ajmain), who worked when the Masjid was being built and repaired or who had the honor of giving financial help, walked. Those scholars and sulaha' who came later would come to Medina after hajj and do as our 'ulama' of fiqh did. It is for this reason that pilgrims have been visiting al-Madinat al-Munawwara.

The 'ulama' have given different answers to the question whether one [a pilgrim] should first go to Medina or visit the Prophet's shrine after hajj. 'Alqama, Aswad and 'Amr ibn Maimun, three superiors among the Tabiin (rahimahum-Allahu ta'ala) said that one should first go to Medina. Al-Imam al-Azam Abu Hanifa (rahimah-Allahu ta'ala), the sun of Islamic scholars, said that it would be better to perform hajj and then leave Mecca for Medina. So it was written in the fatwa of Abu 'l-Laith Nasr as-Samarqandee (rahimah-Allahu ta'ala), who passed away in 373/985.

During the sultanate of 'AbdulHamid Khan II, it became a custom among [the Ottoman] pilgrims to stay in Medina between the two 'Iyds and to leave Medina for Mecca when the time for hajj came. Some pilgrims would go direct to Mecca and, after 'Arafat, come to Medina to perform the visitation. Then they would go to Yanbu, the port of Madina, where they would take a steamship on the way back to their countries passing through the Suez Canal.

Qadi 'Iyad, author of Shifa' ash-Sharif who passed away in Marrakush in 544/1150 and Shafi'i scholar Imam Yahya an-Nawawi, who passed away in Damascus in 676/1277, and Hanafi scholar Ibn Hammam (Humam) Muhammad al-Siwasi, who passed away in 861/1456, (rahimahum Allahu ta'ala) said that there had been ijma' al-umma on the fact that visiting Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed shrine was very meritorious. Some scholars said that it was wajib. It is a sunnat to visit graves. Visiting the most valuable grave, the Hujrat as-Saada, is the most valuable sunnat.

Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) used to visit the Baqi' cemetery and the martyrs in Uhud. 'Abd al-Haqq ad-Dahlawi (rahimah-Allahu ta'ala), who was one of the great 'ulama' in India that passed away in 1052 A.H. (1642), while narrating the Battle of Uhud in his Persian book Madarij an-Nubuwwa, quotes Abu Farda (radi-Allahu ta'ala 'anh) as saying, "One day Rasulullah visited the martyrs in Uhud. After saying, 'Oh my Rabb who is worth being worshiped! I, Thy servant and Messenger, testify that these got martyred to gain Thy Consent,' he turned to us and said, 'If someone visits and greets these martyrs, they will answer him. They will answer the same way till the Last Day.' " Again, while visiting the martyrs Rasulullah said, "You were patient. Salam be on you!" Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu ta'ala 'anhuma), when they were Khalifas, used to visit the martyrs in Uhud and addressed them similarly. Fatimat al-Huzaziyya (rahimah-Allahu ta'ala) said, "I was passing by the Uhud field. I said, 'Oh Hamza (radi-Allahu ta'ala 'anh), Rasulullah's uncle, salam be on you!' Then I heard the answer, 'May Allah's salam, mercy and blessings be upon you!' " Utaf ibn Khalid al-Mahzuni said that his aunt greeted the martyrs in Uhud and that they replied to her, "We know you!"

The sixty-third ayat karima of Surat an-Nisa', "If they, after tyrannizing over their nafses, come to you and beg Allahu ta'ala's pardon, and if My Messenger prays for their forgiveness, they will certainly find Allahu ta'ala as the acceptor of tawba and merciful," is a command for both men and women to visit the shrine of the Prophet. It was said that it was mustahab to read this ayat while visiting the shrine.

Imam 'Ali (radi-Allahu ta'ala 'anh) quoted Muhammad ibn Harb al-Hilali (radi-Allahu ta'ala 'anh) as saying, "I visited the Hujrat as-Saada three days after Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) burial. After the visit I sat in a corner. A villager came and threw himself on the Prophet's grave. He took soil from the grave and sprinkled it on his face. He said, 'Ya Rasul-Allah! Allahu ta'ala declared about you in the ayat [above, which he recited]. I have oppressed my nafs. I seek absolute forgiveness through your intercession.' I heard a voice from the grave: 'good news to you! Your sins are forgiven'."

Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) came to Uhud from Medina to visit the martyrs in Uhud. Therefore, it is an 'ibada to go to al-Madinat al-Munawwara to visit the Prophet's shrine. The 'ulama' of Islam (rahimahum-Allahu ta'ala) have unanimously stated that it is a very meritorious deed.

The hadith ash-Sharif, "Only three masjids [The masjid al-Haram in Mecca, the Masjid an-Nabawi in Medina and the Masjid al-Aqsa in Quds (Jerusalem).] are to be gone to for visiting," shows that it is very meritorious to go to al-Madinat al-Munawwara with a view to visiting the Qabr as-Saada. Those who do not do so will remain deprived of its great thawab, and perhaps they will have neglected a wajib. Going on long journeys to visit masjids other than these three is permitted if it is for Allah's sake. But it is haram in case of other intentions.

Question: "Imam Hasan ibn 'Ali (radi-Allahu ta'ala 'anh) did not permit visitors to approach the Qabr as-Saada. And Imam Zain al-'Abidin (rahimah-Allahu ta'ala), saying that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) declared, 'Do not make a [place of] festival of my shrine! Do not make cemeteries of your houses! Recite salawat on me wherever you are; your salam will be conveyed to me,' did not permit approaching the Qabr as-Saada. What would you say about that?"

Answer: These statements are not congruous with the hadith ash-Sharif, "Only three masjids are to be gone to for visiting." Further, the two imams probably wanted to prevent only those who would behave disrespectfully. [Therefore,] Imam Malik (rahimah-Allahu ta'ala) did not even permit staying a long time near the Qabr as-Saada. Imam Zain al-'Abidin (rahimah-Allahu ta'ala), in his visitations to the Hujrat as-Saada, would stand by the pillar in the direction of the Rawdat al-Mutahhara and greet. So, it was understood that Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed head was on that side of the Hujra. That was the place to stand by during visits before the rooms of Rasulullah's blessed wives (radi-Allahu ta'ala 'anhunna) were annexed into the Masjid as-Saada. The visitors stand in front of the door of the Hujrat as-Saada and greet.

Harun ibn Musa al-Hirawi asked his grandfather 'Alqama: "On which side of the Qabr as-Saada had the visitors stood before the rooms of our Prophet's wives (radi-Allahu ta'ala 'anhunna) were annexed into Masjid as-Saada?" His grandfather said, "Because the door of the Hujrat as-Saada had not been walled up before Hadrat 'Aisha died, they used to stand in front of the door."

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

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

Abu Hanifa (rahimah-Allahu ta'ala), the sun of the 'ulama' of Islam, said that visiting the Qabr as-Saada, one of the most valuable of mustahabs, was an 'ibada of a degree nearly equal to wajib. In the Shafi'i madhhab, one who vows to visit the Qabr as-Saada has to fulfill his vow. As for the one who vows to visit another grave, there is no unanimity that he should fulfill his vow, but he had better fulfill it.

It is necessary for the one who vows to visit the Masjid al-Haram on foot to fulfill his vow, because the Farida (obligatory acts) of hajj are performed in Masjid al-Haram. And since Masjid as-Saada contains the Qabr as-Saada which is more estimable than both the Kabat al-Muazzama [in the Masjid al-Haram in Mecca] and Masjid al-Aqsa [in Jerusalem], a vow to go to that blessed masjid on foot, because it will include the intention to visit the Qabr as-Saada, should certainly be fulfilled.

A vow to visit the Kabat al-Muazzama should be fulfilled according to all the four madhhabs. There is no unanimity as to whether a vow to visit Masjid as-Saada or Masjid al-Aqsa should be fulfilled. However, the disagreement is about visiting the masjid itself; the one who vows to visit the Qabr as-Saada has to fulfill his vow.

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

Imam Malik (rahimah-Allahu ta'ala) said concerning visiting the Qabr as-Saada, "In Masjid ash-Sharif, one should turn his back towards the qibla [Kaba] and face the Hujrat as-Saada, greet modestly and respectfully and recite the salawat. Two rak'as of salat [tahiyyat al-masjid] should be performed in the Rawdat al-Mutahhara after entering the masjid. Then, standing in front of the Muwajahat as-Saada, first Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), then Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu ta'ala 'anhuma) should be greeted, and then some certain prayers should be said, because Rasulullah, or any believer, hears his visitors, their salams and prayers. Though it is permitted to pray as one wishes and to say whatever prayers one remembers, it is better to say the certain prayers recommended by the 'ulama.' "

Al-Imam al-azam Abu Hanifa (rahmat-Alahi ta'ala 'alaihi) said that, when he was in Medina, he saw that Ayyub as-Sahtiyani (rahimah-Allahu ta'ala), one among the sulaha' who passed away in Basra in 131 A.H. (748), came and entered the masjid, stood facing the Qabr as-Saada, and, the qibla behind him, wept.

Abu 'l-Laith as-Samarqandee (rahimah-Allahu ta'ala), giving reference to al-Imam al-Azam Abu Hanifa, said, "Visitors should face the qibla, leaving the Hujrat as-Saada behind." However, Shaikh Kamal ad-din ibn Hammam (rahimah-Allahu ta'ala) wrote, "Al-Imam al-Azam Abu Hanifa described the ritual of the visit in his Musnad, so, what Abu 'l-Laith and his followers reported was based on a former ijtihaad of al-Imam al-Azam, who later declared that one should face the Hujrat as-Saada. 'Abdullah ibn 'Umar (radi-Allahu ta'ala anhuma), too, said that one should pay salam by facing the Hujrat as-Saada with the qibla being behind." Muhammad Ibn Jamaat (rahimah-Allahu ta'ala), a Shafi'i scholar who passed away in Damascus in 733 A.H.

(1333), wrote in his book *Manasik*, "While visiting the Prophet's shrine, one should stand about two meters from the corner corresponding to Rasulullah's blessed head, this corner being on one's left and the qibla on one's right-hand side, and then turn slowly around until one faces the window of the Muwajahat as-Saada, leaving the qibla wall behind. Just when one faces the Qabr as-Saada one should say the salam.

Hence, the visitor should stand between the Rawdat al-Mutahhara corner of the Hujrat as-Saada and the qibla wall, Rasulullah's blessed head being on his left two meters from him, then slowly turn to face the Hujrat as-Saada, leaving the qibla behind. Then he should say salat and salam and pray. And so were al-Imam ash-Shafi'is and other imams' ijthads, and today the visit is carried out in this manner.

On the qibla side of the Hujrat as-Saada, there was not much empty space before the rooms of Rasulullah's blessed wives (radi-Allahu ta'ala 'anhunna) were annexed to the Masjid as-Saada; so it was very difficult to stand facing the Muwajahat as-Saada. Visitors would stand facing the qibla and greet in front of the door in the Rawdat al-Mutahhara wall of the Hujrat as-Saada. Later, Imam Zain al-'Abidin would greet, with the Rawdat al-Mutahhara being behind. After the annexation of the rooms of the blessed wives to the masjid, the Hujrat as-Saada was visited standing in front of the window of the Muwajahat ash-Sharifa.

The imams of Islam collected the many rules of observances and conditions for those who live in Medina and for visitors. These conditions and rules were codified in fiqh and manasik books. All were compiled clearly and in detail in *Takmilat al-manasik* by Ayyub Sabri Pasha (rahimah-Allahu ta'ala), the author of *Mirat al-Haramain*.

The first tomb built in the history of Islam was the Hujrat al-Mu'attara, where Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) was buried. Our master Rasulullah passed away in the room belonging to his beloved wife, our mother 'Aisha (radi-Allahu ta'ala 'anha), before noon on Monday, the twelfth of Rabi' al-awwal 11 A.H. On Wednesday night he was buried in that room. Hadrat 'Aisha's (radi-Allahu ta'ala 'anha) room was three meters high and was built with adobes and date-palm branches. It had two doors, one on the west, which faced the Rawdat al-Mutahhara, and the other on the north. Hadrat 'Umar (radi-Allahu ta'ala 'anh), while he extended Masjid as-Saada in 17 A.H. during his caliphate, surrounded the Hujrat as-Saada with a low stone wall. 'Abdullah ibn Zubair (radi-Allahu ta'ala 'anh), when he became the Caliph, rebuilt this wall with black stones. He was martyred in 73 A.H. (692). This wall was not roofed and there was a door on the northern side. When Hadrat Hasan (radi-Allahu ta'ala 'anh) passed away in 49 A.H., his brother Hadrat Husain (radi-Allahu ta'ala 'anh) took his corpse to the door of the Hujrat as-Saada as requested in his brother's will and wanted to take the corpse into the shrine to pray and ask for intercession. Some people opposed it, thinking that the corpse would be buried in the shrine. To prevent the clamor, the corpse was not taken into the shrine and was buried at the Baqi' cemetery. Lest such events might happen again later, the doors of the room and the one outside were walled up.

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

Jamal ad-din al-Isfahani (rahimah-Allahu ta'ala), vizier of the Atabeg State governed by Zengees in Iraq and the first cousin of Salah ad-din al-Ayyubi, constructed a grating made of sandal-and-ebony wood around the outer wall of the Hujrat as-Saada in 584 A.H. (1189). The grating was as high as the ceiling of the masjid. It burned away in the first fire. Iron grating was constructed and painted green in 688. This grating was called the Shabakat as-Saada (Blessed Lattice). The qibla, east, west and north sides of the Shabakat as-Saada are called the Muwajahat as-Saada, Qadam as-Saada, Rawdat al-Mutahhara and Hujrat al-Fatima, respectively. As al-Makkat al-Mukarrama is to the south of al-Madinat al-Munawwara, one who stands facing the qibla in the middle of Masjid an-Nabi, that is, at the Rawdat al-Mutahhara, has the Hujrat as-Saada on his left and the Minbar ash-Sharif on his right.

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

The small dome, which was constructed with the pentagonal wall, is called the Qubbat an-Nur. The Kiswat ash-Sharifa sent by the Ottoman Sultans (rahimahum-Allahu ta'ala) was laid on that dome as a cover. The big, green dome which is over the Qubbat an-Nur and which is called the Qubbat al-Khadra is the dome of Masjid as-Saada. The kiswa on the outer side of the grating, the shabaka, used to be hung to the arches supporting the Qubbat al-Khadra. These internal and external curtains were called the Sattara. The Shabakat as-Saada has three doors, one in each of the east, west and north sides. Nobody except the directors of the Haram ash-Sharif may enter the Shabakat as-Saada, and no one can enter inside the walls since there is neither a door nor a window. There is only a small hole covered with wire gauze on top of the dome. Just above this hole is the hole in the Qubbat al-Khadra. The dome of Masjid ash-Sharif was gray until 1253 A.H. (1837), when it was painted green by order of Sultan Mahmud 'Adli Khan. It was painted again by order of Sultan 'Abd al-Aziz Zhan in 1289 A.H. (1872).

No one has spent as much money and effort as Sultan 'Abd al-Majid Khan (rahimah-Allahu ta'ala) did to repair and embellish Masjid as-Saada. He spent seven hundred thousand gold coins to restore the Haramain. The restoration was completed in 1277 A.H. (1861). Everyday he did a service for Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and in this connection his kashfs and karamas were witnessed. Sultan 'Abd al-Majid Khan ordered that a model of the early form of Masjid an-Nabawi be made and put in the Khirka-i Sharif Mosque, in Istanbul, so Major Haji 'Izzet Effendi (rahimah-Allahu ta'ala), a professor at the Engineering school and a designer, was sent to Medina in 1267. 'Izzet Effendi measured every dimension and constructed a 1/53 model and sent it to Istanbul. The model was placed in the Khirka-i Sharif Mosque, which was built by 'Abd al-Majid Khan.

After 'Abd al-Majid Khan's repair works, the distance between the qibla wall and the Shabakat as-Saada became seven and a half meters; from the eastern wall to the grating of the Qadam as-Saada became six meters; the width of the Shabakat ash-Shami became eleven meters; the Muwajahat ash-Sharifa grating became thirteen meters long, and the distance between the Muwajahat ash-Sharifa and the Shabakat ash-Shami became nineteen meters. The width of Masjid an-Nabawi on the qibla side is seventy-seven meters and its length from the qibla wall to the Damascene wall is 117 meters. The Rawdat al-Mutahhara, which lies between the Hujrat as-Saada and the Minbar ash-Sharif, is nineteen meters wide. These lengths are calculated on the basis that one dhra' of Medina is forty-two centimeters. The dhra' shar'i mentioned in fiqh books is forty-eight centimeters.

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

'Uthman ibn Maz'un (radi-Allahu ta'ala 'anh) was the first who was buried in the Baqi' cemetery, the only cemetery in Medina. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) erected a big gravestone with his blessed hands at the grave of this foster brother of his. Hence, it became a sunnat to erect grave-stones.

The la-madhhabi destroyed the tombs in Medina. Sultan Mahmud Khan (rahimah-Allahu ta'ala) restored them all. After the First World War, the British took Medina from the Ottomans and gave the city to 'Abd al-'Aziz, who ruined all the tombs. They destroyed the sacred buildings, even the artistically magnificent building built over the Well of Zemzem by 'Abd al-Hamid Khan I (rahimah-Allahu ta'ala). They destroyed even the blessed house where Rasulullah honored this world with his birth. They built shops on its ground.

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

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

Al-Imam al-Baihaki (rahimah-Allahu ta'ala) quoted 'Abdullah ibn 'Umar (radi-Allahu ta'ala 'anhuma) as having said, "My father Hadrat 'Umar and I visited the martyrs on a Friday before sunrise. My father greeted all of them. We heard their reply. My father asked me, 'Did you answer me?' 'No, the martyrs did,' I said. He took me on his right and said salam to each of them separately. We heard each of them reply three times. Father immediately prostrated and thanked Allahu ta'ala." Hadrat Hamza, his nephew 'Abdullah ibn Jahsh and Mus'ab ibn 'Umair (radi-Allahu ta'ala 'anhum ajmain) were buried in the same grave. The remaining seventy martyrs were

buried together by twos or threes in one grave, and a few are in the Baqi' cemetery. [The names of all these martyrs are written in Mir'at al-Madina, from which the foregoing long passage is translated.]

Refutations 16-20

16 - He writes on page 257:

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

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

On page 416 he writes:

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

His writing that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) hears the salawat said for him and his latter words quoted above are contradictory. Furthermore, he quotes only one of the two hadiths from Abu Dawud. It does not suit his purpose to write the other one. Hadith scholar 'Abd al-Haqq ad-Dahlawi (rahimah-Allahu ta'ala), on page 378 of his book Madarij an-Nubuwwa, wrote: "A hadith ash-Sharif reported by Abu Dawud from Abu Huraira (radi-Allahu ta'ala 'anhuma) declares, 'When a person greets me, Allahu ta'ala gives my soul back to my body. I hear his greeting and reply to him.' And the hadith ash-Sharif narrated by Ibn 'Asakir (rahimah-Allahu ta'ala) declares, 'I will hear the salawat recited at my shrine.' "

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

"It was declared, 'I am afraid that heretical imams will come upon my umma.' That is, leaders and imams who will mislead Muslims will come and issue fatwas disagreeing with the Book. Most of such people say, 'He who is in trouble or who has a request shall come to my grave: I shall fulfill his wish. I am very close to Allah. I have been exempted from worshiping. Awliya' help whomever they want. One shall ask his requests from them. Those who are in trouble will attain prosperity if they hold on to the dead or living awliya', who can do whatever they wish. They display karamat. They know what is in the Lawh al-mahfuz. They apprehend the secret thoughts of men.' And such people build domes over the graves of prophets and awliya'. All these mean to worship something other than Allah. A hadith says, 'Munafiqs deceive by telling the truth.' Another hadith says, 'The Last Day will not come till most of my umma become idolaters.' What can those who worship graves and attribute them as partners to Allah say to this? The fitna of worshiping idols has increased so much these days that no one notices it. Muhammad ibn 'Abd al-Wahhab stood up and prevented this idolatry. Although some governments tried to oppose him, his name became famous everywhere. There were many who believed him, as there were many who did not believe. Abu Tahir says, 'The Sa'udi Dynasty conveyed Ibn 'Abd al-Wahhab's flag of monotheism to every corner of Arabia.' It is necessary to prevent polytheism from dissemination and to annihilate it. Domes built over graves are of this kind. All of them have become idol-houses. None of them should be left on earth. Most of them are treated like the idols al-Lat and al-'Uzza. Most Muslims have become polytheists. 'Thirty dajjals will appear amongst my umma,' is a well-known hadith. Sayyid Siddiq Hasan Khan wrote in his Kitab al-izagha that the wicked European Ghulam Ahmad al-Qadiani was one of the

dajjals. This Indian disbeliever first said that he was al-Mahdi, but later, backed by a Christian government, he declared he was a prophet. Mukhtar as-Saqafi, too, was one of the dajjals, who lived during 'Abdullah ibn Zubair's caliphate. He said he loved Ahl al-Bait and would revenge Hadrat Husain's murder. He killed many Muslims. Later he claimed that he was a prophet and that Jabrail brought revelations to him."

The writer of this passage reports that heretical and irreligious governments and men of religious position will preside over Muslims. The scholars of Islam (rahimahum-Allahu ta'ala) have unanimously decided that heretical men of religious position would mislead Muslims from the right path. The la-madhabis place spies in Muslim countries and deceive Muslims through these mercenary la-madhabis spies. Publishing corrupt books, they strive to destroy Ahl as-Sunnat and defame the great 'ulama' and awliya of Ahl as-Sunnat.

Al-Imam ar-Rabbani (qaddas-Allahu ta'ala sirrahu 'l-aziz) declares in his 225th letter, "Hadrat al-Mahdi (rahimah-Allahu ta'ala) will disseminate Islam. He will bring into sight the sunnas of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). The contemporary man of religious authority in al-Madinat al-Munawwara, who will have been accustomed to committing and disseminating bidat' in the name of Islam, being perplexed by al-Mahdi's words, will say, 'This man wants to annihilate our faith.' Hadrat al-Mahdi will command that he shall be killed." This passage predicts that la-madhabism will last the longest in Medina and will be totally annihilated by Hadrat al-Mahdi.

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

It is evident who the ignorant and heretical imams referred to in the hadith ash-Sharif are. Dissenting from the Muslim path of a thousand years, they have deviated. And every believer knows who the tyrannous statesmen who mislead Muslims are. They are the ones who, under the name of "Islam" and "Ahl at-tawhid" (monotheists), have tyrannized and killed Ahl as-Sunnat, the faithful of the right path. By misinterpreting the Qur'an al-karim and hadith ash-Sharif, this writer has been making up fatwas that disagree with the Qur'an al-karim and has been calling Muslims "polytheists." No Muslim scholars have ever said, "He who is in trouble or has a request shall come to my grave; I will fulfill his wish." The writer makes up this false statement and slanders Muslims. Scholars of Islam never said that they had approached Allahu ta'ala. Further, they never wanted even the karamats bestowed on them by Allah to be heard of. They taught that the greatest karamat was to obey the rules of Islam, its commands and prohibitions and to follow Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). One day, when 'Abd al-Qadir al-Geilani (rahimah-Allahu ta'ala) was walking under lightning and thunder in the desert with his disciples, the sky darkened and a voice from the clouds said, "My servant 'Abd al-Qadir! I love you very much. I have exempted you from performing 'ibadat from now on!" The great wali replied instantly, "Kadhdhabta ya Kadhdhab! You lie! Oh the liar Satan! You cannot deceive me.

Allah's Beloved Muhammad (alaihi 's-salam) was not exempted from performing 'ibadat!"; he almost crawled to the mosque to attend the jamaat even during his last illness. No one is exempted from performing 'ibadat!" This writer does not feel ashamed of calumniating such blessed awliya' and regards having tawassul with and entreating dead awliya' as polytheism. Whereas, our master Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) declared, "Ask the ones in graves for help when you are confused about your affairs!" Muslims, following this hadith ash-Sharif, visit the graves of awliya' and expect help from them.

The scholars of Islam (rahimahum-Allahu ta'ala), following this hadith ash-Sharif, have visited the graves of awliya' and said that they received faid. Al-Imam ar-Rabbani (qaddas-Allahu ta'ala sirrahu 'l-aziz) wrote in his 291st letter, "I visited the honorable grave of my master Muhammad Baqi Bi'llah in Delhi on an 'Iyd day. When I concentrated my attention upon his blessed grave, he kindly noticed me with his holy soul. He treated this faqir with so much kindness that he granted me the faid he had received from Khwaja 'Ubaid-Allah al-Ahrar (qaddas-Allahu ta'ala sirrahu 'l-aziz). After this share (nisba) was attained, the reality of the marifas of Tawhid resulted."

The above hadith ash-Sharif has been quoted in many books and has become very well-known among Muslims. The great alim Ahmad Shamsaddin ibn Kamal Effendi (rahimah-Allahu ta'ala), who was the ninth Shaikh al-Islam of the Ottoman Empire and the Mufti as-Saqalain (the Mufti who issued fatwas to both men and genies), explained in his book Sharh al-Hadith al-arbain [Turkish translation published in Istanbul, in 1316 A.H.] the eighteenth hadith, "Idha tahayyartum fi'l-umur, fastainu min ahli 'l-qubur!" (Ask the people in graves for help when you are confused about your affairs!) as: "Man's soul is in love with his body. This love does not fade away when he dies and the soul departs from the body. The soul's attraction to and interest in the body does not end after death. Therefore, it was prohibited in a hadith ash-Sharif to break the bones of the dead or to step on graves. When one visits a wali's grave, the souls of the two meet and much benefit accrues. It was for this benefit that visiting graves is permitted. It has, of course, some other secret advantages as well. [Ibn Abidin (rahimah-Allahu ta'ala), who passed away in Damascus in 1252/1836, wrote in the preface to his book Radd al-muhtar, "Imam Muhammad ash-Shafi'i was very modest and respectful to al-Imam al-azam Abu Hanifa (rahimahum-Allahu ta'ala). He said he attained blessing by visiting Abu Hanifa's grave, where he performed a two rak'a salat and prayed to Allahu ta'ala when he had a difficult question, the answer of which thus soon occurred to him."] The soul of the Muslim in the grave and that of the visitor are like mirrors which reflect on each other. When the visitor looks at the grave and gives himself up to Allahu ta'ala's qada', his soul perceives this and his knowledge and moral qualities attain faid, which is then reflected to the heart of the one in the grave. And the knowledge and faid that have come from Allahu ta'ala to the soul of the dead are reflected to the visitor's soul. The Shafi'i scholar Ala ad-din 'Ali ibn Ismail (rahimah-Allahu ta'ala), who passed away in 792/1329, wrote in his book Al-alam fi hayati 'l-anbiya' 'alaihimu 's-salatu wa 's-salam, 'Prophets' and all Muslims' souls come down to their graves and to the place where their names are mentioned. Their souls have a relation with their graves. Therefore, grave-visiting is mustahab. They hear and reply to those who greet them,' In his 'Aqiba, Hafiz (hadith scholar) 'Abd al-Haqq al-Ashbili al-Maliki (rahimah-Allahu ta'ala), who passed away in 582/1187, quotes the hadith ash-Sharif, 'If anyone visits the grave of a Muslim brother of his and greets him, the dead recognizes him and replies to his greeting.' Shaikh Fakhr ad-din Ghazanfar at-Tabrizi said, 'I had thought deeply about a matter but could not understand it. I sat by the tomb of my shaikh, Taj ad-din at-Tabrizi (rahimah-Allahu ta'ala) and thought over the matter. Then I solved it.' Some

scholars said that 'the ones in graves' mentioned in the hadith ash-Sharif, 'Ask the ones in graves for help when you are confused about your affairs,' [This hadith sharif is explained in the Arabic book Al-basa'ir li munkiri't tawassuli bi-ahl al-maqabir (photo-offset reproduction in Istanbul in 1395/1975).] were the awliya' who, obeying the order, 'Die before you die,' had advanced on the way of tasawwuf."

The hadith ash-Sharif, "Munafiqs deceive Muslims by telling the truth" alludes to this writer, whose book is filled with ayats, hadiths and the true words of the 'ulama' of Ahl as-Sunnat while heretical ideas are sprinkled in between them. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) ordered us to ask the ones in graves for help. But this writer calls those who do so "polytheists" and forbids the order in this hadith. He calls Rasulullah's order "polytheism."

18 - One page 168, he writes:

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

On page 299, he says:

"If someone says that he is a wali and knows what is hidden, he is the wali of Satan, not of Allah. Karama is something which Allah produces in the hands of His pious servants who can attain it by praying or 'ibada. The wali's power or will does not affect it. Awliya' do not say that they are awliya'. They fear Allah. As-Sahaba and Tabiin were the highest awliya'. Yet, they did not say that they knew the ghaib. They used to weep out of fear of Allah. Tamim ad-Dari would not sleep because he feared Hell much. The Surat ar-Rad explains how awliya' are. Such mutasawwifs can be called awliya'."

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

The following is an explanation of the true meanings of wali and karama, as derived from the many letters of al-Imam ar-Rabbani's (rahmat-Allahi ta'ala 'alaihi) Maktubat:

"Karama is true. It means keeping away from polytheism, attaining marifa and deeming oneself nonexistent. Karama and istidraj should not be mistaken for each other. To wish to possess karama and kashf means to love someone other than Allah. 'Karama' means 'qurb' (nearness) and 'marifa.' The frequent occurrence of karama is due to more ascent and less descent on the way of tasawwuf. Karama is for strengthening yaqin. A wali who has been blessed with yaqin does not

need karama. Karama is of no value when compared with the state of the heart which has got used to dhikr. There may be mistakes in a wali's kashf. The place where kashf takes place is the heart. Genuine kashf is not of the imagination, and it takes place in the heart through ilham. Kashfs mixed with imagination are not dependable. The kashfs of awliya' are reliable if they are congruous with Islam. If not so, they are not to be trusted. The kashfs and ilhams of awliya' cannot be taken as proofs or documentary evidences by other people. However, what a mujtahid said is a document for the followers of his madhhab. The possession of kashf and karama does not indicate the highness of the spiritual status. Kashfs and tajallis occur to the wayfarers on the way of tasawwuf. Those who have reached the end of the way are in amazement and busy with 'ibada. One should come with a bowed neck in modesty to a wali so that much benefit can be obtained. Much benefit can be acquired if one puts on himself the clothes of awliya' modestly and respectfully. Allahu ta'ala protects His awliya' from committing grave sins. Some awliya' were seen far from the place where they lived. It was the appearance of their souls in their bodily forms. Awliya' are not protected from small sins, but they are soon awakened from ghafla, and they make tawba and do pious deeds and ask for forgiveness. Awliya' beckon people both to the evident orders of Islam and to the secret, subtle knowledge. Some awliya' did not descend back to the world of causes. They are not aware of the excellences of prophethood, and they are not helpful to the people. They cannot supply faid. Most awliya' had the excellences of wilaya. For example, qutbs, awtad and abdal were so. They are able to bring up the youth with 'Ali's (radi-Allahu ta'ala 'anh) help.

"The superiority of the status of awliya' is proportional to the degree of Allahu ta'ala's love for them. Wilaya is the state of having attained to the zills (shadows, images, see next paragraph). Awliya' love and enjoy only the shadows. Wilaya is the shadow of nubuwwa (prophethood). One should take wilaya as wudu' (ablution) and nubuwwa as salat. Wilaya means purification from bad habits. A wali does not have to know that he is a wali. It is not a defect for the wali if he is granted wilaya without being made aware of it. To be a wali, it is necessary to expel the love for this and the next world out of the heart. It is good to be fond of the next world, this being one of the excellences of prophethood. There exist in man ten latifas, ten faculties from the spiritual world. The superiorities of wilaya and prophethood occur on these ten latifas. Wilaya means fana' and baqa'. It means to detach the heart from this world and to attach it to the hereafter. Wilaya cannot be comprehended through intellect or logic. Wilaya means nearness to Allahu ta'ala, and it is bestowed on those who have driven out of their hearts the thought of creatures. Throwing the thought of creatures out of the heart is called fana'. All excellences of wilaya are to be obtained by obeying Islam. And the excellences of prophethood are given to those who obey also the inner subtleties of Islam not known by everybody. The excellences of prophethood is not the prophethood itself. The kashfs and ilhams occurring to those who, passing all the degrees, have reached the end of wilaya happen to be in complete accord with the knowledge drawn from the Nass, that is the Book and the Sunnat, by the scholars of Ahl as-Sunnat. Half of the progress in wilaya is upwards and the other half is downwards. Many people supposed that the upward progress was of wilaya and said that the downward progress was of prophethood. In fact, the descent is also of wilaya as the ascent is. Wilaya consists of jadhba (attraction) and suluk (progress by endeavoring), which are the two main corner-stones of wilaya but non-essential for the excellences of prophethood. The last rank in the wilaya is the degree of 'abdiyya (slavery to Allahu ta'ala). There is no further rank higher than this rank. Awliya' are directed towards Allahu ta'ala. However, with the excellences of prophethood, there are directions both towards Allahu ta'ala and khalk (creatures, human beings), and these two [directions] do not harm each other.

Although the nafs of awliya' has become mutmainna (tranquil), the materials of the body are still needy and wishful.

"Wilaya is of five degrees. Each degree corresponds to the exaltation of one of the five latifas and is related to the path of one of the prophets called Ulu 'l-'azm, the first degree being related to the path of Adam ('alaihi's-salam). The wilaya of a prophet at the first degree of wilaya is more valuable than the wilaya of a wali of the fifth degree. The nafs should be annihilated to reach the highest degree of wilaya called wilayat khassa. The order 'Die before you die!' points to this annihilation. Wilaya is either khassa (special) or 'amma (common). Wilayat khassa is Muhammad's ('alaihi 's-salam) wilaya. And among his umma, those awliya' who follow him may attain to this wilaya, which is complete fana' and mature baqa'; the nafs is annihilated and resigns itself to Allahu ta'ala and Allahu ta'ala is pleased with it. The highness of wilaya does not depend on the degrees or the succession of the five latifas. One who has attained the wilaya of the latifa akhfa which is the highest, is not necessarily superior to the awliya' of wilayas of other latifas. The superiority of wilaya is measured by nearness or farness to the Origin ('Asl). A wali who has attained the wilaya of the latifa qalb, a latifa of lower degree, if closer (Qarib) to the Origin, is higher than the wali of the latifa akhfa but who has not come as close to the Origin as the former has. A wali who has attained Muhammad's ('alaihi 's-salam) wilaya is secured from being dismissed. Walis of other degrees are not secured and are in danger. Wilaya can be obtained only by the annihilation of qalb (heart) and ruh (soul). But this in its turn requires the annihilation of the other three latifas. The wilaya of a wali is called wilayat sughra (minor wilaya), and that of a prophet is called wilayat kubra (major wilaya). Wilayat sughra continues until the end of the progress in anfus and afaq. In wilayat sughra, there is no way of escape from error and illusion. It is the other way round with wilayat kubra. Wilayat sughra begins after passing beyond the originals of the five latifas outside the 'Arsh and ends after passing the zills (shadows, images) or appearances of Allahu ta'ala's Attributes which are the originals of the above-mentioned originals. Wilayat sughra takes place in afaq and anfus, that is, the creatures outside and inside man. In other words, it takes place in zills or images. Those who reach the end of this part of the way attain to the tajalli al-barqi, that is, tajallis (appearances) like instantaneous lightning. Wilayat kubra takes place in the originals of these images and is a progress closer to Allahu ta'ala. The wilaya of prophets is of this kind, and its tajallis are continuous. Wilayat sughra consists of jadhba (attraction) and suluk (progress by endeavoring). Attaining to the perfections of wilaya is possible by suluk, the qalb's dhikr, muraqaba (meditation) and rabita. However, the progress in the perfections of prophethood is attained by reciting the Qur'an al-karim and performing salat. For further advancement, there is no means left, but it is only by Allahu ta'ala's favor and benevolence that one may make further progress. One cannot go out of Islam however far one might advance. All the virtues of wilaya that have been attained will be ruined if there is any slackness in obeying Islam. It is through love and affection that one can advance beyond this point. Love and affection are different from favor and benevolence. Even the wilaya of prophets is inferior to their prophetic perfections. The Wilayat al-Muhammadiyah has brought together the wilayas of all the prophets in itself. Attaining to the wilaya of a prophet is equivalent to attaining a part of this wilayat khassa. The superiority of a wali is as great as his downward progress. His batin, that is, his qalb, ruh and other latifas, has been separated from his zahir, that is, his sense organs and mind. The ghafla state of his zahir does not confuse his batin. A wali can never attain to the status of a prophet. A wali may be superior to a prophet in one respect, but that prophet has an overall superiority over the wali. A wali may commit a venial sin but soon he repents and begs for forgiveness and he is not dismissed from his status of wilaya. The thing

sought for in the way of tasawwuf is beyond fana' and baqa', tajallis and zuhurs, shuhud and mushahada, words and meanings, knowledge and ignorance, names and attributes, and imagination and wisdom.

"The murshid or rehber is the wasita who guides one to Allahu ta'ala. The more a disciple loves his rehber, the more faid he receives from his rehber's heart. The rehber is the vehicle and the tenor (purpose) is Allahu ta'ala. Al-murshid al-kamil is like a suction pump; on the one side, having descended to the stage of qalb, he is connected with the ruh, and, on the other, he has a connection with the nafs. He conducts the faid and marifa from the ruh to his disciples through the nafs. Anyone who hurts or does not believe the rehber cannot attain the true faith. [This is why the Wahhabis remain deprived of Allahu ta'ala's faids and ma'arif.] It has been declared, 'A dog is better than you if your heart is not broken by the one who offends your rehber.' Progress is impossible if there is any wavering in believing and trusting the rehber. There is no medicine for such wavering. For receiving faid from a rehber without his tawajjuh, it is sufficient only to love him. The iman of those who are in the presence of a rehber gets stronger and a desire to obey Islam rises. His words, hals, actions and 'ibadat are totally congruous with Islam; the one who follows and obeys him will have obeyed Rasulullah. He who is not so cannot be a rehber. [Those who are not on the right path and pass themselves off as rehbers, though they are not true ones, will mislead and harm their disciples.]

"Tasawwuf means to follow in the footsteps of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). Different paths have appeared as a result of [the differences in] men's nature. The purpose of tasawwuf is to increase the ikhlas. A rehber is necessary on the way of tasawwuf. The Twelve Imams and 'Abd al-Qadir al-Geilani and those who were like them (rahimahum-Allahu ta'ala) were rehbers.

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

Not one Islamic scholar has ever said, "I can perform miracles. I can make you attain to whatever you wish." Islamic scholars have tried to veil their karamat and struggled to disseminate Islam, the knowledge of the Qur'an al-karim and Hadith ash-Sharif. This writer, citing the wrong, heretical words of the heretics, munafiqs and zindiqs and unintentional misdeeds of ignorant Muslims, attacks the 'ulama' of Islam and the great leaders of tasawwuf and calumniates Muslims of the right path. He is endeavoring to misuse ayats and hadiths to affirm his lies. And this is the most inferior, disgusting and evil example of heresy. No Islamic scholars have ever said that He knew the Lawh al-mahfuz, either. Allahu ta'ala gives secret knowledge to His beloved servants whom He wills and selects. He grants them karamat. But, such beloved servants do not talk about karama to anybody. Karamat take place without their will.

It was said in a hadith ash-Sharif that munafiqs and fajirs might tell the truth. This hadith ash-Sharif predicted that the la-madhhabi would deceive Muslims by quoting ayats and hadiths. Allahu ta'ala promised that He would accept the prayers of those whom He loved. Therefore,

Muslims, relying on this promise of Allahu ta'ala, believe that the prayers of Islamic scholars, who obey Islam and follow in the footsteps of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), will be accepted. They beg those blessed human beings to pray and intercede for them.

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

In fact, Allahu ta'ala alone is the one who creates or makes everything. But, He creates everything through some causes. Ayats, hadiths and daily events are obvious proofs of this fact. Not only the learned but also the ignorant know this fact. And this is why the life in this world is called the 'alam al-asbab (the world of causes). For obtaining something, it is necessary to do the work which is the cause for that thing to be created. It is not in opposition to the Surat al-Fatiha to hold on to the means by which something is done. The hadiths, "There are ways of attaining everything. The way to Paradise is knowledge"; "The means for attaining maghfira is to please Muslims"; "One of the means which leads [one] to maghfira is to give food to a hungry Muslim"; "We do not ask help from a mushrik"; "Teaching knowledge causes grave sins to be forgiven"; "There is a medicine for every illness"; "Anyone who wants to strengthen his memory should eat honey," and "Drinking wine causes evil," indicate that Allahu ta'ala creates everything through some causes. Allahu ta'ala declared, "I taught Dhu'l-qarnain the reason for everything," in the Surat al-Kahf.

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

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

The hadiths in the book *Tanbih al-ghafilin* say: "It will surely be accepted if a Muslim prays," and "The prayers of the one who eats a haram morsel will not be accepted for forty days." The hadith ash-Sharif quoted in *Bostan* declares, "Anyone who says three times the prayer, 'Bismi'llahi 'l-ladhi la yadurru ma'asmih shai'un fi 'l-ardi wa la fi 's-sama'i wa huwa 's-sami' al-'alim', in the morning will be free from evil until the evening, and, if he says it in the evening, he will be free [from evil] until the morning." These hadiths indicate that the prayers of the pious and awliya' will be accepted. The writer of the book attacks this fact all along, saying that it is polytheism to beg Allahu ta'ala's beloved servants. How can one liken begging Allahu ta'ala's beloved servants and asking for their mediation to begging idols, who are Allahu ta'ala's enemies, and to asking idols to create the wishes? How can one confuse the right with the wrong! May Allahu ta'ala grant wisdom and a sense of justice to the la-madhhabi and guide them to the right path! May He redeem Muslims from this calamity! Amin!

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

A great scholar of Islam al-Qastalani (rahimah-Allahu ta'ala) wrote: "One of the karamat Allahu ta'ala has bestowed upon this umma is that there are qutbs, awtad, nujaba' and abdal among them. Anas ibn Malik (radi-Allahu 'anh) said that the abdal consists of forty persons. The hadith ash-Sharif quoted in al-Imam at-Tabarani's (rahimah-Allahu ta'ala) *Awsat* declares, 'There will always exist forty persons on the earth each of whom is blessed like Ibrahim ('alaihi 's-salam). It rains because of their baraka. Allahu ta'ala appoints another one when one of them dies.' Ibn 'Adi (rahimah-Allahu ta'ala) said, 'Abdal embodies forty persons.' The hadith ash-Sharif reported by Imam Ahmad (rahimah-Allahu ta'ala) declares, "There are always thirty persons among this umma each of whom is blessed like Ibrahim ('alaihi 's-salam)." The hadith ash-Sharif reported by Abu Nuaym (rahimah-Allahu ta'ala) in the book *Hilya* states, 'There exist some good people among my umma in every century. They are five hundred in number. Forty of them are abdal. They exist in every country.' There are many other hadiths on this subject. The hadith ash-Sharif reported as marfu' again by Abu Nuaym in *Hilya* declares, 'There always exist forty persons among my umma. Their hearts are like Ibrahim's ('alaihi's-salam) heart. Allahu ta'ala redeems His human servants from disasters for their sake. They are called abdal. They do not attain to that degree by performing salat, fasting or giving zakat.' Ibn Masud (radi-Allahu ta'ala 'anh) asked, 'Ya Rasul-Allah! By what means do they attain that degree?' 'They attain it by being generous and by advising Muslims,' said the Prophet. It was declared in another hadith ash-Sharif, 'The abdal among my umma do not curse anything.' Al-Khatib al-Baghdadi (rahimah-Allahu ta'ala) wrote in his book *Ta'reekh al-Baghdad*, 'The nuqaba' comprises three hundred persons. The

nujaba' comprises seventy; the abdal forty; the akhyar seven and the 'amad represents four persons. There is one ghawth. When human beings need something, the nuqaba' pray first. If it is not granted [by Allahu ta'ala], then the nujaba' pray. And if not granted again the abdal, akhyar and 'amad pray sequentially. If all are not granted, the ghawth, whose prayer will certainly be granted, prays.' " [Translation of Al-mawahib al-ladunniyya, p. 512.]

As it is seen, the la-madhabbi writer denies the teachings of tasawwuf based on the hadith ash-Sharif and insists on deceiving Muslims by saying that the la-madhabbi are obeying the hadith ash-Sharif.

Denial of karamat is an evidence of ignorance and unintelligence in understanding the Islamic faith. The assertion that as-Sahaba had not been seen performing karamat is another vile and disgusting lie. Many valuable books report the hundreds of karamat each Sahabi had been granted by Allahu ta'ala. The karamat of fifty-four Sahabis, along with the eye-witnesses, are written in Yusuf an-Nabhani's (rahmat-Allahi ta'ala 'alaih) Arabic book Jami' al-karamat. Here are some of these karamat:

Sariya, the Commander of Muslims, engaged enemy Persians on a plain near Nahawand in 23 A.H. The Persian army was just about to encircle the Muslims. Just at that moment, the condition of the Muslim army was revealed by Allahu ta'ala to Hadrat 'Umar (radi-Allahu ta'ala 'anh), who was delivering a khutba on the minbar in the mosque in al-Madinat al-Munawwara. During the khutba, he called, "Ya Sariya! To the hill! To the hill!" Sariya and his companions heard the Khalifa's voice. They backed on to the hill and, all well-arranged and concentrated, attacked towards the plain and defeated the enemy. [Jami al-karamat, p.33; Qisas-i Anbiya, p.589; details in Shawahid an-nubuwwa; that it was reported by al-Baihaki on the authority of Ibn Umar (rahmat-Allahi ta'ala alaihim), in Irshad at-talibin.]

Anas ibn Malik (radi-Allahu ta'ala 'anh) visited the then Khalifa 'Uthman (radi-Allahu ta'ala 'anh). He had seen a woman on his way to the Khalifa. Hadrat 'Uthman looked at him and said, "I see there is a sign of zina [Here, 'adultery' of eyes.] in your eyes." This was one of the karamat of Hadrat 'Uthman. [Hadrat Muhammad Masum al-Faruqi (rahmat-Allahi ta'ala alaih) Maktubat, III, 19th letter; details in Jami'al-karamat.]

The following karamat are translated from Shawahid an-nubuwwa:

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

'Ali (radi-Allahu ta'ala 'anh), when he was about to die, ordered Husain (radi-Allahu ta'ala 'anh), "Take my coffin to the place called 'Arnain, where you will see a shining, white rock. Dig there and bury me." So they did and saw as he had explained.

Hadrat Hasan, on a journey with 'Abdullah Ibn Zubair (radi-Allahu ta'ala 'anhuma), stopped to rest at a date-grove. The date palms had withered. "How nice it would be if there were dates on the trees!" said 'Abdullah ibn Zubair. Then Hadrat Hasan prayed. A palm soon bloomed into

clusters of dates. The people around said, "This is magic!" Hadrat Hasan declared, "No, it is not magic. Allahu ta'ala created it because of the prayer of Rasulullah's grandson."

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

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

One day, while Imam 'Ali Rida [He was the eight of the twelve Imams and passed away in Tus, that is, Mashhad, in 203 A.H. (818 A.D.)] (rahmat-Allahi ta'ala 'alah) was sitting by a wall, a bird came flying and stood singing in front of him. "Do you understand what the bird is saying?" asked Hadrat Imam to the person sitting by him. "No," the person answered, "Allah, His Rasul and His Rasul's grandson know." Hadrat Imam said, "It complains that a snake has climbed close to its nest to eat its chicks. It wants us to rescue them from her enemy. You follow the bird and kill the snake." The person followed the bird and saw the snake as he was told.

'Abdullah ibn 'Umar (radi-Allahu ta'ala 'anhuma) met, on a journey, a group of travelers waiting on the road. He asked them why they had stopped there. "We have heard that there is a lion on the way. That's why no one can go any further on his way," a traveler replied. 'Abdullah ibn 'Umar went to the lion and petted its back and removed it away from the road.

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

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

It is seen that Allahu ta'ala bestows karamat upon His beloved servants. Awliya' veil their karamat. They do not want anybody to hear about them.

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

Many times Habib al-'Ajami [Habib al-'Ajami was the disciple of Hasan al-Basri (rahmat-Allahi ta'ala alaih) and passed away in 120 A.H. (737 A.D.)] (rahimah-Allahu ta'ala) was seen in Basra on the Tarwiya Day and in 'Arafat on the following day, the 'Arafa Day [the eighth and ninth days of the month Dhu'l-Hijja].

Fudail ibn 'Iyad (rahimah-Allahu ta'ala) witnessed: "A blind Muslim came to Hadrat 'Abdullah ibn Mubarak [Abdullah ibn Mubarak was the disciple of al-imam al-azam (rahmat-Allahi ta'ala alaih) and passed away in 181 A.H. (797 A.D.)] (rahimah-Allahu ta'ala) and begged much of him to pray for the recovery of his eyes. He entreated earnestly. 'Abdullah prayed long. soon the blind man gained his sight, and many people witnessed him see."

The karamat of as-Sahabat al-kiram and the Tabiin (radi-Allahu ta'ala 'anhum ajmain), which are translated from the book Shawahid an-nubuwwa [Shawahid an-nubuwwa was written by Nur ad-din al-Jami (rahmat-Allahi ta'ala alaih), who passed away in 898 A.H. (1492).] and are reported in the preceding paragraphs, obviously prove that the la-madhhabi lies and cheats Muslims by saying that as-Sahaba and the Tabiin never performed karamat.

19 - The book says on page 300:

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

Here the author has not dared to deny the truth. However, it is a lie that awliya' make a show of their karamat. He dares to lie shamelessly so that he may write against the awliya' and tasawwuf. Because he does not know what wilaya and karama mean, he tries to smear great mutasawwifs with the corrupt, filthy words of zindiqs and of the irreligious. Let us see how the superiors of tasawwuf explained wilaya and karama. Imam Muhammad Mathum (rahimah-Allahu ta'ala), a great scholar of Islam and a source of karamat and a leading wali, who passed away in Sirhind, India, in 1079 A.H. (1668), wrote:

"Knowing Allahu ta'ala is more valuable than possessing kashf and karama, because being an 'arif of Allahu ta'ala is the comprehension of the secret knowledge about His Person and Attributes. As for marvels and karamat, they manifest secret knowledge about creatures. The difference between obtaining marifa by knowing Allahu ta'ala and a marvel or karama is like the difference between the Creator and the creature. Marifa is to know Allahu ta'ala, whereas a marvel and karama consists of understanding creatures. True ma'arif strengthen and mature iman. Marvels and karamat cannot do so. The progress of a man does not depend on karamat. Yet it is true that karamat have been witnessed from most of the beloved servants of Allahu ta'ala. The superiority of awliya' to one another is to be measured not with their karamat but with regard to their spiritual qurb and ma'arif towards Allahu ta'ala. If marvels and karamat were more valuable than ma'arif, then the Indian priests called Jukiyya (Yogis) and Brahmins would have to be superior to awliya'. Because they undertake austerities (riyadat) and go against what the nafs's wishes, they obtain marvels; as for awliya', qurb and ma'arif have been granted, and they do not want marvels. They do not want the knowledge about creatures while there is the virtue of knowing Allahu ta'ala. Marvels or miracles may be displayed by any person who undertakes hunger and austerities. They have nothing to do with being Qarib (close) to Allahu ta'ala or with knowing Allahu ta'ala. A desire for kashf and karama is a desire to keep oneself busy with creatures. Poem:

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

Comes in through a door and chimney
to settle in the flesh and heart.
Beware talking of tasawwuf!
Nor boast about nur or karamat!
Karamat should make one His slave!
Otherwise a stupid hypocrite!

"Man gains perfection and virtue by attaining fana' and by disconnecting the heart from everything. Performing 'ibadat, following the way of tasawwuf, and putting the nafs into austerity are all intended for man's realization of his utter insignificance and for understanding that existence and attributes of existence belong to Allahu ta'ala alone. If someone wants to be known as superior to others, works marvels and extraordinary acts and thus gathers people around him, he is conceited and arrogant and he will be deprived of the recompense for his 'ibadat, sair, suluk and riyadat. He cannot attain the marifa of Allahu ta'ala. Hadrat Shihab ad-din as-Suhrawardi [He was the disciple of Abd al-Qadir al-Jilani (rahmat-Allahi ta'ala) and passed away in Baghdad in 632 A.H. (1234 A.D.)] (rahimah-Allahu ta'ala), a great mutasawwif, wrote in his book 'Awarif al-ma'arif, 'Marvels and karamat are of no value in comparison with the heart's dhikr of Allahu ta'ala.'

"Shaikh al-Islam 'Abdullah al-Hirawi [Shaikh al-Islam Abdullah al-Ansari al-Hirawi passed away in Herat in 481 A.H. (1088 A.D.)] (rahimah-Allahu ta'ala) said, 'The firasa (intuition, sagacity) or karama of the one who has marifa is the ability to distinguish those hearts which are suited for attaining the marifa of Allahu ta'ala from those which are not suited. As for those who undertake hunger and austerity, their firasa covers the secret knowledge about creatures; they cannot attain Allahu ta'ala's marifa. Awliya' who possess marifa always talk about Allahu ta'ala. However, people think that the one who tells secrets about creatures is a wali. [Unfortunately, the la-madhhabi author, too, takes such people as walis and, setting such vile people as examples, blames the Islamic 'ulama' and the great men of tasawwuf.] People do not believe the words of awliya' about the ma'arif of Allahu ta'ala. They say to themselves that if awliya' were really awliya' they would have known the secrets about creatures and that anyone who cannot know the secrets about creatures can never know Allahu ta'ala. They, being stuck in this wrong thought, do not believe awliya' (rahimahum-Allahu ta'ala). Allahu ta'ala, because He loves His awliya' very much, does not let them be busy with creatures. He does not even make them remember creatures. Men of Allah do not like those who are fond of the world, and, likewise, those who are addicted to the world cannot recognize and do not like men of Allah, who, however, can comprehend and reveal the secrets about creatures better than others if they mean to think about them. Because the firasa of those who undertake austerities and hunger are of no value, they may occur on Muslims, Jews, Christians or on any person; firasa is not particular to men of Allah only.'

"Allahu ta'ala disposes His wali to display karama when necessary. An evil person, pretending to be a wali by telling the ma'arif he has heard, cannot stain these ma'arif. A gem will not lose its value when it falls into rubbish.

"A rehber is a must on the way of tasawwuf, through whom comes the faid. The way cannot be found if he is not a real rehber. As-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) attained to high degrees in tasawwuf through the blessings in the sohbat of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam)." [Muhammad Masum al-Faruqi (rahimah-Allahu ta'ala), Maktubat, I, 50th letter.]

"It is declared in the 56th ayat al-karima of Surat adh-Dhariyat, 'I have created genies and men so that they should perform 'ibada [for Me].' Some great men of tasawwuf understand this ayat as 'I have created them to know Me.' If a deep thought is given, it will be seen that both statements have the same meaning, because the best 'ibada is to perform dhikr. The highest degree of dhikr is that in which one forgets oneself because of the deep thought of the One remembered. And this is what marifa is. As it is seen, marifa is attained at the highest degree of worship. The order in this ayat is that 'ibada should be performed with ikhlas, without the interference of the nafs or Satan. And this cannot be achieved without attaining fana' and marifa. So, the performance of 'ibadat cannot be khalis without marifa." [Muhammad Masum al-Faruqi (rahimah-Allahu ta'ala), Maktubat, I, 51st letter.]

Al-Imam ar-Rabbani Mujaddid al-Alf ath-Thani Ahmad al-Faruqi as-Sirhindi (rahimah-Allahu ta'ala) wrote in the ninety-second letter of the second volume of his Maktubat:

"It is not a condition for a wali [that is, for a person whom Allahu ta'ala loves] to display karamat. As it is not necessary for the 'ulama' to display karamat and hariqas, so it is not necessary for the awliya' to display karamat and hariqas, because wilaya means qurb-i ilahi. [That is, it means to get closer to Allahu ta'ala, to become an 'arif of His, to know Him. Al-Imam ar-Rabbani wrote in the 266th letter that the ayat al-karima in Surat adh-Dhariyat, 'I have created men and genies so that they should perform 'ibada [for Me],' means, 'I have created them so that they should be an 'arif of Mine.' As it is seen, the creation of men and genies is intended for them to attain marifa, to reach perfection by knowing Him.]

"While qurb-i ilahi is given to someone, no karama may be given to him. For example, he does not know of things concerning the ghaib. Another person may be given both the qurb and karamat. A third person is given not the qurb but the hariqas and the competence to give information from the ghaib. This third person is not a wali. He is a possessor of istidraj. The polishing of his nafs has caused him to know of the ghaib, to fall into heresy, to deviate from the right path. The first two persons have been honored with the gift of qurb; they have become walis. The superiority of the awliya' to one another is indicated by the degrees of their qurb."

Muhammad Mathum-al-Faruqi (rahimah-Allahu ta'ala) wrote in the 140th letter of the second volume of his Maktubat:

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

Muhammad Mathum al-Faruqi, in the 17th letter of the third volume of his Maktubat, wrote, "The essence of our way is to hold fast to the Sunnat and to refrain from bidat. [In other words, it

is to hold fast to the fards and sunnas and to avoid the things that have been concocted in the name of 'ibadat afterwards.]

"A hadith ash-Sharif declares, 'A person who revives a forgotten sunnat of mine will get the thawab of a hundred martyrs.' To revive it to others, thus causing them to do it, too. This second way of reviving Islam is the sublime way. It is more valuable than the first way, which is common. [good news to those who revive the Sunnat in the sublime way, that is, to those who write and promulgate the belief of Ahl as-Sunnat, the fards, harams, sunnas and makruhs, in short, the books of 'ilm al-hal, and those who help them financially and who adapt themselves to them, too! It has been explained in the books Se'adet-i Ebediyye (Endless Bliss) and in Islam Ahlaki how zakat and qurban are given compatibly with Islam to those who write and promulgate the knowledge of Ahl as-Sunnat.]

"Attaining Allahu ta'ala's love and making progress in the stages of qurb is possible only by holding fast to the Sunnat [that is, Rasulullah]. The command, 'Say unto them: if you love Allah, follow me! So Allah will love you,' which is the 31st ayat of Surat Al'Imran, proves our statement. [This ayat karima shows clearly that the word 'sunnat' in the hadith ash-Sharif means 'Islam,' that is, all the Rules (Ahkam) of Islam.]

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

"A hadith ash-Sharif declares, 'Holders of bidat are the dogs of those who are in Hell.' "

Muhammad Mathum al-Faruqi (rahimah-Allahu ta'ala) wrote in the 313th letter of the second volume: "There are five kinds of duties to be done with the heart; the first one is the dhikr of the name of Allahu ta'ala. Man's heart contains a latifa called qalb. [Latifa is something which does not contain matter and is not an object. Soul, too, is a latifa. Qalb is translated as 'heart' in the text.] Without any sound, 'Allah, Allah....' is said through the imagination in the heart. The second duty is to perform the dhikr of the Kalimat at-tawhid, again through the imagination. In both kinds of dhikr no sound should be produced. The third duty is wuquf-i qalbi. This, too, is to meditate always upon the heart and to be utterly intent not to remember anything other than Allahu ta'ala. The latifa called the heart can never remain vacant. A heart that has been purified from the thoughts of creatures will spontaneously turn towards Allahu ta'ala. [It is like the air's automatically filling a bottle while being emptied of its contents.] It has been said, 'Empty your heart of the enemy! Then there will be no need to invite the beloved to the heart.' The fourth duty is muraqaba, which is also called jamiyya or aghahi. It is to think always that Allahu ta'ala sees and knows everything every moment. The fifth duty is rabita. It is to think that one is in front of

an exalted person who perfectly follows the practice of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and that he is looking at his face. Thinking so ensures one to have permanent adab toward him. Adab and love attach the hearts to each other. It causes the faid and baraka in that person's heart to flow into one's heart. The easiest and the most useful of these five duties is rabita. If somebody who does not perfectly obey Rasulullah has somebody else perform rabita towards him, it harms both of them."

Al-Imam ar-Rabbani (rahmat-Allahi ta'ala 'alaih) wrote in the 286th letter of the first volume of his Maktubat:

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

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

As it is understood from the various letters quoted above, men's first duty is to attain Allahu ta'ala's qurb, that is, His marifa, rida' and love. And its only way is to follow Rasulullah and to avoid bidat'. Following Rasulullah easily and correctly requires ikhlas. 'Ibadat done without ikhlas will not be beneficial. They will not be accepted (maqbul). They will not make one attain the blessing of qurb. And ikhlas, in its turn, is attainable by striving on the way of tasawwuf. As it is seen, doing the duties prescribed by tasawwuf is intended to do 'ibadat with ikhlas so that they will be accepted. 'Ibadat that are accepted will make one attain Allahu ta'ala's qurb, marifa and love. All the Sahabat al-kiram attained the highest grade of ikhlas by doing the duties of sohbat and rabita. The value of their giving one handful of barley as alms became more valuable than others' giving gold as big as mountains. As it is seen, the way of tasawwuf is not a bidat. It is one of the fundamentals of the Islamic religion. The Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) did the duties on the way of tasawwuf and thus became the highest ones of this umma.

20 - The la-madhhabi author writes on page 354 of his book:

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

Al-Imam al-Baidawi (rahimah-Allahu ta'ala), the "Crown" of the scholars of tafsir who passed away in Tebriz in 685 A.H. (1285), wrote: "This ayat descended at the place called Beeda during the Battle of Badr, or, according to Hadrat 'Abdullah ibn 'Abbas, after thirty three men and six women and lastly Hadrat 'Umar (radi-Allahu ta'ala 'anhum ajmain) became believers in Mecca. It means 'Allahu ta'ala and the believers are sufficient for you.' " [Al-Imam al-Badawi, Tafsir. Also

the Tafsir Husaini and Tafsir al-Jalalain write the same.] Al-Imam ar-Rabbani (rahimah-Allahu ta'ala) declared: "Our Prophet ('alaihi wa 'ala 'alihi 's-salawatu wa 't-taslimat) had requested Allahu ta'ala to strengthen and disseminate Islam through Hadrat 'Umar's help. And Allahu ta'ala helped His beloved Prophet through Hadrat 'Umar and declared in Surat al-Anfal, 'Oh My Prophet! Allah and those who follow you will suffice for you as helpers.' 'Abdullah ibn 'Abbas reported that this ayat descended upon Hadrat 'Umar's embracing Islam." [Maktubat, II, 99th letter.]

Al-Hadimi wrote: "Imam Muhammad (rahimah-Allahu ta'ala) declared in his book Jami' as-Saghir that praying by saying 'for the Prophet's sake' or 'for the sake of [such and such] a wali,' was makruh tahrima. On this statement the book Al-hidaya comments, 'Because, creatures have no rights on Allahu ta'ala.' However, it was also stated that it was not makruh to pray so thinking of the right bestowed on a beloved servant of His by Allahu ta'ala. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) prayed by saying, 'Oh my Rabb! For the sake of those who pray to You and for the sake of Muhammad,' ('alaihi 's-salam) and the fatwa of Bazaziyya, too, stated that it was permissible to pray so." [Bariqa, p. 1053.] Similarly, Allahu ta'ala alone suffices for everyone in every affair everywhere every time. There is no other Helper and it is polytheism to ask others for help, yet, it was permitted to pray with these words thinking of the right given by Allahu ta'ala, who uses prophets, pious people, scientists, various substances and powers, owners of wealth, businesses and high positions as means or media for His creating. It is permissible to hold fast to these means and to expect Allahu ta'ala to create through them. It would be good to say, "They, as causes for Allahu ta'ala's creating, are sufficient for us." For this reason, the profound 'ulama' of tafsir explained the above-mentioned ayat al-karima as "Allahu ta'ala and the believers around you are sufficient for you."

The hadith ash-Sharif related by Imam Ahmad and Muslim (rahimahuma'llahu ta'ala) on the authority of Abu Huraira (radi-Allahu ta'ala 'anh) and which is also quoted on page 381 of the Wahhabite book, declares, "Rubba ash'asin madfu'un bi 'l-abwabi law aqsama 'ala'llahi la abirrahu." (You see many a person who are dismissed from doors and not listened to for their hair and beard are uncombed and clothing patched; if they take an oath with Allah's Name, Allahu ta'ala, for the sake of these beloved servants of His, immediately creates and grants their requests.) This hadith ash-Sharif is one of the proofs of the fact that the knowledge of tasawwuf and seeking for a rehber (guide) and trying to gain his heart is right. Taking this hadith ash-Sharif as a reference, he books Bariqa and Al-Hadiqa comment on the twenty-third of the sixty prohibited statements: "It is written in the fatwa of Bazaziyya that such prayers as 'Oh my Rabb! I ask for the sake of the value that You have bestowed upon Your [such and such] prophet or servant who is a wali, alim or salih,' are permissible, that is, halal. As understood from Munya and many other books, it is mustahab to pray so. It is written in valuable books that many 'arifs told their disciples: 'You ask me when you will ask Allahu ta'ala for something! I am the mediator between Allahu ta'ala and you now.' Hadrat Abu 'l-'Abbas al-Mursi (rahimah-Allahu ta'ala) advised his disciples, 'When you ask Allahu ta'ala for something, ask for the sake of Imam Muhammad al-Ghazali (rahimah-Allahu ta'ala),' These are written in many books, for example, in Al-Hadiqa and Hisn al-basin."

Refutations 21-25

21 - The la-madhhabi author writes on the 385 the page:

"It was permissible for the imams of the religion to perform ijthihad. They wrote down the documents of the conclusions they drew. If someone follows the way concluded by his imam instead of what a document, an ayat or a hadith states, or what he himself finds out suggests, he becomes a heretic. Imam Malik, Ahmad and ash-Shafi'i said so, too."

These three great imams of the Ahl as-Sunnat and also al-Imam al-Azam Abu Hanifa (rahmat-Allahu ta'ala 'alahim) said it for those profound 'ulama' called "mujtahid imams." A mujtahid had to follow the document, an ayat karima or a hadith ash-Sharif, he came across. He cannot follow either the ijthihad of another mujtahid or his own. This is due to it not being permissible to perform ijthihad on the subjects clearly stated in an ayat karima or a hadith ash-Sharif.

Al-Hadimi wrote: "We are not mujtahids but muqallids. For us the muqallids, the words of those 'ulama' of fiqh called mujtahids are documents. If an ayat karima or a hadith ash-Sharif that we know seems incongruous with their words, it is necessary for us to follow not what we understand from the ayat or the hadith but their words; it is not permissible to say that they did not see that document or that they saw but could not understand it." [Al-Hadimi, Bariqa, p.376.]

The la-madhhabi author thinks Ibn Taymiyya and his novice Ibn al-Qayyim al-Jawziyya are mujtahids. He obeys what they understood of ayats and hadiths and does not like the ijthihads of the imams of our religion. Whereas, as he admits above, our imams wrote down also the ayats and hadiths they took as documents together with the statements they concluded as ijthihad. This author likens Ahl as-Sunnat, who obey the imams of Islam, to Christians and Jews who, ignoring Allahu ta'ala's Book, follow priests and rabbis. He becomes so rude as to say that Muslims are polytheists. How nice it would be if he would realize that he himself is in heresy because of following the ignorant, non-mujtahid men who are unable to understand the greatness of the 'ulama' of Ahl as-Sunnat.

Ibn 'Abidin wrote at the beginning of the subject on tahara: "Muqallids do not have to find and see the documents of mujtahids." The Wahhabi author does not believe this, either. He quotes the hadith ash-Sharif said onto Muaz, which in fact refutes his heretical beliefs. Because he has a good knowledge of Arabic, his native language, he quotes many ayats and hadiths in order to show his every word documented. However, because he is poor in reasoning, logic and judgement, he cannot see that the ayats and hadiths he quotes as documents for his words, in fact, bring into light that his argument is corrupt and unsound. He also reports al-Imam al-Azam Abu Hanifa (rahimah-Allahu ta'ala) as having said to his disciples, "Take ayats and hadiths and ignore my statements!" Al-Imam al-Azam said this to his disciples who were mujtahids, but this author supposes that it refers to muqallids like us and like Ibn Taymiyya, Ibn al-Qayyim, Muhammad 'Abduh, Sayid Qutb and Mawdudi, who should have read and learned the books of an imam al-madhhab and tried to attain bliss by following that imam.

This author quotes on page 393 the ayat al-karima, "If you invite munafiqs to Allahu ta'ala and to His Messenger, they turn their faces away and do not come," and likens Ahl as-Sunnat to munafiqs. He says,

"Ahl as-Sunnat turn away from ayats and hadiths and insist on following their imams of madhhabs and thus become polytheists."

Here, again, he calumniates the Muslims who are Ahl as-Sunnat. Because we do not believe their wrong, distorted interpretations of ayats and hadiths, he alleges that we have deviated from the

right path. We say to him: "We do not turn away from ayats. We disobey not them but your wrong interpretations of them. Their meanings are not what you understand of them. Their correct meanings were told to as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum) by our Prophet (sall-Allahu ta'ala 'alaihi wa sallam), and the 'ulama' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) learned them by acquiring them from as-Sahabat al-kiram and wrote in their books what they comprehended. They wrote openly what was stated openly; they performed ijthihad on ambiguous ones things wrote what they understood through ijthihad. We have been following what these great 'ulama' understood and wrote. We do not want to be deceived and led away from the right path by following the la-madhhabi's misinterpretations. Not we but you are the ones who have turned away from the Book and the Sunnat!"

Muhammad Hasan Jan as-Sirhindi al-Mujaddidi (rahmat-Allahi ta'ala 'alaih) wrote:

"The ah'kam (rules, laws) of Islam were made known to us, the ordinary Muslims, by profound scholars ('ulama') and perfected pious Muslims (salihun). They were muhaddithun and mujtahids (rahimahum-Allahu ta'ala). The muhaddithun studied the hadiths and selected the genuine ones. And the mujtahids drew rules from ayats and hadiths. We do all our 'ibadat and affairs in accordance with these rules. Since we live in a age far later than that of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and cannot distinguish nasikh from mansukh, and muhkam (with open meaning) from muawwal (with meaning not openly understood) nasses and cannot know how actually concurrent the nasses that seem contradictory are, why have to follow a mujtahid. Because, there is no way other than following a mujtahid who lived not much later than Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and who was a profound alim possessing much taqwa and was proficient in deducing rules and who understood the meanings of hadiths correctly. Even Ibn al-Qayyim al-Jawziyya, who is now regarded as a great scholar by the la-madhhabi, wrote in his "Ilam al-muqiin that is was not permissible for one who did not have these qualities to make conclusions from the Nass, that is, the Book and the Sunnat. The book Kifaya says, 'When an 'ami (non-mujtahid learns ahadith ash-Sharif, he is not permitted to act according to what he himself understands of it. A meaning other than what he understands of it might have to be given to it, or it can be mansukh. Whereas, the fatwas of mujtahids are not so.' The same is written in Taqrir, the commentary to Tahrir, which, after saying, 'It can be mansukh,' adds, 'He has to obey what the 'ulama' of fiqh said.' Sayyid as-Samhudi (rahimah-Allahu ta'ala), in his Al-Iqd al-Farid, quoted Imam Abu Bakr ar-Razi, on the authority of Ibn al-Humam who was one of the superiors of the Hanafi 'ulama', as saying, 'Profound 'ulama' unanimously declared that non-mujtahid Muslims should be prevented from following [directly] the Companions of the Prophet and that they should follow the words of those 'ulama' who came later and gave the explicit, codified and clear explanations.' Muhibbullah al-Bihari al-Hindi (rahimah-Allahu ta'ala), who passed away in 1119 A.H. (1707), wrote in his Musallam as-subut and its annotation Fawatih ar-rahamut: 'Profound 'ulama' unanimously declared that non-mujtahid Muslims should be prevented from following the Companions of the Prophet and that they should follow those 'ulama' who explained Islam in explicit, codified rules. Taqi ad-din 'Uthman ibn as-Salah ash-Shahr az-Zuree (rahimah-Allahu ta'ala) [577-643 A.H. (1181-1234)] deduced from this that it was not permissible to follow anybody other than the four imams.' It is written in Sharh al-minhaj al-usul: 'Al-Imam al-Haramain ['Abd al-Malik an-Nishapuri ash-Shafi'i, who passed away in 478 A.H. (1085)] wrote in his book Burhan that non-mujtahid Muslims should not follow the madhhabs of the Companions of the Prophet. They should follow the madhhabs of the four aimmat al-madhahib.'

"It is seen that those who do not obey the above-mentioned ijma' of the 'ulama' are heretics, because as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) were busy with jihad and disseminating Islam and did not have time to write books of tafsir and hadith. Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) nur diffused into their blessed hearts so much so that they did not need to learn through books. Each of them found the right way with the power of that nur. After the best century [the first century of Islam], there appeared disagreement in opinions and knowledge. There appeared some inconsistent narrations (khabars) related from as-Sahabat al-kiram and the Tabiin. Those who looked for the right path got confused. Allahu ta'ala, as a favor, selected the four salih and muttaqi (Allah-fearing) imams from among this blessed umma. He bestowed upon them the superiority of drawing rules from nasses. He decreed that all Muslims would attain salvation by following them. He ordered Muslims to follow them. This order of Allahu ta'ala is in the 58th ayat karima of Surat an-Nisa', which declares: 'Oh you who believe! Obey Allah and obey the Rasul and obey your Ulu 'l-amr!' Here 'Ulu 'l-amr' means 'profound scholars who have attained to the degree of mujtahid' and these 'ulama' are the well-known four [mujtahid] imams of the four madhhabs. The 82nd ayat of Surat an-Nisa' clearly states that the superior people who are called Ulu 'l-amr in the above ayat are these mujtahids: 'Ulu 'l-amr are the 'ulama' who can draw rules from nasses.' Some said that Ulu 'l-amr were 'rulers' or 'governors.' If they meant 'those rulers who could draw rules from [or perform ijtihaad based on] nasses,' they were right. Rulers might have been Ulu 'l-amr if they were 'ulama' but not because they were rulers! The Four Caliphs and 'Umar ibn 'Abd al-'Aziz (radi-Allahu ta'ala 'anhum ajmain) were the rulers who were also 'alims. Ignorant, sinful or disbelieving rulers cannot be like them, for, the Hadith declares, 'One should not obey the sin-provoking words of anybody! [Yet rising against the law or rebellion against the State is never ja'iz (permissible). Muslims should always support the State; if the State becomes weak, fitna and revolution occur, which are worse than the worst administration.] The 15th of the Surat Luqman declares, 'If they force you to attribute something, which you do not know, as a partner to Me, do not obey this command of theirs.' The hadith ash-Sharif clearly defines what 'Ulu 'l-amr' means: a hadith ash-Sharif narrated by 'Abdullah ad-Darimi says, 'The 'ulama' of fiqh are the Ulu 'l-amr.' Al-Imam as-Suyuti quoted Ibn 'Abbas (radi-Allahu ta'ala 'anhuma) in his tafsir book Itqan as saying, 'The Ulu 'l-amr are the [four leading] 'ulama' of fiqh and Islam.' This is also written on page 375 of the third volume of At-tafsir al-kabir, on page 124 of the second volume of Sharh al-Muslim and in the tafsir books Ma'alim at-tanzil and Nishapur. These clear definitions given in ayats and in the books of hadith and tafsir show not only that it is necessary to obey the mujtahids but also clarifies that the lamadhhabi's statement, 'It is polytheism and bidat to obey somebody other than Allah and the Prophet,' to be heretical and nonsensical. On this subject, there are many other hadiths and khabars:

"1) Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) asked Muaz ibn Jabal (rahmat-Allahi ta'ala 'alaihi) how he was going to judge when he ordered him to go to Yaman as a judge. 'According to Allahu ta'ala's Books,' he said. "What if you cannot find [a solution] in Allah's Book?" asked Rasulullah. 'I will look at Rasulullah's sunnat,' he answered. And when asked, 'If you cannot find in Rasulullah's sunnat, either?' Ma'adh said, 'I will do it according to what I understand as a result of my ijtihaad.' Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) put his blessed hand on Muaz's chest and said, 'Al-hamdu li'lillah! Allahu ta'ala made His Rasul's rasul (deputy) agree with Rasulullah's approval.' At-Tirmidhi, Abu Dawud and ad-Darimi wrote this hadith ash-Sharif in their books. This hadiths Sharif openly indicates that 'Ulu 'l-amr' means 'mujtahids' and that Rasulullah is pleased with those who obey them.

"2) A hadith ash-Sharif narrated by Abu Dawud and Ibn Maja says, 'Ilm is composed of three parts: al-Ayat al-muhkama, as-Sunnat al-qa'ima and al-Faridat al-'adila!' The great scholar of hadith 'Abd al-Haqq ad-Dahlawi, while expanding this hadith ash-Sharif in Ashi'at al-lama'at, his Persian commentary to Mishkat, wrote: 'Al-Faridat al-'adila is the knowledge conformable to the Book and the Sunnat. It refers to ijma' and qiyas, for, ijma' and qiyas were drawn from the Book and the Sunnat. Therefore, ijma' and qiyas were counted as equivalent and similar to the Book and the Sunnat and were called al-Faridat al-'adila. Thus it was ordered as a wajib to do one's deeds conformable to both of them. Consequently, the meaning of the hadith ash-Sharif became that the sources of Islam were four, namely the Book, the Sunnat, ijma' and qiyas.'

"3) 'Umar ibn al-Khattab (radi-Allahu ta'ala 'anh) appointed Shuraih as a Qadi and told him: 'look at what is revealed explicitly in the Book. Do not ask others for such matters! If you cannot find [an answer to what you are asked] in it, resort to the Sunnat of Muhammad ('alaihi 's-salam)! If you cannot find in it, either, perform ijihad and give you answer according to how you understand.'

"4) When plaintiffs came, Hadrat Abu Bakr (radi-Allahu ta'ala 'anh) used to look at Allahu ta'ala's Book and make decisions based on what he found in it. When he could not find in it, he would answer according to what he had heard from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). If he had not heard [anything concerning the matter in question], he would ask as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) and settle the question according to their ijma'.

"5) When he was asked to judge, 'Abdullah ibn Abbas (radi-Allahu ta'ala 'anhuma) used to give the answer he would find in the Qur'an al-karim. When he could not find it in it, he would quote what he had heard from Rasulullah. If he had not heard anything from him, he would ask Abu Bakr or 'Umar (radi-Allahu ta'ala 'anhuma). When they could not give an answer, he would decide according to his ra'y (observation, reasoning).

"Now, we shall explain that asking mujtahid scholars means asking the four aimmat al-madhahib. Since the time of as-Sahabat al-kiram and the following centuries up to now, all Muslims have followed (taqlid) these four imams. There has formed ijma' on following them. The hadiths, 'My umma will not have ijma' (will not agree) on dalala,' and, 'Allahu ta'ala's approval is in [your having] ijma'; he who deviates from the jamaat will go to Hell,' openly indicate that this ijma' is sahih.

"The second document which proves that it is wajib to follow the four imams is the 71st ayat al-karima of Surat al-Isra: 'On that day, We will call each group with their leaders (imams)!' Qadi al-Baidawi (rahimah-Allahu ta'ala) wrote in interpretation of this ayat karima that it meant 'We will call each umma with the prophet whom they accepted as their leader and with those whom they followed in their religion. The same is written in Madarik. Al-Imam al-Baghawi, in his tafsir Ma'alim at-tanzil, quoted Ibn 'Abbas as saying, 'They will be called with their rulers who will have taken them to salvation or to heresy,' and Said ibn Musayyab as saying, 'Each people (qawm) will gather around their rulers who will have led them to goodness or to wickedness.' In Tafsir-i Husaini [and in the tafsir Ruh al-bayan], it is written that they will be called by [the name of] their imam al-madhhab, for example, 'Oh Shafi'i' or 'Oh Hanafi' will be said. From this has been deduced that those imams who were kamil and mukammil will intercede for those who follow them. Al-Imam ash-Sharani wrote in his Al-mizan al-kubra: when Shaikh al-Islam Ibrahim ibn al-Laqqani [(rahimah-Allahu ta'ala), a Maliki scholar of kalam] passed away [in 1041 A.H. (1632)], some sulaha' saw him in a dream and asked him how Allahu ta'ala had treated him; the Shaikh al-Islam said that, when the questioning angels seated him, Imam Malik came and

said, 'Is it apt to ask such a person whether he believes in Allahu ta'ala and His Rasul? Leave him alone,' and that they left him. It is written again in Al-mizan: 'The superiors of tasawwuf and the 'ulama' of fiqh will intercede for those who obey them. They will be with them when they submit their souls to Allahu ta'ala, while being questioned by Munkar and Nakir in the grave and during the Resurrection, Gathering and Judgement and on the Sirat Bridge. They will not forget them. While the superiors of tasawwuf will help their followers at every fearful place, will not mujtahid imams protect them? These [mujtahid imams] are the aimmat al-madhhab. They are the guards of this umma. How fortunate you are my brother! Follow whichever you wish of the four aimmat al-madhhab and attain happiness!' As it is seen, everybody will be called by the name of his madhhab's imam on the Day of Judgement. The imam will intercede for those who obey and follow him. All the four Aimmat al-madhhab were superior as such. In the 15th ayat of Surat Luqman, Allahu ta'ala declares, 'Follow in the footsteps of those who have turned to Me in repentance.' It has been unanimously reported that the four imams had the quality of inaba, that is, turning to Allahu ta'ala in repentance.

"The third document which proves that it is wajib to follow the four imams is the 114th ayat al-karima of Surat an-Nisa'. In this ayat karima, Allahu ta'ala declares: 'We will drag the person who, after learning the way to guidance, opposes the Prophet and deviates from the believers' path along the direction to which he has deviated, and then We will throw him into Hell, the terrible.' Hadrat al-Imam ash-Shafi'i was asked which ayat karima proved that ijma' was a source [for Muslims]. To find a documentary proof, he read through the Qur'an al-karim three hundred times and found this ayat karima to be the answer. Since this ayat karima prohibits one from deviating from the believers' path, it is wajib to follow this path. The tafsir book Madarik, after interpreting this ayat karima, writes: 'This ayat karima shows that ijma' as a source, and it is not permissible to ignore ijma' just as it is not permissible to ignore the Qur'an and the Sunnat.' And the tafsir al-Baidawi writes in the interpretation of this ayat karima: 'This ayat shows that it is haram to ignore ijma'. Because it is haram to deviate from the believers' path, it is wajib to follow this path.' The sulaha' and 'ulama' of this umma said that it is wajib to follow a madhhab and that it is a great sin to be la-madhhabi. To oppose this consensus of the 'ulama' means to disobey this ayat karima, for Allahu ta'ala declared in the 110th ayat of Surat al 'Imran: 'You are of that umma who is benevolent to human beings. You command [them] to do what is right. You prohibit what is wrong.' The 'ulama' of this umma said that it was very wrong to be la-madhhabi and that Muslims should not be la-madhhabi. Therefore, he who, thinking that it is permissible to be la-madhhabi, disobeys this command of the 'ulama' will be denying this ayat karima.

"Question: 'Are not the Qadiyanis, Nitcherees and other la-madhhabi people believers? Doesn't following them mean following the believers' path?'

"Answer: The scholars of these la-madhhabi people say that they obey only two of the four sources of al-adillat ash-Shariyya. They refuse to accept the other two sources, thus separating from the majority of Muslims and dissenting from the path of Ahl as-Sunnat wal-Jamaat. Following them will not save one from Hell. People of the Shai, Khariji, Mutazila, Jabriyya and Qadariyya groups claim to be obeying their scholars, too. We confute the la-madhhabi by giving them the same answers they give to these groups.

"The fourth document proving that following a madhhab is wajib is the 43rd ayat al-karima of Surat an-Nahl or the 7th ayat al-karima of Surat al-Anbiya': Allahu ta'ala declares, 'If you do not know, ask the people of dhikr (ahl adh-dhikr)!' This ayat karima commands those who do not know how to do their 'ibadat and affairs to learn by asking those who know. In the ayat al-karima, it is commanded 1. to learn by asking, 2. to ask not anybody or the ignorant of Islam but

to ask 'ulama', and 3. to ask what is not known. Therefore, when one is not efficient enough to search and find a solution for one's problem in the Qur'an al-karim or the Hadith ash-Sharif, one should ask and learn from the majtahid [or from the books written by the 'ulama'] of the madhhab to which one belongs. If one asks him and acts according to what one learns from him, one will be following (taqlid) him. If one does not ask or disobeys or denies what the mujtahid said, one becomes a la-madhhabi person.

"Who are the ahl adh-dhikr' mentioned in the ayat al-karima? Are they the aimmat al-madhhab or ignorant men of religious post? The answer is in the hadith ash-Sharif recorded by Ibn Mardawaih Abu Bakr Ahmad [al-Isfahani, who passed away in 410 A.H. (1019),] on the authority of Anas ibn Malik: Upon saying, 'One may perform salat, fast and go on hajj and ghaza, but he might be a hypocrite,' the Prophet was asked, 'From where does his hypocrisy come?' The Prophet said: 'He is a hypocrite because he despises, dislikes his imam. His imam is of ahl adh-dhikr.' From this, it can be concluded that 'ahl adh-dhikr' means 'Ulu 'l-amr' which was defined in the explanation of the first document above. According to the genuine (sahih) reports, Ulu 'l-amr were the 'Ulama' ar-rasikhin and the four aimmat al-madhhab. The ayats 'Only the possessors of 'aql (reason) can understand'; 'Indeed the possessors of 'aql can understand,' and 'Oh the possessors of 'aql! Take warning!' indicate the superiority of the four aimmat al-madhhab. Those ignorant and heretical men who have not received faid from possessors of zuhd and taqwa and from men of Allah and who, having learned some Arabic and Persian, give meaning to nasses, that is, ayats and hadiths, with their narrow minds are very far from having the qualities of the aimmat al-madhhab. These la-madhhabi people are the heretics referred to in the hadiths, 'Those who, though having no knowledge of tafsir, interpret the Qur'an al-karim by themselves will be seated on stakes of fire in Hell,' and 'The time will come when there will be left no alim of Islam and the ignorant, appointed to be religious officers, will issue fatwa unknowingly. They will not be on the right path and will lead everybody off the right path.' It is written in the book Mishkat that Jabir (radi-Allahu ta'ala 'anh) narrated that once one of his friends was wounded on the head while on a journey and asked if it was permissible to put on an amulet. [Du'a (prayer) and/or ayats from the Qur'an al-karim in written form.] He was told it was not and that he should wash his head; his friend washed his head and he died. On arrival in Medina, everything was reported to Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), who declared: 'They caused his death. And may Allahu ta'ala cause their death! Why did they not ask what they did not know? The remedy for ignorance is to learn by asking.' While it was harshly said, 'May Allahu ta'ala cause their death!' for those Sahabis who did not ask more learned ones but gave a fatwa by themselves, what should be said to those contemporary people who regard themselves as men of religious authority and who, without having read the books of the Islamic 'ulama', attempt to interpret the Qur'an al-karim and the Hadith ash-Sharif with their empty heads and short sights, and thus destroy Muslims' religion and belief? It will be correct to call such people the 'thieves of religion and belief.' May Allahu ta'ala protect us from the harm of such thieves of the religion! Amin! Muhammad Ibn Sirin [passed away in Basra in 110 A.H. (729)] said, 'Be careful about the person from whom you learn your religion! Hadrat Abu Musa 'l-Ashari, though he was among the notables of the as-Sahabat al-kiram, used to hesitate to issue a fatwa in 'Abdullah ibn Masud's presence and would say, 'You should not ask me anything in the presence of this ocean of knowledge,' for, 'Abdullah ibn Masud was more learned and knew more fiqh than Abu Musa 'l-Ashari (radi-Allahu ta'ala 'anhuma). Al-Imam ash-Shafi'i, though he was a profound alim, omitted reciting the Qunut prayer in the morning salat and the raising of the two hands after ruku' every time when he performed salat near al-Imam al-Azam Abu Hanifa's

grave. When the reason was asked, he said, 'My respect for that great imam prevents me from acting unconformably to his ijtiḥad in his presence.' Al-Imam al-Azam was such a superior alim of Islam. To understand his superiority one must be an alim like the great alim al-Imam ash-Shafi'i, who knew that al-Imam al-Azam was alive in his grave and avoided acting unconformably to his madhhab. Righteously, these great imams (rahimahumu'llahu ta'ala) were the specialists of fiqh. They enjoyed the glad tiding expressed in this ḥadith ash-Sharif related by al-Bukhari: [Imam Muhammad al-Bukhari was the leader of the 'ulama' of ḥadith and passed away in Samarqand in 256 A.H. (870 A.D.).] 'If Allah wants to do favors for a man, He makes a faqih of him.'

"In summary, the rules of Islam should be learned from the 'ulama' of fiqh or from the mujtahids of one's madhhab. One should not learn them from ḥadiths or tafsirs. The ḥadith ash-Sharif, 'Each person has been created to do a [certain] work,' is the document of our words. The 'ulama' of the ḥadith ash-Sharif were created to study the ḥadiths and to select the sahih ones, and the 'ulama' of tafsir to understand correctly and communicate the meanings in the Qur'an al-karim; all of them worked hard to carry out their duties and attained their goals. And the 'ulama' of fiqh were created to draw rules from the nasses of the Qur'an al-karim and the Ḥadith ash-Sharif. These great 'ulama' (rahimahum-Allahu ta'ala), too, attained the zenith of knowledge and made the job of the ignoramus like us easier. With the help of their profound knowledge and taqwa, given by Allahu ta'ala, they made those nasses that seemed unconformable agree with each other and separated those muḥkam from those mu'awwal, those earlier from those later, and those nasikh from those mansukh. Therefore, the whole of this blessed umma all over the world has united in following these great imams and believed that being in their footsteps was the key to the Ah'kam al-Islamiyya (Rules of Islam). All 'alims, fadils (those virtuously superior of their time), sulaha', the muttaqi (Allah-fearing), walis, qutbs, awtad, and all those who have been on the way of Allahu ta'ala and loved Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) have submitted themselves to these leaders of the Ah'kam al-Islamiyya. The collection of the writings of the 'ulama' of ḥadith, of the specialists of tafsir and of the great mujtahid imams of fiqh made up the Islamiyyat al-Muhammadi. It is wajib for us, the ignorant and non-gifted, to follow these great 'ulama' of Islam. The only way to salvation is the way shown by these imams. Only those who follow this way will attain salvation. Those who obey the people who, obeying the nafs, draw meaning from the Qur'an al-karim and the Ḥadith ash-Sharif according to their own understanding will suffer calamity. The 90th ayat of Surat al-Anam declares, 'Allah guided them [to the right path], so follow their guidance.' Those who were granted guidance are not the lamadhhabi, but those great imams who were the founders of madhhabs (rahimahum-Allahu ta'ala).

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

"Answer: Because on many points the ijtiḥads of the four imams disagree, it is not possible to follow two, three or four imams at the same time. An affair regarded as wajib by one was regarded as haram by another. For example, the bleeding of the skin breaks an ablution according to al-Imam al-Azam, while it does not do so according to al-Imam ash-Shafi'i. Al-Imam ash-Shafi'i said that if a man touched a woman's skin, both of them would lose their ablutions, while al-Imam al-Azam said they would not. Similar cases of disagreement exist also between Imam Malik and Imam Ahmad ibn Hanbal. If one follows, let us say, al-Imam al-Azam

in such a controversial affair, he will not have followed the other. If he acts conformably to other imams, he will have not followed al-Imam al-Azam in this affair (rahmat-Allahu ta'ala 'alaihijmain). It is impossible to act in agreement with all four of the imams in such an affair; there are also many cases which prevent one from acting in agreement with three or even two imams at the same time. Such [controversial] affairs should be done by following only one imam. [The rest of the answer is given in that of the next question.]

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

"Answer: Such behavior is an act of making fun of Islam. It causes the disappearance of halal and haram, which is prohibited, a haram. A hadith ash-Sharif written in [the Sahih of] Muslim declares: 'A hypocrite is like a ewe between two rams. She shuttles back and forth between the two.' Another hadith ash-Sharif written in [the Sahih of] al-Bukhari, declares: 'The wicked human beings are those who are two-faced. They display one face to some and another face to others.' These are the people referred to in the 38th ayat al-karima of Surat at-Tawba, which declares: 'Nasi (postponement of a sacred month) causes excessive disbelief by which disbelievers are misled. They allow a month one year and forbid it another year.' [Allahu ta'ala has forbidden some actions before Islam, like war and killing human beings, in some certain months. Disbelievers used to forbid such actions in some months of one year but, in an another year, allow them in those months and forbid them in other months. In other words, they took what Allahu ta'ala had forbidden (haram) as permitted (halal) and what Allahu ta'ala had permitted as forbidden. Allahu ta'ala declares in the ayat that such unbelievers were in excessive disbelief and that they, by doing so, deceived themselves. Those who, saying that an action is halal in a madhhab while being haram in another, attempt to change the rules of Islam to suit their desires are like these unbelievers.]

"It is written in the book Tahrir al-usul by Ibn al-Human, in Mukhtasar al-usul by 'Uthman ibn al-Hajib al-Maliki [who passed away in Alexandria in 646 A.H. (1248) and in the book Durr al-Mukhtar that it is prohibited, by an unanimous declaration, to give up following a madhhab while continuing to do an affair and the related affairs started according to that madhhab. And the book Bahr ar-ra'iq says: 'It is wajib for the one who follows al-Imam al-Azam to adapt himself always to the Hanafi madhhab. Unless there is a darura (strong necessity or compulsion), he is not permitted to do an affair according to another madhhab. As said by the great alim Qasim [ibn Katlubugha al-Misri al-Hanafi, who passed away in 879 A.H. (1474)], it is unanimous that one is not permitted to quit the madhhab he has been following.' In the book Musallam as-subut [by Muhibbullah al-Bihari al-Hindi al-Hanafi, who passed away in 1119 A.H. (1707)] it is written: 'One who is not a mujtahid mutlaq [that is, an imam al-madhhab] must follow a mujtahid mutlaq even if he himself is an alim.'

"Imam 'Abd al-Wahhab ash-Sharani wrote on the 24th page of his work Al-mizan: 't is wajib for an alim who has not attained to 'ayn al-ula to adapt himself to one of the four madhhabs. If he does not, he will deviate from the right path and cause others to go astray.'

"Ibn 'Abidin (rahmat-Allahi ta'ala 'alaih) wrote on page 283 of Radd al-Mukhtar: 'The 'ami is not permitted to change his madhhab. He must adapt himself to the madhhab he likes [of the four madhhabs].' 'Ami means non-mujtahid Muslim.

"Shah Wali-Allah ad-Dahlawi (rahimah-Allahu ta'ala) wrote in his book Al-Iqd al-jayyid: 'A person who occupies a religious post but has not reached the degree of employing ijthihad is not permitted to practice according to what he himself understands of a Hadith ash-Sharif, for, he

cannot distinguish mansukh, muawwal or muhkam hadiths from one another.' The same is written in Mukhtasar by Ibn Hajib. Again Shah Wali-Allah ad-Dahlawi (rahimah-Allahu ta'ala) wrote in his work Fuyud al-Haramain: 'The Hanafi madhhab is the most valuable madhhab. The one most suited to the Prophet's Sunnat codified in the Sahih of al-Bukhari is this madhhab.'

"Dana Ganj Bakhsh-i Lahoree (rahimah-Allahu ta'ala) wrote in his work Al-kashf al-mahjub that Yahya ibn Muaz ar-Razi (rahmat-Allahi ta'ala 'alaihi) [who passed away in Nishapur in 258 A.H. (827)] saw Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) in his dream and said, 'Oh Rasul-Allah! Where shall I find you?' whereupon Rasulullah said, 'In Abu Hanifa's madhhab!'

"Ibn Human (rahmat-Allahi ta'ala 'alaihi) wrote in his book Tahrir: 'It is a unanimity that one is not permitted to leave the madhhab which he has been following or according to which he has begun to do his affairs.'

"Mawlana 'Abd as-Salam wrote in his commentary to Jawhara: [Abd as-Salam ibn Ibrahim al-Laqani al-Maliki (rahmat-Allahi ta'ala 'alaihi), who passed away in Egypt in 1078 A.H. (1668 A.D.), wrote Ittihaf al-murid as a commentary to his father's Jawharat at-tawhid, which was in poetic form.] 'The one who follows one of the four madhhabs in his 'ibadat and affairs to be done according to ijtihaads will have carried them out in conformity with Allahu ta'ala's command.'

"Al-Imam ar-Rabbani Mujaddid al-Alf ath-Thani (rahmat-Allahi ta'ala 'alaihi) wrote in his book Mabda' wa Ma'ad: 'Allahu ta'ala revealed to this faqir that the congregation's not reciting behind the imam according to the Hanafi madhhab is right.'

"Hadrat Shah 'Abd al-'Aziz ad-Dahlawi (rahimah-Allahu ta'ala) [who passed away in Delhi in 1239 A.H. (1823), in the interpretation of the ayat karima, 'Do not ascribe partners unto Allah!' wrote: 'One should obey six kinds of people: mujtahids in the knowledge of Islam, mashayikh at-turuq al-'aliyya...'

"Al-Imam al-Ghazali (rahmat-Allahi ta'ala 'alaihi) wrote in the subject 'Al-amru bi 'l-maruf' of his work Kimya' as-saada: 'No alim permitted anybody to do any affairs unconformable to the madhhab he follows.'

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

"Imam Muhammad al-Kuhistani [al-Hanafi (rahimah-Allahu ta'ala), who passed away in Bukhara in 962 A.H. (1508),] wrote before 'Kitab al-ashriba' in the commentary to Mukhtasar al-wiqaya: 'Those who, like the Mutazila, believed that reality (haqq) was variable [that is, various conflicting ijtihaads would be right in the view of Allahu ta'ala,] said that the 'ami was permitted to mix (talfiq) the madhhabs just as he liked. The 'ulama' of Ahl as-Sunnat said that the truth was not variable and, therefore, the 'ami had to follow only one imam. This is dealt with in detail in the book Al-kashf. Searching for and doing the permitted, easy things in all madhhabs is called talfiq. One who does so is a sinner, which is explained explicitly in Ash-Sharh at-Tahawi by Said ibn Masud.'

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

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

"Among the four aimmat al-madhahib, al-Imam al-Azam Abu Hanifa Numan ibn Thabit (rahmat-Allahi ta'ala 'alaih) [who passed away in Baghdad in 150 A.H. (767) was the one who lived in the time closer to as-Sahabat al-kiram's who were the most learned, the most profound in fiqh, and who possessed wara' the most. Imam 'Abd al-Wahhab ash-Sharani (rahmat-Allahi ta'ala 'alaih) [who passed away in Egypt in 973 A.H. (1565)], though he was a Shafi'i, wrote equitably about al-Imam al-Azam: '(One should never speak ill of him, for he was the greatest of the four imams (al-Imam al-Azam), the first madhhab founder, the one whose documents resembled those of Rasulullah (sall-allahu ta'ala 'alaihi wa sallam) the most and who saw the most the way as-Sahabat al-kiram and the Tabiin lived. Every word of his is based on the Qur'an al-karim and the Hadith ash-Sharif. He never said anything out of his own opinion.' It is an unjustifiable imputation of some scholars of hadith to use the term Ashab ar-ra'y (people of opinion) for this great imam and his disciples for whom the great alim 'Abd al-Wahhab ash-Sharani used the title 'Rabbani alim' and wrote that he had never said anything out of his own opinion. May Allahu ta'ala forgive those who said so.

"Ibn Hajar al-Makki (rahimah-Allahu ta'ala), one of the prominent 'ulama' in the Shafi'i madhhab, wrote a special book telling about al-Imam al-Azam, namely Al-khairat al-hisan fi manaqibi'n-Numan. [Ahmad at-Tahawi al-Hanafi's relevant work 'Uqud al-marjan fi manaqib'l Abi Hanifati'n-Nu'man is also well-known. At-Tahawi passed away in 321 A.H. (933 A.D.).]

"Ibn 'Abidin (rahimah-Allahu ta'ala), one of the Hanafi scholars, wrote in the preface to his work Radd-al-Mukhtar: 'The most apparent evidence showing the greatness of al-Imam al-azam is that his madhhab was the one which spread most widely. Other madhhab imams regarded all his words as documents. The 'Ulama' of his madhhab have issued fatwas based on his words everywhere even after him. Most awliya' attained to perfection by striving in accord with his madhhab. The Muslims of Anatolia, the Balkan Peninsula, India, Pakistan and Turkistan know solely his madhhab. Though the 'Abbasid Dynasty followed the madhhab of their ancestor [Hadrat 'Abbas, a Sahabi], most of the Qadis, judges and 'ulama' of their time were Hanafis. They practiced Islam according to this madhhab for about five hundred years. After them, the Seljuqi and later the Harazmi rulers and the great Ottoman State all followed the Hanafi madhhab.'

"The Great alim Muhammad Tahir as-Siddiqi al-Hanafi [who passed away in 981 A.H. (1573)] wrote in his book Majma' al-bihar fi ghara'ibi 't-tanzil wa lata'ifi 'l-akhbar: 'The evidence indicating that Allahu ta'ala is pleased with al-Imam al-Azam is that He made it easier for his madhhab to spread every place. If there had not been a Divine Effect in this dissemination, the majority of Muslims would not have followed his madhhab.'

"Al-Imam ar-Rabbani Mujaddid al-Alf ath-Thani Ahmad al-Faruqi (qaddas-Allahu sirrahu 'l-'Aziz) wrote in the 55th letter of the second volume of his Persian work Maktubat: 'Al-Imam al-Azam Abu Hanifa resembled [Prophet] 'Isa ('alaihi 's-salam). Because the blessings of wara' and taqwa were granted to him and because he lived up to the Sunnat as-Saniyya; he attained to a very high degree in deducing rules from the nasses and in ijtihaad. Some 'ulama' could not appreciate this ability of his, and, because the rules he had found out through ijtihaad were very

subtle, they thought that he had not obeyed the Book and the Sunnat and called him a man of opinion. Because they could not reach the reality of his knowledge and could not understand what he had understood, they were mistaken as such whereas, al-Imam ash-Shafi'i ('alaihi 'rahma), understanding some of the knowledge he had understood said that all the 'ulama' of fiqh were Abu Hanifa's disciples in fiqh. Muhammad Parisa (rahimah-Allahu ta'ala) [who was a great alim and wali of Bukhara and passed away in Medina in 822 A.H. (1419)] wrote in his book *fusul-i sitta* that, when Hadrat 'Isa ('alaihi 's-salam) descends [in Damascus], his ijtehad and a'mal will be in conformity with al-Imam al-Azam's madhhab. May be this statement points to the resemblance between the Greatest Imam and 'Isa ('alaihi 's-salam):

Most of the 'ulama' and *sulaha'* [and *awliya'*] of this umma belonged to the Hanafi madhhab. The *la-madhhabi*, in many of their books, for example, *Al-jarhu ala Abu Hanifa*, have maligned such an alim who lived up to his 'ilm, have called his muqallids (followers of his madhhab) 'kafirs' and even wrote insolently: 'He who reads fiqh books becomes a disbeliever.' I wonder what could be the reason for these unfortunate people to attack this great and blessed imam in such a manner? They are not aware that enmity against him means enmity against this umma. Most of what we have written from the beginning of the fourth section of [this book] *Al-usul al-arba'a* up to here has been extracted from Mawlana Mahbub Ahmad al-Mujaddidi al-Amratsaree's work *Al-kitab al-majid fi wujubi 't-taqlid*.

"The book *Al-musnad al-kabir al-Imam Abu Hanifa* was collected in ten sections by Abu 'l-Muayyad Muhammad ibn Mahmud al-Harazmi, who passed away in 665 A.H. (1266). In the first section, *akhbar* (hadiths) and *athar* (saying of Sahabis) praising al-imam al-Azam were quoted. He also quotes, in the first section, the hadith ash-Sharif which was related to him by Sadr al-kabir Sharaf ad-din Ahmad ibn Muayyid in Harazm. This hadith ash-Sharif, related on the authority of Abu Huraira (radi-Allahu ta'ala 'anh), says: '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, related through the same chain, says, 'Among my umma, there will come a man. His name will be Numan and he will be called Abu Hanifa. He is the light of my umma.' Again through the same chain, a hadith ash-Sharif was related on the authority of Anas ibn Malik, which says: 'There will come a man after me, named Numan ibn Thabit and called Abu Hanifa. Allahu ta'ala will strengthen His Religion and my sunnat through his hand.' According to a *khbar* again through the same chain of transmitters, he was reported as saying, '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 people called Bananiyya will perish because of not appreciating him.' The *la-madhhabi* oppose these hadiths, saying that, among those who related them, there were people whose authority was not well known. We reply to them that the posterity's not knowing does not prove the early generation to be defective. They might say that these hadiths do not exist in the *Kutub as-sitta* (the 'Six Books' of the Hadith ash-Sharif); however, the number of hadiths is not limited to those in the Six Books. It has been unanimously reported [by 'ulama'] that there are many *sahih* hadiths in other books of hadith, too. In the hadith ash-Sharif written in *at-Tirmidhi* on the authority of Abu Huraira, it is declared, 'If iman goes to the planet Venus, a man of Faris (Persian) descent will bring it back.' This reference is certainly to al-Imam al-azam." [Muhammad Hasan Jan as-Sirhindi al-Mujaddidi (rahmat-Allahi ta'ala alaih), *Usul al-arba'a fi tardid'l-wahhabiyya*, Persian text published in India in 1346 A.H. (1928 A.D.) and reprinted in Istanbul in 1975. Hasan Jan passed away in Hyderabad, Pakistan, in 1349 A.H. (1931).]

A hadith ash-Sharif related by Hakim on the authority of 'Abdullah ibn Masud and quoted in Durr al-mansur by Imam 'Abd ar-Rahman as-Suyuti (rahmat-Allahi ta'ala 'alaih) [who passed away in Egypt in 911 A.H. (1505)] declares, "Each of the books that descended before [the Qur'an al-karim] was composed of one kind of harf or word and each communicated only one thing. The Qur'an al-karim descended in seven harfs communicating seven things: zajr (restraint), amr (order), halal, haram, muhkam (clearly stated), mutashabih (with hidden meanings), and mithal (example, historical reports). Of these, know halal as halal! Know haram as haram! Do what is ordered! Do away with what is prohibited! Take warning from mithals! Obey the muhkam! Believe in the mutashabih! Say, 'We believe all of them. Our Rabb has revealed them all!' " [This hadith sharif is quoted also on page 406 of the Wahhabite book.] 'Allama Muhammad Hamid, the Khatib and mudarris at he Sultan mosque in Hama, Syria, writes about the Hanafi madhhab in detail and proves that it is wajib to follow one of the four madhhabs in his work Luzumu ittiba-i madhahibi 'l-aimma, which was published in 1388 A.H. (1968) and reprinted in Istanbul in 1984.

22 - It is written on page 414 of the la-madhhab book:

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

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

The great alim 'Abd al-Ghani an-Nabulusi (rahimah-Allahu ta'ala) wrote:

"Al-adillat ash-Shariyya (the sources of Islamic knowledge) are four: the Book, the Sunnat, qiyas and ijma'. Qiyas and ijma' were derived from the Book and the Sunnat. Therefore, the main sources of Islamic knowledge are the Book and the Sunnat. Any action or idea taken from

elsewhere is a bidat. Bidats, whether of belief, teaching or practice, are all heretical and lead man to disasters. For example, some people who claim to be men of tasawwuf or Tariqa commit a munkar (something inconsistent with the knowledge of ijma') and then say, 'We know the hidden, spiritual knowledge. This action is halal for us. You learn from books, but we speak with Muhammad ('alaihi 's-salam) and understand the truth. And if we do not trust his words, we ask Allah and learn the truth from Him. Our shaikh's help makes us attain the ma'reefat-Allah (Divine Knowledge). We do not need to learn anything from a book or a master. To attain the knowledge about Allah, it is not necessary to read a book nor to go to school. If our way were corrupt, none of the spiritual light, prophets or souls would have shown themselves to us. When we make a mistake or commit a haram, we are informed of it and corrected in our dreams. Things considered bad by the men of knowledge were said not to be bad in our dreams. We do them because we know them to be good.'

"Men who utter such nonsensical words are zindiqs and heretics who ridicule Islam and insult and distrust the Qur'an al-karim and Hadith ash-Sharif, and who allude that there are mistakes or inadequate teachings in the Qur'an al-karim and Hadith ash-Sharif. We should not believe such hypocritical words.

"The 'ulama' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) declared that the ah'kam (religious rules) could not be determined through ilham (inspiration). In other words, knowledge revealed to the hearts of awliya' (rahimahum-Allahu ta'ala) by Allahu ta'ala cannot be documents for halals or harams. The ilham to Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed heart, however, is a document for every Muslim and must be obeyed by every Muslim. If a wali's ilham is in agreement with Islam, it can be a document only for him, but not for other Muslims. Ilham is helpful in comprehending the meaning of the Book and the Sunnat, and it is inspired to the pious (salih) believers. What dawns upon the hearts of holders of bidat and heresy is Satan's waswasa. Knowledge that occurs to the heart is called "al-'ilm al-ladunni," which may be either heavenly or satanic. The former kind is called ilham and the latter is waswasa. Ilham is concordant with the Book and the Sunnat, while waswasa does not. A dream, too, is either heavenly or satanic. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) practiced according to his dreams for six months before he was informed of his prophethood. Al-Junaid al-Baghdadi, one of the leading men of tasawwuf and a high wali (rahimahum-Allahu ta'ala), declared, 'The only way that leads men to Allahu ta'ala's love is Muhammad's ('alaihi 's-salam) way. Other religions, sects or ways and others' dreams are all blind alleys that do not take men to bliss. Anyone who has not learned the rules in the Qur'an al-karim and does not obey the Hadith ash-Sharif is ignorant and negligent. Such people should not be obeyed. Our knowledge and madhhab are based on the Book and the Sunnat.' Muhyiddin ibn al-'Arabi (rahimah-Allahu ta'ala) [who passed away in Damascus in 638 A.H. (1240)] declared, 'A wali makes progress and his ilhams increases as he lives up to Islam. Yet the ilhams of wali cannot surpass the Book or the Sunnat.' Sirri as-Saqati (rahimah-Allahu ta'ala) said, 'There are three meanings of tasawwuf. In the first one, the sufi's marifa about Allahu ta'ala in his heart does not extinguish the light of his wara'. By means of the light of the marifa in his heart, [on the one hand,] he comprehends the truth and essence of substances and of their energies and attains the tajalis of Allahu ta'ala's Names and Attributes; by means of the light of wara' of his body, [on the other hand,] he understands the subtle knowledge of Islam. His actions are always consistent with the rules of Islam. In the second meaning, the sufi's heart bears no knowledge in disagreement with the Book and the Sunnat. The existence of disagreement can be distinguished only by the 'ulama' of profound learning in Zahiri (exterior) and batini (interior, hidden) knowledge, who are able to understand

the words used by the superiors of tasawwuf. In the third meaning of tasawwuf, the sufi's karamat do not contradict any teaching of Islam. Things discordant with the rules of Islam are not called karamat, but istidraj.'

"Not every learned man can understand whether the words and deeds of awliya' are in accordance with the rules of Islam or not; for this, it is necessary to know the teaching of tasawwuf thoroughly and have a good knowledge of the words of the great men of tasawwuf. For example, Bayazid al-Bastami (rahimah-Allahu ta'ala) [who passed away in Bistan on the southern coast, of the Caspian sea in 261 A.H. (875)] said, 'Subhani ma azama shani,' which may be interpreted by those who have only Zahiri knowledge as, 'I am free of the imperfections creatures have; my honor is very great.' However, Muhyiddin ibn al-'Arabi (rahimah-Allahu ta'ala) commented on this statement that it expressed in the best sense that Allahu ta'ala is the Greatest and can never be imperfect. He said: 'This is a tanzih (glorifying Allahu ta'ala, saying that He is free of any unworthy thing) of a higher grade. In other words, he saw that he was incapable of glorifying Allahu ta'ala properly. As Allahu ta'ala manifested (tajalli) in a complete munazzah (free from any unworthy thing) state, there also occurred those tajallis concordant with the tanzih and tasbih (glorifying Allah) he did to the extent of his ability and power. He regarded his tasbih of these manifestations as tasbih of his own ability and said he glorified himself (subhani). Then, seeing the tajallis concordant with the tanzih of other people and concluding that their tasbih was inferior and that his own tasbih was more suitable, he said his ability was great.' As it is seen, he wanted to explain something which was in agreement with Islam in this statement. Because he was in a state of sakr, he could not find some other expression for this subtle knowledge and said it in those words, which the ordinary man cannot understand. This great wali, again, took his students to visit a wali in the town of Bistam. He saw that the wali, whose zuhd and taqwa was the subject of conversation in those days, spit in the direction of the qibla. Thereupon, he did not greet him and went away. 'This man did not care for one of the adabs necessary for having respect towards Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), so he could not observe the adabs necessary for being a wali, either,' he said. Being immodest towards the qibla is a misbehavior. The 'ulama' of Ahl as-Sunnat declared that it was makruh to stretch out one's legs towards the qibla when lying down or sitting. Allahu ta'ala ordered us to visit the Kaba and to be clean during the visit. Muhyiddin ibn al-'Arabi (rahimah-Allahu ta'ala) declared, 'A person who says that his prayers are accepted is not to be believed if he fails to observe one of the adabs of Islam, even if many karamat occur on him.' Bayazid al-Bastami (rahimah-Allahu ta'ala) declared, 'If somebody says he is a wali, do not believe him before having a look at his performance of 'ibadat, abstention from harams and obedience to Islam, even if he sits in the air.' [Today, one should scrutinize, in these respects, the present-day writers of books on the religion. One should not read the books written by those who do not obey Islam.]

" 'Abd ar-Ra'uf al-Manwawi (rahimah-Allahu ta'ala) [who passed away in Egypt in 1031 A.H. (1621)] wrote in his commentary on Al-jami' as-saghir, 'The 'ulama' unanimously have reported that it is not permissible for the awam, that is, those who are not mujtahids, to follow [directly the ijtihaads of] as-Sahabat al-kiram. Imam Abu Bakr ar-Rdadi (rahimah-Allahu ta'ala) reported this unanimity. It is permissible for the mujtahid to follow ijtihaads other than those of the four madhhabs. But he has to observe all of the related conditions in the act he does by following.' Abu Sulaiman ad-Darani (rahimah-Allahu ta'ala) [who passed away in Damascus in 205 A.H. (8210)] declared, 'Many a time thoughts occur to my heart. I accept them only if I find them to be in agreement with the Book and the Sunnat.' Dhu 'n-Nun al-Misri (rahimah-Allahu ta'ala) [who passed away in 245 A.H. (860)] said, 'The sign of love for Allahu ta'ala is to follow His

beloved Prophet, Muhammad ('alaihi 's-salam), in all morals and deeds.' " [Summarized from (page 153 and on) Abd al-Ghani an-Nabulusi's Al-hadiqat an-nadiyya, Istanbul, 1290.]

'Abd al-Ghani an-Nabulusi quotes al-Imam al-Qastalani as writing in Al-mawahib al-ladunniyya, "Love for Allahu ta'ala is of two types: fard and non-fard. With the fard love, one obeys His orders, abstains from prohibitions and resigns oneself to His qada' and qadar. Committing harams and not performing fards are indications of slackness in this love. The non-fard love makes one perform nafila (the supererogatory) and abstain from mushtabihat. A hadith qudsi reported by Al-Bukhari on the authority of Abu Huraira (radi-Allahu ta'ala 'anh) says, 'Allahu ta'ala declared, "My human servants cannot approach Me through anything as close as they approach Me through the fard. If My human creatures do the supererogatory 'ibadat, I like them so much that they hear with Me, see with Me, hold everything with Me and walk with Me, and I give them whatever they ask of Me. If they trust in Me, I protect them." ' This hadith ash-Sharif shows that the worship Allahu ta'ala likes most is the fard. The supererogatory 'ibadat mentioned here are those that are to be performed along with the fard and that compensate for the deficiencies in performing the fard. 'Umar ibn 'Ali al-Faqihani [al-Iskandari al-Maliki, who passed away in 734 A.H. (1334),] said, 'This hadith ash-Sharif shows that the one who performs nafila along with the fard gains Allahu ta'ala's love.' Abu Sulaiman Ahmad al-Khattabi [al-Bustee, who passed away in 388 A.H. (998),] said, 'This hadith ash-Sharif shows that the prayers of those mentioned in the hadith will be accepted.' Those for whom they pray will attain their wishes." [Summarized from (page 182) Abd al-Ghani an-Nabulusi's Al-hadiqat an-nadiyya, Istanbul, 1290. Saying, "It is polytheism to expect prayer and help of awliya and to entreat them for this," indicates disbelieving this hadith sharif.]

'Abd al-Ghani an-Nabulusi (rahimah-Allahu ta'ala) continues: "Beginning with [the quotation from] al-Junaid al-Baghdadi up to here, I have quoted from Ar-risaha of the great sufi 'Abd al-Karim al-Qushairi (rahimah-Allahu ta'ala). Study the preceding writings impartially! See how those above-mentioned superiors of tasawwuf and walis had clung to Islam! They always tested their kashfs, karamat, knowledge of heart and inspirations in view of the Book and the Sunnat. Is it appropriate for a Muslim to slander the 'ulama' of Ahl as-Sunnat and the superiors of tasawwuf under the pretext of blaming the vile words of ignorant people who have departed from the way of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam)? Is he to be believed when he says mushrik for those walis and Muslims who love these men of Allah? The karamat of awliya' are true. The things that Allahu ta'ala grants outside His usual custom [that is, outside the known physical, chemical and physiological laws] to those who have the faith (itiqad) of the Ahl as-Sunnat and are seen to obey Islam are called karamat. A wali does not say that he possesses karamat. Nor does he wish to possess it. The karamat of a wali can be witnessed both when he is alive and when dead. When they die, walis are not deprived of their wilaya just as prophets are not deprived of prophethood after they die. Walis know Allahu ta'ala and His Attributes. The karamat of many walis are narrated in the Qur'an al-karim. [For example,] the karamat witnessed Hadrat Mariam [Miriam, Mary] when she gave birth to 'Isa ('alaihi 's-salam) without a father can be mentioned. Zakariyya ('alaihi 's-salam) would see food in Hadrat Mariam's room whenever he came to her room and, knowing that no one other than him would go in her room, would ask, 'Where did you get it from?' 'Allahu ta'ala created it,' she would answer. The Qur'an al-karim also relates the karamat of Ashab al-khaf who had stayed in a cave without eating and drinking for years. Asaf ibn Barkhiya's taking the throne of Belqis [the Queen of Sheba] to Sulaiman ('alaihi 's-salam) is also reported in the Qur'an al-Karim. Thousands of the karamat of as-Sahabat al-kiram and the Tabiin have been reported in books and spread from mouth to mouth. One should

wonder why some people do not believe karamat. The reason is obvious: no karamat has ever occurred on them, nor have they ever heard that such things have been seen to occur on their masters and those whom they highly esteem. When he was asked about karama, Imam [Najm ad-din 'Umar] an-Nasafi [(rahimah-Allahu ta'ala), who passed away in Samarkand in 537 A.H. (1143)] said, 'According to Ahl as-Sunnat, it is jaiz that Allahu ta'ala, changing His custom, may offer endowment to His awliya', that is, His beloved servants.' This is written at the end of the subject on 'murtad' in Ibn 'Abidin's Radd al-mukhtar.

"It is written also at the end of the chapter about Thubat an-nasab in Ibn 'Abidin's work that some awliya' traveled long distances in a short time. As a matter of fact, this became the subject of masalas (matters) in books of fiqh in the Shafi'i and Hanafi madhhabs. Ibn Hajar al-Haitami [(rahimah-Allahu ta'ala), who passed away in Mecca in 974 A.H. (1567)] wrote in his Fatawa, 'The number of those who said that if a wali goes to a very distant place in the west [in a short time] after he has performed the evening salat and if the sun has not set there yet, he need not perform the evening salat for the second time at that place are many.' Shams ad-din Muhammad ar-Ramli [(rahimah-Allahu ta'ala), d. 1004 A.H. (1596)-] said that he should perform it. It has also been often seen that food, drink or clothing have come about when needed. Books of history record that Jafar Tayyar (radi-Allahu ta'ala 'anh), Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) cousin, flew in the air. It is also widely known that Luqman as-Sarahsi and many others flew. Extraordinary events such as walking on water, talking with trees, stones and animals have been seen many times, too. Such an event, created by Allahu ta'ala outside His usual custom and laws, is called a mujiza when it occurs to a prophet. Allahu ta'ala bestows mujizas upon prophets ('alaihimu 's-salawatu wa 't-taslimat) even after they die. Likewise, He grants karamat to walis after their death, too. No wali can ever reach the status of a prophet. A wali, no matter how high his status may be, has to obey Allahu ta'ala's orders and prohibitions.

"The highest of awliya' is Hadrat Abu Bakr as-Siddiq (radi-Allahu ta'ala 'anh). The highest after him is Hadrat 'Umar al-Faruq (radi-Allahu ta'ala 'anh). There were thirty-nine Muslims before he embraced Islam. They used to perform 'ibada secretly. When he became Muslim, he said, 'From now on, we shall not perform 'ibada secretly.' The first Muslim who performed 'ibada publicly was 'Umar (radi-Allahu ta'ala 'anh). The highest wali after these two is Hadrat 'Uthman Dhi 'n-Nurain (radi-Allahu ta'ala 'anh). He was honored with the name 'Dhi 'n-Nurain' (Possessor of Two Lights) for he married, one after the other, Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) two daughters, Ruqiyya and Umm Ghulsum (radi-Allahu ta'ala 'anhunna). Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) declared, "If I had a third unmarried daughter, I would marry her to 'Uthman, again," after Umm Ghulsum died. The next highest wali is Hadrat 'Ali Al-Murtada (radi-Allahu ta'ala 'anh). Because Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), when he started for the Ghaza of Tabuk, appointed him as his deputy in Medina to protect his Ahl al-Bait and said, 'You are related to me like Harun was to Musa, with the only difference that there will not be any prophet to come after me,' he was called 'Murtada.' The caliphate of these four had been in the order of their superiorities. The highest awliya' after them are all the other Sahabis (radi-Allahu ta'ala 'anhum ajmain). Our hearts and tongues have to be respectful and good towards them when mentioning their names and talking about the wars between them. The cause of the wars between them was the difference of their ijtihaads. They deserved thawab or such deeds of theirs, too. Those who were mistaken were given one thawab, and two thawabs were given to those who were right. Rasulullah said that the ten persons called al-'Asharat al-mubashshara would go to Paradise. They were the Four Caliphs, Talha, Zubair, Sad ibn Abi Waqqas, Said ibn Zaid, Abu 'Ubaida ibn Jarrah and 'Abd ar-Rahman ibn Awf. We believe that Hadrat Fatima az-

Zahra, Rasulullah's blessed daughter, her two sons, Hadrat Hasan and Hadrat Husain, Khadijat al-kubra and 'Aisha as-Siddiqa (radi-Allahu ta'ala 'anhum ajmain) are the people of Paradise, too. We cannot mention anybody else's name as someone who will certainly go to Paradise. We may have a fairly certain opinion (zann) that the 'ulama' and awliya' will go to Paradise, but we cannot say it as a certainty. The highest awliya' after as-Sahabat al-kiram are the superiors of the Tabiin, after whom comes the superiors of Taba' at-Tabiin (ridwan-Allahi ta'ala 'alaihim ajmain)."
[Extended summary from Al-hadiqa.]

The la-madhab author says,

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

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

23 - The la-madhab author writes on page 415:

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

In the foreword to his book, he says:

"Sa'ud's grandson, 'Abd al-'Aziz, revived the tawhid. He brought peace and law to the Arabian Peninsula. And his son Sa'ud invigorated the way of his ancestors. He reopened the path of the Khulafa' ar-Rashidin."

He prays for the swords of the sons of Sa'ud to be sharper. It is not a guilt, in his opinion, to lie saying, "invigorated... reopened the path," about Sa'ud so that he may praise and ask help from that dissolute, vile drunkard, who led a life in dissipation, drinking bouts and fornication parties for years with hundreds of concubines and Greek girls in the most luxurious hotels in Athens, Greece, extravagantly throwing away thousands of gold coins from Muslims to non-believers, and who died in sensuality, enjoyment and drinking revelries. However, again in his view, it is a guilt and polytheism for al-Imam al-Busayri (rahimah-Allahu ta'ala) to eulogize Allahu ta'ala's beloved Prophet (sall-Allahu ta'ala 'alaihi wa sallam), to regard the exalted Prophet as the highest of creatures, and to ask for help and intercession of that highest Prophet, who has been honored with the good news, "I will grant whatever you wish!" He shamelessly markets such writings of his under the name of religious book for Muslims. He is not ashamed of calling the Islamic 'ulama', the apples of the eyes of Muslims, "polytheists and heretics" so that he may deceive the youth and make them la-madhab. What will he say about the hadiths [Quoted by al-Imam ar-Rabbani (rahimah-Allahu ta'ala) in Maktubat, I, 44th letter (Endless Bliss, I, p. 142). For Qasidat al-Burda, see above, the 13th chapter, p.38.] in which Rasulullah explained his own high status? Will he commit the insolence of smearing the dirt of his pen on that honorable Prophet (sall-Allahu ta'ala 'alaihi wa sallam) because he has declared that he was the leader of prophets and the highest of human beings of all times?

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

"Although Ibrahim an-Naha'i said that it was permissible to say, 'I trust in Allahu ta'ala and then in you,' this word is to be spoken to the one who is alive and present and who has the power of doing something and thus is causative. The dead do not feel or hear, neither are they able to help nor do harm. It is not suitable to speak in this way to the dead and the persons who are absent. It

is not permissible to be bound to the dead in any way. This is explicitly stated in the Qur'an. Asking the dead for something or esteeming them by saying anything, or being bound to them by heart or by any deed, comes to mean to deify them, to take them as persons to be worshiped, and to make them gods."

With these nonsensical statements, he calumniates the Qur'an al-karim, too. The 'ulama' of Islam have answered these heretical writings with ayats and hadiths and have proved that the la-madhhabi have mistaken and have been dragging the youth to disasters by deceiving them. For example, Sayyid Dawud ibn Sulaiman (rahimah-Allahu ta'ala) wrote an invaluable book in Arabic, namely Al-minhat al-wahbiyya fi raddi 'l-Wahhabiyya. [First published in Bombay in 1305 A.H. A photostatic edition was produced in Istanbul in 1389 (1969); second impression in 1973 in Istanbul. The author, Sayyid Dawud ibn Sulaiman (born in Baghdad in 1222, died in Baghdad in 1299 A.H./1881), was the Khalifa of the profound alim and great wali of karamat Mawlana Diya ad-din Khalid al-Baghdadi (rahimah-Allahu ta'ala). For his biography see the entry 'Khalidi' in the dictionary Al-munjid.] This chapter is devoted to the following long translation from his work:

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

The la-madhhabi do not believe that one may make a request to Allahu ta'ala through the mediation and intercession of prophets ('alaihi 's-salawatu wa 't-taslimat) and His pious awliya' (rahimahum-Allahu ta'ala), and that one may ask them to relieve him of troubles by using the power Allahu ta'ala has given them as a karamat, and that one may visit their graves and ask them to intercede for him so that Allahu ta'ala may give him his wish or relieve him of troubles. To them, men do not hear or see after death; they become soil. They say that there is no such thing as grave-life. They do not believe that the dead can be recourses in some way as the living people are made mediators for attaining something in this world. They would not make such a denial if they believed that the dead are alive with a kind of life called the life-in-the-grave, that is, being alive with this life, they know, hear, see and recognize visitors and answer the ones who greet them, that they visit one another, that they are in blessings or tortures, that favors or tortures come both to the soul and to the body, that they are informed of the deeds of the living people they knew when they were alive, that they thank Allahu ta'ala, give good news to one another and pray for those who do good deeds when they are informed of the good deeds of the living people, and that they pray saying, "Oh my Allah! May You make them do good deeds! May You grant them salvation as You have granted to us," when they hear about their bad deeds. Because, death is migration from one house to another. The Qur'an al-karim, the Hadith ash-Sharif and ijma' al-Umma teach these facts. He who does not believe in these will have not believed in the things which are wajib to be believed and, therefore, will become a man of bidat, departing from Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) sunnat. Because it is one of the six principles of iman that men will rise alive from their graves on the Day of Resurrection to gather at the place of Mahshar, anyone who does not believe this becomes a kafir. Disbelief in the fact that the dead live in the grave and feel the favors and punishments, by unanimity of the al-Ummat al-Muhammadiyah, is a disbelief in the Minor Resurrection which is an example of the Resurrection.

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

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

We say to them, "You, too, believe that the soul does not die. Therefore, you should believe that the soul feels, hears and sees, too. Hence, you should not oppose Muslims' expecting souls to be mediators by asking them for intercession and help for Allahu ta'ala to create. Because, all religions preach that the soul remains alive after death. You should not deny that living souls can be intermediaries or causes for Allahu ta'ala's creating, while you believe that living men can be." Because they have not been able to think on this subject open-mindedly, they say, "No help can be expected from the dead. He who awaits help from the souls of Allahu ta'ala's beloved servants and asks for their intercession for His creating of something becomes a disbeliever, a polytheist." [Ahizada Abdulhalim ibn Muhammad (rahimah-Allahu ta'ala), one of the distinguished 'ulama' who matured in the Ottoman State, proved with documents in his work *As-sadat fi ithbati'l-karamati li'l-awliyai hala'l-hayat wa bada'l mamat* that Allahu ta'ala gave karamat to awliya and that their karamat continued also after their death. He passed away in 1013 A.H. (1604). His commentary on Al-Marghinani's *Al-Hidaya*, supplement to *Ashbah and annotations to Durar and Ghurar* are very valuable. Sa'd ad-din at-Taftazani (rahimah-Allahu ta'ala), who passed away in Samarqand in 972 A.H. (1389), wrote in detail the karamat of awliya in his commentary to *Al-aqaid an-Nasafiyya*. Many 'ulama' wrote annotations to his commentary. One of them is the Arabic, *Nabras*, by Abd al-Aziz al-Farhari (rahimah-Allahu ta'ala) of India, who passed away there in 1239 A.H. (1824). And a very invaluable annotation of the latter is written by Muhammad Barhurdar al-Multani (rahimah-Allahu ta'ala), who said on page 476: "The strongest evidence which proves the soundness of karama is that karamat occurred on most of the Sahabat al-kiram. *Dala'il an-nubuwwa* by Imam Jafar al-Mustaghfiri an-Nasafi (rahimah-Allahu ta'ala), who passed away in 432 A.H. (1041), is one of the many books that report their karamat. Although those in the heretical path of the Mutazila denied karama, the 'ulama' of Ahl as-Sunna have given them detailed answers." It was reported recently that the government of Saudi Arabia has organized a head office of propaganda for the dissemination of Wahhabism all over the world and is spending millions of gold coins for this purpose every year. A few brainless people of bad race who might sell their religion and conscience play the broker's part for la-madhabism, poison the youth and lead them to disasters for the sake of money. And there are many who do the same because they do not know Islam and, being deceived, have fallen into the current of reforming the religion. These ignorant people who introduce themselves as men of religious authority do not even recognize ayats and hadiths. They do not know the words of the as-Sahabat al-kiram and the Tabi'un. They are extremely ignorant. It is a sign of redoubled ignorance for them to think of themselves as 'ulama' after they have learnt a smattering of Arabic. Such people are not willing to read and learn and become men of knowledge. They have dived into sensuality and enjoyment with the money they are given. They have been living unaware of both the religion and worldly knowledge. The unlucky youth think of them to be men of religion and, the worst, to be 'ulama'. These men are those who gnaw and ruin Islam. It will be a great disaster if these so-called 'men of religious authority' come up to be the leaders of Muslims. Such ignoramus write about images which occur to their empty heads as the teachings of Islam. They have gone astray and will lead others astray. The hadith ash-sharif in al-Bukhari's *Sahih* foretold that these people would increase.]

In the grave there are blessings or punishment both to the soul and to the body. It is necessary to believe this fact as stated. Imam Muhammad ibn Hasan ash-Shaibani [135-189 A.H. (805)]

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

Prophets ('alaihi 's-salawatu wa 't-taslimat) and awliya' (rahimahum-Allahu ta'ala) are alive in their graves with the life called 'life-in-the-grave' that we do not know. They cannot do anything by themselves. Allahu ta'ala grants them sufficient power and value to be mediators. As He loves them, He shows honor to them and offers them favors outside His usual custom. He creates wishes for their sake. They are asked to be mediators for the wishes to be created. It is a lie of the la-madhhabi that Ahl as-Sunnat worship graves and become polytheists. It is slander against Muslims. A few ignorant people or irreligious men, to cheat innocent villagers and obtain worldly advantages, may do bad deeds that are discordant with Islam, and it is obvious that such zindiqs and heretics will spring up when Islamic knowledge and morale fade away in a country. Instead of defending la-madhhabism under such pretexts, it is necessary to correct the corruptions and not be destructive, but constructive. There are some people among Muslims who believe in the life, blessings and tortures in the grave yet disbelieve that prophets and awliya' will be mediators after death for Allahu ta'ala's creating. And there are others who say, "Why are solely the dead asked without considering Allahu ta'ala's creating? Asking for their intercession and attainment of wishes through them are not stated in Islam." Those who say so are not as harmful as those who do not believe in the life in the grave. They say so because they do not know the Qur'an al- Karim or the Hadith ash-Sharif, or just because they are obstinate. Muslims should not be obstinate but readily accept the right word. We shall present our answers in eight parts.

PART ONE. Prophets ('alaihi 's-salatu wa 's-salam) are alive in their graves. Their being alive is not in the metaphorical sense [but in reality]. It was declared in the Qur'an al-karim: "Never regard those who have been killed in the way of Allah as dead! They are alive in Allah's view. They are nourished." (al 'Imran, 169) This ayat karima explains that martyrs are alive. Martyrs are like other Muslims and have no superiority over others. Prophets are, of course, higher and more superior than martyrs. The 'ulama' of Islam said that every prophet died a martyr, a fact which everybody knows. Although al-Halabi died a martyr, a fact which everybody knows.

Although al-Halabi wrote in his book *Siyar*, "There may be a superiority in the one at a lower degree which may not exist in the one at a higher degree," this statement does not apply to this case, because it states a kind of superiority which is not stated clearly in an ayat karima or a hadith ash-Sharif. Since it is stated in hadiths that prophets are martyrs, al-Halabi's statement cannot be applicable to this case. The hadith ash-Sharif reported by al-Bukhari and Muslim states, "I was made to pass by Musa's ('alaihi 's-salam) grave on the Miraj night. He was performing salat standing up in his grave." It was declared in a hadith ash-Sharif reported by al-Baihaki and many others, "Prophets are alive in their graves. They perform salat." Another hadith ash-Sharif says, "Allahu ta'ala forbade the soil to rot prophets." This fact has been reported by the 'ulama' unanimously. It is written in the Sahihain of al-Bukhari and Muslim: "Allahu ta'ala sent all the prophets to our Prophet on the Miraj night. He became the imam, and they performed two rak'as of salat." The salat includes bowing (ruku') and prostration (sajda). And this shows that they performed salat corporally, with their bodies. Musa's ('alaihi 's-salam) performing salat in his grave also indicates this. It was declared in the hadith ash-Sharif quoted in the book *Mishkat* [Last volume, section on the Miraj chapter one.] on the authority of Muslim, "Near the Kaba, the disbelievers of the Quraish asked me how the Bait al-muqaddas was. I had not looked at it carefully. I become very stressful. Allahu ta'ala showed me. I saw myself among prophets. Musa ('alaihi 's-salam) was performing salat standing up. He was thin. His hair was not untidy or drooping. He was like a brave young man of the Shan'a tribe [of the Yaman]. 'Isa ('alaihi 's-salam) looked like Urwat ibn Masud as-Saqafi." These hadiths prove that prophets are alive in Allah's audience. Their bodies have become ethereal like their souls. They are not dense or solid. They may become visible in material and spiritual worlds. It is for this reason that prophets can be seen in soul and body. The hadith ash-Sharif explains that Musa and 'Isa ('alaihima 's-Salam) were performing salat, which involves physical actions that are to be done with the body, not with the soul. Muhammad's ('alaihi 's-salam) description of Musa ('alaihi 's-salam) with medium height, lean and thin, and with tidy hair shows that he saw not his soul but his body. Prophets do not die like other human beings. They emigrate from the transitory world to the everlasting next world. Al-Imam al-Baihaki [d. Nishapur, 458 A.H. (1066)] wrote in his book *Itiqad*, "Prophets' souls are given back to their bodies after they are put into their graves. We cannot see them. They become invisible like angels. Only the distinguished people to whom Allahu ta'ala has bestowed it as a karama can see them." Al-Imam as-Suyuti said so, too. Also, al-Imam an-Nawawi, Imam Abu 'l-Hasan 'Ali as-Subki [d. Egypt, 756 A.H. (1355)] and al-Imam Muhammad al-Qurtubi [d. 671 A.H. (1272)] relate the same from their masters. Ibn al-Qayyim al-Jawziyya [d. 751 A.H. (1350)], a Hanbali alim, wrote exactly the same in his *Kitab ar-ruh*. The Shafi'i 'ulama' Ibn Hajar al-Haitami, Shams ad-din Muhammad ar-Ramli [d. 1004 A.H. (1596)] and Qadi Muhammad Zakariyya [d. Egypt, 926 A.H. (1520)]; the Hanafi scholars Akmal ad-din Muhammad al-Babartee [d. 786 A.H. (1384)] and ash-Sharnblali Hasan [d. Egypt, 1069 A.H. (1658)]; the Maliki scholars 'Abdullah Ibn Abi Jamra [d. 675 A.H. (1276)] and his disciple Muhammad ibn al-Haji al-Fasi [d. 737 A.H. (1337)] in his book *Madkhal*; and Ibrahim al-Laqqani [d. 1041 A.H. (1632)] in the book *Jawharat at-tawhid*, and many other 'ulama' narrated the same. Said ibn Musayyab said, "The adhan and iqama were heard being recited in the al-Hujrat an-Nabawiyya when the adhan could not be called and salat could not be performed in Masjid an-Nabi," on the day when the men of Yazid tortured the people of al-Madinat al-munawwara -the 'Harra' event that took place in 61 A.H. Ibn Taymiyya [d. 728 A.H. (1328)], too, quoted this in his book *Iqtida' as-sirati 'l-mustaqim*. Many people have often heard greeting being answered from the Qabr as-Saada. Answers to greetings have been heard many times from other graves,

too. We will deal with this later. It is understood that, according to the unanimity of the 'ulama', prophets are alive in their graves. It was declared in a hadith sahih, "When a person greets me, Allahu ta'ala sends my soul to my body and I hear his greeting." It cannot be said that this hadith ash-Sharif disagrees with the above-mentioned facts; that is, one cannot say that Rasulullah's (sall-Allahu 'alaihi wa sallam) blessed soul has departed from his noble body and is given back to him when he is greeted. The 'ulama' have given various answers to those who said so. Al-Imam as-Suyuti (rahmat-Allahi 'alah) listed seventeen of these explanations. The finest of them is that Rasulullah is in the ecstasy of seeing Jamal-Allah and forgetful of his bodily senses, and when a Muslim greets him, his blessed soul wakes up from this trance and acquires his bodily senses. Such situations are not scarce in this world, either. One does not hear what people say to him when he is in a deep thought of worldly or heavenly affairs. Can someone who is in the ecstasy of contemplating Jamal-Allah hear any sound?

Can one see Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) when one is asleep or awake? If he can be seen, is it him who is seen, or a vision similar to him? Our 'ulama' have given various answers to these questions. In addition to the unanimity that he is alive in his grave, most of them said that he himself was seen. This is also understood from hadiths. A hadith ash-Sharif declares, "The one who sees me in his dream sees me as he would see me when he is awake." This is why al-Imam an-Nawawi said, "Seeing him in a dream is really seeing him." As a matter of fact, it was declared, "Anyone who has seen me in his dream has seen me truly, for the devil cannot appear in my shape," in a hadith ash-Sharif reported in the book Kunuz ad-daqa'iq by al-Imam al-Manawi on the authority of al-Bukhari and Muslim. We would not see him "truly" if we saw his likeness in a dream. In his book Jawharat at-tawhid, Ibrahim al-Laqqani wrote, "It has been reported unanimously by the 'ulama' of hadith that Rasulullah can be seen both when one is awake and in one's dreams. However, it is not unanimous whether it is him who is seen or someone else who resembles him. Most of them said that he himself was seen. Al-Imam al-Ghazali and al-Qurafi and several other 'ulama' said that his likeness was seen. The ones who said the Prophet himself was seen are in the majority, including more than thirty imams of hadith and great 'ulama'. I have compiled the documents and proofs of each of them in a separate book.

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

Sahih of Muslim, says, "The dead feel pain and are offended by the loud cry of their relatives." Muhammad ibn Jarir at-Tabari [d. Baghdad, 310 A.H. (923)] said so, too. Qadi 'Iyad al-Maliki (rahmat-Allahi ta'ala 'alaih) [d. Morocco, 544 A.H. (1150)] said that this was the best interpretation and noted that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) prevented a woman from crying loudly over her son's death. "Oh Muslims! Do not offend your brothers in graves by crying loudly," he ordered. This hadith ash-Sharif shows that the dead hear and are offended and feel pain for their relatives' crying. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) declared, "Say 'As-salamu 'alaikum' when you greet the ones in graves." This is why Muslims say, "As-salamu 'alaikum! Ya ahla dari 'l-qawmi 'l-Muminin." Obviously, such a greeting can be said to those who can hear and understand. If they did not hear, it would be a greeting for the nonexistent or stones. The Salaf, that is, the great 'ulama' of Islam, unanimously said that this is the way the dead should be greeted.

PART THREE. The dead recognize the people who visit them. Abu Bakr 'Abdullah ibn Abi 'd-dunya [d. Baghdad, 261 A.H. (894)] wrote in Kitab al-qubur: "Hadrat 'Aisha (radi-Allahu ta'ala 'anha) reported the Prophet as saying, 'When a person visits the grave of his brother-in-Islam and sits by the grave, he recognizes him and replies to his greeting.' A hadith ash-Sharif narrated by Abu Huraira (radi-Allahu ta'ala 'anh) declares, 'If anyone visits the grave of an acquaintance of his and greets him, the dead person recognizes him and replies to him. If he greets a dead Muslim whom he does not know, the dead person replies to his greeting.' " Yusuf ibn 'Abd al-Barr [d. Shatiba, 463 A.H. (1071)] and 'Abd al-Haqq, the author of the book Ah'kam, said that this hadith ash-Sharif was sahih. Ibn al-Qayyim al-Jawziyya quoted this hadith ash-Sharif in Kitab ar-ruh and gave many other khabars and added that there were many more khabars to be written in this subject. The word 'ziyara' (visit) was used in the hadith ash-Sharif, which would not have been used if the dead had not recognized the person who came to the grave. In all languages and every dictionary, this word is defined as the meeting of people who know and understand one another. And the word "Salamun 'alaikum" is to be said to persons who will understand it. If a person performs salat near graves, the dead see him and understand that he is performing salat and admire him. Yazid ibn Harun as-Sulami [d. 206 A.H. (821)] narrated, "Ibn Sasab attended a funeral. He performed two rak'as of salat by a grave. Then he leaned against the grave. He swore by Allah that he was awake when he heard a voice from the grave which said, 'Do not hurt me! You worship. But you do not hear. You do not know. We know but cannot move. In my view, there is nothing more valuable than those two rak'as you performed.' The person in the grave had understood that Ibn Sasab performed salat and leaned against the grave." After writing the above event, Ibn al-Qayyim quotes many other khabars reported from as-Sahabat al-kiram proving that the dead heard. The la-madhhabi regard Ibn al-Qayyim as a mujtahid and praise him highly but do not believe the above-mentioned writings of his and still claim that those who believe so are polytheists. This behavior of theirs shows not that they respect the 'ulama' of Islam but that they praise them whenever it suits them and that they like none of the 'ulama'.

Hadrat 'Aisha (radi-Allahu ta'ala 'anha) said that the disbelievers who were put into the hollow after the Battle of Badr did not hear. This is the reason why some people supposed that the dead, even if they were believers, did not hear in their graves. Some ignorant people said that martyrs, even Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), would not hear. Those who did not believe that the dead heard were mistaken, because, 'Aisha (radi-Allahu ta'ala 'anha) said that only those disbelievers in that hollow did not hear. They thought that this hearing was in the sense as used in the twenty-second ayat al-karima of Surat al-Fatir, which says, "You cannot make the dead hear.

You cannot make those in graves hear!" However, it was not in this sense; as the great 'ulama' explained, the word 'hear' in the ayat al-karima is used in the sense of 'accepting by hearing' or 'believing.' In such ayats, Allahu ta'ala likens the living disbelievers who have ears, eyes and brains to the dead in graves. This analogy is not in respect of hearing or understanding, but of apathy and stubbornness, that is, unwillingness and disbelieving. Willingness to believe is of no use to the disbeliever when he, in his last illness, begins to see his place in the next world. "Your call to belief to those who are decreed to be evildoers in eternity is of no use to them," Allahu ta'ala declared. Inviting such people to belief is of no use for them just as the belief of the people in graves who believe after they see the things which they should have believed without seeing. Such belief of the dead is not accepted. 'Hearing' in the ayat al-karima is used in the sense of 'accepting.' For example, when one says, "This woman is such that she does not hear any word," he means that she does not pay attention though she hears. In the two ayats which were sent down about disbelievers, 'hear' is in this sense. They are alive and have ears and eyes, but, because Allahu ta'ala made them evil and sealed their hearts, he says to his Prophet, "You cannot make them hear," that is, "They will not believe when you speak to them. They will not accept to believe just as the beliefs of disbelievers in graves are not accepted." It is stated in hadiths that the dead 'hear' -in a sense of hearing through ears. However, in the above-quoted two ayats, 'hear' is used to mean 'accept.' A reasonable person of sound thinking can distinguish between these two meanings of hearing, Allahu ta'ala, after he ayat al-karima, "You cannot make the dead hear," declares, "You can make only those who believe hear," thus informs that believers hear. From this statement, too, it is understood that 'hearing' in this context means 'accepting.' If one says that the statement 'You cannot make the dead hear,' means that they do not hear through ears, then it means that Allahu ta'ala informs that believers in graves hear, [that is, he has to take the second statement in the same sense, too,] and this is what we are trying to say. Since it is clearly stated in the Qur'an al-karim that dead believers to hear, no one can deny it. One has to believe it even if he does not believe the Hadith ash-Sharif which, for all Muslims, is the most sound source after the Qur'an al-karim.

Hadrat 'Aisha (radi-Allahu ta'ala 'anha) said that only dead disbelievers did not hear, for, it was declared in a hadith ash-Sharif narrated by her, "When a person visits the grave of his brother-in-Islam and sits by the grave, he recognizes him and replies to his greeting," as we quoted above. This recognition and response of the dead person show that he sees the visitor and hears his greeting. Although 'Aisha (radi-Allahu ta'ala 'anha) said that disbelievers did not hear, she said that they were able to know: another hadith ash-Sharif narrated by her states, "They now know that I told the truth." The 'ulama' declared that one could 'know' by 'hearing.' Therefore, there is no disagreement between these two words. Ibn Taymiyya, Ibn al-Qayyim al-Jawziyya, [Abd ar-Rahman] Ibn Rajab [al-Hanbali (rahmat-Allahi ta'ala 'alaih), who passed away in Damascus in 795 A.H. (1393)] and as-Suyuti and many other 'ulama' said that it was as explained above. If 'death' meant 'becoming nonexistent' as some ignorant people say, all the senses of the dead would become nonexistent. The senses do not vanish as it is understood from the hadith ash-Sharif written in the Sahih of al-Bukhari and narrated by Hadrat 'Aisha and which says that the dead do know. In the hadiths narrated by other Sahabis, it is clearly expressed that the dead hear. Hadrat 'Aisha's thought that the word 'hear' meant [only] 'accept and believe' contradicts the consensus of the 'ulama'. The statement best reconciling her words and those of as-Sahabat al-kiram, then, is the hadith ash-Sharif about visiting graves which is also narrated by her.

Ibn al-Human wrote in Fat'h al-Qadir, his annotation of Al-hidaya: "The Hanafi 'ulama', commenting on 'oath,' said, 'The dead do not hear. If one who has sworn not to talk with

somebody talks with that same person when the latter is dead, his oath will not be broken.' " However, it was said, "The words of the Hanafi 'ulama' on 'oath' are based on [linguistic] custom. These words do not show that the dead do not hear. The Hanafi 'ulama', in explaining the knowledge about 'oath,' say, 'If one swears not to eat meat but then eats fish, his oath will not be broken.' However, Allahu ta'ala said 'pleasant meat' for fish. But the flesh of fish is different from meat according to custom. Similarly, if a person swears not to talk with someone and talks to him after he dies, his oath will not be broken. Because 'talking' means 'talking face to face' according to custom. A dead person hears, but since he does not talk in a conventional audible way, the two will have not talked with each other according to custom. This is why his oath will not be broken." It does not mean that it is not broken because the dead person did not hear. Ibn al-Humam quoted Hadrat 'Aisha as saying "non-sahih" for the hadith ash-Sharif in which Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) talked to the disbelievers in the Badr hollow and swore that they heard not less than the living. Ibn al-Humam further writes that Hadrat 'Aisha had said that these words could not have been said by Rasulullah after Allahu ta'ala declared, "You cannot make the dead hear. You cannot make those in graves hear." However, this hadith ash-Sharif was related in consensus, so it seems impossible that Hadrat 'Aisha did not believe it. Besides, there is no contradiction between the hadith ash-Sharif and the ayat al-karima. 'The dead' in the ayat al-karima refers to disbelievers, and the negative of 'hear' means 'it is of no use to them' and not that they did not hear. The 171st ayat al-karima of Surat al-Baqara, "They are deaf, dumb, blind; they do not understand," is in this sense, too. That is, they have ears and eyes, but Allahu ta'ala declared that they were like the deaf and blind because they did not hear and see the Prophet as he called them to Islam and to the right path. Al-Imam al-Baidawi, in the interpretation of the Qur'anic verse, "You cannot make the dead hear,..." says, "They are like the ones who obstruct their ears from the right word. Allahu ta'ala bestows salvation of those whom He wishes by making them hear." Allahu ta'ala likens those who are obstinate in disbelieving to the dead. This ayat karima resembles the 56th of Surat al-Qasas: "You cannot lead those whom you love to belief. But Allah makes whomever He wishes attain belief." Ibn al-Humam further asserts: "Making the dead hear is peculiar solely to Rasulullah." To us, however, one must document a deduction that something is peculiar solely to Rasulullah. There is no such document for this. Neither Hadrat 'Umar's question nor the answer given to him allude to such a peculiarity. Although Ibn al-Humam said, "Talking to the dead disbelievers in Badr was like repeating a proverb," the answer to Hadrat 'Umar shows that it was not so. According to Ibn al-Humam, "The hadith ash-Sharif in Muslim's book which states that the dead will hear the footsteps of the people leaving the grave after the burial points to the fact that the dead hear and answer the questions of the angels only during this questioning, and that they will never hear after the questioning. Because, it is understood from the ayat al-karima that the dead do not hear. Allahu ta'ala, to mean that disbelievers did not hear, likened disbelievers to the dead." Our answer is that this argument contradicts itself. Because he who says that the dead hear just after burial should also believe that they always hear. No other alim said that the dead would not hear after the questioning. Moreover, the claim that they would hear for some certain time after burial disagrees also with the ayat al-karima.

According to the unanimity of the 'ulama' of Ahl as-Sunnat, greeting the buried dead is a sunnat. Great alim 'Abd al-Latif Ibn Malak [d. Tire, Izmir, 801 A.H. (1399)] in his commentary to Masabih, explains the hadith ash-Sharif about greeting the dead and says, "This hadith ash-Sharif proves that those who say the dead cannot hear are mistaken. At the end of the following hadith about the 'fitna and questioning in the grave' which is quoted in the Sunan of Imam Ahmad [d.

Baghdad, 241 A.H. (915)] and in that of Abu Dawud [Sulaiman as-Sijistani, d. Basra, 275 A.H. (888)], in Mustadrak by Hakim [Muhammad an-Nishapuri, d. Nishapur, 405 A.H. (1014)], in Al-musannaf by [Abdullah Ibn Abi Shaiba [d. 235 A.H. (850)], in Adhab al-Qabr by [Abu Bakr Ahmad] al-Baihaki [d. Nishapur, 458 A.H. (1066)], in the Musnad by [Abu Dawud Sulaiman] at-Tayalisi [al-Basri, d. 204 A.H. (818)], and in that by [Abu Muhammad] 'Abdu ibn Hamid [al-Kashi, d. 249 A.H. (863)], and in Az-zuhd by Hanad ibn as-Sirri [ad-Darimi, d. Kufa, 243 A.H. (857)] and which was reported with sahih chains listed by [Muhammad] Ibn Jarir [at-Tabari, d. Baghdad, 310 A.H. (923)] and [Abu Bakr Muhammad] Ibn Abi Khatan [an-Nishapuri, d. 320 A.H. (932)] and other 'ulama' on the authority of Bara' ibn 'Azib (rahmat-Allahi ta'ala 'alaihim ajmain), Rasulullah ('alaihi 's-salam) said: 'A voice is heard saying "My servant tells the truth" about the dead Muslim. A heavenly covering is spread in the grave. He gets dressed with the clothes of Paradise. A door opens for him to Paradise. The odors of Paradise diffuse into the grave. The grave broadens as vast as he can see. A beautiful-faced, well-dressed figure comes in with pleasing odors. Asks he, "Who are you? Why is your face so auspicious?" and is responded, "I am your pious deeds." Upon hearing this, he says, "Oh my Rabb! May the Resurrection happen soon! Oh my Rabb, may the Resurrection come soon so that I may meet my household and property." ' The opposite -torture happens to dead disbelievers. This hadith ash-Sharif shows that the dead hear and see and speak and smell and understand and think and answer. All these happen after the interrogation in the grave. The 'ulama' unanimously stated it as such. The imams of hadith, such as al-Imam as-Suyuti, said that this hadith was mutawatir, that is, one of the most sound hadiths. This hadith shows that greeting the dead is like greeting living people and that the dead, too, hear."

The book Al-fatawa al-Hindiyya writes, "Al-Imam al-Azam Abu Hanifa was the one who reported that visiting graves was not forbidden. [The Wahhabite book, too, writes that visiting graves is permissible.] It is understood from Imam Muhammad's words that it is permissible also for women to visit graves." It is written in the book Tahzib, "Visiting graves is mustahab. Visiting the dead is like visiting them when they were alive, depending on the degree of relationship." The same is written in the book Khazanat al-Muftin. Shoes are taken off when visiting a grave; the dead person is faced, with one's back to the Kaba, and one says, "As-salamu 'alaikum ya ahl al-qubur! May Allahu ta'ala forgive you and us! You are our ancestors, and we are your descendants!" The book Ghara'ib writes so, too. Surat al-Mulk may be recited, loudly or quietly, in the graveyard. In the section on "the benefits of reciting the Qur'an by graves" of the book Zahira, it is written that other suras may be recited as well. As it is written in the fatwas of Qadi-Khan, he who wishes that the dead be pleased by hearing the Qur'an al-karim should read aloud, and he who has not such an intention can read quietly. Because, Allahu ta'ala hears the Qur'an al-karim however it is recited. The book Bazaziyya says, "It is makruh to pick up the green grass in a graveyard, because all its leaves are busy with tasbih (proclaiming the glory of Allah). These tasbihs help the dead in getting redeemed from torture. The dead feel better with these tasbihs." The same is written in ash-Sharnblali's Imdad al-fitah and in many books of other Hanafi 'ulama'. In view of the fact that the dead hear the tasbih of the grass which cannot be heard by living people, which was declared by such great 'ulama' who had become the authorities to issue fatwas, how can it be claimed that they cannot hear the voice of a man talking to them? Those who said that the dead do not hear probably meant that they did not hear as one hears through the ear in this world. With this measure, the statements made in books of fiqh on the subject of "oath" can be brought into agreement with one another, and also Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) hadith is believed and thus unanimity among the 'ulama' results.

If someone says, "Al-Imam al-Azam Abu Hanifa (rahmat-Allahi ta'ala 'alaih), who was a madhhab leader, did not believe this," we answer that this great imam, too, like other madhhab imams, declared, "My madhhab is based on sahih hadiths." In fact, he went so far in obeying Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) that he took the mursal even daif- hadiths as documents in his madhhab. Can it ever be thought of such an imam that he would disobey sahih hadiths? It is understood here once more that a few 'ulama', by saying that the dead do not hear, meant that they do not hear as one hears in this world. Because, it is not permissible for any alim to follow someone else's word leaving a sahih hadith aside.

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

Supplement: Ibn Taymiyya wrote in his book Kitab al-intisar fi 'l-Imam al-Ahmad, "It is not a guilt for Hadrat 'Aisha not to believe that the disbelievers thrown into the hollow in Badr heard Rasulullah, because she had not heard the hadith ash-Sharif. However, it is a guilt for others not to believe, because this hadith ash-Sharif spread so wide that it became one of those Islamic beliefs that must be believed absolutely." These words of Ibn Taymiyya proves that those who will not believe that the unbelievers in the Badr hollow heard will become unbelievers, because it is written in books of all the madhhabs that he who does not believe something which is to be believed absolutely in Islam becomes an unbeliever. Few 'ulama', including Hadrat 'Aisha (radi-Allahu ta'ala 'anha), who said that the dead do not hear, in fact meant that dead disbelievers in graves would not hear. But there has not been any alim who has not believed that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and the martyrs and awliya' of his umma hear in their graves. Hadrat 'Aisha and others, too, believed this fact. One can imagine how bad and ugly is the assertion of the upstart la-madhhabi and some ignorant people deceived by them that the dead, even including Rasulullah, do not hear. Allahu ta'ala, who is Qahhar (the Subduer), will no doubt punish these ignoramuses and heretics. In his fatwas on "bringing the dead back to life," Ibn Taymiyya asks, "Do the dead recognize the people who visit them? If someone, whom they knew or did not know, comes to their graves, do the dead understand that a visitor came?" and answers: "Yes, they recognize and understand." He further writes the narrations about the dead meeting and asking about one another and about the deeds of living people being shown to them. 'Abdullah Ibn al-Mubarak reported, on the authority of Hadrat Khalid ibn Zaid Abu Ayyub al-Ansari, [Halid ibn Zaid (radi-Allahu ta'ala anh) died of dysentery as one of the soldiers commanded by Sufyan ibn Awf, who besieged Constantinople (Istanbul) in 49 A.H. (670). His shrine at the location called "Eyyub" in Istanbul is magnificent; visitors make tawassul of his soul.] the hadith ash-Sharif which says, "An angel of blessings takes the soul of a believer as he dies. The dead gather around him like those who want to hear good news in this world. They start asking him questions, while a few of them say, 'Leave your brother alone so that he may rest! He comes from a very embarrassing place.' They crowd around him. They ask about their acquaintances in this world. 'What does so and so do?' 'Has so and so gotten married!' they ask." Allahu ta'ala declares that martyrs are alive and are given provisions (rizq). It is reported in a hadith ash-Sharif that the souls of martyrs have entered Paradise. Although a few 'ulama' said that these blessings were for martyrs only but not for Siddiqs, what our imams and the 'ulama' of

Ahl as-Sunnat said is true: being alive, blessings and souls' entering Paradise are not peculiar only to martyrs. They declared that this fact was deduced from ayats and hadiths. The reason why these were said only about martyrs is that Muslims, thinking that martyrs would become annihilated as they died, would hesitate in participating in jihad. It is for the purpose of removing the doubt which would prevent Muslims from going on jihad and being martyred. The 31st ayat al-karima of Surat al-Isra, "Do not kill your children for fear of poverty!" [Muhammad ibn Abd al-Wahhab misused this ayat for forbidding visiting graves.] is in this same sense. Although it is not permissible to kill even when there is no fear of poverty, the ayat al-karima was revealed at a time of particular events when many children were killed for fear of poverty.

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

One of the proofs documenting that the dead see the living is the hadith ash-Sharif, "Every dead person is shown his [future] place in the next world every morning and every evening. The one who deserves Paradise is shown his place in Paradise, and the one who deserves Hell is shown his place in Hell," which is related by al-Bukhari. The word 'shown' means that they see. "They" declared Allahu ta'ala, referring to the people of Pharaoh, "are shown the fire every morning and evening!" 'Shown' would mean nothing if the dead did not see. Abu Nuaym related on the authority of 'Amr ibn Dinar, "An angel holds the soul when a person dies. The soul watches the body being washed and shrouded. 'Hear how men praise you,' he is told." A hadith ash-Sharif narrated on the authority of 'Amr ibn Dinar by Ibn Abi 'd-dunya declares: "A person knows what happens to his household after his death. He looks at those who wash and shroud him." The hadith sahih quoted by al-Bukhari declares: "The angels munkar and nakir, after questioning, say, 'look at your place in Hell! Allahu ta'ala changed it and granted you a place in Paradise.' He looks and sees both of them."

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

Imam Ahmad and Hakim reported Hadrat 'Aisha (radi-Allahu ta'ala 'anha) as saying, "When I used to go in my room after my husband and father were buried there, I would take off my overcoat. I never took it off after Hadrat 'Umar (radi-Allahu ta'ala 'anh) was buried. Because, he was not my near kin. I was restrained by my sense of modesty because he was there." It was declared in a hadith ash-Sharif quoted in the book Arbain at-ta'iyya, "A dead person is pleased when a person whom he loved in this world visits him." This hadith ash-Sharif affirms that the dead person sees the visitor. He would not recognize or be pleased if he did not see. 'Amr ibn al-

As (radi-Allahu ta'ala 'anh) is quoted in the Sahih of Muslim as saying just before his death: "Throw soil on me when you bury me! Then, stay by my grave for the amount of time that it would take to slaughter an animal and cut it into pieces. Seeing you around, I may get used to my grave and thus answer easily the questioning angels sent by my Rabb." There are many such reliable narrations about the fact that the dead hear and see in their graves. We have quoted as many as necessary. I think there is no need to write any more.

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

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

There are a great many hadiths which state that the deeds of the Umma are shown to Rasulullah. The hadith ash-Sharif transmitted by Bazaz from reliable narrators and on the authority of Hadrat 'Abdullah ibn Masud declares: "My life is beneficial for you; you will tell it to me, and I will tell it to you. [The time after] my death, too, will be beneficial for you after I die; your deeds will be shown to me. I thank Allahu ta'ala when I see your good deeds. And I ask for forgiveness and absolute remission for you when I see your bad deeds." This hadith ash-Sharif was reported with the affirmation, 'I heard Rasulullah say...' Some other trustworthy narrators transmitted this hadith as "mursal." As for the hadith ash-Sharif which states that one's deeds and actions are shown to one's acquaintances, it declares, "Your deeds are made known to your dead relatives and acquaintances. They become happy when they see your good deeds. Upon seeing your bad deeds, they say, 'Oh our Rabb! Help this brother attain the right path as You have made us attain it. [Only] after that may You take his soul.' " This hadith ash-Sharif was quoted by Imam Ahmad, by al-Hakim at-Tirmidhi in Nawadir al-usul and by well-known hadith scholar Muhammad ibn Ishaq Ibn Manda. As great hadith scholar Sulaiman Abu Dawud at-Tayalisi reported in his Musnad, on the authority of Jabir ibn 'Abdullah, the Prophet said: "Your deeds are shown to your dead relatives and acquaintances. They become happy if your deeds are good. If they are not good, they say, 'Oh our Rabb! Inspire their hearts with good deeds." Ibn Abi Shaiba, in his book Al-musannaf, and al-Hakim at-Tirmidhi and Ibn Abi'd-dunya narrate, on the authority of Ibrahim ibn Maisara, that Abu Ayyub al-Ansari went on jihad to Istanbul [Constantinople], where he heard a passer-by say, "The deeds done at noon are shown to the dead in the evening. The deeds done in the evening are shown to them in the morning." "What do you say?" asked Hadrat Abu Ayyub, and the man answered, "By Allah, I say this for you!" Abu

Ayyub prayed, "Oh my Rabb! I seek refuge in Thee! Do not disgrace me for what I did near [the graves of] 'Ubadat ibnas-Samit and Sad ibn 'Ubada after they died." That person remarked, "Allahu ta'ala veils the short-comings of His servants; He makes their good deeds be seen." A hadith ash-Sharif quoted in al-Hakim at-Tirmidhi's Nawadir declares, "The deeds of human beings are presented to Allahu ta'ala on Mondays and Thursdays. To prophets, awliya' and parents, they are shown on Fridays. They become happy when they see good deeds. Their faces get brighter. Fear Allah! Do not hurt the dead!" The deeds of men are also made known to the dead whom they do not know. The hadith ash-Sharif reported by 'Abdullah ibn al-Mubarak and Ibn Abi 'd-dunya on the authority of Abu Ayyub al-Ansari (radi-Allahu ta'ala 'anh) declares, "Your deeds are made known to the dead. They become happy when they see your good deeds. They become sad when they see your bad deeds." It was said, "Fear Allahu ta'ala because of your brothers in the graves! Your deeds are shown to them," in a hadith ash-Sharif quoted by al-Hakim at-Tirmidhi, Ibn Abi 'd-dunya and al-Baihaki in his book Shu'ab al-iman on the authority of Numan ibn Bashir. These two hadiths refer to all the dead. Hadrat Abu 'd-darda (radi-Allahu ta'ala 'anh) said, "Your deeds are shown to the dead. They become happy or sad upon seeing them." Ibn al-Qayyim al-Jawziyya quoted, in his book Kitab ar-ruh and on the authority of Ibn Abi 'd-dunya, Sadaqat ibn Sulaiman al-Jafari as saying, "I was a man of bad habits. I repented of them after my father's death. I gave up my impetuositities. Once I committed a fault. Thereupon, I dreamt of my father saying, 'Oh my son! I have been feeling comfortable in my grave with your beautiful deeds. What you do is shown to us. Your deeds have been like those of the sulaha'. But I felt very sad and ashamed of what you did recently. Do not make me feel ashamed among the dead nearby." " This narration reflects that the dead who are not acquaintances can also be aware of the events in the world. Because, his father said, "Do not make me feel ashamed among the dead nearby," referring to the deeds of his son shown to him. He would not say so if the unacquainted dead did not understand that his son's deeds were being shown to the father. We also quoted above the hadith ash-Sharif, related by Hadrat Khalid ibn Zaid Abu Ayyub al-Ansari (radi-Allahu ta'ala 'anh), stating that the deeds in this world were shown to all the dead whether acquainted or not.

PART FOUR. The dead's visiting and meeting one another was stated in sahih khabars. It was declared, "Make good shrouds for your dead people! They visit one another and praise themselves in their graves," in a hadith narrated by Harith ibn Abi Usama [al-Baghdadi, d. 282 A.H. (895)], 'Ubaid-Allah ibn Said al-Wayili [d. 440 A.H. (1048)], in his book Ibana, and [Muhammad ibn 'Umar al-Hijazi] al-'Uqaili [d. 322 A.H. (934)] on the authority of Jabir ibn 'Abdullah. A hadith ash-Sharif in the Sahih of Muslim declares, "Those who undertake the funeral duties of their brothers, make their shrouds good!" This is because, the dead visit and praise themselves to one another. It was declared, "Make the shrouds of your dead people nice! Because, they visit one another wearing their shrouds," in a hadith ash-Sharif narrated by Abu Huraira. The hadith ash-Sharif quoted by [Muhammad] at-Tirmidhi [d. Bag, 320 A.H. (932)], Muhammad Ibn Maja [d. Kazvin, 273 A.H. (866)], Muhammad ibn Yahya al-Hamadani [al-Misri ash-Shafi'i, d. 347 A.H. (959)], in his Sahih, ['Abdullah] Ibn Abi'd-dunya [d. Baghdad, 281 A.H. (894)] and [Ahmad Abu Bakr] al-Baihaki [d. Baihak, Nishapur, 458 A.H. (1066) (rahmat-Allahu ta'ala 'alaihim ajmain)], in his Shu'ab al-iman, on the authority of Abu Qatada, declares, "He who performs the funeral service for his brother-in-Islam should make his shroud neat! Because, they visit one another in their graves."

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

one another." The Hanafi 'ulama' write in books of fiqh that it is sunnat that the shrouds be nice, because the dead praise themselves to one another and visit one another. In fact, the 'ulama' of all the madhhabs write so in their books of fiqh. Many amazing khabars and narrations confirming this fact have been reported. Those who wish to read more on this subject may refer to the book *Sharh as-sudur* by Hadrat Imam as-Suyuti, a scholar of hadith. The la-madhabiy say that they trust in the 'ulama' of hadith, quote many hadiths as proofs and documents from books of hadith and claim that Ibn Taymiyya was the greatest alim of Islam. They read the books of hadith which write that the dead see and hear in a way we do not know and understand, yet they do not believe them and label as 'unbelievers' or 'polytheists' those who believe that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and awliya' hear. They claim that those pilgrims who say, "Oh Rasul-Allah! Intercede for us!" in front of Rasulullah's blessed tomb are polytheists. They say that hundreds of thousands of animals sacrificed by hundreds of thousands of pilgrims at Mina [near Mecca] are najis (impure according to Islam) and, therefore, they do not eat them but cover them with soil with bulldozers. They say, "The animals slaughtered by polytheist[!] should not be eaten or sold."

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

"Hafiz (scholar of hadith) Abu Muhammad 'Abd al-Haqq al-Ashbili [al-Maliki (rahimah-Allahu ta'ala), d. 497 A.H. (1104) gives detailed information on this subject. The dead ask questions about the deeds of the living and understand their words and actions." On the next page of his book, he quotes 'Amr ibn Dinar as saying, "One knows about the changes happening with what he left behind as he dies. He sees and watches the people who wash and shroud him." On the following page, Ibn al-Qayyim al-Jawziyya writes: "Sa'b ibn Jusama [He was the son of Zainab bint Harb, the sister of Abu Sufyan. He passed away during the caliphate of Hadrat Abu Bakr.] and 'Awf ibn Malik adopted each other as brothers in the next world. They agreed that the one who died first would appear in the dream of the other. Sa'b died first and appeared in 'Awf's dream, who asked, 'What did Allahu ta'ala do about you?' Sa'b said, 'He forgave me.' At the end of the conversation, Sa'b said, 'I am being informed of all the deeds of my acquaintances since my death to such details that, for instance, I now know that our cat died... days ago. My daughter will die within six days. You be the trustee after her.' It happened as he said in the dream." Next he narrates that Thabit ibn Qays appeared in the dream of one of Khalid ibn Walid's (radi-Allahu ta'ala 'anhuma) soldiers and said to him, "Go and tell Khalid ibn Walid that one of the Muslim soldiers came and took my steel shirt off my body to his tent after I was martyred. His tent is at the other end of the camp. A horse with a long halter grazes near his tent. May he take my shirt from that soldier." Ibn al-Qayyim al-Jawziyya says, "The man told his dream to Khalid. They went to that tent and found the shirt therein."

PART SIX. Al-Imam as-Suyuti quotes in his book *Sharh as-sudur* the hadith ash-Sharif related by [Abu Nasr Shahr-dar] ad-Dailami [d. 558 A.H. (1164)] on the authority of our mother 'Aisha (radi-Allahu ta'ala 'anha) about the fact that the dead are hurt by the news from the living. This hadith ash-Sharif declares: "One gets offended in his grave by whatever he would have been offended by when he was [alive] at home." In his work *At-Tazkira*, al-Imam al-Qurtubi wrote, "Allahu ta'ala makes the dead know about the deeds of the people of this world through an angel or by a symbol, a sign or by some other means." Ibn al-Qayyim al-Jawziyya, in *Kitab ar-ruh*, wrote, "One of the evidences indicating that the souls of the living meet those of the dead is that the living see the dead in dreams and ask them questions. The dead may inform the living about

the things they do not know. Their answers about the past and the future turn out to be true. They often tell the places where they have buried something about which they had not talked to anybody when they were alive. It has been frequently seen also that the dead tell about those who owed them something and who witnessed the borrowing. They have also revealed many times about something they had done secretly, not known to anybody, and the things have turned out as they reported. Another very amazing phenomenon is that the person about whom they said would die on a certain date would die on that date. And it has been often seen that a secret deed of a living man has been revealed to another by a dead person. Sa'b and Thabit, as mentioned before, talked with living persons in dreams after they were dead." Al-Imam as-Suyuti quoted in his Sharh as-sudur Muhammad ibn Seerin (radi-Allahu ta'ala 'anh) as saying, "What the dead reveal is all true, because the dead are in a world where there is no lie or mistake. The people of that world always tell the truth. Our observations and comprehension affirm these words of ours." Ibn al-Qayyim and others said so, too. Because the soul is *latif* [ethereal], it comprehends the events which cannot be perceived through the sense organs. Hakim [Muhammad an-Nishapuri, d. 405 A.H. (1014)] and al-Baihaki, in his book *Dala'il*, narrate that Sulaiman [ibn Yasar, ex-slave freed by Maimuna (radi-Allahu ta'ala 'anh), d. 107 A.H. (726)] went once to Hadrat Umm Salama, who was then weeping, and asked why she was weeping. She said, "I dreamt of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). He was weeping. There was soil on his blessed head and beard. I asked, 'Why is your blessed face so?' 'I saw my [grand] son Husain get martyred,' he said." [Wali ad-din Muhammad] Al-Khatib at-Tabrizi [ash-Shafi'i, d. 749 A.H. (1347)], too, quotes this in his book *Mishkat al-MasAbih*. Ibn Abi 'd-dunya (rahmat-Allahi ta'ala 'alah) reports a grave-digger of the Bani Asad tribe as saying, "I was in the graveyard one night. A voice from a grave called, 'Oh 'Abdullah!' Another replied, 'What do you want, oh Jabir?' The first one said, 'Our brother will come to us tomorrow.' 'He will not be of any use to us. People will not pray for us [after he is buried beside us]. My father is angry with him and had sworn not to pray for him,' answered the other. The next morning a man came and told me to dig a grave in between the two graves. He was pointing at those two graves from which I heard the conversation the night before. 'What are the names of the persons in these graves?' I asked. 'This is Jabir and that is 'Abdullah,' he pointed out. I told him what I heard that night. 'Yes, it is true that I swore not to pray for him. But now I will break my oath and pray, but expiate (kaffara) for it,' he said."

PART SEVEN. It is written in reliable books that, by Allahu ta'ala's permission, the dead do work, and many things are witnessed from them. Hadith scholar al-Imam as-Suyuti, in his book *Al-mutaqaddim*, and hafiz [Ahmad] Ibn Hajar [al-Askalani, d. Egypt, 852 A.H. (1448)], in his fatwas, say, "The souls of believers are at the maqam (stage, place) named 'Illiyin, and those of disbelievers are in the place called Sijjin. Every soul is bound to his body in an unknown way. This attachment is not like the relations in this world. This relation is like that of a person and what he sees in his dream. But the attachment of the dead to their bodies and to other things is much stronger than that of living people to the things they dream. Therefore, it is not difficult to find an agreement between the above explanations and the statement. 'The souls are by their graves,' by [Hafiz Yusuf] 'Abd al-Birr [al-Maliki, d. Shatiba, Andalusia (Spain), 463 A.H. (1071)]. The souls are permitted to affect and dispose (tasarruf) their bodies and be present in their graves. If a corpse is transferred to another grave, the attachment of the soul to the body will not be disturbed. This attachment will not fade even after the body decays and its earthen substances, liquids and gases diffuse into the soil." Al-Imam as-Suyuti said, "The hadith narrated by Ibn 'Asakir on the authority of 'Abdullah ibn 'Abbas shows that souls are permitted to attach

to and to dispose their bodies even while they are at 'Illiyyin: Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) declared, 'One night Jafar Tayyar came to me. There was an angel with him. It had two wings. The tips of the wings were stained with blood. They were going to the valley of Beesha in Yaman,' after Jafar Tayyar had been martyred. It was declared in a hadith ash-Sharif, 'I saw Jafar ibn Abi Talib among angels. They were giving the good news of the coming rain to the people of Beesha,' which was related by Ibn 'Adi on the authority of 'Ali ibn Abi Talib. Hadith scholar Hakim reported 'Abdullah ibn 'Abbas as saying that he was sitting by Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), and Asma' bint 'Umais was also present; Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), after saying "Alaikum salam," declared: 'Oh Asma! Your husband Jafar came to me with [Archangels] Jabrail and Mikail just a moment ago. They greeted me. I answered their greeting. He said, "I fought with disbelievers in the Battle of Muta for a few days. I got wounded on seventy-three points all over my body. I held the flag with my right hand. Then my right arm was cutoff. I held the flag with my left hand, then my left arm was cut off. Allahu ta'ala gave me two wings instead of my two arms: I fly with Jabrail and Mika'il. I fly out from Paradise whenever I wish. And I go in and eat its fruits whenever I wish." ' Upon this, Asma' said, 'May Allahu ta'ala's favors do good to Jafar! But I am afraid people will not believe it when they hear it. Oh Rasul-Allah! Would you tell them on the minbar! They will believe you.' Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) honored the majid and ascended the minbar. After praising and glorifying Allahu ta'ala, he said, 'Jafar ibn Abi Talib came to me with Jabrail and Mikail. Allahu ta'ala has granted him two wings. He greeted me.' Then he repeated what he had told Asma' about her husband." These hadiths reveals that Allahu ta'ala permits His martyred and pious servants to do useful deeds for men. The 'ulama' of hadith wrote many khabars conveying such information confirming this fact. Imam Jalal ad-din as-Suyuti reports one of them: "Ibn Abi 'd-dunya said: Abu 'Abdullah ash-Shami went to fight against the Byzantines. They were pursuing the enemy. Two Muslim soldiers departed from the main body of the army. One of them said, 'We saw the enemy commander and attacked him. We fought for a long time. My friend fell martyred. I gave up fighting and turned back and looked for our fellow soldiers. Then I said to myself, "Shame on you! Why do you flee?" and turned back and attacked the enemy commander. My sword blow missed him. He attacked me, knocked me down and sat on my chest. He made a grab at something to kill me with. Just at that moment, my martyred friend sprang up and caught the enemy by his hair and pulled him back. We together killed the unbeliever. Talking to each other, we walked to a distant tree where my friend again lay down dead. I came to my Muslim brothers and told them what had happened.' " The author of the book Rawdat al-'ulama', Hanafi scholar az-Zandawisti, [Another book of Husain Ibn Yahya az-Zanduwisti al-Bukhari Rawdat al-ulama, is famous, too. He passed away in 400 A.H. (1010).] quotes and the author of the book zubdat al-fuqaha' narrated this event too. Hadith scholar [Ahmad] al-Mahamili ash-Shafi'i [d. Baghdad, 415 A.H. (1024)] 'Abd al-'Aziz ibn 'Abdullah as saying, 'We were in Damascus with a friend. His wife was with him, too. I already knew that their son had been martyred. A cavalryman approached us. My friend welcomed him. "This is our son," he said to his wife. "May Satan be far from you," she said, "You are wrong. Did you forget that your son was martyred long ago?" The man felt regret for what he said. But he went close to the cavalryman and, after looking carefully, said, "By Allah! This is our son!" The woman was compelled to look and cried, "By Allah! It's him!" My friend asked, "You were martyred, my son, were you not?" The cavalryman said, "Yes Father! But, 'Umar ibn 'Abd al-'Aziz has just died now [in 101 A.H. (720)]. We martyrs asked our Rabb for permission to visit him. I asked for permission also to greet you." He bid farewell and departed from them. soon it

was heard that 'Umar ibn 'Abd al-Aziz had passed away.' " Al-Imam as-Suyuti adds, "These khabars are genuine and true. The 'ulama' of hadith wrote them with their documents. Al-Imam ['Afif ad-din 'Abdullah] Yafii [ash-Shafi'i (rahmat-Allahi ta'ala 'alaih), d. Mecca, 768 A.H. (1367),] wrote the last one. I also repeated it to support his writing." Many such events are written in as-Suyuti's book. Those who wish to read further may refer to that book.

Al-Imam al-Yafii wrote: "Seeing the dead in good or bad conditions is what Allahu ta'ala grants to some of His servants as a kashf or karama. It is for the purpose of giving good news to the living, of giving admonition, of mediating benefactions on behalf of the dead or of helping the [dead's] debts to be paid. The dead are seen mostly in dreams. Nevertheless, there are people who see them when they are awake. This is a karama for walis and men of hal." In another place in his book, he wrote: "The 'ulama' of Ahl as-Sunnat declare that the souls of the dead in 'Illiyyin or Sijjin are sent back to their bodies in graves occasionally, that is, when Allahu ta'ala wishes. This happens mostly on Friday nights. The dead meet and talk with one another. Those who deserve Paradise attain blessings. Those who are to be tortured are tortured. Souls are given blessings or tortures in 'Illiyyin and Sijjin respectively even though their bodies are not there. In the grave, however, both the soul and the body are granted blessings or punished." Ibn al-Qayyim al-Jawziyya says in his book Kitab ar-ruh: "It can be concluded from these records [of events] that the state (hal) of the soul varies with its strength or weakness, greatness or humbleness. The states of great souls are not the same as those of others. It is known that the souls in this world have different states depending on their strength or weakness or speed. Compared to the soul who is controlled by the body, the soul who has escaped the slavery, connection and disposition of his body has a different strength, influence, ability to help, speed and relation to Allahu ta'ala and to the world of substances. The soul itself is superior, pure, great and capable of great help. He becomes more than he is after he departs from the body. He can do many other things. The souls of the dead are seen in dreams and can do extraordinary things they were not able to do when they were alive and attached to their bodies. It has been witnessed many a time that one, two or several persons have overcome a big army. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), Abu Bakr and 'Umar (radi-Allahu ta'ala 'anhuma) many times were seen in dreams, their causing a disbelieving and unjust enemy's rout and defeat. What we have written here is compatible with the tafsirs by some mufassirs of the fifth ayat of Surat an-Nazi'at, for example, the interpretation of [Qadi 'Abdullah] al-Baidawi [ash-ShiRazi, d. Tebriz, 685 A.H. (1281)]: 'The soul of a wali goes to the world of angels when he departs from the body. Then he goes to wander in Paradise's gardens. He keep us a relation with his body, too, and influences it.'

PART EIGHT. It was revealed by Allahu ta'ala and His Rasul that it is permissible for the living to be cognizant of the blessings and punishments in graves and to see it with their bodily eyes. The 'ulama' of the Ahl as-Sunnat wal-Jamaat report unanimously that there is blessings or punishment in the grave and that it is necessary to believe that it happens both to the soul and the body. This is explained in books of aqa'id in detail. Only the Mutazila and Kharijis do not believe in the punishment in the grave. It is evident from hadiths, the athars of as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) and the written works of Salaf as-salihin that there is punishment in the grave. Some ignorant people do not believe it because they do not know of these documents. It will be useful to note some of these documents to strengthen their iman.

As dealt with above, prophets are alive in their graves with a kind of life we do not know. It is reported [in the Sahihain] by al-Bukhari and Muslim that they performed hajj after they died. As for the people who are not prophets, Abu Nuaym quotes Thabit al-Banani as saying, "I asked

Hamid at-Tawil, 'Do only prophets perform salat in their graves?' He said, 'No. Other people may perform it, too.' Then I said, 'Oh my Rabb! May You make it fall to Thabit's lot, too, to perform salat in his grave if You ever permit a person to perform salat in his grave!' " Again Abu Nuaym reports: Jubair said, "I swear by Allah who is the only Creator! I placed Thabit al-Banani into the grave. Hamid at-Tawil was with me, too. We covered him with soil. The soil gave way on one side. I looked into the grave and saw him performing salat." [Muhammad] Ibn Jarir [at-Tabari, d. 310 A.H. (923)], in his book Tahzib al-Athar, and Abu Nuaym narrate from Ibrahim ibn Samit that people who passed by Thabit al-Banani's grave at dawn said that they heard the Qur'an al-karim being recited from his grave. [Abu 'l-Faraj 'Abd ar-Rahman] Ibn al-Jawzi [al-Hanbali, d. 597 A.H. (1200)], too, writes this in his book Safwat as-Safwa. At-Tirmidi, Hakim and al-Baihaki quote 'Abdullah ibn 'Abbas as saying, "Some Sahabis set up a tent at a place where there was a grave that could not be noticed. They heard Surat al-Mulk being recited inside the tent. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) came in the tent after the recitation ended. When they told him what they had heard, he said, 'This honorable sura protects men from the punishment in the grave.' " In his book Kitab ar-ruh, Abu 'l-Qasim as-Sadi wrote: "This hadith ash-Sharif confirms that the dead recite [the Qur'an al-karim] in their graves. 'Abdullah ibn 'Umar, too, had set up a tent somewhere, and he heard the Qur'an al-karim being recited in the tent. He told it to Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), who confirmed his words." Hadith scholar Zain ad-din ibn Rajab [Abu 'l-Faraj 'Abd ar-Rahman al-Hanbali, d. 795 A.H. (1393)], in his book Ahwal al-qubur, wrote: "Allahu ta'ala endows His beloved servants with performing pious deeds in their graves. The duty of performing 'ibada ends when a human being dies. 'Ibada done in the grave will not be recompensed, but the dead enjoy remembering Allahu ta'ala and performing 'ibada. So do angels and the people in Paradise. They find pleasure in worshiping, because dhikr and 'ibada are the sweetest things for pure-souled people. Those with sick souls cannot get the taste of this pleasure." Ibn al-Qayyim al-Jawziyya, in his Kitab ar-ruh, Ibn Taymiyya, al-Imam as-Suyuti in his Sharh as-sudur, and many other 'ulama' wrote the same. Abu 'l-Hasan ibn Bara' wrote in his work Rawda, "Ibrahim, a grave-digger, said, 'I dug a grave. I perceived a smell of musk from the grave and from pieces of adobe. I looked into the grave and saw an old person reciting the Qur'an al-karim.' Muhammad ibn Ishaq ibn Manda [d. 395 A.H. (1005)] quoted 'Asim as-Suqatee as saying, 'We dug a grave in the city of Balkh. The interior of the neighboring grave became visible. A green-shrouded old person was reading the Holy Qur'an which he was holding in his hands.' " There are many such events written in this book. Hadith scholar Abu Muhammad Halal ['Abdullah al-Maliki, d. Egypt, 616 A.H. (1219),] wrote in his book Karamat al-awliya' that Abu Yusuf al-Ghasuli said he visited Hadrat Ibrahim ibn Adham in Damascus. "I saw a wonderful thing today," Hadrat Ibrahim said. "What was it?" Abu Yusuf asked. "I was standing by a grave in that graveyard. The grave split open. A green shrouded old person appeared. 'Oh Ibrahim! Allahu ta'ala brought me back to life for you. You may ask any question you wish,' he said, 'How did Allahu ta'ala treat you?' I asked. 'My bad deeds had surrounded me. [But] He said He forgave me for three reasons: Because I had loved whom He loved, because I had never drank alcoholic drinks in the world and because I had arrived in His Audience with my white beard. He declared He would be ashamed of punishing Muslims who would come to His Audience in that manner.' Then the old person disappeared in the grave." Ibn al-Jawzi wrote in his book Safwat as-Safwa: "Umm al-Aswad quoted Muaza, her wet-nurse, as saying, 'The world has become a prison for me since Abu 's-Sahba and my son got martyred. I enjoy nothing. Yet I want to live only with the hope that I might do something that would make me attain Allahu ta'ala's pleasure and in this way meet Abu 's-Sahba and my son in Paradise.'

Muhammad ibn Husain said that Muaza wept when she was about to die. And then she smiled. When asked why she did so, she said, 'I was sorry because I was quitting [because of coming death] salat, fasting, reading the Qur'an al-karim and repeating Allahu ta'ala's Name. Then I saw Abu 's-Sahba. He was wearing a green, two-pieced dress. I had not seen him so when he was alive. And this is why I smiled.' Muaza had seen Hadrat 'Aisha (radi-Allahu ta'ala 'anha) and narrated hadiths on her authority. Great 'ulama' such as Hasan al-Basri, Abu Qilaba and Yazid ar-Rakashi narrated hadiths from Muaza."

There have been people who witnessed the punishment in the grave. The 46th ayat karima of Surat al-Mumin says, "The fire of Hell they are to go to is shown to Pharaoh and his people every morning and evening." The hadith ash-Sharif in the Sahihain of al-Bukhari and Muslim says, "If you were able to keep it a secret, I would pray that He shall make you hear the torture in the grave as He has made me hear it." The punishment in the grave is inflicted both on the soul and the body together because they had committed unbelief and sins together. The punishment of the soul solely is not compatible with Divine Wisdom and Justice. The 'ulama' declare that, although the body is seen to decay and disappear in the grave, it exists in Allahu ta'ala's knowledge. Many Sahabis saw and told that both the souls and the bodies of the dead were tortured. Ibn al-Qayyim al-Jawziyya, in Kitab ar-ruh, al-Imam as-Suyuti, in Sharh as-sudur, and Ibn Rajab, in his book Ahwal al-qudur, wrote: "A person said in the presence of Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam), 'I saw someone come out from the earth. A man struck him with a stick and he disappeared into the ground, and this was repeated whenever he rose from the earth.' Rasulallah remarked, 'It was Abu Jahl that you saw. He will be tortured like that until the Resurrection.' " This khabar and similar ones confirm that everyone may see what is happening inside a grave like prophets and awliya' do. Awliya's seeing can never be denied. They see by Allahu ta'ala's Qudra (Omnipotence).

All of what we have written up to here proves that the dead are alive in graves with a life unknown to us, which may be called 'grave life.' All 'ulama' of Islam have said that death is not the end of existence but a migration from one house to another. Prophets ('alahimu 's-salawatu wa 't-taslimat) and awliya' (rahimahum-Allahu ta'ala) endeavored to disseminate Islam, so they all acquired the degree of being martyrs [after death]. It is openly stated in the Qur'an al-karim that martyrs are alive. Then, why should it be strange to make tasabbub, tashaffu' and tawassul through them? 'Tasabbub' means to ask them as causes (sabab) to help in Allahu ta'ala's Audience. 'Tawassul' means to ask them to pray for us, because they are Allahu ta'ala's beloved servants both in this world and the next. The Qur'an al-karim declares that they will attain whatever they want and that they will be granted whatever they wish. Can a person be blamed for asking of such dead people for the things that may be asked of living people? Can a person be reproved for having recourse to dead prophets and walis as causes or mediators, while he believes that Allahu ta'ala Himself alone will create the things expected from them and that there is no creator but Allah? Those who think that they decayed and became soil or nonexistent deny all these. Those who do not know Islam and cannot understand their honor and superiority do not believe. People who do not understand the honor and superiority of prophets and awliya' are ignorant of the religion. They have not comprehended Islam. Muslims whom they regard as ignorant are more learned and intelligent than they are. It was stated in hadiths and conveyed unanimously by Muslim 'ulama' that it is permissible to go to the graves of prophets ('alahimu 's-salawatu wa 't-taslimat) and awliya', to ask Allahu ta'ala for something through their mediation and causation and to entreat them to intercede for us on the Day of Judgement. Our praise and thanks be to Allahu ta'ala who has bestowed on us the belief in the hadiths of the Highest of

Mankind, Muhammad ('alaihi 's-salam), and in the books of the distinguished beloved people who have followed him! If our Rabb had not granted this great favor, we would not have been able to understand and find it out by ourselves and would have perished.

Now we shall quote the ayats which verify that it is permissible to ask Allahu ta'ala to create through prophets and awliya', that is, by taking them as causes and mediators: "Oh believers! Fear Allahu ta'ala! Seek for a means to approach Him!" (Al-Ma'ida, 38) "There are those who pray and perform 'ibada. They seek a means, a cause, to approach their Rabb. They want the cause that will take them closest to Allahu ta'ala." (Al-Isra, 57) [This ayat is written on the 97th page of the Wahhabite book, which also quotes Qatada as saying, "Approach closer to Allahu ta'ala by performing the ibada He approves," but addsthat prophets and their followers' paths were intermediaries and that they themselves were not.] In these ayats, Allahu ta'ala commands men to hold fast to the causes, the intermediaries, through which, He declares, they may approach closest to Him. He did not prescribe intermediaries as certain things. Therefore, everything which makes people attain Allahu ta'ala's approval, that is, not only [the dead's] prayers -contrary to what the Kharijis believe- but also their intercession, status and virtues in Allahu ta'ala's view and they themselves are all intermediaries. The 'ulama' of Ahl as-Sunnat have said that prophets and their followers themselves, their intercession, grades, karamat and prayers are mediators as well as the path, that is, the belief, 'ibada and ikhlas they possessed. Those who claim that they could not be mediators thus slander the Qur'an al-karim, the Hadith ash-Sharif, prophets and awliya. It is clearly stated in the Qur'an al-karim and the Hadith ash-Sharif that prophets and awliya' can be made intermediaries.

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

The same ayat says, "Allahu ta'ala does not punish them because they ask for forgiveness." Most of Salaf as-salihin said that this ayat karima meant, "I do not punish them because they will have children who will ask for forgiveness." Allahu ta'ala declared, "I do not punish them," for He had decreed in the eternity to have kafirs' descendants believe. Therefore, according to the 'ulama' who said so, the motives of the coming Muslims in the blood of the kafirs were the causes which prevented the punishment.

Allahu ta'ala declares, "The earth would be upset if Allahu ta'ala had set mankind free against one another." (Al-Baqara, 251; al-Hajj, 40) Some 'ulama' of tafsir interpreted this ayat karima as, "The world would have been in utter disorder if Allahu ta'ala had created no believer, but solely unbelievers. The [existence of] bodies of believers protect the world against disorder." Salvation is in man himself and cannot be attained as a result of his deeds. This is why it was declared, "A human being is Said (good) or shaqi (bad) before he comes to this world," in a hadith ash-Sharif. It is in appearance that good deeds affect being Said, but it is not so in reality. This is why it was declared, "A person commits bad deeds which will take him to Hell; he nears Hell. If he is Said in Umm al-kitab, that is, in Divine Knowledge, he does something which will take him to Paradise in his last days and goes to Paradise," in a hadith ash-Sharif. Man's deeds do not take him to Paradise. They act as causes for his going to Paradise. And that is why a hadith ash-Sharif

says, "No one is to go to Paradise for his good deeds or 'ibadat." When it was asked, "Is it the same for you, Oh Rasul-Allah?" he answered, "It is the same for me, too. I am to attain salvation only through Allahu ta'ala's Mercy and Benevolence." One cannot say that a man who performs good deeds and 'ibadat will certainly go to Paradise. But it can be said that a man who was determined to be Said in eternity will certainly go to Paradise. Being Said or shaqi does not depend on man's deeds, but on his very person (or essence, dhat). It was for his blessed person that Allahu ta'ala chose Muhammad (alaihi 's-salam) from among men and made him superior to His other prophets. Every believer acknowledges this. It is the same for the superiorities of rasuls, nabis and walis. Degree, rank and every superiority depends on one's dhat, which does not depend on rank in turn. [For example, a man is not valuable because he is a general, but he has become a general because he is a valuable person.] Then, it has become apparent that the Wahhabite claims, such as "The matter, objects and persons cannot be causes," are wrong. Ayats, hadiths and Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) sunnat show that they are on a wrong and heretical path.

A hadith ash-Sharif says, "Our sick people recover by means of the blessings of our soil and the saliva of one of us and by Allahu ta'ala's permission." Allahu ta'ala grants health if someone mixes clean soil with his clean saliva and gives it to a sick person as medicine. Soil and saliva, or the medicines of a druggist with certain effects, are all substances, materials, that is, they are dhats. They cannot be thought to have rank or virtue or to intercede. It is declared, "The Zamzam water has uses according to the intention of the one who drinks it," in a hadith sahih in the Sahih of Imam Muslim ash-Shafi'i (rahmat-Allahi ta'ala 'alah). Zamzam water, when drunk with the intention of obtaining whatever use, whether it pertains to this world or the hereafter, renders that use. This has been witnessed many times. Everyone knows that Zamzam water is a dhat, a substance, and cannot be thought to affect through its rank or to pray and intercede so that it may give health and help.

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

Such useful effects have been given to the visiting-place under the spout on the northern side of the Kaba, to the place named Maqam al-Ibrahim, which is opposite the door of the Kaba in Masjid al-Haram, and to kissing and touching with the hand or face Hajar al-aswad, the black stone on one corner of the Kaba. Allahu ta'ala has given these substances the effect of making acceptable the prayers of those who recommend themselves through them, that is, who pray putting them as intermediaries. While it is known, seen and believed that these substances act as means for the acceptance of prayers, wouldn't it be possible that prayers will be accepted through the mediation of Rasulullah and Allahu ta'ala's beloved servants who follow him? If someone dares to say that the established beneficial causation or mediation of earthly soil, some certain people's saliva, Zamzam water, the stones of Multazam, Maqam al-Ibrahim, where there are the footprints of the Prophet Ibrahim's blessed feet, and Hajar al-aswad does not prove the graves of

prophets and awliya' to be causes or intermediaries, these words of his show that he is ignorant of Islam and is not ashamed of Allahu ta'ala and Rasulullah and Muslims. For this reason, as-Sahabat al-kiram ('alaihimu 'r-ridwan) esteemed Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) honorable personality very much and respected him very deeply.

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

There are so many hadiths which confirm that it is permissible to ask for a wish from Allahu ta'ala by putting prophets ('alaihimu 's-salawatu wa 't-taslimat) and distinguished, beloved awliya, who have followed them, as intermediaries, that our wicked enemies cannot ever answer them. They fall into utter bewilderment. As it is written in the books of al-Bukhari and Muslim, Asma' bint Abi Bakr (radi-Allahu ta'ala 'anha wa Abiha), showing a silken-collar, green gown (jubba) of our Prophet to the people around her, said, "Hadrat 'Aisha had this gown with her. I took it after her death. We cure our sick people by putting it on. Our sick people get well by wearing it." As it is seen as-Sahabat al-kiram ('alaihimu 'r-ridwan) used that gown as a means to restore health, because Allahu ta'ala's beloved Prophet (sall-Allahu ta'ala 'alaihi wa Alihi wa sallam), the possessor of all kinds of superiorities, had worn it.

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

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

It is written by al-Bukhari and Muslim that Umm Salim said, "Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) was sleeping near me. His blessed face was in pearls of sweat. He woke up while I was collecting his sweat and putting it some where. 'Oh Umm Salim! What are you doing?' he asked. 'Oh Rasul-Allah! I want our children to be blessed with your sweat,' I said, 'You are doing well,' he said." In the commentary of the book Masabih, Ibn Malak wrote: "This hadith ash-Sharif shows that it is permissible to seek Allahu ta'ala's approval through the things that the superiors of tasawwuf, 'ulama' and sulaha' used."

Imam Muslim wrote in his Sahih: "Medinans used to take cups of water to Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) after he performed the morning salat. He would dip his blessed hands into every cup." And Ibn al-Jawzi wrote in his Bayanu 'l-mushkeeli 'l-hadith: "Thus, Medinans would attain blessings through Rasulallah. It is better that an alim should not refuse those who come to him to attain blessings in this way." It is understood from this statement of Ibn al-Jawzi and the writings of al-Imam an-Nawawi in the commentary to the Sahih of Muslim, of Qadi 'Iyad in Sharh-i Muslim and of the Hanafi alim Ibn Malak that this way of asking for blessings and advantages, contrary to what the Kharijis think, is not peculiar to Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) only. [It is obvious that the Kharijis either do not know of these scholars' books or knowingly persist in obstinacy which means they have evil inventions and thoughts.]

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

Al-Bukhari wrote that Anas ibn Malik, who had the honor of being in Rasulallah's (sall-Allahu ta'ala 'alaihi wa sallam) service for a long time willed that a hair of the blessed beard be buried with him, wishing to enter Allahu ta'ala's Audience with it. It is written in the book Shifa': "One of Rasulallah's (sall-Allahu ta'ala 'alaihi wa sallam) superiorities and karamat and blessings is this: Khalid ibn Walid (radi-Allahu ta'ala 'anh) used to carry in his turban a hair of the blessed beard of Rasulallah. He won all the battles in which he had that hair with him." Why, then, should not the wishes be granted by Allahu ta'ala when Rasulallah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed person is intended as a intermediary, while Khalid attained his wishes due to a blessed hair of his? Al-Imam al-Busuri (rahmat-Allahi 'alaih), the great scholar of Islam and a lover of Rasulallah, expresses this subtlety very beautifully in Qasidat al-Burda.

Al-Bukhari and Muslim quote 'Abdullah ibn 'Abbas in their Sahihain as saying, "Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) came by two graves. He understood that both of them were in torture. He asked for a date branch. He broke it into two and planted them on the graves. 'Their suffering will be less as long as these remain green,' he said." The Hadith ash-Sharif teaches that green branches of a date tree may be put on graves in order that the suffering be diminished. Allahu ta'ala lessens the torture in the grave as a blessing of green grass. Green grass is a dhat, a substance. Diminution of torture through planting is not peculiar to Rasulallah. It is an unanimity among the 'ulama' of Islam that green date branches may be planted on graves at any time. It is for this that cypresses have been planted in Muslim graveyards. Why should it not be permissible to put the most superior of all beings and creatures [the Prophet] as a cause or an intermediary, while such an object as a date branch can cause diminution of torture? Can anyone have any objections to this if he has wisdom and can think reasonably?

It is permissible to make the substance, the dhat, a means to please Allahu ta'ala. Hind, Abu Sufyan's wife, had chewed a piece of Hadrat Hamza's (radi-Allahu ta'ala 'anhuma) liver during the Battle of Uhud. Rasulallah (sall-Allahu ta'ala 'alaihi wa sallam) said, "Hamza is very

estimable in Allah's view, and He will not burn any part of his body in Hell." [This hadith sharif clarifies once more that Hind became a believer and will not go to Hell.] Rasulullah said, "The fire of Hell will not burn you!" to Malik ibn Sinan (radi-Allahu ta'ala 'anh) when he swallowed Rasulullah's blessed blood. Similarly, when 'Abdullah ibn Zubair (radi-Allahu ta'ala 'anh) drank his blessed blood of cupping, he did not rebuke him but said, "Many things will happen to you through men. And many things will happen to men through you." And he said, "You will never suffer stomach pain," to the woman who drank the remains of his drink. This hadith ash-Sharif is sahih, and her name was Baraka. Many 'ulama', for example, Qadi 'Iyad in his book Shifa' and al-Qastalani in Al-mawahib al-laduniyya, reported this. Oh Muslims! While even blood and similar things which once belonged to Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed body are causes or intermediaries for salvation from the fire of Hell and for relief of pain, why should it not be believed that his blessed body, or person, can be an intermediary or a cause for similar advantages? His blessed that was of Allahu ta'ala's Nur (Divine Light), [so] his shadow never fell on the ground. Jabir and many others (radi-Allahu ta'ala 'anhum) related this. If someone says, "He cannot be taken as a mediator; he cannot be a cause for Allahu ta'ala's creating," should that person be regarded as a member of his umma or an enemy of that exalted Prophet, who is the darling of Allahu ta'ala and the highest of prophets? It has been stated in ayats that he is rahma (blessing) even for unbelievers. Why should he not be a means and cause of rahma for Muslims and Ahl as-Sunnat wal-Jamaat who love him?

The 'wasila' (intermediary, recourse) in the ayat al-karima, "Search for a wasila!" includes 'ibadat, prayers and also blessed, estimable dhats (persons, substances, themselves). The hadiths and events reported above prove this fact clearly.

There are many ayats indicating that it is permissible to ask creatures for everything, even for things which men are unable to do but Allahu ta'ala may bestow upon His awliya' as karamat. One of these ayats is the one in Surat an-Naml which quotes the Prophet Sulaiman ('alaihi's-salam) as saying, "Oh my people! Who will bring her throne here?" There were genies and men and even Satans among the people he addressed. Ifreet, one among an evil group of genies, said, "I can bring before you stand up." Sulaiman ('alaihi's-salam) said, "I want it to be brought faster." Asaf ibn Barhiya, Sulaiman's ('alaihi 's-salam) secretary, said, 'I can bring it faster." Bilqis' throne was in the Yaman, and Sulaiman ('alaihi 's-salam) was in Damascus. There was a distance of three months between the Yaman and Damascus [on foot]. He brought [her with her throne] to Damascus under the ground just at that moment. The throne was a couch ornamented with gold and jewels. This was a karama. Allahu ta'ala grants karamat, outside His usual custom or laws to His awliya', to His human servants whom He loves. Allahu ta'ala talks in praise of the karama He granted to a wali, a pious servant of His, in the Qur'an al-karim, and He did not reprove Sulaiman ('alaihi 's-salam) because he asked for this karama. He does not question, "Why did you ask someone else for this while I am closer to you than your aorta? Why did you not ask Me for something which men are not able to do and which no one else but I have the power to do?" For this reason, Sulaiman ('alaihi 's-salam) was Allahu ta'ala's Prophet. He knew that this word or wish of his was nothing but clinging to causes, which was compatible with his religion; Allahu ta'ala orders men to cling to causes. Asking Rasulullah, martyrs and salih people for something is a similar action. It is a way of making use of the karamat granted to them by Allahu ta'ala. They are causes (sabab), means (wasita) or recourses (wasila). Allahu ta'ala is the only one who creates and makes. The karamat of awliya' are [or stem] from the superiorities and mujizas of prophets (salawat-Allahi 'alaihim ajmain). Awliya' attain karamat through prophets, for they follow them.

The 89th ayat al-karima of Surat al-Baqara is one of the ayats which reveals that it is permissible to have recourse to and ask intercession of Allahu ta'ala's beloved servants, and first of all, the master of prophets, Muhammad ('alaihi 's-salam). The 'ulama' of hadith unanimously report that this ayat karima descended for the Jews of Khaibar. These Jews were in war with the Asad and Ghatfan tribes during the Jahiliyya Ages. They prayed, "Oh our Rabb! Help us for the right of the Prophet You will send in the Last Age!" while they fought, and they won victories by making an intermediary of the last Prophet. But when Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) came and proclaimed Islam, they envied and persisted in disbelieving him. In the book *Badayi' al-Fara'id*, Ibn al-Qayyim al-Jawziyya wrote, "Jews were in war with their neighbor Arabs during the Jahiliyya Ages. They asked Allahu ta'ala for help through Rasulullah's blessed body before he came to this world. Allahu ta'ala helped them and they became victorious. But they did not believe Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) after he started disseminating Islam, and thus they became unbelievers. If they had not believed him before, they would have not asked for help through him." Some of the commentaries of the tafsir book by al-Baidawi quote Sad ad-din at-Taftazani [Masud ash-Shafi'i, d. Samarqand, 792 A.H. (1389)] as saying, "They [the Jews] asked for help by mentioning Rasulullah's blessed name. They made Rasulullah's blessed name an intercessor for themselves." Taqi ad-din al-Husni, a pious and ascetic alim, wrote in his book *Mawlid an-Nabi*: "A Muslim makes Rasulullah a mediator for his every affair when he learns of his high moral qualities, tenderness, mercy and patience and thus comprehends Rasulullah's prominence and superiority in Allahu ta'ala's esteem; because he is the intercessor, and Allahu ta'ala does not refute his intercession. He is Allahu ta'ala's mahbub (beloved). Allahu ta'ala answers the requests made through his mediation, his intercession. Allahu ta'ala announces this in the Qur'an al-karim and revealed it to His awliya'! The Qur'an al-karim explains that even the enemies of Rasulullah and all Muslims had attained their wishes by making him an intermediary, a wasila. Allahu ta'ala declares that he gave them what they wished because He loved him very much and made him the highest of all that is created. 'Abdullah ibn 'Abbas related that the Jews of Khaibar used of fight with the Arab unbelievers called Ghatfan during the Jahiliyya Ages and were always defeated. After they prayed begging, 'Oh our Rabb! Help us for the sake of Your beloved Prophet whom You promised us You would send in the last Age,' they became victorious over the Ghatfan unbelievers. But they did not believe Muhammad ('alaihi 's-salam) when Allahu ta'ala sent him as the Prophet. They became unbelievers. Allahu ta'ala states this fact in the [above-mentioned] ayat al-karima. We see that Muhammad ('alaihi 's-salam) is so estimable, honorable and superior in Allahu ta'ala's view that He accepted even the prayers of unbelievers who regarded him an intermediary. Although Allahu ta'ala knew that the Jews would become the most prominent enemies of that beloved Prophet of His and that they would be very harmful for him, He accepted their prayers when they made him a wasila. While his honor and intercession were at such a degree even before he honored the world, can a wise, sensible person claim that it is a sin to make him a wasila, an intercessor, after the Prophet was sent as a blessing upon all 'alams (worlds of beings)? Hence, those who do not believe this [intercession] are worse than the Jews. The prayer of the first Prophet, Adam ('alaihi 's-salam) was also accepted when he prayed making him [Muhammad ('alaihi 's-salam)] a wasila, which is written in books of tafsir and hadith in detail. Those who understand these documents will fully see what kind of people are those who do not believe that it is permissible to have recourse to him."

Supplement: It is from their karamat and superiorities that the things asked from Allahu ta'ala are granted when prophets and awliya' are regarded as wasilas and intercessors. They possess karamat in their graves after they die, too. The 'ulama' of Ahl as-Sunnat unanimously reported

that the karama is true and it is wajib to believe in it. Allah declares that awliya' have karamat; as mentioned, an ayat karima states that Sulaiman ('alaihi 's-salam) wanted the throne of Bilqis to be brought from Saba' (Sehaba), in the Yaman, to Damascus in a moment. This throne was ornamented with gold and jewels. Asaf ibn Barhiya brought it in a moment. The throne was brought without any harm to any part of it. Asaf was a wali. It was a karama of his that he brought the throne in a moment. Hadrat Mariam's karama is told in the 37th ayat-al-karima of Surat Al 'Imran in the Qur'an al-karim. Though only the Prophet Zakariyya ('alaihi 's-salam) used to go to her room, he would see fresh fruits beside Hadrat Mariam whenever he visited her. She would say that they had come from Allahu ta'ala. The 'ulama' of Ahl as-Sunnat have unanimously declared that awliya' have karamat like prophets have mujizat, since Allahu ta'ala loves very much those who obey and follow prophets. He grants them karamat, in life as well as after death. That prophets and awliya' have mujizat and karamat [respectively] even after they die confirms that they were truthful, because the disbelieving enemies who saw their mujizat and karamat when they were alive thought that they worked them after learning from others, and it is impossible to think and say so about the mujizat and karamat which occur after they passed away. Allahu ta'ala Himself creates the mujizat and karamat. They occur solely by His Power. He creates them as a benevolence and favor to His prophets and awliya', through them and through their intercession. Mujiza is [a miracle] witnessed of a prophet, and karama is that witnessed of a pious believer who is known as a follower of a prophet. Prophets are mathum, that is, they never commit any sins. The devil cannot appear in the shape or body of a prophet. Awliya' are the inheritors of prophets, and the devil cannot approach them. It was recorded in many books that the devil fled from 'Umar, 'Abdullah ibn Masud and many other Sahabis (radi-Allahu ta'ala 'anhum). 'Ali 'Ushi al-Farghanawi (rahmat-Allahi 'alaih), in his qasida entitled Bad' al-Amali, says,

"Wali has karama in the world;

They are the men of benevolence."

There is nothing to be confused about in this couplet for sensible, wise people. It stresses that the karamat of awliya' occur in this world, because there was disagreement between Ahl as-Sunnat and the Mutazila about the karamat in this world. The Mutazila said that there was no karama in this world. They thought that karama would be confused with mujiza, and a prophet could not be distinguished from a wali. According to Ahl as Sunnat, the possessor of mujiza had to announce that he was a prophet while it is forbidden for the possessor of karama to say that he is a wali. It should be concluded that he is not a wali if he says so. If the la-madhhabi understood this fact, they would not dare to slander awliya' by using the ugly words of zindiqs and liars as pretexts. The above couplet means, "The karamat of a wali occur in this world, too. Allahu ta'ala grants the wishes of those who ask a wali for something or for intercession." Those with a short comprehension take this couplet as meaning that a wali has karamat in this world only and say that no karama occurs from a wali after he dies. This interpretation is completely wrong, because profound 'ulama', for example, Sharaf ad-din Khalil an-Najjari al-Yamani al-Hanafi [d. 632 A.H. (1235)], in his commentary Nafis ar-riyad to the Qasidat al-Amali, and Shaikh Ahmad, commentator of Ashbah, [and also Sayyid Ahmad Asim Effendi Ayntabi (rahmat-Allahi 'alaih), translator of Qamus who died in Istanbul in 1234 A.H. (1820), in his commentary to the Qasidat al-Amali] explained this couplet the same as we did above. It may even be said that all people are in this world [even after death] until the Resurrection, that is, the beginning of the life in the other world. This is also explained in detail in the book Nuhbat al-lali, a commentary by

Muhammad ibn Sulaiman al-Halabi ar-Raihawi [d. 1288 A.H. (1813)] (rahmat-Allahi 'alaih) to the Qasidat al-Amali.

Innumerable karamat of awliya' have been seen after their death. The 'ulama' have reported them unanimously. We are now going to relate a few of them. Al-Bukhari wrote in his Sahih: "Hadrat 'Asim, a Sahabi (radi-Allahu ta'ala 'anh), had promised Allahu ta'ala that he would not touch any mushrik and that no mushrik should ever touch him. Disbelievers wanted to approach his corpse when they martyred him. Allahu ta'ala, to protect 'Asim from being touched, sent bees. There were so many bees that they could not come near him. This was a karama granted to 'Asim after his death... Disbelievers imprisoned Hadrat Hubaib, a Sahabi. They threatened him saying, 'We shall release you if you say that Muhammad [alaihi 's-salam] is a liar. If you do not say so, we will kill you!' Hubaib said, 'I would sacrifice my life lest a thorn should hurt his blessed foot!' They martyred him. A few Sahabis came at night and cut the rope around the martyr. [As they took him away,] his body fell to the ground. They could not see him on the ground. They could not understand where he had gone... A Sahabi named Hanzala made haste to join Rasulullah who was going to a holy war. He had not had time to perform a ghusl. He was martyred. Angels washed him. Therefore, he became well known with the name Ghasil al-Malaika." It is written in the book Mishkat: "Hadrat 'Aisha (radi-Allahu ta'ala 'anha) said, 'The Abyssinian sovereign Najashi (Negus) became a believer. I have heard many people say that nur glowed over his grave all the time.' Rasulullah reported that Hadrat 'Ali's brother Jafar, after getting martyred, went to the town of Beesha in Yaman with angels and gave them the good news that it was going to rain. A qari', that is, a hafiz, was reciting Surat al-Kahf by Hadrat Husain's (radi-Allahu ta'ala 'anh) blessed head. When the ayat al-karima, 'Ashab al-Kahf were astounded by Our ayats,' was recited, a voice from the blessed head [of Hadrat Husain] was heard saying, 'It is a more astonishing event to kill and drag my body than that of the Ashab al-Kahf.' Nasr al-Hazai was hanged by Caliph Mamun ibn Harun [who passed away in 218 A.H. (833)] (rahmat-Allahi ta'ala 'alaihim). A man armed with a spear was left on guard to turn Nasr's face away from the qibla. His blessed face turned towards the qibla at night. At that moment, he was heard to recite the second ayat al-karima of Surat al-'Ankabut: 'Is it thought that those who said they believed were left alone by themselves?' Surat al-Mulk was heard from a grave being recited from the beginning to the end." These events are all true and are conveyed by the 'ulama' of hadith.

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

I stretched out my hand. He gave me a lift on the back of his horse. We went fast. I found myself at home in Al-Jazira."

Ibn al-Jazwi wrote, "Abu 'Ali al-Barbari was one of the first three who settled in Tarsus. He fought against the Byzantine Greeks. He and his friends were imprisoned. The same happened to them as it had to 'Umair. They martyred his friends. A priest saved him and took him to his house. He offered his daughter to deceive him. But Allahu ta'ala granted the girl guidance [to the right path of Islam]. The two set out together. They hid during the day. They heard footsteps. He saw his two martyred friends. There were angels with them. He greeted his two friends and asked how they were. They said, 'Allahu ta'ala sent us to you. We shall witness your marriage (nikah) with this girl.' They went away after the nikah. The couple came to Damascus and long lived together. This event became well known in Damascus." [Muhammad Masum al-Faruqi as-Sirhindi left India by ship at the beginning of the year 1068 A.H. (1658) and first went to al-Madinat al-Munawwara and came to al-Makkt al-Mukarrama at the beginning of the month of Rajab. After performing hajj with his blessed sons, he returned to India at the beginning of 1069. During his visits to the great personages at Jannat al-Mu'alla and Jannat al-Baqi and to Rasulullah (Sall-Allahu alaihi wa sallam) at Hujrat as-Sa'ada in this one year, they appeared in their own figures and everyday he reported to his sons the good news they had given.] Such events and details of the dead's life in the graves are noted in Ibn Abi 'd-dunya's work, Abu Nuaym's Hilya and Ibn al-Jazwee's Safwat as-safwa and 'Uyun al-hikayat and in many other books. Ibn Taymiyya and Ibn al-Qayyim al-Jawziyya, too, narrated the karamat of awliya' beautifully. [Isma'il al-Musuli (rahmat-Allahi alaih), one of leading Shafi'i scholars who passed away in 654 A.H. (1255 A.D.), proved with documents that awliya are the possessors of karamat.]

It is strange that a few Hanafi men of religious duty and the Wahhabis do not believe that awliya' may go to very distant places in a short time [thay al-maka], which is a kind of karamat. The Hanafi 'ulama' have given good answers in their books of fiqh and 'aqa'id to those who deny it. They said, for example, that if a person from the West married a woman from the East and if he stayed far away from his wife for a long time and if his wife became pregnant a few years later, the expected child would be attributed to that man, for it is possible that the man might go to his wife by tayy al-makan. It is possible (jaiz) that such a man might be a man of karama. This has been unanimously declared by the 'ulama' of fiqh and noted in books of 'aqa'id, too. The book Wahhabiyya writes: "Tayy al-masafa, that is, traversing long distances in a moment, is a karama bestowed upon awliya'. It is wajib to believe in this." This fact is also written in An-Nasafi, Al-fiqh al-akbar, As-siwad al-azam, Wasiyyatu Abi Yusuf, Mawaqif and Maqasid and commentaries on them [and in Radd al-mukhtar]. Why should it not be believed while it is stated openly in the ayat al-karima? The 'ulama' of Ahl as-Sunnat based this contention on an ayat karima. The event, as reported in the ayat, that the throne of Bilqis was brought do Damascus in a moment verifies that tayy al-masafa is a karama.

The karamat of awliya' are finely explained in the 32nd article of the book As-siwad al-azam by Hakim as-Samarqandee Ishaq ibn Muhammad (rahimah-Allahu ta'ala), whom we thought it proper to quote: "It is necessary to believe in the karamat of awliya'. Anyone who does not believe in their karamat becomes a man of bidat, a heretic. There are two kinds of disbelieving in their karamat: one becomes a kafir if he disbelieves the ayats which narrate karamat; if he believes in the ayats but says, 'They were prophets,' again he becomes a kafir. If one believes in the ayats and does not say that they were prophets, it is permissible for him to say, 'The ayats narrate the karamat of awliya'.' For this reason, Allahu ta'ala declares in the [above-mentioned]

ayat that the one who brought the throne of Bilqis in a moment was a learned man. That learned man was Asaf ibn Barhiya. He was a wali. He was not a prophet. He belonged to the umma of Sulaiman ('alaihi 's-salam). While a karama of one among the umma of Sulaiman ('alaihi 's-salam) is narrated in the Qur'an al-karim, why should it not be believed that the umma of Muhammad ('alaihi 's-salam) have karamat? Certainly Muhammad ('alaihi 's-salam) is superior to Sulaiman ('alaihi 's-salam) and the former's umma is superior to that of the latter. If the la-madhabiyah say, 'This karama belonged to Sulaiman ('alaihi 's-salam),' we say, 'The karamat of this umma are of Muhammad (alaihi 's-salam) as an answer. Allahu ta'ala declares: 'Pull the date-wood to yourself! Therefrom fresh dates will fall for you,' in the 24th ayat al-karima of Surat al-Mariam. Allahu ta'ala reveals that He grew fruit from the dry date-Wood for Hadrat Mariam, who was not a prophet. The fruits which Zakariyya ('alaihi 's-salam) saw beside Hadrat Mariam and the event of Ashab al-kahf were all karamat. The ones who possessed these karamat were not prophets. Why should there not be awliya' who have karamat among the umma of Muhammad ('alaihi 's-salam) while there were awliya' who had karamat among the ummas of earlier prophets? The 110th ayat al-karima of Surat Al 'Imran declares, 'You have come as the best of ummas.' If those who do not believe in karamat say, 'A person cannot go to the Kaba and come back in one nighttime,' then we say, 'Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) was taken up through the seven heavens to the places where Allahu ta'ala wished and was taken back in a moment. Could there be a karama greater than this?' And again we say, 'Who is estimable, a believer or an unbeliever? We know of an unbeliever who goes from the East to the West and from the West to the East instantaneously, and we believe it. This is Iblis [the Satan] as we know. Why should the ability given to an unbeliever not be bestowed upon Allahu ta'ala's beloved servants? One should think deeply on this and be just,' " The translation from the commentary to As-iswad al-azam ends here. Ibn Taymiyya and many others wrote that those who did not believe in the karamat of awliya' were the Kharijis, Mutazilis and some Shiites. Therefore, these heretics do not have karama. There is not a man of karama among them. Therefore, they do not see, hear or believe any karama.

The translation from Dawud ibn Sulaiman's work Al-minhat ul-Wahbiyya fi raddi 'l-Wahhabiyya, as a refutation to the la-madhabiyah author's book, ends here. By this beneficial occasion, the translation of the whole book came about.

'Abd al-Ghani an-Nabulusi wrote in his work Kashf an-Nur min Ashabi 'l-qubur: "Allahu ta'ala has bestowed karamat upon those human servants of His who have approached Him. Karamat are the things that are created outside of customs ('adat) and scientific knowledge by Allahu ta'ala that appear from human beings called awliya'. Allahu ta'ala, with His Power and Will, that is, whenever He wishes, creates such things in these servants of His. The power in human beings, too, is created by Allahu ta'ala. In the creation of such things, the power or will of servants does not have any effect (tathir). Their will and power only cause the creation of karamat. One becomes a kafir if he says and believes that a man may make a karama with his power whenever he wishes.

"A wali upon whom a karama has occurred knows that this karama has been created with only Allahu ta'ala's Will and Power, that his own will and power have had no effect. Similarly, every moment he knows that his bodily senses of seeing, hearing, tasting, feeling of hardness or heat, thinking, memorizing, remembering and the functions of his external and internal organs, in short all his movements come out always as a result of Allahu ta'ala's Will, Power and Creation. This is what being a wali means; that is, one who knows and believes every moment that all these happen as such has come close to Allahu ta'ala and has become a wali. This knowledge of

his covers his whole existence every moment. Allahu ta'ala occasionally gives ghafla (unawareness) to His wali and makes him forget this knowledge of his. His being a wali has left during this period, but because he has been a wali formerly, he is still called a wali. Similarly, because one who has iman is called a believer, he is also called a believer while he is asleep or in a state of ghafla. The time of ghafla is the wali's inferior state (hal). The state of being dead mentioned by Allahu ta'ala as in "You are certainly dead. They, too, are dead," is also similar to this state. Therefore, awliya' (Rahimahum-Allahu ta'ala) has called the state of their understanding that their everything is from Allahu ta'ala ['fana' fi 'llah' or] 'mawt ikhtiyari' (optional death). A hadith ash-Sharif says, 'One who recognizes himself will have recognized his Rabb.' One who understands that all his actions, work and apparent or secret powers are not from himself but are created by another possessor of will and power has, in fact, understood Allahu ta'ala who is the Possessor of that Power. A Muslim who carries out all the fards ordered by Allahu ta'ala and, in addition, does the supererogatory (nafila) 'ibadat, that is, the 'ibadat, way of living and ahwal of Muhammad ('alaihi 's-salam), gets close to Allahu ta'ala and becomes a wali. It becomes evident that his senses and actions are not from himself but from Allahu ta'ala. The hadith ash-Sharif stating this fact is written in books on tasawwuf.

"According to 'arifin, in order to become a wali one has to know that he is dead in the sense that is called mawt ikhtiyari. For the occurrence of karamat on awliya', they should be dead in this sense. Can a person who understands this say that karamat do not occur on the dead? Ignoramuses and the ghafil (those in ghafla) suppose that they do their actions with their own will and power and forget that everything is created by Allahu ta'ala.

"The books on fiqh, too, report that awliya' possess karamat also after death. In the Hanafi madhhab, it is makruh to step, to sit, to sleep or to break an ablution on a grave, because these mean betrayal and insult. The hadith ash-Sharif says, 'I prefer to step on fire rather than stepping on a grave.' These words state that it is necessary to respect human beings also after their death; that is, our religion preaches that the dead are possessors of karamat; that is, they are respect worthy. As we have reported above, 'karama' is the work done outside customs. Because men's walking and sitting on the earth are customary, not stepping or not sitting on a believer's grave is a karama, that is, a favor and an endowment on him. Our religion, which gives such a karama upon every believer after death, indicates that more valuable karamat are bestowed upon awliya' who are the possessors of 'ilm and 'irfan.

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

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

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

"It is written in the book Jami' al-fatawa [Author, Muhammad as-Samarqandi al-Hanafi passed away in 556 A.H. (1162).] that it is not makruh to construct a building or tomb over the graves of 'ulama' and sayyids. The same book states that one who washes a corpse should be clean, that it

is makruh for him to be junub (bodily unclean, so in need of a ghusl, a bodily ablution). This, too, shows that every believer is a possessor of karama after death. However, not every believer possesses karama when alive. Only awliya' possess karamat also in life. Imam 'Abdullah an-Nasafi [al-Hanafi (rahimah-Allahu ta'ala), who passed away in Baghdad in 710 A.H. (1310),] wrote in his book Umdat al-itiqad: 'A believer is still a believer after his death just as he is a believer while he is asleep. Similarly, prophets are still prophets after death. This is because the one who is a prophet or believer is the soul. When a human being dies, no change takes place in his soul.' 'Human being' means not the 'body' but the 'soul.' The body is the temporary house for the soul. Not the house but those who stay in the house are valuable. Jabrail ('alaihi 's-salam) showed himself to our master, the Prophet, in the figure of a human being, usually in the figure of Dihya, a Sahabi. Some of the as-Sahabat al-kiram also saw Jabrail in the figure of a human being. It cannot be said that Jabrail became non-existent when he, discarding the human figure and donned his own figure, became like a soul. It can be said that he changed his figure. It is similar for the human soul, too. When a man dies, his soul goes from one 'alam (world) to another. Such a change in the soul does not show the absence of karamat.

"Many events and stories are written in books revealing that awliya' possess karamat also after death. For example, various karamat of Abu 'Abdullah ibn Zain al-Buree al-Ishbili are written in the great wali Muhyiddin ibn al-'Arabi's book Ruh al-Quds. A person named Abu 'l-Qasim ibn Hamdin became blind one night while he was reading a book that criticized and belittled Imam Muhammad Al-Ghazali. He immediately prostrated (sajda) and entreated Allahu ta'ala. He vowed not to read that book any more. Allahu ta'ala accepted and favored him with seeing again. This exemplifies a karama of al-Imam al-Ghazali which happened after his death.

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

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

"In his book As-Sunnat, [Hibatullah] al-Lalkai [rahmat-Allahi 'alaih, d. 418 A.H. (1027)] quoted Yahya ibn Muin [al-Baghdadi ash-Shafi'i, d. Medina, 233 A.H. (848),] as saying, 'A grave digger friend of mine in whom I believed and trusted said that he witnessed many astonishing events. The one he was surprised most at was that a dead Muslim repeated the adhan recited by the muazzin.'

"Abu Nuaym [al-Isfahani 'alaih), d. 430 A.H. (1038)] wrote in his book Hilya that Said ibn Jubair said, 'We interred Thabit al-banani. Hamid at-Tawil was next to me. A brick of the grave fell off, and I saw Thabit performing salat in the grave. When he was alive, Thabit had always prayed, "Oh Allah! If You ever favor a servant of Yours with the karama of performing salat in his grave, favor me with it, too!" '

"Al-Imam at-Tirmidhi, Hakim and al-Baihaki quoted 'Abdullah ibn 'Abbas as saying that he and some other Sahabis set up a tent somewhere while traveling. They did not know of the presence of a grave there. They heard someone recite Surat al-Mulk from beginning to end. When they

arrived in Medina, they reported it to Rasulullah (sall-Allahu 'alaihi wa sallam), who said, 'This sura saves the dead from 'adhab.' Abu 'l-Qasim Sadi relates this in his book Ifsah and comments, 'This proves that a dead Muslim can recite the Qur'an in his grave.'

"[Muhammad] Ibn Mandah [rahmat-Allahi 'alaih, d. 395 A.H. (1005)] reported: Talha quoted Ubaid-Allah as saying that he was in the forest one evening. He sat by 'Abdullah ibn Amir ibn Hizam's grave, wherein, he heard, the Qur'an was being recited beautifully. Later he reported it to Rasulullah, who said, 'Oh 'Abdullah! When Allahu ta'ala takes the souls, they are kept at their places in Paradise. Every night they are left in their graves until morning.'

"When a human being dies, the soul does not die. The soul is a different being than the body. Its relation with the corpse in the grave does not end even after it becomes soil. Ignoramuses who have not read the books by the 'ulama' of Ahl as-Sunnat, the la-madhhabi and the heretics of the seventy-two groups who, as reported, will go to Hell do not know that the soul is a different being than the body. They suppose that, like a man's movements are lost when he dies, the soul also becomes non-existent as if it is an attribute or property of the body. They say that, like other human beings, awliya', too, die and become soil, and their being human and spiritual cease to exist. They do not show respect to their dead people but insult them. They deny getting blessed (baraka) and tawassul from awliya' by visiting their graves. One day, I was on my way to visit wali Arslan Dimishqi's grave; a heretic said to me, 'Is soil to be visited?' I was very surprised at this. Such words of a person who says he is Muslim grieved me a lot.

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

"Both dead and living people are the creatures of Allahu ta'ala. None of them has an effect (tathir) on anything. The one who has an effect on everything is solely Allahu ta'ala. But, it is wajib to show respect (tazim) towards a Muslim whether he is alive or dead; because both the dead and the living Muslims are Allahu ta'ala's sha'air, and He orders us to show respect to them in the Qur'an al-karim: 'Respecting the sha'air of Allahu ta'ala stems from the hearts' taqwa.' 'Sha'air' means the 'things that remind, reflect Allahu ta'ala!' 'Ulama' and sulaha', both when alive and dead, are sha'air.

"Respectfulness towards 'ulama' and awliya' can be done in various ways. One of them is to make wooden coffins for them and to build domes over their graves. The size of their turbans and ampleness and cleanliness of their dresses are also intended for respecting them. In the book Jami' al-fatawa, it is written that constructing buildings and tombs over the graves of 'ulama', awliya' and sayyids is not makruh. In our opinion, it is permissible to put a coffin, cover and turban on the graves of awliya' so that they will not be hated but be respected, or with the intention of protecting them against insults and causing them to be venerated. In the time of Salaf as-salihin these were not done, but everybody showed respect to graves in those days. In the books of fiqh, it is written that, after the farewell tawaf, Masjid al-Haram should be left walking backwards and that this manner of leaving will indicate respect towards the Kaba. Salaf as-salihin did not use to leave by walking backwards, but their respect for the Kaba was not defective. The cover over the Kaba was not formerly done, and the fatwa rendering it permissible (mashru') was issued later. Similarly, putting covers over graves has become permissible. The Hadith ash-Sharif says, 'If one opens a beautiful [that is, conformable to Islam] way, he is given thawab also as much as that given to each of those who follow it.'

"It is written in Jami' al-Fatawa: 'We have not seen any narration reporting that it is sunnat or mustahab to put one's hand on graves. However, we cannot say that is not jaiz, either.' Those who say that it is haram have no evidence or document at all. In order to declare it as haram, one has to Submit proof from one of the adillat al-arba'a, that is, the Qur'an al-karim, the Hadith ash-Sharif, Ijma' al-Umma or Qiyas al-fuqaha'. The qiyas made by one who is not a mujtahid is of no value at all. Some ignoramuses say, 'If the graves of awliya' are respected, and if baraka and help are requested from them, some people may think that they can do whatever they wish and can affect like Allahu ta'ala. Thus, those who think so become disbelievers or polytheists. This is why we take preventive action and demolish their graves and tombs. By our insulting them in this way, the people are saved from becoming disbelievers or polytheists by seeing that they cannot protect themselves against insults.' This argument of the heretics is disbelief and resembles the words of Pharaoh, who is quoted in the 26th ayat of Surat al-Mumin as having said, 'Let me kill Musa. Let him protect himself against me by supplicating to his Rabb. I fear that he will change your religion and plot mischief on the earth.' These ignoramuses deny that Allahu ta'ala loves awliya' and that He will accept the prayers of those whom He loves and that He will create the wishes of their souls after they die. The ignoramuses are talking out of surmise, suspicion, illusion and imagination. They are not able do distinguish the truth from falsehood. One who is a Muslim cannot say that the Ummat al-Muhammadiyah of a thousand years have been in dalala (heresy). He cannot think ill of them. Rasulullah (sall-Allahu 'alaihi wa sallam) did not expose any munafiqs, that is, those disbelievers who pretended to be Muslim, though he knew all of them. To those who asked him about them, he would say, 'We look at words, actions and appearance. Only Allahu ta'ala knows the hearts.' "[Kashf an-Nur min ashabil-qubur by Abd al-Ghani an-Nabulusi, d. 1143 A.H. Hand-written copy in the Sulaimaniyya Library, Istanbul. Magnificent first edition in Pakistan, Lahor, 1397 A.H. (1977); reproduced by photo-offset in a volume with the book Minhat al-Wahbiyya in Istanbul in 1398 A.H. (1978).]

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

is not protected from disbelief and is not judged to be a Muslim by his other statements or actions that show the presence of iman in him.

25 - The Wahhabis themselves say that what the 'ulama' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) have written is right. Allahu ta'ala makes them, too, tell the truth. See how that book praises Ahl as-Sunnat on its 432nd page:

"Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) asked Muaz how he was going to judge when he ordered Muaz to go to Yaman as a judge. 'According to Allahu ta'ala's Book,' he said. 'What if you cannot find [a solution] in it?' asked Rasulullah. 'I will look at Rasulullah's sunnat,' he answered. And when Rasulullah asked, 'If you cannot find it there, either?' Muaz said, 'I shall do it according to what I understand as a result of my ijtihad.' Thereupon, Rasulullah said, 'My thanks be to Allahu ta'ala who bestows what His Rasul agrees upon His Rasul's judge.' Muaz was one of the most learned among the Sahabis in the knowledge of fiqh, halal and haram. Therefore, he was a profound alim who was able to make ijtihad. It was permissible for him to judge according to his ijtihad if he could not find any clear evidence in Allahu ta'ala's Book and Rasulullah's sunnat. But, today and in the past, there have been some people so ignorant as not to know the laws in Allahu ta'ala's Book and His Rasul's sunnat, but who still think that they can make ijtihad. Shame on them!"

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

Nowadays, the number of people who do not believe ijtihad has been on the increase. They say, "What is the use of madhhabs. They disunited Muslims. They made the religion difficult. Allah orders easiness. There is no such things as a 'madhhab' in Islam. They have been made up later. I follow the path of as-Sahaba and do not recognize another path."

Such words are made up by the ignorant of Islam, who now cunningly disseminate them among Muslims. After quoting correct statements from the 'ulama' of Ahl as-Sunnat, they add their lies in as if the quotations going on. The people who see the correct statements consider all what they read as correct and thus are taken in. The path of salvation is that of the Sahabat al-kiram (ridwan-Allahi ta'ala 'alaihim ajmain). The hadith ash-Sharif narrated by al-Baihaki and written in Kunuz ad-daqaq declares, "My Companions are like the stars in the sky. You follow any one of them, and you will find the right path." This hadith ash-Sharif shows that anyone who follows any one of the Sahabis will attain bliss in both worlds. The hadith ash-Sharif related by ad-Dailami (rahmat-Allahi 'alaih) declares, "My companions are good human beings. May Allahu ta'ala always bestow goodness upon them." Two hadiths, again related by ad-Dailami, declare, "Do not talk about the faults of my Companions!" and, "Muawiya will certainly become a ruler." From which source will those who claim that they follow the path of as-Sahabat al-kiram learn this path? Will they learn from the la-madhhabi who came about a thousand years after them? Or will they learn it from the books of those 'ulama' who lived during the time of and were educated by as-Sahabat al-kiram? The 'ulama' educated by as-Sahabat al-kiram and the students of those 'ulama' formed the 'ulama' of the madhhab of Ahl as-Sunnat wal-Jamaat (rahimahum-Allahu

ta'ala). Madhhab means path. Ahl as-Sunnat wal-Jamaat means the Muslims who follow the path of Rasulullah and his jamaat, that is, his Companions. The blessed 'ulama' of this path wrote exactly what they learned from as-Sahabat al-kiram. They did not write their personal opinions. There is not a single statement in their books for which they did not give documents and proofs. The belief of all the four madhhabs is the same. The path of as-Sahabat al-kiram can only be learned from the books by the 'ulama' of Ahl as-Sunnat.

Those who want to be in the path of as-Sahabat al-kiram (ridwan-Allahu ta'ala 'alaihim ajmain) have to belong to the madhhab of Ahl as-Sunnat and should avoid upstart, corrupt movements.

Refutations 26-30

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

"Rasulullah [sall-Allahu ta'ala 'alaihi wa sallam] ordered his umma to remember the hereafter, to do the dead favors by praying for them, to pity them and to ask for their forgiveness when visiting graves. Thus, the visitor will be doing good both for the dead and for himself. The hadith narrated by Muslim on the authority of Abu Huraira (radi-Allahu ta'ala 'anh) declares, 'Visit graves! Visiting graves will remind you of death.' 'Abdullah ibn 'Abbas said that Rasulullah [sall-Allahu ta'ala 'alaihi wa sallam] said, 'As-salamu 'alaikum ya ahl al-qubur! Yaghfir-Allahu lana wa lakum, antum salafuna wa nahnu bi 'l-athar,' while looking at the graves when he was passing by the cemetery in Medina. Imam Ahmad and at-Tirmidhi related this hadith ash-Sharif. A hadith ash-Sharif related by Ibn al-Qayyim al-Jawziyya from Imam Ahmad declares, 'I forbade you to visit graves before. Now you may visit graves! You will thus remember the hereafter.' A hadith ash-Sharif related by Ibn Maja from 'Abdullah ibn Masud, declares, 'I forbade you to visit graves before. Now you may visit! Thus, you will be redeemed from giving your hearts to the world and remember the hereafter.' The hadith ash-Sharif narrated by Imam Ahmad from Abu Said declares, 'I forbade you to visit graves. From now on you may visit. Thus, you will take a warning and wake up from ghafla.' Ibn al-Qayyim al-Jawziyya reports Salamat ibn Wardan as saying, 'I saw Anas ibn Malik greet Rasulullah. Then he leaned against the wall of a grave and prayed.' Polytheists changed [the true form of] visiting graves. They turned the religion upside down. They go to graves and make the dead partners with Allah. They pray to the dead. They pray to Allah through the dead. They ask the dead for their needs, expect blessings and ask them to help them against their enemies. Thus, they are harmful both to themselves and to the dead. Rasulullah [sall-Allahu ta'ala 'alaihi wa sallam] had forbidden men to visit graves in order to abolish such bad customs. After monotheism settled in their hearts, he permitted the visiting of graves. But, to say hujr [nonsensical, bad words] by graves was forbidden. The greatest hujr is to commit polytheism with words or action at graves. People now ornament tombs but do not care for mosques. They reverse the religion which is revealed by Allah through prophets. Because the Shiites are the most ignorant and far away from the religion, they build tombs and demolish mosques."

We agree with the Wahhabis about the ignoramuses and heretics who, at graves, behave impetuously, commit polytheism and disregard Allahu ta'ala's creating. We are certainly hostile to polytheism and polytheists. 'Al-Imam ar-Rabbani (rahmat-Allahi ta'ala 'alaihi) explains this finely and clearly in his various letters. [Especially in the 41st letter in Maktubat, 111 (Endless Bliss III, 1981, p. 149.) However, although the Wahhabis note that they believe that it is

permissible to visit graves and that reciting the Qur'an al-karim to send its thawab for the souls of the dead and praying for the dead will do good for the dead, they say that the dead do not feel or hear and that talking to the dead, asking the Prophet for shafa'a and praying to Allahu ta'ala through awliya' are polytheistic acts. Their statements disagree with each other. As it can be concluded from the beginning of our book to here, the difference between the Wahhabis and Ahl as-Sunnat stems from this point. Therefore, to protect Muslim brothers, we deemed it proper to discuss this point.

Great scholar of Islam and perfect wali Sayyid 'Abdulahakim Arwasi (rahmat-Allahi ta'ala 'alaih), who was a professor of tasawwuf at the Madrasatu 'l-mutahassisin, the most advanced educational institution of the Ottomans, equivalent to present-day universities in Istanbul, wrote: "It is called rabita to attach one's heart to and to keep in one's imagination the image of the face of a wali, in his presence or absence, who has been qualified with the Qualities of Allahu ta'ala and attained to the stage of mushahada. Thinking of those who have attained perfection is very useful, as expressed in the hadiths, 'Allahu ta'ala is remembered when they are seen,' and 'Those who are with them do not become rebels [against Allahu ta'ala]', which are related by al-Bukhari and Muslim. A faithful, pure Muslim attains the qualities and has of such a man of Allah by thinking of him. The hadiths order Muslims to stay with pious Muslims, that is, Allahu ta'ala's beloved servants. [A hadith ash-Sharif noted by ad-Dailami and at-Tabarani and in Kunuz ad-daqaq declares, 'I am the city of knowledge. 'Ali is its gate.' As indicated in this hadith ash-Sharif, faid, marifa and nur flow from the hearts of the men of Allah, who are like the gate of Allahu ta'ala's endless ocean of faid, to the hearts of Muslims who love and remember them. To attain this faid, first it is necessary to possess the belief of the Ahl as-Sunnat, to live up to Rasulullah thoroughly, to love the men of Allah and to keep love for them in the heart. Those who lack these prerequisites remain deprived of the faid and marifa of the men of Allah. They can find no other way out than to deny the facts they do not know. The second condition necessary to receive faid is that the man of Allah should be a perfect inheritor of Rasulullah, should be following in his footsteps and should be a beloved servant of Allahu ta'ala. Since there is no such man of Allah among the Wahhabis, the doors to faid and marifa are closed from them. It is for this reason that polytheists, who worship idols and statues, and those wretched Muslims who follow ignorant people and false rehbers cannot gain any faid or benefit. The reason why Abu Jahl, Abu Talib and Abu Lahab and the like could not obtain any faid or guidance from Rasulullah (sall-Allahu 'alaihi wa sallam) was because they themselves did not fulfill the first condition. Prophets ('alaihimu 's-salam) are the Khalifas of Allahu ta'ala on the earth. And awliya', because they are the inheritors of prophets, have taken a share of this honor, and their blessed hearts have become a mirror of Allahu ta'ala. The 26th ayat al-karima of Surat as-Sad and the 165th ayat al-karima of Surat al-Anam and many other ayats document our words. A Muslim who attaches himself to the heart of a perfect (kamil) wali will attain Allahu ta'ala's faid through the blessed heart of that wali. The hadith ash-Sharif quoted in ad-Dailami's book and in Kunuz ad-daqaq declares, 'A scholar among his people is like a prophet among his umma.' It does not make any difference for the heart's attaining faid and marifa whether the man of Allah is alive or dead. His perfections (kamalat) never depart from his soul. And the soul is not bound by time, place, death or life. If the above-mentioned two conditions are fulfilled, any Muslim who attaches himself to, that is, who loves and remembers, a man of Allah -wherever he is, alive or dead- immediately attains faid and marifa. It is necessary to believe that the tasarruf (disposal, possession) of their souls is by Allahu ta'ala's tasarruf on them. Until a man can receive faid from

Allahu ta'ala without a mediator (wasita), he needs a mediator whom Allahu ta'ala loves and who can receive and transmit faid to his disciples.]

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

"The 32nd ayat al-karima of Surat al-Ma'ida declares, 'look for wasila to attain Him.' The wasila, or wasita, in this imperative ayat karima is not bound by any condition but is used in a general sense. 'Ibadat, dhikr, du'a' (prayers) and the ruhs of awliya' are included in this command. An attempt to put limits to this general order is nothing but a calumny against the ayat al-karima. That the wasila is Rasulullah (sall-Allahu 'alaihi wa sallam) is made known in the Divine Command in the 31st ayat al-karima of Surat Al 'Imran: 'If you love Allahu ta'ala, adapt yourselves to me! Allahu ta'ala loves those who adapt themselves to me.' Everyone who says that he is a Muslim should believe this ayat. The hadith ash-Sharif, 'Ulama' are the inheritors of prophets,' shows that awliya' (qaddas-Allahu ta'ala sirrahum) are wasilas, too. It is impossible to obey the Qur'anic command 'adapt yourselves' without loving.

"Al-Bukhari wrote [in his Sahih] that Abu Bakr as-Siddiq (radi-Allahu 'anh) said that Rasulullah was never away from his heart and mind so much so that he complained that Rasulullah's image was in his memory even when he was in the toilet.

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

"The 'burhan' (proof) mentioned in the 20th ayat al-karima of Surat Yusuf (If Yusuf ['alaihi 's-salam] had not seen his Allah's burhan..) is, almost by unanimity, the visual appearance of Yaqub ('alaihi 's-salam) to him. Az-Zamakhshari, the author of the tafsir Kashshaf, though he was one of the heretics of the Mutazila, joined the majority of the 'ulama' of tafsir and said that Prophet Yaqub who was in Jordan became visible to the Prophet Yusuf who was in a room with Zalikha in Egypt.

"Sayyid Ahmad al-Hamawi [al-Misri, passed away in 1908 A.H. (1686)], a Hanafi alim and the annotator of the book Ashbah, noted in his book Nafakhat al-qurb wal-ittisal bi-ithbati 't-tasarrufi li awliya'i'llahi ta'ala wal-karamati ba'd al-intiqal that the ruhaniyya (spirituality) of awliya' was more powerful than their jismaniyya (physical existence), and they therefore could be seen in different places at the same moment. He quoted the following hadith ash-Sharif as a document for his words: 'There are people who will enter Paradise through every gate. Each gate will call them to itself,' upon which Abu Bakr as-Siddiq (radi-Allahu 'anh) asked, 'Will there be anyone to enter through all of the eight gates, oh Rasulullah?' and Rasulullah (sall-Allahu Alaihi wa sallam) answered, 'I hope you will be one of them.' One can appear in different places at the same moment when his soul acquires the power of having connection with his original position in 'alam al-amr. Since the soul's interest in the world decreases when a man dies, his soul becomes more powerful. It becomes easier for him to appear in different places at the same moment.

"It is written in the commentary on Shama'il by Ibn Hajar al-Makki and in Tanwir al-halak by Jalal ad-din as-Suyuti that 'Abdullah ibn 'Abbas said, 'I dreamt of Rasulullah. He treated me with favor. I visited one of his wives after I woke up. I looked at the mirror. I saw not me but Rasulullah in the mirror.' This state (hal) is not one of the things peculiar (makhsus) only to Rasulullah. For this reason, the 'ulama' of Islam collected Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) khasa'is (peculiarities, special virtues) in books and did not record this state as one of the khasa'is. According to the basic rules of fiqh and usul al-fiqh, the 'ulama' and awliya' of Rasulullah's umma are the inheritors of his every hal, which is not among his khasa'is. For example, talking with Rasulullah when performing salat does not break one's ritual salat. But this is a khassa (peculiarity) of Rasulullah belonging to him exclusively, and talking with 'ulama' or awliya' therefore breaks salat. It is not one of his khasa'is to call down blessings upon (salat) and to greet (salam) Rasulullah (sall-Allahu 'alaihi wa sallam) as if he is in sight -by visualizing him. Therefore, it is permissible to imagine, to form in the mind a picture of, a wali and expect help from this soul. Jalal ad-din as-Suyuti, a Shafi'i scholar, says, 'The twenty-second kind of karamat is that awliya' can appear in forms of different persons,' in his book At-tabaqat al-Kubra. The 26th ayat al-karima of Surat al-Mariam declares, 'He (Archangel Gabriel) became visible to her (Hadrat Mariam) in [the form of] a human being.' 'Ulama' have interpreted this ayat karima as that the souls of awliya' may appear in various forms. The well-known event of Qadib al-Ban Hasan al-Musuli (d. Musul, 570 A.H.) is one of this kind of karamat. [For details of this and other karamat of his, see Yusuf an-Nabhani's Jami al-karamat al-awliya. Allama al-Jaili, a Shafi'i scholar, wrote in his commentary to the Sahih of al-Bukhari: "The Devil cannot appear in the shapes of perfect walis, who are Rasulullah's (sall-Allahu alaihi wa sallam) inheritors, just as it cannot take Rasulullah's shape."]

" 'Allama Sayyid Sharif al-Jurjani (rahmat-Allahi 'alaih), a Hanafi scholar, noted before writing about the 72 Muslim groups at the end of his book Sharh al-Mawaqif and in his annotation to the book Sharh al-Matali' that living or dead awliya' (rahimahum-Allahu ta'ala) become visible to their students in various forms and that their disciples receive faid and get much benefit from those images.

"Taj ad-din Ahmad ibn 'Ata'-Allah al-Iskandari ash-Shadhili (rahmat-Allahi 'alaih), a Maliki scholar who passed away in Egypt in 709 A.H. (1309), wrote in his work Tajiyya that one can get much benefit from a perfect wali when he sees or thinks of him.

" 'Allama Shams ad-din ibn an-Nuaym (rahmat-Allahi 'alaih), a Hanafi scholar, wrote in Kitab ar-ruh, 'Souls may be in a different state other than when they are in their bodies. The souls of awliya' are at Rafiq al-ala and also have a relation with their dead bodies. If a person visits such a wali's grave and greets him, his soul at Rafiq al-ala answers that person.' This is also noted in al-Imam as-Suyuti's Kitab al-Munjali. All these proofs show that awliya' have powerful tasarruf (disposal) and influence after their death in a way which we may not know.

"Khalil ibn Ishaq al-Jandee (rahmat-Allahi 'alaih), a Maliki scholar and author of the book Mukhtasar, who passed away in 767 A.H. (1365), wrote, 'The ability to appear in various forms is given by Allahu ta'ala to a wali when he becomes perfect. This is not impossible, because the images that are seen in different shapes are non-material; the body is not seen. Souls are not material and do not occupy a place in space.'

"Disbelieving the teachings and documents which are clearly reported by so many profound 'ulama' and awliya' is nothing but disagreeing with the religion and reason. May Allahu ta'ala bestow reason and justice upon those who classify the Muslims of Ahl as-Sunnat as non-believers or polytheists on account of this belief of theirs! Shame on those who liken the Muslims who

believe this fact to the polytheists who worshiped graves and regarded idols and creatures as creator! 'Umar ibn al-Farid (rahmat-Allahi 'alaih), a Maliki and a Qadiri, who passed away in Egypt in 576 A.H. (1180) and was known as 'Sultan al-'ashiqin' (Head of the lovers) and whose heart burnt in flames with love and affection for Rasulullah and the awliya', the inheritors, praises the superiors of tasawwuf befitting their honor in his famous eulogy Khamriyya. The heretics who are marked as 'heretic' and 'sufferer of calamity' in the eternity cannot attain the blessings of being believers no matter how well it is explained and how many documents or even karamat they are shown. Hadrat Mawlana 'Abd ar-Rahman Jami (rahimah-Allahu ta'ala), who passed away in Herat in 898 A.H. (1492), answers them very well in the following quatrain:

World's lions are all links of the same chain;

how dare a fox break it with wile?

If a heretic takes awliya's names in vain,

they remain spotless, he proves himself vile.

Only his beard will catch fire if someone tries to blow out the torch lit by Allahu ta'ala." [Sayyid Abdulhakim Arwasi, Rabita-i Sharifa, Istanbul, 1342 (1924).]

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

28 - On the 490th page, he says,

"The hadith ash-Sharif related in the Sahih of Muslim and by Abu Dawud and at-Tirmidhi on the authority of 'Imran ibn Husain (radi-Allahu ta'ala 'anh) declares, 'The best among my umma are those who live during my time. The best after them are the ones who come after them. And the best after them are the people who come after them.' This hadith ash-Sharif is written in the Sahih of al-Bukhari, too, and begins with 'The best of you'. 'The best' means the best in knowledge, faith and deeds. They had refused and annihilated the bidat'. Although the bidat' increased in the third century after the Hegira, still there were many 'ulama', and Islam was much respected and people performed jihad. The hadith ash-Sharif written in the Sahih of Muslim and related by 'Abdullah ibn Masud is one of similar hadiths. But, in this hadith, reference is made to three following centuries. Thus, it is understood that goodness was greater than evil until the end of the fourth century of the Hegira."

This hadith ash-Sharif praises the 'ulama' of the Ahl as-Sunnat (rahimahum-Allahu ta'ala) since they were the greatest and most prominent people of those four best centuries. This superiority of the 'ulama' of Ahl as-Sunnat was affirmed through the unanimity of millions of Muslims who lived during their time. That author praises the 'ulama' of Ahl as-Sunnat and quotes as documents for himself the ijtihaads they wrote in their books whenever it suits his interest. On the one hand, he feels obliged to praise the 'ulama' of Ahl as-Sunnat, and on the other hand, he dislikes the meanings they gave to ayats and hadiths and alleges that many of these interpretations were polytheistic. He is not ashamed of saying "polytheists" for Ahl as-Sunnat. That author frequently quotes from the book of hadith scholar Ismail ibn 'Umar ibn Kathir 'Imad ad-din, because Abu 'l-Fida 'Imad ibn Kathir ash-Shafi'i al-Basri, who died in Damascus in 734 A.H. (1372), based his fatwas on Ibn Taymiyya's opinions.

29 - That author writes on page 503:

"It is permissible to ask any living person for shafa'a, that is, help and prayers. Rasulullah (sall-Allahu 'alaihi wa sallam) said, 'Oh brother! Do not forget us in your good prayers!' to Hadrat 'Umar who was then leaving Medina for Mecca to carry out umra. This hadith ash-Sharif is written in the Musnads of Abu Dawud and Imam Ahmad. Hadrat 'Umar said, 'I had never heard in my life a word lovelier than brother in that hadith ash-Sharif.' Islam permits only to pray for the dead. Asking the dead for their prayer is not stated in Islam. Ayats and hadiths forbid this. The 13th ayat of Surat al-Fatir declares, 'The idols you worship other than Allahu ta'ala cannot be useful to you even as much the membrane around the stone of a date is. Those idols do not hear when you pray to them. They would not answer you even if they heard, because they do not have the power to help you. And the idols will tell you on the Day of Judgement that you made a mistake by attributing them as partners to Allahu ta'ala.' This ayat indicates that those who ask the dead for prayer will be treated as unbelievers on the Day of Judgement. This is also expressed in the statement, 'Their idols will become enemies to unbelievers on the Day of Judgement and tell them that their worship was wrong,' which is the sixth ayat of Surat al-Ahqaf. Therefore, no dead or absent person can hear, help or do harm. As-Sahaba and al-Khulafa' ar-Rashidin, who were their superiors, did not go to Rasulullah's grave to ask for anything. Hadrat 'Umar (radi-Allahu 'anh) took Hadrat 'Abbas for rain-prayer and asked him to pray for rain, for he was alive and could pray to Allah. If it had been permissible to ask the dead to pray for rain, Hadrat 'Umar and as-Sahaba would have asked Rasulullah's grave for it."

That author has quoted the hadith ash-Sharif, "Wherever you are, your greeting will be conveyed to me," and remarked that this hadith ash-Sharif was sahih and mashhur on page 486, but here, he alludes that Rasulullah would hear nothing and could not pray and that it was polytheistic to ask him to pray. His statements disagree with one another. The ayat al-Karim of Surat al-Fatir, which he quotes as a document for his ideas, is about the unbelievers who do not believe in and worship Allahu ta'ala, but worship idols and statues. It is slander against the Qur'an al-karim and Muslims to quote the ayats about kafirs as documents to call 'disbelievers' those Muslims who visit the grave of the Beloved Prophet or of a wali of Allahu ta'ala to ask for intercession and prayer. The above ayat al-karima is not about graves or the dead, but it is about idolatrous disbelievers who do not believe in Allahu ta'ala. Nobody has any right in the least to support his idea of showing Muslims as the subject of this ayat. In the ayat al-karima just before the one he quotes from Surat al-Ahqaf, Allahu ta'ala declares, "There is no one worse and more heretical than the one who does not believe in and worship Allahu ta'ala but worships idols that do not hear." This ayat karima is about unbelievers, too. It was with the intention of following the Sunnat that Hadrat 'Umar set out for rain-prayer. Because Rasulullah (sall-Allahu 'alaihi wa sallam) had prayed for rain, Hadrat 'Umar, too, copying his sunnat, prayed for rain. Performing rain-prayer in an 'ibada, and an 'ibada must be performed in accordance with the Sunnat. Moreover, as written in Maraqi'l-falah, an invaluable Hanafi book of fiqh, "It is better for the Medinans to assemble in Masjid an-Nabi for rain-prayer. Because, in Masjid an-Nabi, no request is made to Allahu ta'ala with the mediation of someone other than Rasulullah (sall-Allahu 'alaihi wa sallam) since nothing is attained otherwise. It is written by al-Bukhari and Muslim that Rasulullah (sall-Allahu 'alaihi wa sallam), too, had performed rain-prayer in Masjid an-Nabi. The more honorable the place where the prayer is performed, the more the rain of blessings will fall. First, Rasulullah is begged through the mediation of his two Khalifas. Then, Allahu ta'ala is begged through the mediation of the there of them." Another lie of that author is that he writes that one should turn his face to the qibla, leaving the graves behind him, when visiting the Qabr as-Saada. The book Maraqi 'l-falah says, "The visitor turns his face to the grave and leaves the

qibla behind. It is the same with visiting other graves too." Assembling and praying for rain in accordance with the Sunnat is an 'ibada confirmed by the Qur'an al- Karim and Sunnat. To ask for rain at the Qabr as-Saada without observing the associated sunnat is to change this 'ibada. It is ordered that a Muslim should make up (qada') for the salat he has omitted so that he may be forgiven for the sin of omitting the salat. As it is not permissible to ask forgiveness at the Qabr as-Saada without performing the qada' of an omitted salat, so it is not permissible to ask for rain at the Qabr as-Saada. Nevertheless, it is stated in the well-known hadith ash-Sharif that it is thousands of times more beneficial to perform such 'ibada near the Qabr as-Saada than at any other place.

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

Ibn Hajar al-Haitami al-Makki (rahimah-Allahu ta'ala), on the 91st page of his book Zawajir quotes the hadith qudsi written in the Sahih of al-Bukhari: "Allahu ta'ala declared, 'He who hostiles to one of My awliya' should know that he is at war with Me. The approach of My servant to Me by means of the things which I have decreed as fard on him is lovelier to Me than his approach by any other means. I love My servant when he comes to Me by performing the nafila, and I grant him whatever he wishes.' " He writes on page 95, "A hadith ash-Sharif declares, 'It is made known to me when someone says salawat for me. And I pray for him.' Another hadith ash-Sharif declares, 'My soul comes to my body when a Muslim greets me. I reply to his greeting. Prophets are alive in their graves.' It is declared in a hadith ash-Sharif related by Abu 'd-Darda, 'The earth does not rot prophets' bodies. On Fridays, recite salawat onto me repeatedly! The salawat recited by my umma will be communicated to me every Friday.' He was asked: 'Oh Rasul-Allah! How are the salawat made known to you after your body rots in the grave?' 'Allahu ta'ala has made it haram for earth to rot prophets,' he answered. Such hadiths show that prophets ('alaihimu 's-salawatu wat-taslimat) are alive in their graves and do not rot. And awliya' are their inheritors." The hadiths related by Ibn Abi Shaiba and Abu Nuaym, as quoted in the book Kunuz ad-daqaq, declare, "Allahu ta'ala is remembered when His awliya' are seen," and "Allahu ta'ala has awliya'. Allahu ta'ala occurs to the mind when they are seen." The hadith ash-Sharif transmitted by ad-Dailami and quoted in Kunuz ad-daqaq declares, "If those in graves did not exist, the people in the town would have burnt." These hadiths show that Allahu ta'ala bestows goodness upon living people through the cause and grace of the dead. The hadith ash-Sharif narrated by al-'Askari and quoted in the book Kunuz by 'Abd ar-Ra'uf al-Munawi ash-Shafi'i (rahmat-Allah 'alaih), who passed away in Cairo in 1031 A.H. (1621), declares, "I would visit Yahya ibn Zakariyya's grave if I knew where it was."

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

"Slaughtering animals for anybody other than Allah is haram. When they slaughter animals with this intention, just as the hypocrites of this umma did in order to approach the stars, they will become murtads (apostates) even if they say the Basmala while slaughtering. It is not halal to eat what they butcher. Az-Zamakhshari [Abu 'l-Qasim Mahmud Jarullah al-Mutazili, who died in Jurjaniyya in 538 A.H. (1144),] says that it is the same with slaughtering animals to prevent the harms of genies when one buys or builds a new house. Ibrahim al-Maruzee [Abu Ishaq ash-Shafi'i, who passed away in 340 A.H. (952),] says that it is haram to slaughter animals to curry favor with the sultan and governors when they come, because those animals will be slaughtered for somebody other than Allah. Ihlal means cutting an animal while saying vocally the name of a person other than Allah. Nadhrs or vows of slaughtering animals performed in the name of a person other than Allah are of this kind. Mentioning the name of that person, for example, saying, 'This is for sayyida so-and-so,' or 'for sayyid so-and-so,' [even if said long] before slaughtering animals, does not make any difference. Saying 'Bismi'llah' when cutting such nadhrs is of no use. Vowing food and drink for persons other than Allah to approach them is another example of this. Taking food and drink to tombs and giving it to the poor there for the benefit of the dead or to receive blessings from them is also equal to performing nadhr for somebody other than Allah, for example, for idols, for the sun, the moon or graves, or swearing in the name of a person other than Allah. Both are polytheistic. It is a sin by the unanimity of Muslims that some heretics vow candles or oil for lamps at tombs. Vowing to give some goods to the poor who serve at tombs is like vowing for servants of idols in a church. These deeds are of worship, but are polytheistic when done in someone else's name other than Allah. Shaikh Qasim, a Hanafi scholar, writes in his book Durar: 'Some ignorant people, whose friends or relatives are traveling in a far country or are ill or who have lost something, visit graves of pious Muslims and vow to give them that much gold coins or candles or this much food or drink if Allahu ta'ala makes the traveler return safely or the sick recover or the lost thing be found. Such vows are superstitious. Vowing is an 'ibada to be performed for nobody but Allah. The dead do not possess anything and nothing can be given to them. Only Allah does everything. The dead cannot do anything. It is kufr to believe that they can.' Ibn Nujaim says in his book Bahr, 'Such heresies are often committed at Ahmad al-Badawi's tomb. Hanafi scholar Shaikh Sun'-Allah al-Halabi [Sun'-Allah al-Halabi al-Makki al-Hanafi passed away in 1117 A.H. (1705). His work Saif-Allah ala man kadhdhaba ala awliya'llah narrates the karamat of awliya (rahimahum-Allahu ta'ala) in detail.] said that it was not permissible to slaughter animals or to make a vow for awliya'. Ahmad al-Badawi's tomb is in the city of Tanta. He was a spy of the Mulassama State, which was near Morocco. This spy deceived Muslims with tricks and lies. His tomb is like a church now. People vow for him. They worship him. Three hundred thousand people go on pilgrimage to this idol every year.' "

When the above lines of his book are carefully analyzed, it is seen that he first cheats Muslims by quoting ayats and hadiths and invaluable statements from the 'ulama' of for Ahl as-Sunnat and then lists harams, makruhs, even mubahs as for polytheism and unbelief. He likens the beloved pious servants of Allahu ta'ala to idols, and their tombs to churches. He proclaims the awliya' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) and the pure, faithful Muslims to be unbelievers or polytheists under the pretext of criticizing the unbecoming and corrupt deeds of the ignorant and stupid people of the seventy-two heretical groups. To protect Muslims from being deceived by such tricks and from deviating from the right path conveyed by the 'ulama' of Ahl as-Sunnat, we will translate ten pages of the Arabic work Ashadd al-jihad fi ibtali da'wal-ijtihad [This work was

reproduced with the book *Minhat al-Wahbiyya* in one volume many times by Hakikat Kitabevi, Istanbul.] by Dawud ibn Sulaiman al-Baghdadi, which will enable the reader to understand that the Wahhabis are lying.

Before the translation, it is proper to give a short biography of Ahmad ibn 'Ali al-Badawi (rahmat-Allahi 'alaih), whom that author called an idol and who passed away in Tanta, Egypt, in 675 A.H. (1276). Shamseddin Sami Beg (rahmat-Allahi ta'ala 'alaih), who passed away in Erenkoy, Istanbul, in 1322 A.H. (1904), wrote about him in *Qamus-ul-alam*: "Hadrat Ahmad al-Badawi was one of the famous awliya' and a Sharif, that is, a descendant of [the Prophet's grandson] Hadrat Hasan. His great-grandfather escaped from oppression of al-Hajjaj to Morocco. He was born in Morocco in 596 A.H. (1200). He came to Mecca with his father and brothers when he was seven years old. Upon a dream, he went to Iraq and Damascus in 633. Later he settled in the town of Tanta in Egypt. Many karamat were witnessed of him, and it was understood that he was a superior wali. His fame spread far and wide, and his visitors and students were over thousands. He passed away in Tanta in 675 A.H. (1276)." That he was a spy of the Mulassama State is another vile and very ugly slander of the Wahhabite book. The Islamic State of Mulassama, or Murabbiteen, was founded in southern Morocco in 440 A.H. Its capital was Marrakesh. The Mulassama conquered Spain. A century later in 540 A.H. the Muwahhidin State was founded on its lands. There was no longer a Mulassama government when Hadrat Ahmad al-Badawi was born. It had gone and its name was the subject of history. That author is pitifully poor in history and scientific knowledge just as he is ignorant in the sciences of tafsir and hadith. Because Arabic is his mother tongue, he gives corrupt meanings with a swift pen to ayats and hadiths and to the quotations from the 'ulama' of Islam. He reads these statements, which are full of subtle and high knowledge, much like the way he reads a newspaper and thinks that they mean what he himself understands with his empty head and short reasoning. Sayyid Qutb, who was one of such la-madhhabi men ignorant of Islam and who was killed upon the fitna he started in Egypt in 1386 A.H. (1966), made up a tafsir of the Qur'an al-karim according to his personal understanding, entitled *Fi dhilal al-Qur'an*, and filled it with the destructive, disunionist and wrong ideas of the modernist Muhammad 'Abduh, who was the chief of the Cairo Masonic Lodge. May Allahu ta'ala protect the Muslim youth from reading such corrupt, poisonous books and from being deceived! May He protect us from falling into the traps of such upstart men of religion! Amin.

Sayyid Dawud ibn Sulaiman (rahmat-Allahi 'alaih) wrote:

"Some people say that it is unbelief and polytheism to make a vow and slaughter animals for Allahu ta'ala, to give their meat to the poor and to send the resultant thawab as gifts to prophets ('alaimu 's-salawatu wa 't-taslimat) and awliya' (rahimahum-Allahu ta'ala). It is necessary to answer them immediately. They are the la-madhhabi people. They follow neither the imams of madhhabs nor any of the 'ulama' of Islam. They make statements out of their own short sight and deficient logic. Here, we shall first refute them and then present what the 'ulama' of Islam have written.

"Allahu ta'ala declares, 'Allahu ta'ala knows the alms you give to the poor and the nadhrs you vow,' in the 272nd ayat al-karima of Surat al-Baqara and, 'They should perform their nadhrs!' in the 29th ayat al-karima of Surat al-Hajj. He praises those who vow nadhr by declaring, 'They perform what they have vowed,' in the seventh ayat al-karima of Surat ad-Dahr. In these ayats, Allahu ta'ala means that He knows those who vow nadhr and praises them. He declares that nadhr is the livelihood (nafaqa) for the poor. It was asked of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam): 'If a man or a woman vows to cut a camel somewhere outside Mecca, will it be like

the camels that were slaughtered in front of the idols in the time of Jahiliyya?' He said, 'No, it will not be so! He or she should perform that nadhr! Allahu ta'ala is present at and sees every place. He knows what intention everybody has.' This hadith ash-Sharif is sufficient as a refutation to heretical words. It is permissible to slaughter an animal, which has been vowed as nadhr for the sake of Allahu ta'ala, near the grave of a pious person, to give the meat as alms to the poor who are there and to send the resultant thawab to the soul of that pious person. It is not sinful. The animal vowed to be slaughtered for Allah's sake should no doubt be cut. Slaughtering an animal for Allah's sake is an 'ibada. And giving the meat as alms to the poor is another 'ibada. Each of these two 'ibadas will be rewarded separately.

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

"The la-madhabiy say that it is permissible to slaughter animals away from graves and send the thawab to the souls of the dead. But this, too, should be unbelief and polytheism according to them. They say that they cut animals for Allah and give the meat to the poor and send the thawab to the souls of the dead. We say, 'We, too, cut with this same intention for prophets and awliya'. How do you know that the one who cuts animals for them has a wrong intention? Only Allahu ta'ala and the one to whom He reveals it can know someone's intention. No one else can ever know.' The world ihlal in the above ayat al-karima, used frequently by them, means 'calling loudly.' During the time of Jahiliyya, idolaters would shout 'for al-Lat' or 'for al-'Uzza' when they cut animals. Muslims say 'Bismi'llah' or 'Allahu akbar' when they cut, whereas the idolaters called the names of the idols instead of Allah. If a Muslim says 'for 'Abd al-Qadir al-Geilani ' (rahmat-Allahi 'alaih) or 'for Ahmad al-Badawi' (rahimah-Allahu ta'ala) instead of mentioning Allah while cutting and if he says this intentionally, this deed of his is haram. If he said so because he is ignorant, the 'ulama' should teach him to correct his intention. He cannot be said to be an unbeliever at once. We shall give further explanation on this subject.

"The book Radd al-mukhtar, derived from Qasim ibn Qatlubugha's commentary to Durar al-bihar, and the books Bakhr ar-ra'iq and Nahr al-fa'iq write: 'If the nadhr that ignorant people vow and the candle-oil or candle and money taken to tombs to approach awliya' are only for the dead, then these deeds are superstitious and haram and are not acts of unbelief or polytheism. They are permissible if done with the view of giving them to the poor and sending the thawab to the souls of awliya'. Qasim ibn Qatlubugha [al-Misri al-Hanafi, who passed away in 876 A.H. (1474),]

says that vowing nadhr is an 'ibada and that it is not permissible to perform an 'ibada for a creature. This statement does not agree with the hadith ash-Sharif, "Nadhr does not bring any use; it causes the possession of a miser to be spent." This hadith ash-Sharif shows that nadhr is makruh and a makruh act cannot be an 'ibada. Muslims vow animals and other things with the intention of giving them as alms to the poor who live near the tombs of awliya' or somewhere else. No one think of giving the goods or meat to the dead to be used. According to the Hanafi madhhab, it is not necessary to determine a certain place to perform the nadhr. Nor is it necessary to perform it at a predetermined place. For example, it is permissible to say, "Let there be nadhr of mine of wali so-and-so." This means "The thawab of the nadhr I shall perform for Allah's sake shall be for that wali." It is not necessary to cut the animal near the grave of that wali. It is permissible to cut it somewhere else and give the meat as alms to the poor who live at some other place. The thawab will go to the soul of the wali for whom the thawab is intended regardless of the place where the animal is cut. However, the above statement belongs to Qasim, who was the disciple of Kamal ad-din Muhammad ibn al-Humam [b. 790 A.H. (1388), d. 861 (1456)]. Except Ibn Taymiyya, none of the former 'ulama' said as Qasim did. Ibn Taymiyya went too far in blaming Muslims on the subject of vowing various nadhrs, especially a sacrifice, and grave-visiting. Most 'ulama' of Ahl as-Sunnat who lived in his time and who came later refuted his heretical ideas and proved them to be baseless. Even if Qasim's statement is said to be true, the 'ulama' of Ahl as-Sunnat remarked that it does not belittle Muslims, because Qasim, too, said that it was permissible if an animal was cut with the intention of giving its meat to the poor as alms. We wrote above that all Muslims perform nadhr with this intention. The la-madhhabi quote statements from the 'ulama' of Ahl as-Sunnat which are similar to that of Qasim as documents only with the view to deceive Muslims, for they themselves do not accept statements other than those of the Qur'an al-karim or the Hadith ash-Sharif as documents. Therefore, we ask them to show us an ayat karima or a hadith ash-Sharif which states that it is polytheism to vow nadhr for prophets and awliya'. They show only the above ayat al-karima about 'ihlal'. [It is written in Durr al-mukhtar, a book of fiqh, that this ayat karima is about the action of slaughtering and burying animals and not giving them to the poor. Therefore, it is ihlal to bury and not to allow the hungry and needy poor in Mina to take the animals slaughtered during the season of hajj. Those who do so might become polytheists or unbelievers.] The ideas they derive from this ayat karima are based on suspicion and probability. Judgement and deduction cannot be based on suspicion or probability. It is not ihlal to cut an animal for food, for example, for guests, since it was Prophet Ibrahim's ('alaihi 's-salam) sunnat. If it had been ihlal, he certainly would not have committed the ihlal of polytheists. [The information about nadhr in Shams ad-din Muhammad al-Qonawi's commentary to Durar al-bihar is explained in Radd al-muhtar by Ibn Abidin.]< p>

"In summary, three intentions are kept together in mind while vowing to cut an animal for awliya', the beloved servants of Allahu ta'ala: to cut the animal for Allahu ta'ala; to give its meat and other parts as alms to the poor; to send the resulting thawab to the soul of the wali. Every Muslim vows to cut animals with this composite intention. Performing such a vow is better than cutting an animal for guests, because, guests may be rich and it may not be permissible for them to accept alms. However, cutting an animal for a sultan or statesman or one's expected traveling visitor on their arrival, without distributing it to the poor but leaving it to rot, is like the idolaters' slaughtering animals for their idols. In fact, this is haram according to the Shafi'i madhhab.

"People asked 'Allama Ibn Hajar al-Makki (rahmat-Allahi 'alaih): 'Is it permissible to vow nadhr for a living wali? Is it necessary to give the things vowed to that wali or to a poor person? Is it permissible to vow nadhr for a dead wali? Is it necessary to give the property vowed to the wali's

children and relatives or to the ones who follow him, his students? Is it sahih to vow a nadhr to construct domes, walls or banisters over the grave or to plaster it?

"He answered: It is sahih to make a vow for a living wali. It is wajib to give the goods vowed to him. It is not permissible to give it to anybody else. As for making a vow for a dead wali, it is false and non-sahih if one intends the thing vowed to be for the dead; the vow is sahih when intended for charity, for example, to be given to the wali's children, students or the poor who live near his tomb or somewhere else, and it is wajib to give the things vowed. If the one who vows has not determined the way he will perform his vow, he will act according to the customs of his contemporary Muslims. Almost every Muslim thinks of giving it to one of the above-mentioned kinds of people and sending the thawab as a present to the dead when he vows saying 'this be my nadhr' for a dead person, and, since the one who vows knows the firmly established customs, he will have vowed according to the customs. His nadhr is sahih like it is in waqf; if the one who devotes something to a waqf does not mention any condition, he will have devoted under the conditions of the conventional customs. Vowing to construct or to plaster tombs is batil (superstitious). To al-Imam al-Izrai [Ahmad ash-Shafi'i, who passed away in Damascus in 783 A.H. (1381)] and az-Zarkashi [Muhammad ash-Shafi'i, who passed away in Egypt in 794 A.H. (1392) rahmat-Allahi ta'ala 'alaihima,] and some others, however, it is permissible to build walls and to construct gratings around the graves of prophets, awliya' and 'ulama' and those graves where there is the fear that wild animals, burglars or enemies may dig them up; so it is sahih and permissible and good to make such useful vows and to make a will stipulating such constructions. Ibn Hajar al-Makki's fatwa is longer but this is enough for our purpose. Khair ad-din ar-Ramli, too, issued fatwas on this subject. The source of these fatwas were the articles written about the nadhr made for al-Imam ar-Rafii's ['Abd al-Karim ash-Shafi'i, who passed away in Kazvin in 623 A.H. (1227)] grave in Jurjan. Ibn Hajar al-Makki quoted them in his book At-tuhfa and in his fatwas. The vows explained above are unanimously permissible in the Shafi'i madhhab.

[In the book Durar wa Ghurar, one of the most valuable books of fiqh in the Hanafi madhhab, Molla Muhammad Husrev (rahmat-Allahi 'alaih), who passed away in Bursa in 885 A.H. (1480), wrote on the subject of oaths: "It is necessary to perform one's nadhr if one has vowed to do something similar to one of the 'ibadat which are fard or wajib, or something which is an 'ibada by itself like salat, fast, alms or i'tikaf. Deeds which are not fard or wajib, such as visiting a sick person, carrying a corpse, going into a mosque, constructing a road or fountain, building a hospital, school or mosque, cannot be vowed. It is not a must to perform it if vowed. It is wajib to perform the 'ibada vowed in a nadhr mutlaq (absolute vow) which is made by saying, for example, 'I shall fast in the month of Rajab for Allah's sake,' or when the condition is fulfilled in a nadhr muallaq (conditional vow) which is made by saying, for instance, 'Let it be my nadhr to give alms for Allah's sake if my (expected) visitor arrives safely,' and which depends on a condition. A hadith ash-Sharif declares, 'It is necessary to perform the nadhr.' It is not a nadhr if one says, 'Let it be my nadhr to cut a sheep if I recover from my illness,' and he does not have to slaughter the sheep. It is necessary to say 'to cut a sheep for Allah's sake.' It becomes a nadhr only if he says, 'for Allah's sake,' and it is then necessary for him to slaughter a sheep. If someone vows to give one thousand units [of money] as alms but possesses only one hundred he must give one hundred. If he possesses some goods, he sells them and gives one thousand units as alms. If one has vowed to give certain banknotes as alms to a certain poor person on a certain day, he is permitted to give other banknotes to other poor persons at any place on another day." Ibn 'Abidin, in the section on the supererogatory salat, quotes the hadith ash-Sharif, "Nadhr does

not prevent anything from occurring," and comments, "Therefore, it is forbidden to make it a conditional nadhr to perform a supererogatory salat." Because, the salat vowed might be regarded as a payment for the wish. Although the annotators of al-Bukhari's book said, "Such a vow is forbidden for those who believe that the salat vowed would cause the fulfillment of the condition," the hadith ash-Sharif prohibits the performance of supererogatory salat as the fulfillment of an absolute vow, too. As it is understood, performing an 'ibada for a conditional vow is in no way a payment for the fulfillment of the condition, but it is a thanksgiving to Allahu ta'ala like performing sajdat ash-shukr (prostration meant to thank Him); Allahu ta'ala's Mercy is asked through that 'ibada and through the prayers of the pious person to whom the thawab of the 'ibada is sent as a present.]

"According to the Maliki madhhab, as written in the annotation of Mukhtasar-i Khalil, 'A person who takes an animal, e.g. a camel or a sheep, to a place out of Mecca, for example, to Rasulullah's (sall-Allahu 'alaihi wa sallam) or a wali's grave with a verbal or non-verbal intention of slaughtering shall slaughter it and give its meat as alms to the poor. If a person wishes to send things such as clothing, money or food to such a tomb with the intention of distributing them among the servants there, he shall send it to them even if they are wealthy. If he intends to present the thawab to them, he distributes them among the poor in his own country. If he has not determined a certain intention, or if he dies before communicating his intention, it is carried out according to the customs of his country.' Ibn 'Arafa [Ahmad al-Andalusi, who died in Morocco in 536 A.H. (1142),] and al-Burzuli [Abu 'l-Qasim Muhammad al-Maliki, who died in Tunisia in 844 A.H. (1438)], too, wrote the same.

"As for the Hanbali madhhab, Mansur ibn Yunus al-Bahutee [d. in Egypt in 1051 A.H. (1642)], in his annotation to the book Iqna', and [Shams ad-din Muhammad] Ibn Muflih [d. in Damascus in 763 A.H. (1361)], in his book Furu', wrote with references to Ibn Taymiyya: 'Making a vow so that a certain wali shall relieve the one who vows of a burden or make him meet a person whom he misses much is a vow for someone other than Allah. It is like taking an oath in someone else's name other than Allah. This kind of nadhr is sahih but sinful according to others.' It is understood from this passage that making a vow for awliya' to ask them for help is makruh tanzih according to Ibn Taymiyya. And by 'sinful according to others,' that is, other Hanbali 'ulama', he means that it is not a sin in his opinion. It is also noted in the annotation of Iqna' that Ibn Taymiyya said that a person who vowed oil-lamps or candles for the Prophet (sall-Allahu ta'ala 'alaihi wa sallam) should give them to the poor in Medina.

"Making a vow to slaughter an animal for a prophet or wali means to slaughter for Allahu ta'ala's sake and to offer the thawab to him. The hadith ash-Sharif declares, 'May Allah damn the one who slaughters animal for someone other than Allah!' Ibn al-Qayyim al-Jawziyya, in his book Kitab al-kaba'ir, Imam Muhammad az-Zahabi [d. in Egypt in 748 A.H. (1348)], in his work Kaba'ir, and Ibn Hajar al-Makki, in his book Zawajir, expounded upon this hadith ash-Sharif and said that "the one who slaughters for someone other than Allah' is the one who would say 'for my master wali so-and-so' when slaughtering. Unbelievers, too, slaughter saying the name of their idol. As such is slaughtering by saying another name other than Allah". Al-Imam an-Nawawi (rahmat-Allahi 'alaih) wrote in his book Rawda: 'It is permissible to slaughter saying "for the Kaba" because it is Bait-Allah (Allah's Home) or "for the Prophet" because he is Rasulullah (Allah's Prophet). Sending gifts to Mecca or to the Kaba is similar to this.'

"We stated above that it is haram to slaughter animals to curry favor with the sultan or a statesman when he comes. It is permissible to slaughter when one becomes happy for their arrival or for the birth of one's child or for the purpose of calming the anger of a person.

Conciliating someone is different from currying favor with that person. And slaughtering for idols is a completely different deed. As for the animals slaughtered for genies, it is permissible to slaughter for Allah and to expect that Allah will thus protect one against genies. It is haram to slaughter without this expectation.

"It is seen that the 'ulama' of Islam have dealt with every matter and have left nothing to be added by anybody. In their books, everybody has found answers to his problems. If a stupid and ignorant man comes out to disseminate corrupt ideas with a view to divide Muslims, to bring discord, to blame the 'ulama' of Islam and to disfavor the ones who work on the right path, it will be understood that he is a heretic or zindiq, and a wise person will not believe or be deceived by him. Only those who resemble the Dajjal's soldiers will believe such a stupid man and say 'wrong' for what is right and 'ugly' for what is beautiful.

"Muslims touch their closed eyes with the nails of their thumbs and say, "You are the light of my eyes, oh Rasul-Allah! when they hear the muazzin (muazzin) call out Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) name. This is written by some 'ulama', for example ad-DaiRabi in his book Mujarrabat. We have not seen any hadith ash-Sharif about this before, but the hadith ash-Sharif, 'Rahmat (Allah's Mercy) descends where the pious persons are mentioned,' indicates that this deed is permissible. Imam Ahmad ibn Hanbal, Ibn al-Jawzi and Ibn Hajar confirmed the authenticity of this hadith ash-Sharif, which is also quoted by al-Imam as-Suyuti in his Jami' as-saghir. Our Prophet (sall-Allahu ta'ala 'alaihi wa sallam) is certainly the highest of all prophets and the pious. And Allahu ta'ala shows Mercy and Grace when His name is mentioned. Prayers said when Allahu ta'ala shows Mercy will be accepted. It is a prayer for one's happiness in this world and the hereafter to say, 'My eyes gain light and my heart is joyful with you, oh Rasul-Allah!' when the adhan is heard. Such a prayer is compatible with Islam. Hanafi scholar at-Tahtawi, writes on the authority of al-Quhistani in his annotation of Maraq al-falah: It is mustahab to put the thumbs on one's eyes and say, 'Qurrat 'aynayya bika ya Rasul-Allah! Allahumma matti'ni bi 's-sam'i wal-basari,' when the muazzin recites Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) name for the second time in the adhan, because Rasulullah will take the one who does so to Paradise. In his annotation of the tafsir by al-Baidawi, Shaikh-zada [Muhammad al-Hanafi, who passed away in Istanbul in 951 A.H. (1544),] narrates from Abu 'l-Wafa [who passed away in Istanbul in 896 A.H. (1490)] that he saw some fatwas stating that Abu Bakr as-Siddiq (radi-Allahu 'anh) kissed the nails of his two thumbs and then touched his eyes with them when he heard Rasulullah's (sall-Allahu 'alaihi wa sallam) name in the adhan, and when the prophet asked why he did so, he said, 'To attain blessings through your blessed name.' Rasulullah then declared, 'You did well. He who does so never suffers from eye-disease.' One should say, 'Allahu 'm-mahfuz 'aynayya wa nawwirhuma,' when the nails touch the eyelids. Ad-Dailami quotes the hadith ash-Sharif narrated by Abu Bakr as-Siddiq: 'If one, when the muazzin says, "Muhammad Rasulullah," kisses his two thumbs and then rubs his eyes with them and says, "Ashhadu anna Muhammadan 'abduhu wa Rasuluh, raditu bi'llahi Rabban wa bi'l-Islami dinan wa bi Muhammadin sall-Allahu 'alaihi wa sallama nabiiyyan," my intercession becomes halal for him.' Here ends the passage from at-Tahtawi. A hadith ash-Sharif declares, 'I will look for and find and take to Paradise on the Day of Judgement the ones who put their two thumbs on their eyes upon hearing my name in the adhan.' Al-Quhistani [Muhammad al-Hanafi, who passed away in Buhara in 962 A.H. (1508),] reports from the book Kanz al-'ibad that it is mustahab to say, 'Sall-Allahu wa sallama 'alaika ya Rasul-Allah!' when one hears the first 'Muhammad' in the adhan and to say, 'Qurrat 'aynayya bika ya Rasul-Allah!' upon hearing that blessed name being repeated and then to put the two thumbs on one's eyes and to say,

'Allahumma matti'ni bi 's-sam'i wal-basari!' before removing one's thumbs; our master Rasulullah (sall-Allahu 'alaihi wa sallam) will take this person to Paradise."

Refutations 31-35

31 - The following is again a translation from the book Ashadd al-jihad:

Muhammad ibn Sulaiman al-Madani ash-Shafi'i (rahmat-Allahi 'alaih), [who passed away in Medina in 1194 A.H. (1780),] was questioned about Muhammad ibn 'Abd al-Wahhab an-Najdi. He said, "This man is leading the ignoramuses of the present age to a heretical path. He is extinguishing Allahu ta'ala's light. But Allahu ta'ala will not let His light be extinguished in spite of the opposition of polytheists, and He will enlighten everywhere with the light of the 'ulama' of Ahl as-Sunnat." The [collection of the] questions and his answers at the end of Muhammad ibn Sulaiman's fatwas are as follows:

"Question: Oh great 'ulama', the stars who lead to the path of the Best of Creatures (the Prophet)! I ask you: Is a person to be permitted to disseminate his ideas if he says that this umma has wholly dissented from the essence of Islam and from the path of Rasulullah (sall-Allahu 'alaihi wa sallam), just by measuring with his short sight and narrow mind the knowledge he has gathered from various religious books, and if he says that he is mujtahid and, therefore, is able to derive knowledge on Islam from Allah's Word and Rasulullah's hadiths, although he does not have any of the qualifications stated as necessary by the 'ulama' of Islam for being a mujtahid? Should he not give up this claim of his and follow the 'ulama' of Islam? He says that he is an imam, that it is necessary for every Muslim to follow him and that his madhhab is necessary. He forces Muslims to accept his madhhab. He says that those who do not obey him are unbelievers, that they should be killed and that their possessions should be confiscated. Does this man tell the truth? Or, is he wrong? Even if a person fulfilled all the requirements necessary for making ijtihaad and founded a madhhab, would it be jaiz for him to force everyone to adopt this madhhab? Is it necessary to adopt a certain madhhab? Or, is everyone free to choose any madhhab he like? Does a Muslim go out of Islam if he visits the grave of a Sahabi or a pious servant of Allahu ta'ala, vows something for him, cuts an animal near a grave, prays making a mediator of a dead person, takes some soil from such a grave to receive blessings or asks help from Rasulullah or a Sahabi to get redeemed from danger? Is it permitted to kill such a Muslim even though he says, 'I do not worship the dead person and do not believe that he has the power to do anything. I make an intercessor, mediator, of that person with Allahu ta'ala to make me attain my wish, because, I believe that he is a beloved servant of Allahu ta'ala.' Does a person go out of Islam if he swears by something [or somebody] other than Allah?

"Answer: It should be well understood that knowledge is to be learned from a master. Those who learn knowledge, one's religion, from books by themselves make many mistakes. Their mistakes are more than their correct conclusions. There is no one who can employ ijtihaad today. Al-Imam ar-Rafii, al-Imam an-Nawawi and Fakhr ad-din ar-Razi said, 'The 'ulama' have come to a unanimous conclusion that there is no one left capable of employing ijtihaad today.' No alim argued with al-Imam as-Suyuti, who was like an ocean in every science and a profound alim, when he declared that he was a relative (nisbee) mujtahid, that is, a mujtahid belonging to a formerly established madhhab, though he did not say that he was an absolute (mutlaq) mujtahid or that he had his own madhhab. He wrote more than five hundred books. Every book of his shows that he was at a very high level in the sciences of tafsir and hadith and in every branch of Islamic knowledge. Is it apt to believe similar words of those who are very far from the high

level of an alim such as al-Imam as-Suyuti while he was not accepted as a relative mujtahid? They should not even be listened to. And if one of them goes so far as to say that the books by the 'ulama' of Islam were wrong, we shall doubt his reason and faith. Because, we may ask: From whom has he acquired his knowledge? Since he has seen neither Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) nor any Sahabi, he should have learned by reading the books by the 'ulama' of Islam if he knows anything. If he says that the books of those 'ulama' are distorted, then how has he himself found the right path? He should explain this point to us! The imams of the four madhhabs and the great 'ulama' who came up in these madhhabs derived all their knowledge from ayats and hadiths. From which source has he acquired his knowledge which disagrees with theirs? It is obvious that he has not attained the degree of employing ijtiḥad. The thing this man should do when he encounters a hadith ash-Sharif which he cannot comprehend is to search for the interpretations of that hadith ash-Sharif by mujtahids. He should adopt the interpretation he likes. Al-Imam an-Nawawi (rahimah-Allahu ta'ala), a profound alim, wrote in his book Rawda that his was the way to be followed. Only those profound 'ulama' who had attained the degree of ijtiḥad could comprehend ayats and hadiths. Non-mujtahids are not permitted to attempt to understand ayats and hadiths. So, Ibn 'Abd al-Wahhab had better return to the right path and give up his heresies.

"As for his calling Muslims 'unbelievers,' a hadith ash-Sharif declares, 'If a person calls a Muslim an "unbeliever," one of the two becomes an unbeliever. If the accused is a Muslim, the one who accuses becomes an unbeliever.' Al-Imam ar-Rafii (rahmat-Allahi 'alaih), with reference to Tuhfa, wrote in his book Ash-sharḥ al-kabir, 'The one who calls a Muslim a disbeliever but is unable to explain it away becomes a disbeliever himself, for he will have called Islam disbelief.' Al-Imam an-Nawawi, too, wrote the same in his book Rawda. Abu Ishaq al-Isfaraini, al-Halimi, an-Nasr Al-Muqaddasi, al-Ghazali, Ibn Daqiqi 'l-Id and many other 'ulama' said that he becomes a disbeliever whether he is able to explain it away or not.

"As to his permitting killing Muslims and confiscating their properties, a hadith ash-Sharif declares, 'I have been commanded to fight against disbelievers until they say La ilaha illa'llah.' This hadith ash-Sharif shows that it is not permissible to kill Muslims. This hadith ash-Sharif was said in the light of the sixth ayat al-karima of Surat at-Tawba which declares, 'Free them who make tawba and perform salat and give zakat.' The twelfth ayat al-karima of Surat at-Tawba declares, 'They are your brothers in Islam.' It is declared, 'We judge according to the appearance we see. Allahu ta'ala knows the secret,' [That author opposes this hadith sharif too, and says, "We do not care about the words. We look for the intentions and meanings," on the 146th page of his book. There are many such statements, incompatible with ayats and hadiths, in his book.] in a hadith ash-Sharif. Another hadith ash-Sharif declares, 'I am not ordered to dissect the hearts of men and see their secrets.' Hadrat Usama killed a man who had been heard to have said, 'La ilaha illa'llah'; when Usama claimed that the man had not had iman in his heart, Rasulullah declared, 'Did you dissect his heart?'

"It is not permissible for a mujtahid to compel people to accept his madhhab. If he is a Qadi at the court, he may give a ruling according to his ijtiḥad and may order that his decree be executed. "As for making nadhr for awliya', the Shafi'i 'ulama' explained this subject in detail. It is noted in the book Hiba with reference to the book Tuhfa: 'If someone makes a vow for a dead wali with the intention that the goods he vowed be for the wali, this nadhr is not sahih. If he vows without this intention his nadhr is sahih, and the goods vowed are to be given to the servants of the wali's tomb, the students and teachers of the madrasa near the tomb and to the poor who live near the tomb. If the people who are used to receiving the vowed goods assemble near the tomb, and if it

is a custom of that country that the goods vowed should be given to them, the goods are given to them. If there is no such custom, then the nadhr is invalid. This is reported from as-Samlawi and ar-Ramli, too. Everyone knows that no one amongst those who make nadhr for a dead wali would ever think the goods vowed should be given to the dead wali. Because, everyone knows that the dead do not take or use anything and that the goods are to be given to the poor or to the people who serve at the tomb. This is why it is an 'ibada. In fact, according to the Shafi'i madhhab it is not permissible to vow to do mubah, makruh or haram things. The 'ibadas and sunnas which are neither fard nor wajib can be vowed as nadhr.'

"Some 'ulama' said 'permissible' and some said 'not permissible' for kissing and rubbing one's face on graves. Those who said 'not permissible' said that it was makruh. Nobody said it was haram.

"As declared in the hadiths quoted at the beginning of our book, to have recourse to prophets and pious Muslims, that is, to put them as intermediaries, or to entreat Allahu ta'ala through them is permissible. There are many hadiths which show that it is permissible to have tawassul (recommendation of oneself to Allahu ta'ala) through pious deeds. It is certainly permissible to have recourse to the mediation of pious men while it is permissible to make so of good deeds.

"As to swearing by some being other than Allahu ta'ala, it is disbelief only if that being is highly esteemed and attributed as a partner to Allahu ta'ala. The hadith ash-Sharif, 'He who swears by someone other than Allah become a disbeliever,' which was related by Hakim and Imam Ahmad and quoted in al-Munawi's book, explains this fact. But al-Imam an-Nawawi, depending on the majority of the 'ulama', wrote that it was makruh and added that the ijma' of Muslims was a document.

"The 114th ayat al-karima of Surat an-Nisa' declares, 'We put into Hell in the hereafter together with unbelievers the person who, after tawhid and guidance have been taught to him, dissents from the right path of Rasulullah and departs from the believers in belief and deeds.' It is understood from this ayat karima also that it is necessary for every believer to follow the path of Ahl as-Sunnat wal-Jamaat. It should not be forgotten that the wolf will devour the lamb out of the flock. Likewise, he who remains outside Ahl as-Sunnat wal-Jamaat will go to Hell."

After the above passage, Hadrat Dawud ibn Sulaiman goes on:

"This is the end of our short quotation from the profound scholar Muhammad ibn Sulaiman al-Madani's long fatwa on this subject. This will be sufficient for those whom Allahu ta'ala has decreed guidance. Muhammad ibn Sulaiman died in 1195 A.H. (1780). The heretic Muhammad ibn 'Abd al-Wahhab was born in the Najd desert in 1111 A.H. (1699) and died in 1206 (1792). Muhammad ibn Sulaiman unmasked the ignorance of this man and refuted his opinions and claim that he employed ijtihad. He proved and disseminated in Muslim countries the fact that Muhammad ibn 'Abd al-Wahhab had not learned anything or received faid from any scholar of Islam and that he had fallen into heresy on account of calling Muslims polytheists.

"Hanafi scholar Muhammad ibn 'Abd al-'Azim al-Makki [(rahmat-Allahi 'alaih) d. 1052 A.H. (1643)] listed and confuted the heretical statements of Ibn Hazm Muhammad 'Ali [az-Zahiri, d. 456 A.H. (1064)] in his book Al-qawl as-Sadid. Ibn Hazm ordered everybody to employ ijtihad and said that it was haram to follow other people. He presents the 58th ayat al-karima of Surat an-Nisa', 'If you cannot agree on a matter, do it the way Allahu ta'ala and His Prophet said,' as a support for these words of his. 'Abd al-'Azim said in answer: 'Thanks to Allahu ta'ala, we are not outside the state of following the great Islamic scholar al-Imam al-azam Abu Hanifa. We are honored by following that exalted imam and his great students and the profound 'ulama' who

poured light into the world such as Shams al-aimma and other real 'ulama' who came throughout a millennium (rahimahum-Allahu ta'ala).'

"Ibn Hazm was an Andalusian. He was in the Zahiriyya madhhab, which was founded by Dawud al-Isfhani [az-Zahiri, d. Baghdad, 270 A.H. (883)], whose madhhab was forgotten in a short time. Ibn al-Ahad, az-Zahabi and Ibn Ahmad ibn Khallikan [d. Damascus, 681 A.H. (1281)] said, 'Even those who greeted Ibn Hazm hated him. They disliked his ideas. They all agreed that he was a heretic. They could not speak good of him. They warned the sultans to beware of him. They told Muslims to keep away from him.' Ibn al-'Arif said, 'Ibn Hazm's tongue and al-Hajjaj's sword did the same thing.' Ibn Hazm had many wicked, heretical ideas incompatible with the Hadith. Al-Hajjaj [Al Hajjaj az-zalim as-Saqafi, who died in 95 A.H. (714), was the Governor of Medina and Iraq during the caliphate of Abd al-Malik and his son Walid.] killed one hundred and twenty thousand innocent people without any reason. And Ibn Hazm's tongue led astray hundreds of thousands of Muslims who came after the 'good time' defined in the Hadith ash-Sharif. He died in 456 A.H. (1064).

"May Allahu ta'ala protect all my Muslim brothers against heretical and corrupt paths! May He bestow upon us the belief and deeds compatible with the correct ijthahs of the 'ulama' of the four madhhabs! May He assemble us as the followers of their madhhabs beside the prophets, Siddiqs, martyrs and the pious on the Day of Judgement! Amin." [Dawud ibn Sulaiman, Ashadd al-jihad, written in 1293 A.H., published in Bombay, 1305 A.H. Arabic reprint and Turkish version in 1390 (1970).]

32 - We came across a book titled Mesail-i Muhimmiyye jewab-i Numan [Second edition, in Islamic letters, 96 pages, Damascus, 1385 A.H. (1965).] (Numan's Answer to Important Problems) which was written in Turkish by a Wahhabi named Uthman Zaki, the son of Uthman Effendi ibn Mustafa, the late mudarris of iran (suburb of Gumushane, Turkey). It is understood that this young man had gone to the Hijaz and fell into the traps of the Wahhabis and, being deceived by their lies, deviated from the right path. This corrupt and harmful book has been distributed free of charge to Turkish pilgrims in the Hijaz. Those who have little knowledge of Islam regard the wrong statements and lies in this book as true and thus drift into disasters. The hajj and other 'ibadas of those deceived by the people of bidat are not acceptable by Allahu ta'ala, and they will deviate from the right path into the calamity of bidat and heresy while they are trying to perform hajj.

This small book writes:

"The Qur'an al-karim and the Prophet of Rabb al-'alamin declared that he who did not perform salat was a polytheist and a disbeliever. It is sufficient to perform the salat al-witr in one rak'a without reciting the Qunut. Even Rasulullah did not know the new moon of the month shawwal. Therefore, those who say, 'So-and-so knows the ghaib and helps against danger,' should fear Allah and be ashamed of themselves before human beings. Because, the Qur'an and the Prophet forbid such beliefs. These impudent men say that they talk with our master the Prophet and do as he orders. They display the fact that they are meaner than asses. If this belief of theirs had been true, there would have been no conflict between as-Sahabat al-kiram who would have talked with Rasulullah and got disembarassed of the distress. The ayat about 'wasila' means that we should do what is ordered, abstain from the prohibitions and try to perform the nafila. It does not suggest asking the dead for help or blessings, which is a polytheistic and ass-like behavior. There is no such thing in Islam. Islam calls such people 'polytheists and disbelievers.'

"Allah and His Prophet say that he who omits deliberately a fard salat is a kafir. Their performing qada' for it will not be accepted.

"The words of this or that person will not save one on the Day of Judgement. Those who do not trust in the Book and the Sunnat but perform 'ibada according to the words of this or that person will go to Hell. In the grave, one will not be questioned about those who are said to be great but about Allah and His Prophet, Allahu ta'ala has ordered, 'Ask what you do not know from the competent.' Some people, to avoid responsibility, say, 'There are apparent and hidden meanings of ayats and hadiths. We cannot understand the hidden.' Allah has not ordered the believers what they are not able to understand or do. Refer to Omer Riza's book on this subject and view the subject through this brilliant telescope!

"It is ordered in the 238th ayat of Surat al-Baqara to perform salat while walking during time of danger. Reciting the Qunut is not ordered in the Hadith. It is valid to perform salat al-witr without the Qunut. The one who performs only the fard and one rak'a of salat al-witr cannot be blamed. There is thawab for those who perform [those salats which are] sunnas, but there is no sin for him who does not perform them.

"Oh my brothers! I am telling what ayats and hadiths convey, not out of my head. The polytheists who bark and growl are like those who charge Rasulullah with mendacity and sorcery. And those who keep away from those who convey [the orders of] the Book and the Sunnat are like the cowards who run away from Reality.

"Recitation of mawlid and dala'il, Tariqas, the isqat and talqin are recent innovations. These are superstitious and prohibited. Those who started them regarded themselves as Allahu ta'ala, and those who accept and do them are in a position of worshiping them. Everything has been explained in Islam, and nothing has been left hidden. It has been declared, 'The umma will divide into seventy-three groups, and only those who follow me and my companions' path will attain salvation.' All Tariqas are superstitious. The things which did not exist in the time of Rasulullah should be rebutted. The Caldera, Shadhili, Mawlawi, Naqshabandi, Rifai, Tijani, Khalidi, Uwaysi and many other Tariqas are examples of deviation from the true path and disobedience to the Qur'an. Any title other than 'Muslim' should be omitted. And Muslims should be brothers as in the time of Rasulullah. People should not become a disbeliever or a polytheist by committing the deeds which are not Islamic, such as asking graves or the souls of the dead for salvation. Our religion did not order us to make beads to use for dhikr, tasbih and takbir, or to build tekkes and tombs or domes over graves, but it orders us to demolish tombs. Allahu ta'ala said, 'Pray to Me! I accept.' He did not say, 'Pray to prophets,' or 'to awliya.' That is, He did not say, 'Make mediators of the dead,' or 'Ask graves and the souls of the dead for help.' Allah declared that prophets would not be able to do any harm or good to us. It is a disbelief in Allah to do what the Qur'an tells us not to do. Those who ask the dead for help are polytheists and disbelievers. The salawat said by Rasulullah were out of wahi. Salawat said by others are bidat'. Bidat cannot be superior to wahi. The author of the book Dala'il put himself in the position of Allah and made up a new rite. He scheduled the book to be recited on certain days. Instead of confessing repentance to Allah, they repent in front of shaikhs as-Sahabat al-kiram did not make up to introduce any Tariqa, mawlid or salawat. The posterity ordered people such bidats as salat-i munjiyya and salat-i nariyya for the protection of a country and the defeat of enemies. Thinking of the isqat, Muslims do not perform any 'ibada. The dead do not hear the talqin, and it has no place in Islam."

Allahu ta'ala and His Rasul said that those who did not perform salat were disbelievers if they did not believe that salat was an order and if they regarded it as unimportant. He who does not perform salat because of laziness does not become a disbeliever. He becomes a fasiq, a sinner. In the Hanafi madhhab, it is wajib to perform salat al-witr as three rak'as. It is written in Maraql-

falah, Abu Dawud's Sunan and al-Munawi's Kunuz ad-daqa'iq that our Prophet performed three rak'as of salat al-witr. And it is wajib to recite the Qunut and, according to Imam Abu Yusuf, Imam Muhammad, Imam Ahmad and al-Imam ash-Shafi'i (rahimahum-Allahu ta'ala), it is sunnat. Al-Munawi, with reference to Abu Dawud, wrote: "Rasulullah used to recite the Qunut prayer when he performed the salat al-witr." Reciting the well-known prayer called the "Qunut" is unanimously reported as sunnat. The hadith ash-Sharif documenting this fact is quoted in ash-Sharnblali's Maraq al-falah. He who omits a wajib or a sunnat becomes a disbeliever if he does not regard it as important. He who regards it as important but omits a wajib once or neglects a sunnat everytime because of laziness becomes a sinner. This man tries to make the Hanafi Muslims forsake their madhhab and become la-madhhabi. One who becomes la-madhhabi departs from the Ahl as-Sunnat. One who departs from the Ahl as-Sunnat, as written in the book Al-basa'ir, [Published by Hakikat Kitabevi, Istanbul, 1395 A.H. (1975).] becomes either a heretic or a disbeliever.

Rasulullah (sall-Allahu 'alaihi wa sallam) knew the ghaib not by himself but by Allahu ta'ala's informing him about the ghaib through wahi, as He does to His awliya' through ilham and karama. Hadrat 'Umar's seeing the Muslim soldiers in Persia and calling out to their commander Sariya and Sariya's hearing him was such an event. [See articles 18 and 24, for further examples.] Awliya' do not know the unknown by themselves, but Allahu ta'ala makes them know whatever He wishes, or they see and know through the power He bestows upon their souls. The Qur'an al-karim and the Hadith ash-Sharif convey this. Even the book Fat'h al-majid quotes the hadith ash-Sharif, "The world was made smaller for me. I saw the East and the West as if they were in a mirror in my hand," on its 268th page. Rasulullah prophesied the fitna (disunion, dissolution) which would occur amongst his Companions to whomever he wished to tell, both before and after his death. He told them to consent to Allahu ta'ala's Decree. He gave many of them the good news that they would be martyred. The hadith ash-Sharif related by at-Tabarani and quoted in the book Kunuz ad-daqa'iq declares, "Husain will be killed in the year sixty." Similarly, he foretold that Hadrat 'Uthman, Hadrat 'Ali and many other Sahabis (radi-Allahu 'anhum) would be martyred. He ordered them to be patient. It was good news for as-Sahabat al-kiram to hear that they would be martyred. They used to pray for getting martyred, but not for the opposite. It is an ignorant absurdity to say, "Why did not Rasulullah help his Companions?" It is like asking, "Why did not Allahu ta'ala help His Prophet in the Battle of Uhud?" Such stupid statements as, "The Prophet would have ordered as-Sahaba and relieved them of the troubles if he had seen the conflict amongst them and heard their voices," mean that Allahu ta'ala -may He forbid- did not see the tragedy and the difficulty of the Muslims in the Battle of Uhud and did not hear their prayers and istighatha. We seek refuge in Allahu ta'ala from believing and being taken in by such absurd, vile statements in that book. Great scholars of Islam do not try to change but consent to qada' and qadar when they hear about them. A hadith ash-Sharif declares, "Ask the ones in graves for help when you are confused about your affairs!" The la-madhhabi suppress the hadiths which do not serve their interest, but, fortunately, the sun cannot be stained with mud. They break into a fury of polemics by saying, "It is a polytheistic and ass-like behavior," when they are unable to disprove through sound documents. The one who does not perform salat out of laziness or indulgence in worldly affairs does not become a disbeliever, he who does not regard salat as a duty, as a debt, and does not believe that it is fard becomes a disbeliever.

He alludes to the 'ulama' of Ahl as-Sunnat by saying "the words of this or that person." However, the 'ulama' of Ahl as-Sunnat wrote in their books what they understood from the Qur'an al-karim and the Hadith ash-Sharif and heard from as-Sahabat al-kiram. They did not rely upon their own

opinions and ideas. Every subject in their books is supported by a document from among ayats, hadiths or athars. Those who want to obey the Qur'an al-karim and the Sunnat and to follow the path of as-Sahabat al-kiram have to read the books of Ahl as-Sunnat. One should be crazy or a blockhead or zindiq if he says that those 'ulama' of Ahl as-Sunnat who were the best of the best century praised in the hadith ash-Sharif, which is also written on the 492nd page of the book Fat'h al-majid, could not comprehend the Book and the Sunnat but they, the Wahhabite heretics, who sprang up in the desert ten centuries later, could understand them better. Their illogical writings show openly that they have not understood the Qur'an al-karim and the Sunnat an-Nabawiyya in the least. They have been playing with ayats and hadiths and interpreting them as they like. In the grave, there will be questioning about Allahu ta'ala and His Prophet. Those who are unable to answer as the 'ulama' of Ahl as-Sunnat have written will go to Hell. This author, too, quotes the ayat al-karima, "Ask and learn what you do not know from the competent!" Every Muslim, obeying this ayat karima should read the books of Ahl as-Sunnat and learn his religion. He who does not read the books by the 'ulama' of Ahl as-Sunnat will be disobeying this ayat. He will remain ignorant and, being taken in by the lies of the la-madhhabi, will go to Hell. The hadith ash-Sharif related by ad-Dailami and al-Munawi declares, "The science of batin is one of Allahu ta'ala's mysteries. It is one of His orders." Our master, Rasulullah, revealed 'ilm al-batin and said that it was Allahu ta'ala's order, but this author says that the 'ulama' of Ahl as-Sunnat made up 'ilm al-batin. Allahu ta'ala revealed His orders and prohibitions for every human being, and they are understandable and practicable. It is fard for everyone to obey them. However, everybody cannot understand the knowledge of batin and those ayats that are mutashabih. It was the task peculiar to the 'ulama' ar-rasikhin to comprehend and fulfill what was revealed in them. The 'ulama' ar-rasikhin were those profound 'ulama' who have progressed on the way of tasawwuf and attained to perfection. Those who have not heard about these branches of knowledge and about those 'ulama' are in denial. Omer Riza's heretical writings are approved only by the la-madhhabi.

Surat al-Baqara states that salat may be performed towards a suitable direction when facing the enemy or when there is the fear of being drowned or burnt or being attacked by wild animals. It is written in books of fiqh that salat need not be performed in congregation (jamaat) when there is fear of danger. It may be performed individually while standing or on horseback. It may be performed while riding only when escaping from these dangers and when there is the possibility of missing the proper time of salat. The related ayat, as explained in the book Imdad, meant that salat is to be performed towards a suitable direction. It is openly stated in books of tafsir and in the book of fiqh Jawhara that the word 'rijalan' in the ayat al-karima meant 'standing' but not 'walking.' That author tries to deceive the Hanafi Muslims and make them perform salat while they are walking and does not refrain from interpreting the ayat al-karima wrongly. The Muslim who does not perform the salats which are sunnat because he regards them as unimportant becomes a disbeliever. If he regards sunnas as important but continually omits them, he becomes a sinner. Although that author writes that he explains what ayats and hadiths convey, he in fact gives made-up meanings to them. The 'ulama' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) have not made up meanings but searched for Rasulullah's and as-Sahaba's interpretations and quoted those correct meanings. The Wahhabis, too, confirm this fact. It is written on the 388th page of the book Fat'h al-majid:

"Abu Hanifa said, 'If you find a statement of mine incompatible with Allah's Book and Rasulullah's Hadith and as-Sahaba's athars, abandon that statement of mine and accept theirs!'

Al-Imam ash-Shafi'i said, 'If you find something incompatible with Rasulullah's Sunnat in my book, abandon my statement and accept Rasulullah's Sunnat!'"

This quotation from the Wahhabite book, too, indicates how tightly the 'ulama' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) have clung to the Qur'an al-karim and the Hadith ash-Sharif. This is why those who want to learn the correct meaning of the Qur'an al-karim and the Hadith ash-Sharif should read the books of kalam and fiqh by the 'ulama' of Ahl as-Sunnat. Then, also the book by the la-madhab author confesses that those who run away from these books, which reflect the Book and the Sunnat, resemble those vile knaves who flee Reality.

By reciting mawlid, Muslims explain about Rasulullah's (sall-Allahu 'alaihi wa sallam) birth, the Miraj and his life, and remember and praise him. It is necessary for every Muslim to love Rasulullah very much. He who loves Rasulullah much remembers him, repeats his name and praises him very frequently. The hadith ash-Sharif narrated by ad-Dailami and quoted in Kunuz ad-daqaq declares, "The one who loves very much remembers the beloved very frequently." All 'ulama' of Islam have written in detail that it is necessary to love Rasulullah very much. Even the Wahhabite book notes this fact on the 336th page:

"It is declared in a hadith ash-Sharif, 'One's iman is incomplete unless he loves me more than his children, his parents and everyone.' That is, 'His belief is not perfect,' he meant. It is wajib for him who loves Allah to love His Prophet. And he also has to love Allah's pious servants."

Rasulullah (sall-Allahu 'alaihi wa sallam) used to give a feast to as-Sahabat al-kiram on the Mawlid nights and narrate the events that had happened when he honored the world and during his childhood. Hadrat Abu Bakr, when he was the Caliph, used to call as-Sahabat al-kiram to assemble on the Mawlid nights, and they used to talk about the miraculous events that happened when Rasulullah honored the world. Christians learned and adopted celebrating birthdays from Muslims. Muslims all over the world have read the books about Rasulullah, felt happy and celebrated that honorable night on which he honored the world as he and as-Sahabat al-kiram did on that night. The 'ulama' of Islam have paid much attention to this night. All creatures, angels, genies, animals and non-living substances feel joyful and give one another the good news of the arrival of this night on which Fakhr al-'alam (Honor of all creatures) honored the world. Mawlana Jalal ad-din Rumi revealed that the places where a mawlid was read would be safe from disasters and difficulties. It is more effective and beneficial to recite a mawlid in verse.

The 'ulama' of Islam have written books in every language to explain the blessings of reciting a mawlid, the way of reciting it and that reciting it is an 'ibada. As listed in Mustafa Katib Chelabi's (rahmat-Allahi 'alaih) book Kashf az-zunun and its appendix, ten of these books are:

- 1) The Turkish mawlid eulogy of Sulaiman Chelabi of Bursa has won great fame. He was the imam [at ritual prayers] of Ottoman Sultan Yildirim Bayazid Khan (rahmat-Allahi 'alaih) and passed away in 800 A.H. (1398). It has been loved and recited everywhere in Turkey as it was throughout the Ottoman Empire. Its original title was Wasilat an-najat.
- 2) The mawlid eulogy written by Hamdullah Effendi (rahmat-Allahi 'alaih), who was the son of Ak Shams ad-din Effendi.
- 3) Another mawlid was written by Molla Hasan al-Basri (rahmat-Allahi 'alaih), who passed away in 994 A.H. (1586).
- 4) That written by Waiz Muhammad ibn Hamza.
- 5) Another one was written by Shams ad-din as-Siwasi (rahmat-Allahi 'alaih), who passed away in 1006 A.H. (1598).
- 6) Jami' al-asar fi mawliidi 'l-mukhtar by Hafiz ibn Nasir ad-din ad-Dimishkee (rahmat-Allahi 'alaih).

- 7) At-ta'reef bi 'l-mawliidi 'sh-Sharif by Ibn Asir Muhammad al-Jazree, who passed away in 833 A.H. (1430).
- 8) Durr al-munzam fi mawliidi 'n-Nabii 'l-Muazzam by Abu 'l-Qasim Muhammad al-Luluwee (rahmat-Allahi 'alaih), who passed away in Damascus in 867 A.H. (1463).
- 9) Mawliidi 'n-Nabi by 'Afif ad-din Muhammad at-Tabrizi, who passed away in al-Madinat al-munawwara in 855 A.H.(1451).
- 10) Mawliidi 'n-Nabi by Sayyid Muhammad Kawukju al-Hanafi, who passed away in 1305 A.H. (1887).

Moreover, that the recitation of a mawlid is an 'ibada is proven with documents in the book An-nimat al-kubra 'ala 'l-'alam fi mawlid as-Sayyid al-walad al-Adam by Ibn Hajar al-Haitami, in Ar-raddu 'ala man ankara qira'at al-mawliidi 'n-Nabi by Jalal ad-din as-Suyuti, in Jawahir al-bihar (Part Three) and Hujjat-Allahi 'ala 'l-'alamin (pages 233-9) by Yusuf an-Nabhani, in Ithbat al-mawlid by Ahmad Said al-Mujaddidi and in Sharh al-Mawahib al-laduniyya (Part One, pages 136-40) by 'Allama Muhammad az-Zarqani. These six books have been reproduced in a single volume in Istanbul in 1397 A.H. (1977). Said al-bayan, the book of mawlid written in Urdu by Ahmad Said al-Faruqi al-Mujaddidi, and the Turkish Mevlid Kiraetinin Fazeleti (The Virtue of Reciting Mawlid) by Sayyid 'Abdulhakim Effendi (rahmat-Allahi 'alaih) are very valuable.

In the Persian book Tashih al-masa'il, which was written in 1266 A.H. (1850), Mawlana Muhammad Fadl ar-Rasul al-Badayuni (rahimah-Allahu ta'ala), one of the prominent scholars of Islam in India, refuted the book Miata Musail by Muhammad Ishaq, an Indian man of religious profession who had sold himself to the Wahhabis. On page 253 of his book, Fadl ar-Rasul wrote, "The recitation of mawlid was not practiced in the first three centuries [of Islam]; it was introduced later. Therefore, the 'ulama' disagreed on whether it was permissible to congregate for a mawlid; their words did not conform with one another's. This disagreement of the 'ulama' has been dealt with in detail in the book As-sirat ash-Shami by Muhammad ibn Yusuf ash-Shami (rahimah-Allahu ta'ala), who passed away in Egypt in 943 A.H. (1536). Yet, only the opposing views are reported and no preference is made in this book. Nevertheless, he quoted many 'ulama' who, had said that congregating for a mawlid was mustahab. He also noted that his master had refuted those who opposed it. If, leaving the majority aside, the mawlid congregation is accepted as permissible on account of a few opposing ones, confidence in many of the affairs of fiqh will lessen," and quotes the book As-sirat ash-Shami:

"Hafiz (scholar of hadith) Shams ad-din Muhammad as-Sahawi [d. al-Madinat al-Munawwara, 902 A.H. (1496)] said, 'On [assembling for] a mawlid, there is no report from the Salaf. It appeared after the third century. Every year Muslims give alms and rejoice on the mawlid night. They do charitable and pious deeds. They congregate and listen to the mawlid eulogy recited.' Hafiz 'Izz ad-din 'Ali ibn Asir al-Jazri [d. Musul, 630 A.H. (1234)] said, 'Reciting a mawlid renders protection against harms and dangers for a whole year. Blessings and an abundance of rain fall on places where a mawlid is recited throughout the year.' Hafiz 'Imad ad-din Ismail ibn Kathir [d. 774 A.H. (1372)] reported that the amir of Arbil gathered huge congregations for a mawlid in the month of Rabi' al-awwal. Abu 'l-Khattab 'Umar ibn Dihya [d. 633 A.H. (1236)] gave long details of mawlid congregations organized by the amir of Arbil in his book At-tanwir fi mawliidi 'l-Bashir. Many 'ulama', for instance, hafiz Abu Shama [d. 655 A.H. (1266)], who was the master of al-Imam an-Nawawi, praised and lauded this book. 'Abd ar-Rahman Abu Shama's work Al-bais 'ala inkari 'l-bidat' wal-hawadith is full of such praises. 'Allama Saif ad-din ibn Tughrul Beg [d. 670 A.H. (1271)] wrote in his work Durr an-nazim fi mawliidi 'n-Nabii 'l-karim: 'Those who love Rasulullah (sall-Allahu 'alaihi wa sallam) hold meetings of mawlid on the

nights of mawlid. Among them are the great meeting of mawlid in Egypt by Abu 'l-Hasan, who is famous with the title "Ibn Afdal"; that held by Abu 'Abdullah ibn Muhammad ibn Numan, who was the master of our master; and two others held by Jamal ad-din al-'AJami al-Hamadani and Yusuf ibn 'Ali Hajjar al-Misri. These 'ulama' have remarked that they dreamt of Rasulullah (sall-Allahu 'alaihi wa sallam) saying that those who rejoiced for him also made him rejoice.'

"The great scholar 'Allama Ibn Battah said in his hand-written fatwa: 'It is an act of respectfulness towards the mawlid night to give alms, to gather Muslims and give them food that is permissible to eat, to have permitted things recited and listened to, and to give clothing to pious Muslims. It is permissible and very meritorious to do these to please Allahu ta'ala. It is not a must to do these only to the poor. It is more meritorious, though, to make the needy happy. If, as done in these days, intoxicating things are used, young boys come together, men and women are mingled or poems and songs that incite lust are said [or musical instruments such as the reed, flute and drum are played], it is very sinful.' [Doing such haram things as if they are 'ibadat or during 'ibadat is much more sinful. One should not get deceived by those who call such haram 'Islamic music.'] Imam Jalal ad-din 'Abd ar-Rahman ibn 'Abd al-Malik al-Kattani said, 'The day and night of mawlid are estimable, sacred and reverend. It is very honorable and valuable. Rasulullah's (sall-Allahu 'alaihi wa sallam) existence is a means for the salvation of his followers after his death. Rejoicing for his mawlid causes the tortures in Hell to lessen. Getting happy and showing respect towards this night cause the whole year to be fruitful. The virtue of the day of mawlid is similar to that of Friday. The Hadith ash-Sharif says that the tortures in Hell are interrupted on Fridays. Likewise, there is no torture on the day of mawlid. One should display his happiness, give alms and presents and go to the feast he is invited to on mawlid heights.' [One should not go to meetings where the haram is committed or present; one should strictly avoid committing the haram, keeping company with those who commit the haram or introducing the haram into 'ibadat.]

" 'Allama Zahir ad-din ibn Jafar said, 'Meeting for a mawlid is a bidat hasana (good innovation). It is always meritorious (thawab) to assemble the pious, to say salawat and to give food to the poor. Yet it is a great sin to introduce any haram, musical instrument, singing or dancing into such meetings.' 'Allama Nasir ad-din said, 'Holding a mawlid meeting is not a sunnat, but it is very meritorious to give alms or presents, to show joy and happiness, to get the mawlid eulogy recited where male and female Muslims are not gathered together and to attend such a meeting. However, one should not ask for anything from anybody unless there is darura (compulsion). It is haram to do so if there is no darura. It is an 'ibada for the pious to congregate and to say the dhikr of Allahu ta'ala and salawat. It is very meritorious.' 'Allama Abu Shama wrote in his book Al-Ba'is: 'Rabi' reported from al-Imam ash-Shafi'i that bidat' are of two types: One type does not conform to the Book, the Sunnat, athars (words of as-Sahabat al-kiram) or to ijma'. It causes dalala or dissention. The other type comprises those that conform to these four sources of Islam and are beneficial. No alim has regarded this type to be bad. 'Umar (radi-Allahu 'anh) said "very beautiful bidat" for performing the tarawih prayer in congregation on Ramadan nights. Such innovations are called bidat' hasana. It has been unanimously reported that it is jaiz and mustahab to do bidat' hasana, and it has been said that those who do them for love of Allah will be given thawab. As such are all the innovations that are compatible with the rules of Islam. Pulpits for mosques, inns for travelers and schools for students are good and compatible with the rules of Islam and are bidat' hasana. These did not exist during the time of as-Sahabat al-kiram and the Tabiin and were introduced later, but they were accepted as bidat' hasana for they were helpful in carrying out Allahu ta'ala's orders.' One of such bidat' hasana is the annual meeting of mawlid

held in the town of Arbil near Musul: alms are given on the night of mawlid an-Nabi (sall-Allahu 'alaihi wa sallam), ornaments and joy are displayed, and gifts are distributed among the poor; hence, the love and respect towards Rasulullah are revealed. This meeting was first organized by 'Umar ibn Mala, a great scholar and a salih, in Musul. The Sultan [Abu Sa'id al-Muzaffar al-Kukburi (rahimah-Allahu ta'ala) was the brother-in-law of Salah ad-din al-Ayyubi. He got martyred during the jihad of Akka castle in defence against the attacks of the Christian armies called "Crusaders" in 630 A.H. (1232).] of Arbil followed him. 'Allama Sadr ad-din 'Umar, a Shafi'i scholar said that holding mawlid meetings was not makruh but jaiz and was given thawab according to intention. [If the intention is bad, no thawab is given.] Hafiz said that holding mawlid meetings was a bidat [that is, an 'ibada that appeared later], but it was a bidat hasana, since good, beneficial things were done without doing wrong things. Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) saw on his arrival to Medina that the Jews were fasting on the tenth day of the month Muharram. He asked them why they did so. They answered that Allahu ta'ala had drowned Pharaoh and rescued Musa ('alaihi 's-salam) on that day and, therefore, they fasted out of happiness and in thanksgiving to Allah. He said, "Musa's ('alaihi 's-salam) salvation makes me much happier," and fasted. And he ordered Muslims to fast on the Ashura day. This hadith ash-Sharif indicates that it is necessary to thank Allahu ta'ala on the anniversaries of the days on which one receives blessings or is relieved of his distress. Thanking Allahu ta'ala is done by prostrating, giving alms, reciting the Qur'an al-karim or by performing any similar 'ibadat. Is there a blessing greater than the birth of the most benevolent, blessed and great Prophet? One should look for that day every year and think of this blessing. Thus, one will have copied Rasulullah's thanking for Musa's ('alaihi 's-salam) salvation. Without this intention in mind; this sunnat of Rasulullah will not have been followed and such a deed does not deserve any thawab.' Hafiz ibn Jazree said, 'When Abu Lahab was seen in a dream and was asked about his situation, he answered that he was suffering torture in the grave but, every year, the torture was lessened and he felt relieved by sucking the cool water issuing between his two fingers on the twelfth night of the month of Rabi' al-awwal, on which his concubine Suwaiba had given him the good news of Rasulullah's birth and he had freed her out of his joy and ordered her to be the foster mother. This is why his torture is lessened on that night. If the torture is lessened for a ferocious disbeliever like Abu Lahab, whose wickedness has been confirmed by the Qur'an al-karim, then a believer among the umma of the Great Prophet deserves to be favored and to be put into Paradise by Allahu ta'ala if he feels happy and shows his love for Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) by distributing alms on that night.' My master has stated in his fatwas: 'By holding mawlid meetings, to recite the Qur'an al-karim and mawlid an-Nabi, then to offer food and to disperse is bidat hasana.' Hafiz reports on the authority of al-Baihaki: 'Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) slaughtered an 'aqiqa for himself after being informed of his prophethood although he knew that his grandfather 'Abd al-Muttalib had slaughtered an 'aqiqa for him on the seventh day of his birth. Furthermore, it is not jaiz to repeat the 'aqiqa. It has been concluded that he did the second one as a thanks for his being created as a blessing for all 'alams and that he wanted to set an example for his umma. As a matter of fact, many times he was seen to say the salawat on himself to encourage his umma. Therefore, it became mustahab for Muslims to congregate on mawlid nights, to recite mawlid eulogies, to offer sweet food and to do pious, charitable deeds, thus to fulfill the thanks due to that night. The commentary on Sunan Ibn Maja reports that holding mawlid meetings without mixing the haram, prohibited things, into them is mustahab and a bidat hasana.' "

In As-sirat ash-Shami, quotations from 'Umar ibn 'Ali al-Iskandari al-Maliki al-Faqihani (F), who died in 734 A.H. (1334), and his master's (M) answers to them are given as follows:

"F: 'I do not know any basis that makes holding mawlid meetings conformable to the Book and the Sunnat.'

"M: 'Not knowing something does not indicate that it is non-existent. Ibn Hajar, the imam of the scholars in hadith, reported that mawlid meetings had an origin in the Sunnat. We noted above that it had a second origin as well.'

"F: 'None of the great 'ulama' has been reported to have held a mawlid meeting.'

"M: 'The first mawlid meeting was organized by a pious ruler who was an 'alim. He did it to please Allah. Innumerable 'ulama' and salihun attended it. Ibn Dihya praised it. Great 'ulama' wrote books in praise of this deed of the ruler. No one has ever censured it.'

"F: 'How can the mawlid meeting be mustahab? Mustahab means the thing required by Islam.'

"M: 'Requirement in Islam is either through the Nass or through the qiyas. Though there is no nass about this point, there is a qiyas.'

"F: 'The mawlid meeting cannot be said to be mubah, either. The introduction of a bidat into the religion has not been called "mubah" by any alim.'

"M: 'Bidat' may not only be makruh or haram; those bidat's that are mubah, mustahab or wajib have also been reported. Al-Imam an-Nawawi said that bidat' in the religion were the things that, having not existed in the time of Rasullullah (sall-Allahu 'alaihi wa sallam), were introduced later and were of two types: hasana (good) and sayyia (evil). [Shaikh al-Islam] 'Izz ad-din ibn 'Abdi 's-salam [ash-Shafi'i, d. 660 A.H. (1261)] said that bidat' were divided into wajib, haram, mustahab, makruh and mubah types and that inns, schools, all charities and commendable deeds were mustahab bidat', as were the tarawih prayer and the ways of tasawwuf. Al-Baihaki quoted al-Imam ash-Shafi'i as saying that bidat' are of two categories: those that contradict with the Book, the Sunnat, the Athar or the Ijma' are heretical, and those that are compatible with any of these four sources are not heretical.'

"F: 'It is not sinful to congregate one's household and friends and offer them food on the mawlid night. [However,] it is an ugly bidat to congregate everybody.'

"M: 'Congregating everybody on such a blessed night is not in contradiction with the Book, the Sunnat, the Athar or the Ijma'.'

"F: 'If there is singing or dancing, if men and women are mixed and if there are other harams, such meetings are haram by unanimity.'

"M: 'This statement is correct. However, these harams are the very things that make such meetings haram. If such things are present in a meeting to perform the Juma prayer, such a meeting also becomes haram. Nevertheless, it cannot be said that it is haram to congregate for the Juma prayer just because such a congregation has been haram. Similarly, one cannot say that it is haram to congregate on mawlid nights. Nowadays, it is seen that such prohibited things are introduced into congregations for tarawih on Ramadan nights. Can it be said that congregating for tarawih prayer is haram because such things are introduced? It can never be said! It is good to congregate for the tarawih prayer. It can be said that it is bad to introduce unbecoming, prohibited things into such congregations. Similarly, one should say that it is good to congregate for a mawlid, but it is bad to introduce ugly, prohibited things into them.'

"F: 'Although Rasulullah (sall-Allahu 'alaihi wa sallam) was born in the month of Rabi' al-awwal, he passed away in this month, too. It is necessary not to feel happy but to feel sorry and to mourn in this month.'

"M: 'As Rasulallah's (sall-Allahu 'alaihi wa sallam) birth is a great blessing, so his passing away is no doubt a great misfortune. Our religion orders us to thank for the blessings and to be patient and silent in case of misfortune and to conceal it. Though we are ordered to slaughter an 'aqiqa when a child is born, we are not ordered to do so or anything else when one dies; furthermore, shouting and mourning are forbidden. Therefore, one should feel joyful and happy instead of feeling sad and mourning in this month.' "

[According to the rules of Islam, one should not be sorry but be happy by remembering the happy events and not thinking of the sad events on the anniversary of a day on which there had been both happy and sorrowful events. In accord with this order of our religion, one should not mourn but, following Rasulallah's sunnat, be thankful and happy on the tenth of the month Muharram, on which Hadrat Husain (radi-Allahu 'anh) was martyred. Martyrdom of this great imam has been a greatly sorrowful misfortune for all Muslims. The martyrdom of Hadrat 'Uthman and Hadrat Hamza in a very tragic manner was also a greatly sorrowful misfortune. However, our Prophet (sall-Allahu 'alaihi wa sallam) did not mourn on the anniversaries of the day Hadrat Hamza was martyred. He did not order Muslims to mourn. He used to visit the grave of and pray for Hadrat Hamza on those days. On the tenth day of Muharram, we should not mourn by following our own reason, but we should fast in thanksgiving and be joyful by following our Prophet.]

Rasulallah (sall-Allahu 'alaihi wa sallam) had poet companions, who used to refute the slanders of the enemies and eulogize him. He liked the poetry of Hassan ibn Thabit the most. He put a pulpit in the masjid for Hassan, who would censure the enemies and praise him on that pulpit. Rasulallah used to say, "Hassan's words are more effective against the enemies than arrow-wounds are." He declared, "If Allahu ta'ala endows a servant of His with the art of writing and speech, he should eulogize the Prophet of Allah and censure His enemies!" Reciting mawlids, as done in Muslim countries, is an 'ibada also compatible with the order in this hadith ash-Sharif. One's opposition to the recitation of mawlids shows his disapproval of what Rasulallah and the as-Sahabat al-kiram did, as well as his disobedience to this hadith ash-Sharif.

Dala'il al-khairat is a book of salawat, a book of prayers. The Qur'an al-karim orders us to say salawat on Rasulallah. The one who prevents the recitation of this book opposes this order of the Qur'an al-karim. Every Muslim may pray in any language, and he cannot be called a disbeliever. The prayer stated in ayats and hadiths should be recited without any alteration. The prayers which are not stated in ayats or hadiths may be recited except in salat. Islam does not forbid this. One lies if he says that they cannot be recited. One who says 'prohibited' or especially 'unbelief' or 'polytheism' for something which is not prohibited by Allahu ta'ala or His Prophet is in danger of becoming a disbeliever. It is a great 'ibada to eulogize Rasulallah very highly without deifying him, to esteem him as the highest of all creatures, to speak about the superiorities endowed upon His beloved Prophet by Allahu ta'ala and to ask for his intercession. Opposition to this fact is an indication of deep ignorance and very ugly obstinacy. Moreover, it is stupidity to say,

"The author of this book has divided it into seven parts and has said, 'Reading one part a day, the book should be finished within a week.' This statement is polytheistic. It is like occupying the office of Allah and ordering, 'Perform salat five times a day.' This is a behavior which implies that he holds himself superior to the Creator of the Universe."

The Wahhabite book writes on the 335th page that there are ten things that cause one to love Allahu ta'ala and explains each of them. His charging the author of Dala'il al-khairat with polytheism resembles somebody's charging the Wahhabis with polytheism because of their raising the number of the principles of belief from six to ten.

The book *Dala'il al-khairat* is criticized very violently. This book was written by an alim of Ahl as-Sunnat, a perfect wali and the leading 'arif of his time, namely Muhammad ibn Sulaiman al-Jazuli (rahmat-Allahi 'alaih). He explained at the beginning the importance and use of saying salawat on Rasulullah, then gave in a list the prayers of salawat he had extracted from hadiths and a collection of prayers recited by as-Sahabat al-kiram.

Tariqa means 'way.' It means the way of tasawwuf. Al-Imam ar-Rabbani Mujaddid al-Alf ath-Thani Ahmad al-Faruqi and Muhammad Mathum al-Faruqi (rahmat-Allahi 'alaihima) wrote in their *Maktubats* that tasawwuf is not a bidat and that all its ways are agreeable with the Sunnat of our master Rasulullah. We have already translated some parts of them from Persian. [See the articles 7 and 19.]

Those who know nothing about tasawwuf criticize it and blame Muslims for this reason, too. Muhammad Mathum al-Faruqi explained tasawwuf briefly in the 177th letter of the first volume of his *Maktubat*:

"Do not rely upon kashfs and ru'yas (dreams)! The very things to be trusted and that will save men from Hell are the Book and the Sunnat. Cling tightly, with all your power, to Allah's Book and the Prophet's Sunnat! Be very cautious in doing all your affairs compatibly with these two! The dhikr, too, is one of Allahu ta'ala's orders. Perform the dhikr constantly! Busy your every moment with the dhikr! [The 46th ayat al-karima of Surat al-Anfal declares, "Oh believers! Remember (dhikr) Allahu ta'ala with heart and tongue constantly! You will attain salvation!" The tenth ayat al-karima of Surat al-Juma declares, "Remember Allahu ta'ala very frequently! You will attain salvation both in this world and in the hereafter!" The 41st ayat al-karima of Surat al-Ahzab declares, "Oh believers! Remember Allahu ta'ala at every moment!" In the tafsir book *Tibyan*, 'Abdullah ibn 'Abbas (radi-Allahu ta'ala 'anhuma) is quoted as saying, "Allahu ta'ala has put a limit to every order of His and has regarded it excusable when this limit is exceeded. He forgives those who have excuses. But, the order to perform the dhikr is not like other orders, and there is no limit or excuse for this 'ibada. There is no excuse for neglecting the dhikr. He ordered us to perform the dhikr while standing, sitting or lying down at every place, in any situation and with the tongue and the heart. He said He should never be forgotten." The 152nd ayat al-karima of Surat al-Baqara declares, "Remember Me! And I shall remember you!" A hadith qudsi quoted in *Tibyan* declares, "I am with My servant who thinks of Me." The hadiths narrated by al-Baihaki declare, "Those who are at the highest degree are those who perform the dhikr of Allah"; "The symptom of love for Allahu ta'ala is the love for the dhikr of Him"; "The dhikr of Allah is the remedy for the hearts"; "The dhikr is better than [supererogatory] alms and fasting," and "Allah loves him who thinks of Him very much." Rasulullah performed the dhikr every moment. Tasawwuf is the means of performing the dhikr of Allah very much. Can such tasawwuf be criticized?]

"Men of Allah have unanimously reported that the highest status in this way is the virtue of marifa (knowing Allahu ta'ala), which means one's annihilation in Allahu ta'ala. That is, 'knowing Allahu ta'ala' means comprehending that only He exists and everything else is nonexistent. Then, tasawwuf is the way that leads to marifa, to such comprehension. A couplet says:

'Know that you are nonexistent, this is the very perfection,
Be annihilated in Him, this is the way to union!'

"This annihilation is called fana'. There are two kinds of fana'. One of them is fana' al-qalb, in which the heart (qalb) forgets everything but Allahu ta'ala. He cannot remember anything other than Him however hard he tries. The heart does not know or love anything but Allah. The second

kind is fana' an-nafs. This is the annihilation of the nafs; one becomes unable to say 'I' for himself. The 'arif himself and his indications disappear. He cannot recognize or love anything other than Allah. There remains no connection with himself or with others. The most fatal poison which leads men to ruin is being fond of something other than Allahu ta'ala. The iman of such an 'arif is like a bright mirror. His every deed is consistent with Islam. It is very sweet and easy for him to obey Allahu ta'ala's orders and prohibitions. There is no evil quality left in him such as 'ujb (admiration of one's 'ibadat) or riyah (hypocrisy). There is ikhlas in his every deed and 'ibada; that is, he does them only for the sake of Allahu ta'ala. The nafs, though it was formerly disobedient and hostile to Allahu ta'ala's orders, attains to itminan (tranquillity) and becomes real, perfect Muslim.

"The purpose of progress on the way of tasawwuf is to know oneself as non-existent and become an absolutely faithful servant of Allahu ta'ala. The progress on this 'way' is called sair and suluk. The end of this way is fana' and baqa', that is, forgetting everything but Allahu ta'ala and recognizing that only He exists. The one who attains fana' and baqa' is called an 'arif, who is able to be servant as perfect as a human being can be. Laziness or slackness caused by the nafs has disappeared in him. Following the way of tasawwuf is not for the purpose of avoiding being a servant of Allah, nor to make oneself superior to others, nor to see souls, angels, genies or nurses. What is the use of searching for such things while there are enough well-designed, beautiful, and lovely things that everybody can see through the eyes? Both the former ones and the latter ones are beings created by Allahu ta'ala. All of them were nonexistent and have been created recently. Meeting Allahu ta'ala's Audience and seeing His Jamal will be possible only in the hereafter, in Paradise. It cannot happen in this world. This fact has been unanimously reported by the 'ulama' of Ahl as-Sunnat and the great leaders of tasawwuf. It is only iqaan [See Endless Bliss, III.] that one can obtain in this world.

"Progress on the way of tasawwuf is intended to attain complete [obedience to] Islam in this world. Islam consists of three parts: 'ilm, 'amal and ikhlas. Tasawwuf is the means of attaining the third part. It will be possible only in the hereafter to meet Allahu ta'ala, to join His Audience and to see Him. Therefore, you should hold tightly onto the footsteps of Muhammad ('alaihi 's-salam) with all your power! Make it a habit to perform al-amru bi'l-maruf wa 'n-nahyu 'ani 'l-munkar. Try to restore the sunnas which are forgotten! [Muslims should not arouse mischief (fitna) while teaching a forgotten sunna. It is haram to start fitna. One should not commit the haram while trying to teach a sunna, but be careful not to make the matter worse.] Do not rely upon dreams! Is it worth anything to dream of oneself as the ruler of a country or as a qutb? These two positions are valuable if they are obtained while awake. Is it a real perfection to be a ruler even when awake and even if every being on the earth is at one's service? Does it help one to be saved from the punishments in the grave and after the Resurrection? A wise, fore-sighted person does not set his heart on such things but tries to perform everything that Allahu ta'ala approves and likes. He tries to attain the state of fana'."

Al-Imam ar-Rabbani wrote in the 306th letter of the first volume of Maktubat: "Fana' means the heart's forgetting about the masiwa [that is, everything other than Allahu ta'ala; those whom He does not love]. For clearing the heart of the love and attachment of the things other than Allahu ta'ala, it is necessary to reach fana'. As the creatures are forgotten, the heart's attachment to them will be annihilated, too. On the way of wilaya, fana' is necessary for getting rid of the love of creatures. However, it is not necessary on the way of nubuwwa. Because, on the way of nubuwwa, there exists the love for Allahu ta'ala and for those whom he loves. When this love exists there cannot be love for creatures whether they are forgotten or not. Knowing them is bad

for it causes loving them. When love for them ends, it is not bad to know and recognize them. It is the same for those who attain through the way of wilaya.

Muhammad Mathum (rahmat-Allahi 'alaih) wrote in the 93rd letter of the first volume of his Maktubat: "Fana' takes place in the batin [the heart]. After attaining to fana', the 'arif recognizes his wife, children and friends as he did before. The heart's understanding is different from the zahir's [mind's, intellect's] understanding. After the heart rescue itself from seeing and knowing, [that is, when it attains to fana'], the zahir will go on seeing and knowing."

On all ways of tasawwuf, faid (marifa, help) is received from Rasulullah. All the Sahabat al-kiram received light and marifa directly from that source. The posterity obtained marifa from as-Sahabat al-kiram. Only the faid or marifat that had been received from Hadrat Abu Bakr and Hadrat 'Ali has reached the present time. The faid of other Sahabis could live only for a few centuries. One who wants to receive faid should find a salih person who has attained that faid, should love him and make progress under his supervision. Even the Wahhabite book points to this necessity on page 335 and writes that the ninth of the ten things that lead one to love Allahu ta'ala is to keep company with the faithful lovers of Allahu ta'ala, to listen to their beneficial speeches, and to talk less in their presence. Such a pious servant of Allahu ta'ala is called a murshid kamil or rehber. The hadith ash-Sharif related by at-Tabarani and quoted in Kunuz ad-daqaq declares, "Everything has a source. The sources of taqwa are the hearts of 'arifin." The hadiths related by ad-Dailami declare, "Remembering the pious (salihun) clears the sins away"; "It is an 'ibada to keep company with 'alims," and "It is an ibada to look at the face of an alim." The hadith ash-Sharif related by Abu Habban declares, "The dhikr is more beneficial than alms." A hadith ash-Sharif related by ad-Dailami declares, "The dhikr is better than supererogatory fasting." The book Kunuz ad-daqaq writes that Rasulullah performed the dhikr at his every step and quotes the hadith ash-Sharif, "Performing the dhikr of Allah clears the heart from nifaq (enmity, hypocrisy)." The hadith ash-Sharif narrated by ad-Dailami and al-Munawi (rahimahumu'llahu ta'ala) declares, "There is a cure for every disease. The cure of the heart is the dhikr of Allahu ta'ala." Tasawwuf means performing the dhikr, remembering and loving 'arifeen and holding fast to the footprints of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). These hadiths and similar ones and the ayats from which these hadiths were extracted by Rasulullah orders tasawwuf.

The existence of many ways of tasawwuf with various names should not confuse the ignorant! The followers of a way have used frequently the name of their rehber who caused them to receive faid, and thus such names have become the names of Tariqas. For example, though there is a common curriculum, or the same subjects are instructed, in hundreds of high schools in a country, the teachers are different in each school, so the method of teaching differs from one school to another. Every high-school graduate gains similar knowledge and the same rights. Each of them remembers and praises his teachers until death. It is not a defect for any of them to have learned from different teachers and with different methods. The case is similar for the existence of different ways of tasawwuf. Faids and marifas have come to all of them from Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed heart. It cannot be a deficiency for them to have different masters and different names. [For the reason that ways of tasawwuf bear different names, see also the seventh article, p. 26.]

Of course, neither Allahu ta'ala nor His servant likes evil people who do not obey the rules of Islam or perform 'ibadat, but run after worldly interests and follow their nafses and shahwa. We should not believe when one of such people says he is an authority in tasawwuf and a man of

karamat. Furthermore, tasawwuf should not be criticized because of such people; we should think of the saying, "The jewel does not lose its value by falling to the ground."

The isqat and talqin are not bidat'. That they are performed as orders of our religion is written in detail with documents in the books Al-basa'ir and Se'adet-i Ebediyye. The hadith ash-Sharif quoted by al-Bukhari, Muslim, Imam Ahmad, in his Musnad, and al-Munawi (rahimahum-Allahu ta'ala) declares, "Inculcate (talqin) kalimat at-tawhid to the dead!" One will have put the blame on these two orders of our religion if he claims that some lazy, evil people, relying on these orders, would abandon 'ibadat and do evil deeds. What will the la-madh'abi say for those lazy and evil people who neglect 'ibadat and do every evil by impetuously putting forward the fact that Allahu ta'ala is Merciful and Forgiving?

Everything concerning Islam has been made known; the 'ulama' of Ahl as-Sunnat searched all these teachings and wrote down what they heard and learnt from as-Sahabat al-kiram. And now we learn our religion from those books of the 'ulama' of Ahl as-Sunnat. The la-madh'abi author tries to distort these teachings and to alter Islam. He fabricates false and distorted meanings for ayats and hadiths in order to deceive everybody. Rasulullah (sall-Allahu 'alaihi wa sallam) prophesied that the people who would bear the name 'Muslims' would divide into seventy-three groups, that seventy-two of them would go to Hell and only those who belonged to the seventy-third group and followed the way of as-Sahabat al-kiram would go to Paradise. This group comprises the Muslims of Ahl as-Sunnat, because the 'ulama' of Ahl as-Sunnat (rahimahum-Allahu ta'ala) obtained all their knowledge from as-Sahabat al-kiram and held on to the Qur'an and the Sunnat in every affair. 'Ahl as-Sunnat wal-Jamaat' means the Muslims who follow the path of Rasulullah and his Jamaat, that is, as-Sahabat al-kiram. That author would have done something correct if he had blamed the corrupt, heretical seventy-two groups instead of Ahl as-Sunnat. But, he did the reverse and attacked the truth and the real Islam. Because the ayat al-karima declares, "The wicked, evil people co-operate with the wicked," and because he himself is a wicked heretic, he united with heretics and attacked Ahl as-Sunnat. All Muslims should unite and be brethren. But they should unite on the right path, the path of Ahl as-Sunnat. Rasulullah foretold that heretics would not unite but part into seventy-two groups. Muslims should not go astray but should join the right path of Ahl as-Sunnat, thus attain salvation and get redeemed from heresy.

Our master Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) declared, "Ask the ones in graves for help when you are confused about your affairs!" All the Sahabat al-kiram observed this hadith ash-Sharif and visited the Qabr as-Saada. They made istighatha, asked Habib-Allah for help, and thus obtained their wishes. Rasulullah, too, clung to the wasila and made istighatha through human beings. As narrated by Ibn Abi Shaiba and written in the book Kunuz ad-daqa'iq, Rasulullah would ask Allahu ta'ala for help for the love of the poor among the as-Sahabat al-kiram, putting them as wasilas at times when he was in distress. This is noted in al-Imam ar-Rabbani's Maktubat, too. The 'ulama' of Islam, awliya' and sulaha' have held fast to this hadith ash-Sharif for centuries. That author opposes this and similar hadiths by saying that there is no such thing in Islam. He does his best to blemish Islam by lying and slandering, and calls true Muslims "disbelievers" or "polytheists." In many ayats, Allahu ta'ala orders us to perform the dhikr and to say the tasbih and "Allahu akbar," and Rasulullah did and ordered us to do all of them. He did not prevent a Muslim who made a tasbih (rosary) of date stones, but that author claims that there was no such thing in Islam. The sun cannot be stained with mud! He lies saying that our religion ordered tombs to be demolished. Did the as-Sahabat al-kiram demolish Rasulullah's tomb? No, they did not! They visited that tomb with wet eyes and begging heart.

Allahu ta'ala ordered, "Obey My Prophet!" And Rasulullah declared, "Ask the ones in graves for help!" A hadith ash-Sharif related by ad-Dailami and al-Munawi declares, "If those in graves did not exist, the people on the earth would burn."

Muslims do not ask any grave or any dead person for help. They ask it from Allahu ta'ala for the love and credit of dead Muslims in the view of Allahu ta'ala. And Allahu ta'ala grants what is asked out of His love for the dead beloved servants of His. Muslims request faid and marifa from the soul of an 'arif or wali and thus receive faid from the soul of that wali and gets help. Those who become walis by getting benefit from souls are called Uwaysi. Muslims, on the one hand, work for worldly achievements and make progress in technology and, on the other, pray to Allahu ta'ala and beg for His help.

33 - The la-madhhabi author does not accept believing in tasawwuf. He says,

"There were no madhhabs during the time of as-Sahaba. They were made up later. And tasawwuf was introduced into Islam by Jews."

These slanderous lies are refuted best by the following passage from the Persian book Irshad at-talibin by Muhammad Thana'ullah al-'Osmani ad-Dahlawi, a great alim from India:

"Some people do not believe in awliya'. And there are some who say, 'There were awliya', but there are none now.' And there are some others who say, 'Awliya' never commit any sins. They know the ghaib. Whatever they wish happens immediately, and anything they do not want soon vanishes,' and who, therefore, make wishes to the graves of awliya'. Those who think so do not believe the awliya' of their time when they see that what they think about the awliya' is not true for these awliya' and remain deprived of their faid. There are those who are so ignorant as to be unable to distinguish between a Muslim and a disbeliever, yet claim to be awliya'. And there are those stupid people who regard such ignoramus as awliya' and are attached to them as students. Furthermore, there are some people who say "disbelievers" for awliya' putting forward the statements uttered by awliya' unconsciously in the state of sakr, that is, when they are covered with love for Allahu ta'ala and have lost themselves in this love. There are those who by themselves draw wrong meanings from such statements of awliya' and make up wrong beliefs, and thus disbelieve the correct meanings derived from the Qur'an al-karim and the Hadith ash-Sharif by the 'ulama' of Ahl as-Sunnat and go astray. There are those who have learned the Zahiri knowledge which Rasulullah (sall-Allahu 'alaihi wa sallam) was ordered by Allahu ta'ala to preach, but who do not believe the ma'arif of tasawwuf (batini knowledge) which Rasulullah was permitted to teach as much as he wished to those Sahabis whom he selected. There are those who worship awliya', vow nadhr to them and go around their graves as if performing tawaf around the Kaba, as well as those who do not esteem or respect awliya'. This is why I wish to explain to my Muslim brethren what wilaya, that is, the state of being a wali, is. I have written the Arabic book Irshad at-talibin on this subject. And now, I am writing the same in Persian. This book consists of five parts:

"The first part proves that wasila is true.

"The second part is about the adab (manners) to be observed on the way of tasawwuf.

"The third part is about the adab to be fulfilled by the rehber.

"The fourth part is about the adab to be obeyed during the progress on the way of tasawwuf.

"The fifth part deals with the knowledge of approaching Allahu ta'ala and making others approach Him.

"Part one. There is the knowledge of wilaya and tasawwuf in Islam. There are batini perfections or excellences in men as well as Zahiri excellences. Zahiri excellences include believing in accordance with the knowledge comprehended and derived from the Qur'an al-karim and the

Hadith ash-Sharif by the 'ulama' of Ahl as-Sunnat, carrying out fards, wajibs, sunnas and mustahabs, and abstaining from harams, makruhs, mushtabihat and bidat'. Batini excellences pertain to the ascent of one's heart and soul. Al-Bukhari and Muslim reported from Hadrat 'Umar (radi-Allahu 'anh) that somebody he did not know came to Rasulullah's (sall-Allahu 'alaihi wa sallam) audience and asked him, 'What is Islam?' Rasulullah answered: 'To say the kalimat ash-shahada, to perform salat five times a day, to fast in the month of Ramadan, to give zakat, and to go on hajj when one is able.' 'You told the truth,' said that person. The audience was confused to see him ask a question and approve the answer given. Then, 'What is iman?' he asked. 'Iman is to believe in Allah, in His angels, in His books, in His prophets, in the Last Day, and that good and evil occur as the result of Allah's Will,' Rasulullah answered. 'You told the truth,' he said again. Next, 'What is ihsan?' he asked. 'To worship Allahu ta'ala as if one sees Him; He always sees you although you do not see Him,' Rasulullah answered. Then, 'When will the Last Day come?' he asked. 'I do not know about it more than you do,' Rasulullah said. Then, 'What are the indications of the Last Day?' he asked. Rasulullah (sall-Allahu 'alaihi wa sallam) listed the indications that would precede the Last Day, and then he looked at us and said, 'The one who asked these questions and has gone now was [Archangel Gabriel, Jibril] Jabra'il ['alaihi 's-salam). He came to teach you your religion.' [This hadith sharif, named the Hadith al-Jibril, is quoted as the second hadith in Al-hadith al-arba'in (Forty Hadiths) by al-Imam an-Nawawi (rahmat-Allahi alaih). These forty hadiths were translated into Turkish and published by Ahmad ibn Kemal Pasha (rahmat-Allahi alaih). Mawlana Khalid al-Baghdadi (rahmat-Allahi alaih) commented the Hadith al-Jibril in his Persian book titled Itiqadnama, which is annotated and translated into English under the title Belief and Islam by Hakikat Kitabevi, Istanbul.]

"As it is understood from the Hadith al-Jibril, there is the perfection, an excellence, besides iman and 'ibadat, named ihsan, which we call wilaya. The heart of a wali loses itself in the observation (mushahada) of his Beloved when love for Allahu ta'ala occupies him. This hal is called fana' al-qalb. This mushahada does not mean seeing Allahu ta'ala. Allahu ta'ala cannot be seen in this world. But a hal occurs to the wali as if he sees Allahu ta'ala. This hal occurs not as the result of one's desire for it. This hal is described by Rasulullah (sall-Allahu 'alaihi wa sallam) in his words, 'To worship Allahu ta'ala as if one sees Him.'

"Secondly, we say that a hadith ash-Sharif declares, 'There is a piece of flesh in man. If it becomes pious (salih), the whole body becomes pious; if it becomes evil (fasid), the whole body becomes evil. This piece of flesh is the heart (qalb)!' This piety of the heart, which is necessary for the piety of the body, is called 'fana' al-qalb' by mutasawwifs. When the heart gets annihilated in the love for Allahu ta'ala this fana' of the heart influences its neighbor, the nafs, which starts getting saved from being ammara. It attains 'al-hubb fi 'llah wal-bughd fi 'llah'; that is, it likes the things approved by Allahu ta'ala and dislikes those disapproved by Him. Therefore, the whole body wishes to obey the rules of Islam.

"Question: 'Is there anything else, other than iman and 'amal, for the piety of the heart?'

"Answer: The hadith ash-Sharif says, "The body becomes pious when the qalb becomes pious." The piety of the body means its living up to the rules of Islam. There are many people who do not obey the rules of Islam although iman is present in their hearts. It is known that those believers who have pious deeds less than evil deeds will be tortured in Hell. Then, the presence of iman in the heart cannot cause the body to be pious. Therefore, 'piety' of the heart does not mean 'iman' of the heart. Nor can it be said that the heart's piety is made up of its iman plus the piety of the body; because, it is illogical to take the piety of the body as a cause [indirectly through the heart] for its own piety. In conclusion, the piety of the heart implies the existence of

something else in the heart besides iman and 'ibadat. And this is the hal fana al-qalb as described by mutasawwifs.

"Thirdly, we point to the unanimity that any Sahabi is superior to all non-Sahabi Muslims, even though there have been and there will be, until the Day of Resurrection, many 'ulama' of Islam with knowledge and deeds as much as those of some Sahabis. Besides, it was declared, 'If others gave alms in gold as much as Mount Uhud for Allah's sake, they would not attain the thawab of barley of half a sa' given for Allah's sake by my companions.' Such superior value of the 'ibadat of as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) was because of the batini kamal (inner excellence) in their hearts which formed as a result of attending Rasulullah's (salla-Allahu 'alaihi wa sallam) sohbet. Their batins, that is, their hearts, received nur (spiritual light) from Rasulullah's blessed batin and became enlightened. When Hadrat 'Umar passed away, his son 'Abdullah said that nine tenth of all knowledge had gone away, and, seeing the confusion of the young people around him, added, 'I do not mean the sciences of fiqh and kalam that you know. I mean nine tenths of the science of batin, the marifa, that had emanated from Rasulullah's blessed heart.' [See also article 7.] Among the Muslims who came after as-Sahabat al-kiram, those who attained this nur of batin achieved it at the suhbas of their rehbers. They attained the nur emanating from Rasulullah's blessed heart through their rehbers. Of course, the nur obtained at their suhbas could not be as much as that attained in Rasulullah's sohbet. This is the reason for the superiority of as-Sahabat al-kiram. It is concluded, also from this explanation, that there are perfections of batin besides those of zahir, and there are various degrees of these perfections. This is pointed out in a hadith qudsi, in which Allahu ta'ala declares, 'I go closer to My servant if he comes to Me a little way. If My servant comes nearer to Me, I go much closer to him. By performing supererogatory 'ibada much, My servant approaches so close to Me that I love him very much. I accept his prayers when I love him. He sees, hears and does everything with Me.' The supererogatory (nafila) 'ibadat, for which Allahu ta'ala loves one very much, are those efforts made on the way of tasawwuf.

"Fourthly, we say that millions of Muslims who have come on the three great continents of the world for over a millennium have said and written that some hal occurred in their hearts by studying on the way of tasawwuf and by attending the suhbas of the salihun. No one can ever think that such a tremendous unanimity could be based on a lie. Biographies of most of those who contributed to this unanimity have been recorded in books; it is obviously seen that they had knowledge, taqwa and ikhlas. It is impossible for such perfect, good personalities to have lied. Millions of such pure, perfect Muslims have unanimously communicated that their hearts, by attending the suhbas of their rehbers, have attained the nur that emanated from Rasulullah's sohbet, that a hal besides iman and the knowledge of fiqh have occurred in their hearts at such suhbas, that, after this hal, love for Allah and for those whom Allah loved and for Allahu ta'ala's orders have occupied their hearts, that it has become lovely for them to do pious deeds and 'ibadat, and that the correct beliefs transmitted by the 'ulama' of Ahl as-Sunnat have settled in their hearts. This hal which occurs to the heart is certainly of perfection and excellence; it is a hal that causes perfection.

"Fifthly, we say that awliya' possess karamat. Karamat are the extraordinary things created by Allahu ta'ala outside His usual custom, that is, out of the scope of scientific and natural laws. However, occurrence of some extraordinary things does not necessarily make one a wali. Such marvelous things may also occur on those whom Allahu ta'ala dislikes and even on disbelievers. The marvel that occurs on a disbeliever is called sihr (magic). The wali possesses taqwa along with karama. Taqwa is the quality of fearing Allahu ta'ala, obeying His orders and prohibitions.

"WHAT IS WILAYA? Now we will explain what 'wilaya' means. 'Wilaya' means 'the state of being close to Allahu ta'ala.' The closeness of human beings to Allahu ta'ala is of two kinds. The first kind is the closeness of Allahu ta'ala to every human being. Allahu ta'ala declares, 'We are closer to him than the big artery in his neck,' in the 16th ayat al-karima of Surat al-Qaf, and, 'Allahu ta'ala is with you wherever you happen to be!' in the fourth ayat al-karima of Surat al-Hadid. The second kind of closeness is Allahu ta'ala's closeness to the superior human beings and to angels only. The last ayat al-karima of Surat al-'Alaq declares, 'Prostrate and come closer to Allah!' The above quoted hadith qudsi declares, 'By performing supererogatory 'ibada much, My servant approaches so close to Me that I love him very much.' The closeness mentioned in this ayat karima and this hadith qudsi occurs to those distinguished, superior persons only. This closeness is called wilaya, that is, the state of being a wali. It is necessary to have beliefs compatible with the itiqad of Ahl as-Sunnat in order to attain this kind of closeness. The 68th ayat al-karima of Surat Al 'Imran declares, 'Allahu ta'ala loves those who believe.' But, He loves the distinguished ones among the believers more. Allahu ta'ala's love for every believer is called wilayat 'amma. His love for the distinguished believers is called wilayat khassa, which is the kind of love indicated in the above hadith qudsi. There are degrees of this love. We should also note that Allahu ta'ala's Attributes (sifat) cannot be comprehended by human reason ('aql), just as His Person (Dhat) cannot be understood. There is nothing similar to Allahu ta'ala's Person or to any of His Attributes. Therefore, the two kinds of closeness of Allahu ta'ala to men are incomprehensible and unknowable to human reason. It is not like the closeness in time or space. Allahu ta'ala's closeness to His servants is not like the material closeness that can be understood by reason or perceived through the sense organs. It can only be comprehended through the knowledge called marifa bestowed by Allahu ta'ala upon some distinguished believers. This knowledge is called in 'ilm al-huduree. Our knowledge is 'ilm al-husuli.

"Since these two kinds of closeness of Allahu ta'ala to His servants are stated in ayats and hadiths, it is wajib for us to believe in both of them. We should believe in these two kinds of closeness of Allahu ta'ala to us as we believe that He sees us. Allahu ta'ala's closeness is not measurable with any unit [such as meter or Angstrom] as His seeing is not with the help of the reflection of light as explained in physics. It was not for the purpose of giving a measure but just for the sake of comparison that some units, such as ell, dhra' (arm's length), span and length of a barley-grain were used in some hadiths.

"Question: 'Why has wilaya been defined with the word yaqin (closeness), though wilaya is only an incomprehensible-to-man hal between Allahu ta'ala and His servant?'

"Answer: We shall first explain two points before answering the question:

"1) The kashf that occur upon a wali, or the ru'ya (dream) seen by everybody is nothing but the vision of the like or example of something in the mirror of the hayal (the mind). It is called 'ru'ya' if it occurs when one is asleep. It is called 'kashf' if it occurs when awake. The purer and cleaner the mirror of the mind gets, the more correct and reliable the kashf or ru'ya is. Therefore, prophets' ('alaihimu 's-salam) dreams are absolutely reliable and believable; they make a kind of wahi, for all prophets were mathum; that is, they never made any mistakes. Their minds were very pure. Their batins or hearts were very clean. Most dreams of awliya' have been correct, too, because the minds of awliya' have been cleared and their hearts have been polished by obeying Rasulullah's orders and by the nurs attained at his sohbat either directly from him like as-Sahabat al-kiram or through their rehbers like the ones who came after as-Sahabat al-kiram. Jalal ad-din Rumi (rahmat-Allahi 'alaih) expressed this subtlety very finely in a couplet in his Mathnawi:

'Do you know what are the images that hunt the awliya'?

They are the visions of the beauties of the garden of Khuda!

"The batins of awliya' are polished and are like bright mirrors because of their obedience to prophets. Sometimes the old dark spots of their batins come back into vision like black stains, and the mirrors of their minds become blurred, and there occur mistakes in their kashfs and dreams. This blur occurs sometimes as the consequence of committing a haram or mushtabih or going beyond the limits [in using mubahs] or, at another time, as a result of being smeared by ignoramus and heretics. Most dreams of sinners are wrong, and they err much since their batins are dark.

"2) All the beings created by Allahu ta'ala are called 'alam. There are three kinds of 'alam: 'alam ash-shahada, the material 'alam which everybody knows; 'alam al-arwah, the immaterial, immeasurable 'alam of souls; and 'alam al-mithal, where there is nothing material or immaterial. In 'Alam al-mithal, there are mithals [see below] of all beings that are in the first and second 'alams, a mithal of Allahu ta'ala, and even the mithals of thoughts and meanings. Allahu ta'ala has no mithl [see below], but it was said that He had a mithal. If a being resembles another being in respect of its dhat (essence, person) and sifat (attributes), the former is called a mithl of the latter. There is no mithl of Allahu ta'ala's Person and Attributes, and such a mithl cannot exist. A being which is likened to another in respect of not the very person but only its attributes is called a mithal of the latter. For example, when the sun is called the 'sovereign,' the 'sovereign' is meant to be a mithal of the sun. Allahu ta'ala declares, 'Allah's nur in the heart of a believer is like a candle in the lantern,' in the 35th ayat al-karima of Surat an-Nur. A mithal of Allahu ta'ala is expressed in the hadith ash-Sharif, 'He is such a Hakim that He has built a house and filled it with substances.' Therefore, it was said that Allahu ta'ala could be dreamt of. [Prophet] Yusuf ('alaihi 's-salam) saw the famine years as 'lean cattle' and the fruitful years as 'fat cattle and spikes of wheat' in a dream. It was declared, 'I dreamt that many people came to me. They wore shirts. Some had shirts down to their chests and some had longer shirts. I saw 'Umar (radi-Allahu ta'ala 'anh). His shirt was long, down to the ground,' in a hadith ash-Sharif reported in the Sahih of al-Bukhari, as-Sahaba asked his interpretation of it. 'The shirt means knowledge,' he explained. These ayats and hadiths show that the mithal of an immaterial being that does not have any mithl may be seen in a dream or through kashf. [One of the ayats is about Yusuf (alaihi's-salam).]

"After explaining the foregoing two points, we say that there is an incomprehensible hal called wilaya. This hal is seen, in 'alam al-mithal, through kashf as the closeness of two objects. As the hal of wilaya makes progress, it looks, in kashf, like a walk towards Allahu ta'ala or a passing from one Attribute of His to another. And because the changes in the incomprehensible hals of awliya' (rahmat-Allahi 'alaihim ajmain) have been seen as such in the 'alam al-mithal, these hals have been called 'qurb-i ilahi,' and the changes have been given such names as 'as-sair ila 'llah' and 'as-sair fi 'llah.'

"There is no return [or degradation] once fana' is attained on the way of tasawwuf. Those who have returned have done so before the attainment of fana'. This faqir [the author, Hadrat Thana'ullah] deduced this from the 143rd ayat al-karima of Surat al-Baqara which declares, 'Allahu ta'ala does not make your iman go away. He is very Merciful to His servants.' Rasulullah (sall-Allahu 'alaihi wa sallam) declared, 'Allahu ta'ala does not take back the iman of His servants. But, He makes the knowledge fade away by annihilating the 'ulama'.' This hadith ash-Sharif, too, shows that Allahu ta'ala does not take back the real faith and batini knowledge. [This ayat karima and hadith sharif are the evidences of the fact that none of the Sahabat al-kiram

(alaihumu'r-ridwan) became a murtadd, because the iman of all of them was real (haqiqi). If the Shi'ites had known this subtlety, they would have slandered none of the Sahabat al-kiram.]

"Perfect taqwa develops only in awliya' and is not attainable unless the evils of the nafs such as jealousy, malice, arrogance, hypocrisy, and desire for fame are completely cleared away. For these to be completely cleared away, it is necessary to attain to fana' an-nafs, that is, annihilation of the nafs. Perfect belief and perfect taqwa cannot be attained unless love for Allah is more than love for other beings, or unless the heart is cleared of any love for every being except for Allah. And this is only possible through fana' al-qalb. Fana' al-qalb was expressed as 'the piety of the heart' in the hadith ash-Sharif. A hadith ash-Sharif quoted by al-Bukhari and Muslim declares, 'Iman of a Muslim is not perfect unless he loves me more than his parents, children and everyone.' [This hadith sharif is quoted also in the Wahhabite book Fat'h al-majid.] Another one declares, 'Three [kinds of] persons relish iman: he who loves Allah and His Prophet more than everything; he who loves only those whom Allah loves; he who, after attaining iman, is afraid of becoming a disbeliever more than he is afraid of being burnt in fire.' One day, Hadrat Rabi'a [al-'Adwiyya, a great woman wali among the Tabiin,] was carrying two dishes in her hands, one full of water and the other full of fire. When she was asked where she was going, she said, 'I am going to extinguish the fire of Hell and burn Paradise. Thus I want to save Muslims from worshipping Allahu ta'ala with the fear of Hell and the wish of attaining Paradise.' And as such is wilaya.

Rasulullah (sall-Allahu 'alaihi wa sallam) declared, 'Show honor to my companions!' Allahu ta'ala declared, 'Those who deserve to be honored are those who fear [Allah] much,' in the 13th ayat al-karima of Surat al-Hujurat. Therefore, the 'ulama' of Islam unanimously have said that all as-Sahabat al-kiram were the most superior and most muttaqi (fearful of Allah) among this umma. Because, all as-Sahabat al-kiram attained to the highest stages of wilaya by attending the sohbat of Allah's Rasul. Allahu ta'ala praises as-Sahabat al-kiram in the 101st ayat al-karima of Surat at-Tawba: 'Those who are advanced in belief and those who were the first to migrate...' He declares, 'Those who have advanced in believing are those who are advanced in approaching Allah. They all are muqarrabun,' in the tenth ayat al-karima of Surat al-Waqi'a.

"It is wajib to try to attain to the perfection of batin by joining a way of tasawwuf. In the 102nd ayat al-karima of Surat Al 'Imran, Allahu ta'ala declares, 'Oh believers! Abstain completely from the things which Allah has forbidden!' that is, He wanted that, in the deeds of the zahir and in the morals and faith of the batin, there should not be left anything which Allahu ta'ala dislikes. The order in this ayat karima shows that the endeavors on the way of tasawwuf are wajib. Perfect taqwa can only be attained through wilaya. The above-mentioned evils of the nafs are haram. Perfect taqwa cannot be attained unless these evils are cleared away. And these evils can be cleared away by fana' an-nafs. Taqwa means abstention from sins. This was called 'the piety of the body' in the Hadith ash-Sharif. The piety of the heart is necessary in order that the body be pious. The piety of the heart is called 'fana' al-qalb' by mutasawwifs.

"We have explained that wilaya is the annihilation of the qalb and the nafs. The 'ulama' of tasawwuf (rahmat-Allahi 'alahim ajmain) have said that wilaya has seven stages, five of them being the annihilation of the five latifas, namely the qalb, ruh, sirr, khafi and akhfa; the sixth, the annihilation of the nafs; the seventh, the annihilation of the substances of the body. The annihilation of the substances of the body was called 'the piety of the body.'

"Taqwa is not attained by performing only the supererogatory (nafila) 'ibadat. Taqwa is the performance of the fard and the wajib and the abstention from the haram. The fard and the wajib that are performed without ikhlas are of no value at all. Allahu ta'ala declares, "Worship Allah

with ikhlas! Only He is to be worshiped," in the second ayat al-karima of Surat az-Zumar. Abstention from the haram cannot be achieved before fana' an-nafs is attained. It is seen that attaining to the perfections of wilaya is possible through performing the fard. However, attaining to [the very] wilaya is a favor of Allahu ta'ala; He bestows it upon those whom He wishes, and it cannot be obtained by labor. Allahu ta'ala has ordered men to do what they are able to do. He orders, 'Diet yourself with all your might to what Allah has forbidden!' in the 16th ayat al-karima of Surat at-Taghabun. It is seen that it is necessary to try as hard as one can.

"The degrees of wilaya are infinite. In his book Ghulistan, Sadi ShiRazi (rahmat-Allahi 'alaih) expresses this with the couplet:

'His Beauty is Infinite, Sadi's words are unending;
Drinking does not satiate the sick, nor lessen the oceanic water!'

Similarly, the degrees of taqwa are infinite, too. A hadith ash-Sharif declares, 'I am the one who knows Allah best and fears Him most.' The fear of Allahu ta'ala increases as one makes progress through the degrees of wilaya. It is declared, 'The highest of you in the sight of Allahu ta'ala is the one who fears Him most,' in the 13th ayat al-karima of Surat al-Hujurat. It is wajib to endeavor continuously to advance along the degrees of wilaya since the degrees of taqwa are infinite. It is always fard to desire one's knowledge of batin to increase. The 114th ayat al-karima of Surat at-Taha states this fact: 'My Beloved Prophet! Always pray, saying, "Oh my Rabb! Increase my knowledge!" ' It is haram for a wali to stay at a degree he has attained and not to wish to advance further. Muhammad Baqi bi'llah (rahmat-Allahi 'alaih) versified it:

'You should be observant on Allah's Way, be observant!
You should request till you pass away, should request!
Even if a sea-full is poured into your mouth,
Never should you satiate, but seek water thenceforth!'

Jalal ad-din Rumi said:

'Oh my brother, this path has no end,
March on no matter how long you have gone!'

Khwaja Muhammad Baqi bi'llah said:

'No matter how much You make me drink,
My fervent love for You increases!'

"It is wajib to look for a rehber (guide) since it is wajib to try to advance in the batin and because it has fallen to the lot of very few people to approach Allahu ta'ala without the mediation of a rehber. Therefore, Jalal ad-din Rumi said:

'No one but the rehber leads the men,
Find one and cling to him very tight then!

But, one should not get deceived by false rehbers.

"The distinguishing characteristic of a rehber is that he should have the faith of Ahl as-Sunnat and obey the rules of Islam perfectly. A person whose deeds and words are incompatible with the rules of Islam [who does not prevent his wife and daughter from going out without veiling their arms and hair] cannot be a rehber even if he flies in the air. [It is haram for Muslim women and girls to go out with their hair, arms and legs unveiled and to show themselves to the religiously strange men. It is fard for Muslim men to make their wives and daughters veil themselves before men. A person who does not obey the books by the 'ulama' of Ahl as-Sunnat (rahmat-Allahi 'alaih) cannot be a rehber. Such a person harms one's religion instead of being useful.] Allahu ta'ala declares, 'Do not obey the one who commits sins or who disbelieves!' in the 24th ayat al-karima of Surat al-Insan or ad-Dahr. In this ayat, Allahu ta'ala orders us not to obey first

the sinner and secondly the disbeliever, because a Muslim seldom meets a disbeliever, whereas he is frequently subjected to the command of a sinner. Besides, this ayat karima shows that company with a sinner is more harmful than that with a disbeliever. The 28th ayat al-karima of Surat al-Kahf declares, 'Do not obey the one whose heart is negligent of the dhikr of Us and who runs after the desires of his nafs and who oversteps the limits of Islam in his actions.' [Nowadays, those women who go out unveiled and those who take alcoholic drinks, that is, sinners, and those who do not perform ibadat, defend themselves against Muslims by saying, "You should judge one by one's heart; our hearts are pure. Allah judges our hearts." This ayat karima shows that such claims are wrong and corrupt. We noted above that the Hadith ash-sharif declared about the heart: "If it becomes evil, the whole body becomes evil," which also proves that such words of sinners are lies. The hadith ash-sharif, "Allah does not look at your appearance; he looks at your hearts and intentions," is about those who perform ibadat and charities. In other word, ibadat must be performed for love of Allahu ta'ala in order for them to be accepted.] It is understood from this ayat karima that following the nafs is an indication of the heart's negligence. The body's degeneration, that is, committing sins, indicates that the heart has degenerated.

"The second characteristic of a rehber, as explained in the Hadith ash-Sharif, is that talking with him and seeing him causes the remembrance of Allahu ta'ala. Nothing else but Allahu ta'ala seems lovable to the heart. As related by al-Imam an-Nawawi, Rasulullah (sall-Allahu 'alaihi wa sallam) declared, "Allah is remembered when they are seen," when he was asked about the characteristics of awliya'.

Ibn Maja, too, reports this hadith ash-Sharif. Another hadith ash-Sharif related by al-Imam al-Baghawi says, 'Allahu ta'ala declared, "My awliya' are remembered when My Name is mentioned, and I am remembered when they are mentioned." ' But, it is necessary to have affiliation with a wali in order to remember Allah. One who denies a wali and does not believe that he is a wali has no connection with that wali. One who does not believe cannot attain this blessing. A couplet says:

'That person whom Allah does not favor,
Can't get faid even if he sees the Prophet!'

Every wali has this power of affecting (tathir). Some rehbers are more powerful in influencing so that they pull their disciples to the high stages of the way of tasawwuf. Such a rehber is called kamil-mukammil.

"Ignoramuses and liars cannot recognize a wali after a single or a few meeting. They should consult those whom they trust. Allahu ta'ala declares, 'Ask and learn what you do not know from those who know!' in the 43rd ayat al-karima of Surat an-Nahl and in the seventh ayat al-karima of Surat al-Anbiya. A hadith ash-Sharif declares, 'The way of getting redeemed from ignorance is asking and learning from those who know.' A person who has been in the company of someone who is known as a rehber for years but has not felt any change for the better in his heart should leave his company.

"Al-Imam ar-Rabbani al-Mujaddid al-Alf ath-Thani Ahmad al-Faruqi as-Sirhindi (rahmat-Allahi 'alaihi) declared, as-Sahabat al-kiram (radi-Allahu 'anhum) elected the Four Caliphs successively after Rasulullah (sall-Allahu 'alaihi wa sallam) passed away. Their appointing caliphs was not solely for the purpose of managing worldly affairs. They chose them so that they should also perfect their batins.'

"Question: 'When awliya' die, they do not cease to be sources of faid. Is it necessary to always look a for a living wali to get faid?'

"Answer: The emanation of faid from awliya' does not end but even increases when they die. However, it is seldom possible for a deficient person to receive sufficient faid from the dead to enable him to attain to perfection. If it were possible to receive faid from a wali after his death as much as the faid attainable when he was alive, all the Muslims of Medina would have reached the high degrees of as-Sahabat al-kiram by receiving faid from Rasulullah over the centuries, and no one would have had to look for a rehber. Because, a relation between the faid donor and a faid receiver is necessary to receive faid from a rehber. This relationship ends when the rehber dies. Although it is possible to attain much faid also from a dead rehber after fana' and baqa' have been attained and a connection between the batins [of the rehber and the disciple] has been established, this faid cannot be as much as that received when the rehber was alive.

"The 'ulama' of the Ahl as-Sunnat (rahmat-Allahi 'alaihim ajmain) have said that no wali knows the ghaib, but he may report only about what is made known to him by Allahu ta'ala through kashf or ilham; he who says that awliya' know the ghaib becomes a disbeliever. Awliya' cannot make existent what is nonexistent, nor vice versa. Awliya' cannot give food or [render a family] child or make anyone recover from an illness. In the 187th ayat al-karima of Surat al-Araf, Allahu ta'ala ordered His Beloved Prophet to say: 'I do not have the power to help or harm myself. Only what Allah has decreed happens.' It is not permissible to expect help from anybody but Allahu ta'ala, who orders us to say, 'Only You we worship, and Your help we ask,' in Surat al-Fatiha; 'Iyyaka' means 'only peculiar to You.' This is why it is not permissible to make a vow (nadhr) to awliya', because nadhr is an 'ibada (a form of worship). Anyone who makes a nadhr to a wali should not fulfill this nadhr of his, because it is wajib to abstain from sins as much as possible. It is not permissible to go around a grave with the intention of respect, because it would resemble going around the Kaba, which is an 'ibada like performing salat.

"It is not jaiz to pray to and to ask prophets and dead or living awliya' to do anything by themselves. A hadith ash-Sharif declares, 'Praying is an 'ibada.' It is declared, 'Pray to Me! I accept your prayers. Those who do not want to worship Me out of arrogance will go to Hell in humiliation!' in the 60th ayat al-karima of Surat al-Mumin. Ignoramuses say, 'Oh 'Abd al-Qadir al-Geilani ! Oh Shams ad-din PaniPuti! Oh Tezveren Dede! Give me... for Allah's sake!' This behavior is polytheism and disbelief. One should say, 'Oh my Allah! Give me... for 'Abd al-Qadir al-Geilani 's love! Make my ill loved one recover for as-Sayyidat Nafisa's love!' This way of praying to Allahu ta'ala is permissible and beneficial. The 193rd ayat al-karima of Surat al-Araf declares, "Whomever you pray to beside Allah are slaves like you. They do not have the power to help anybody."

"Question: 'This ayat karima was revealed to make it known that the disbelievers' worshipping their idols was polytheism. Is it right to liken awliya' to idols?'

"Answer: The ayat al-karima says 'beside Allah,' which means 'everything other than Allah.' However, a hadith ash-Sharif declares, 'Mentioning (dhikr, see below) prophets is an 'ibada. Mentioning the pious people is an atonement for sins. Remembering death is like giving alms. Remembering the grave makes you closer to Paradise.' This hadith ash-Sharif is quoted in Abu Nasr ad-Dailami's (rahmat-Allahi 'alaih) book Musnad al-firdaws. Ad-Dailami quotes also the hadith ash-Sharif, 'It is an 'ibada to mention 'Ali.' By the word 'dhikr,' these hadiths mean talking about their high status, hals and beautiful morals. To love them as such is due to love for Allah. Those who hear about those pious people try to be like them. It is an 'ibada to mention Muhammad's ('alaih 's-salam) name after Allahu ta'ala's Name only in the adhan and iqama. It is declared, 'For [the sake of] you, We lifted up your [name's] dhikr,' in the fourth ayat al-karima of Surat al-Inshirah. This promotion is only for Muhammad. If someone, after saying, 'La ilaha illa

'Ilah Muhammadun Rasul-Allah,' adds, 'Ali wali-Allah', he deserves tazir; that is, he should be punished. Mentioning Muhammad's ('alaihi 's-salam) name is permissible only within the limits shown by our religion. For example, it is not permissible to repeat, 'Ya Muhammad, ya Muhammad...' using a rosary.

"Isma is peculiar to prophets ('alahumu 's-salawatu wa 't-taslimat). 'Isma means never committing any major or minor sin knowingly or unknowingly. It is disbelief to say that awliya' posses 'isma.

"Every Sahabi is higher than all [non-nabi and non-Sahabi] awliya'. Hadrat 'Abdullah ibn Mubarak, one of the prominent among the Taba' at-Tabiin, said, 'The dust that entered the nose of Hadrat Muawiya's (radi-Allahu ta'ala 'anh) horse while he was riding beside Rasulullah was more beneficial than Uwais al-Qarani and 'Umar ibn 'Abd al-'Aziz.'

"Building the graves of awliya' high building shrines over them as a sign of respect, giving feasts near their graves and lighting candles, lamps in their shrines are all bidats. Some of these are haram and some are makruh. Rasulullah (sall-Allahu 'alaihi wa sallam) and ordered Hadrat 'Ali (radi-Allahu 'anh) to demolish high-built graves of the disbelievers and their pictures, and so he did. It is necessary to love and respect awliya' after their death, too. Faid and benefits are received from their souls in this way; one's heart can get cleaned. It is permissible, even necessary, to build shrines over the graves of awliya' (rahmat-Allahi 'alahim ajmain) so that the visitors, recognizing the graves of awliya', may show respect and may be protected against the cold, heat, rain and wild animals. [The shrine is built not for the wali but for the people who come to visit.]

"The sunnas in visiting Rasulullah's (sall-Allahu 'alaihi wa sallam) grave are to have wudu, to say salawat on him, to donate the thawab of the good deeds already done such as salat, alms, fasting and reciting the Qur'an al-karim to him, to keep one's heart ready [to think of Allah's love for him], to ask Allahu ta'ala to make one love him and obey his sunnat. If one visits the grave of the wali he has associated (mansub) himself with, he should clear his heart of worldly thoughts and expect to receive faid from him. It is permissible to recite the Qur'an al-karim beside graves.

"Those who pass themselves off as rehbers to obtain worldly advantages, possessions and a reputation, and to attract respect are the deputies of Satan. They are like Musailamat al-kadhhab.

"It is permissible for a wali to reveal to his disciples the favors he receives from Allahu ta'ala and the high degrees he has attained. A hadith ash-Sharif declares, 'To disclose the favors that have been bestowed by Allahu ta'ala is a way of expressing thanks for them.' Boasting is haram. If he attributes the good qualities and the favors on him to himself and does not think that Allahu ta'ala gives them to him, this is called boasting or tazkiya-i nafs. If he believes that all of what he has came from Allahu ta'ala and thinks how defective he himself is, this is shukr (thanksgiving).

"Men approach Allahu ta'ala only through His attraction (jadhba). If He attracts directly, without any intermediary, this is called ijtiba'. His indirect attraction is of two kinds: attraction by means of 'ibadat and riyadat, [Since the effects of the duties on the way of tasawwuf are confirmed, performance of supererogatory ibadat as riyadat is preferred.] which is called suluk, and attraction through the sohbat of a rehber. The basic cause of attraction is man's own abilities (isti'dad), which have been endowed to men during their creation. These abilities vary with every person. The greatest obstacle that prevents man from approaching Allahu ta'ala is composed of the desires of his nafs and the needs and evils of his body. The second obstacle is the inattention (ghafla) of the latifas of the 'alam al-amr towards themselves and towards Allah. 'Ibadat and riyadat that will make one approach Allahu ta'ala should be assigned to him by a rehber. Not

only the nafs and the body attain tadhkiya (purification of bad qualities) by means of riyadat and 'ibadat, but also the latifas of 'alam al-amr are cleared of the darkness caused by substances of the body and by the nafs and get saved from being ghafil. The suluk is the first step to be taken in most ways of tasawwuf, and the two obstacles are cleared away. Thus the five latifas of the 'alam al-amr become purified, and the nafs gets embellished with good morals called al-maqamat al-'ashara. Then the rehber attracts (jadhba) the salik (one busy with suluk) to Allahu ta'ala. This salik [at this state of jadhba] is called salik al-majdhub. And this progression of this is called as-sair al-afaqi, because the rehber understands the purification of the salik by seeing into the 'alam al-mithal. This sair (progression, journey) is full of difficulties and takes a long time. Allahu ta'ala inspired (ilham) Baha' ad-din al-Bukhari to take jadhba before suluk. [On his way,] one first performs -under tawajjuh- dhikr in every latifa and gets annihilated in every latifa. This is called as-sair al-anfusi. Most of the as-sair al-afaqi happens along with it. Then comes riyadat to purify the nafs and the body. The salik at this state is called majdhub as-salik. This sair is easy and quick. Those who are deficient and ignorant either do not advance or advance very little by means of doing 'ibadat [assigned] by themselves, because the thawab for their 'ibadat is very little. They may reach only the lowest degree of wilaya after performing 'ibadat for fifty years. Hence, wilaya cannot be attained only by mujahada (striving) and riyadat. 'Ibadat and riyadat are helpful if they are compatible with the Sunnat. Therefore, it is a must to abstain from bidat'. A hadith ash-Sharif declares, 'Words (advice, al-amru bi'l-maruf) one gives but does not do himself are not acceptable. Deeds done without [a good] resolution are not acceptable. None of them are acceptable if they are incompatible with the Sunnat.' That is, none of them deserves thawab. 'Ibadat and riyadat should be not difficult or strenuous but be in accord with the Sunnat.

"Question: 'It is seen that those who undertake very heavy riyadat make good progress and show kashfs and karamas. How would you explain this?'

"Answer: Kashf, karama and success (tasarruf) in worldly affairs can be obtained by undertaking riyadat. Ancient Greek philosophers and Indian priests undertook austerities for this purpose. Men of Allah do not attach any importance to such results. It is possible to save the nafs from evils, or to kill the [inner] Satan, only by obeying the Sunnat.

"Question: 'As implied in your answer, no one should become a wali in those ways of tasawwuf in which only riyada is undertaken. How would you explain this?'

"Answer: All the ways of tasawwuf follow the Sunnat. Although a bidat has been introduced in some of them, their following the sunnas in many respects may cancel the harm caused by bidat. This introduction of bidat is due to the mistake in their ijtihads. A mujtahid's mistakes are forgivable. The faults of ignoramus and liars are not forgivable, and such people always suffer a loss.

"Everyone, defective or perfect, may attain much faid from a more perfect person. Wilaya can only be attained in the sohbat of a perfect master. The sohbat of defective, ignorant people cannot make anybody attain wilaya, because they do not have any relationship with Allahu ta'ala. A perfect rehber can make people attain wilaya by transmitting the faid he gets from Allahu ta'ala to them because his zahir is in relation with khalq (the creatures) and his batin is with Haqq (Allah). The 95th ayat al-karima of Surat al-Isra declares, 'If there were angels to walk on the earth, I would send them an angel as a prophet from the heaven.' It is for this reason that not everybody can receive faid from the Qabr as-Saada when no apparent relationship with Rasulullah (sall-Allahu 'alaihi wa sallam) was left after his death. Thenceforth, faid has been attained from 'ulama' and rehbers, who are Rasulullah's inheritors according to the hadith ash-Sharif, 'Those who are learned in the sciences of zahir and batin are the inheritors of prophets.'

"He who attains to perfection and becomes a wali can receive faid directly from Allahu ta'ala without any intermediary and makes progress by performing 'ibadat. The ayat al-karima, 'Perform sajda and come closer to Allah,' indicates this fact. Such a wali can attain faid from the graves of Rasulullah (sall-Allahu 'alaihi wa sallam) and awliya' too.

"It is for the effectiveness of the sohbat that prophets have been sent from among human beings; for, the sciences of itiqad and fiqh may be learnt through angels, too. Hadith al-Jibril indicates this fact, where Rasulullah said, 'It was Archangel Gabriel who came to teach you your religion.' It is essential that a perfect relationship be present for the sohbat to be effective and to obtain faid from a rehber. And this influence is necessary to attain wilaya.

"There have been few people of very high talents who attained the virtue of wilaya by receiving faid from the soul of the Prophet or from that of a wali. Such people are called Uwaysis. There was faid in the suhbas of as-Sahabat al-kiram, too, but one sohbat was not sufficient and many suhbas were necessary. The suhbas of the awliya' who came after [as-Sahabat al-kiram] could only be effective when accompanied with undertaking riyada.

"Allahu ta'ala has created in men the capability of approaching and knowing Him. This ability varies with the individual.

"After performing fards and wajibs and abstaining from harams and mushtabihat, the dhikr is the most effective supererogatory (nafila) 'ibadat. One should always perform the dhikr of Allahu ta'ala. A hadith ash-Sharif says, 'What the people of Paradise regret most is the time spent without the dhikr of Allahu ta'ala in the world.' Allahu ta'ala cannot be approached by performing supererogatory 'ibadat and reciting the Qur'an al-karim before fana' an-nafs is attained. No progress can be made with them unless the batin is purified. The batin can be purified by the dhikr of Allah. The Hadith ash-Sharif declares, 'The best dhikr is La ilaha illa 'llah.' Therefore, one should always repeat this kalimat at-tawhid in one's free time. And in his remaining spare time, one should meet and attend the sohbat of the people who always think of the next world and are salih. If one cannot find pious company, one should not make friends with renegades, bidat-followers or fasiqs (those who commit harams), but read books written by the salih. One should not converse with those who are ignorant of Islam, those who have set their hearts on the world and who are la-madhhabi. Conversation with such people is detrimental to one's batin (heart, soul). Attending the sohbat of awliya' is more useful than the dhikr and other supererogatory 'ibadat. As-Sahabat al-kiram (radi-Allahu ta'ala 'anhum) used to say, 'Would you stay with me for sometime so that I may refresh my iman,' when they saw one another. Jalal ad-din Rumi (rahmat-Allahi 'alaih) said:

'Little time spent in the presence of awliya'

Is more helpful than a century with taqwa!'

Khwaja 'Ubaid-Allah al-Ahrar (rahmat-Allahi 'alaih) said:

'Nafila salat can be performed any time,

But our sohbat will not be found again!'

"Somebody was recommended to attend the sohbat of Bayazid al-Bastami. 'I am always in my Allah's sohbat,' he said. "Bayazid's sohbat is more beneficial for you,' was replied. It was meant that he would receive faid from Allahu ta'ala proportional to his own talent and to his relation with Him, whereas he would attain faid proportional to Bayazid's high degree [of wilaya] in Bayazid's sohbat.

'Never talk with a bad companion,

He is worse than a poisonous snake!

It will not take away your life alone,

He will take away your life and faith!" " [Since the effects of the duties on the way of tasawwuf are confirmed, performance of supererogatory ibadat as riyadat is preferred.]

Muhammad Parisa wrote in his work Risala-i qudsiyya, "People asked Yusuf al-Hamadani: 'What shall we do if we cannot find a perfect rehber?' He said, 'Read their books every day,' " Today, to attain salvation, one should read al-Imam ar-Rabbani's (rahmat-Allahi 'alaih) book Maktubat. [More than a hundred letters selected from Maktubat are translated in our Endless Bliss.] It is very beneficial for those who wish to attain happiness.

34 - 'Abd al-Ghani an-Nabulusi wrote:

"One should be neither lax nor excessive but moderate in performing 'ibadat. The 185th ayat al-karima of Surat al-Baqara says, 'Allahu ta'ala wills ease for you. He wills not hardship for you.' This is why He has permitted the sick and the traveler not to fast. He did not order us to do heavy, distressing duties. If a person is to make a choice between doing two things, it is right for him to do the lighter and the easier. The Prophet (sall-Allahu 'alaihi wa sallam) heard that a man kept performing salat in the mosque for hours. He went to the mosque and, holding the man's shoulders, said, 'Allahu ta'ala wants this umma to do easy things and He does not approve of hardship.' Allahu ta'ala has ordered easy things for this umma. It is very easy to follow the rules of Islam.

"The 90th ayat al-karima of Surat al-Ma'ida declares, 'Oh believers! Do not forbid (make "haram" or "unlawful") the beautiful things that Allahu ta'ala has made lawful (halal) for you, and do not say "haram" for what is "halal"! Allahu ta'ala does not love those who say "haram" for which He said "halal"! [Ibn Abd al-Wahhab said 'haram' for many things which are halal, even for ibadat. Even more, he said 'polytheism' for some of them. This ayat karima shows that Allahu ta'ala does not love him. He has shown the way to get saved from punishment when a believer commits a sin. He declares that the one who commits a sin will be forgiven if he repents of it and gives the kaffara (atonement). Ibn Abd al-Wahhab attacked against dawr (performance in a circle of poor Muslims) of isqat and said that such things were fabricated practices that caused evil people to sin. Would he charge against Allah's forgiving sins of those who repent and atone? Would he dare slander the ease and mercy shown by Allahu ta'ala by claiming that this would cause ill-willed people to commit sins?]

"The Hadith ash-Sharif says, 'Allahu ta'ala likes you to do what He has permitted as He likes you to do what He has ordered you to do.' He has given permission (rukhsa) to commit a haram and omit a fard in case of darura (compulsion or emergency necessity); that is, there will not be any punishment for it. Carrying out the orders of Islam even in case of darura is called 'azima. It is sometimes better to do the 'azima, for example, not to conceal one's iman when threatened with death; one becomes a martyr if he is killed. And sometimes, it is better to do the rukhsa, for example, for a traveler not to fast when traveling. The traveler will have committed a sin if he dies of an illness as a result of fasting.

"It is not permissible to search for the rukhsas and easy ways of the four madhahib and do one's affairs according to them to avoid practicing the rules of Islam. Such an attempt is called talfiq. In case of necessity it is permissible to change one's madhhab or to do a few things according to another madhhab. It is haram to cheat in order to omit a fard or commit a haram. This is called hilat batila. However, it is permissible to prevent something from becoming fard or haram before it becomes fard or haram. This prevention is called hilat Shariyya.

"In the book Ikhtiyar, the annotation of the book Mukhtar, it is written: 'Riyada, or eating very little, if it weakens one to the degree of preventing one from performing the fard, is not

permissible. It is fard to work and earn enough money to afford the livelihood of oneself and one's wife and children and to pay one's debt. If a person who works with this intention dies, he will not be punished [for it in the next world]. A hadith ash-Sharif declares, "It is fard for every man to earn his livelihood." It is permissible not to work for more than this. Adam ('alaihi 's-salam) grew wheat and baked bread; Nuh [Noah ('alaihi 's-salam) was a carpenter; Ibrahim ('alaihi 's-salam) was a cloth merchant; Dawud ('alaihi 's-salam) was a smith; Sulaiman ('alaihi 's-salam) wove baskets, and Muhammad ('alaihi 's-salam) was first a shepherd, later he became a merchant, and later he was engaged in jihad and became a soldier. Abu Bakr as-Siddiq was a cloth-merchant; 'Umar al-Faruq was a shoe-repairer and shoemaker; 'Uthman Dhi 'n-Nurain was a food-importer, and 'Ali (radi-Allahu ta'ala 'anhum ajmain) was a workman. It is mubah to work so as to earn the amount of one year's livelihood of one's household. It is mustahab to work hard and earn more to help Muslims and to perform jihad. A hadith ash-Sharif declares, "The best of mankind is the one who is beneficial to human beings." ' It is makruh tahrima to earn for ostentation and boasting. The book *Multaqa* writes that this is haram. Working does not increase the sustenance (rizq). Allahu ta'ala is the One who grants sustenance. By working, one holds fast to the causes, which is a sunnat.

"Those who work are of five categories: in the first group are those who believe that sustenance is earned only as an exchange for work; disbelievers believe so. The second group of people believe that Allahu ta'ala grants the sustenance, and working is meant to hold fast to the causes, and they do not disobey Allahu ta'ala while working; they do not commit the haram and are sincere, pious Muslims. The third group of people disobey Allahu ta'ala while working, although they believe that Allahu ta'ala grants them the sustenance; sinning believers are of this group. The fourth group of people believe that the sustenance comes both from Allahu ta'ala and from their efforts; polytheists are of this group. The fifth group knows that sustenance is granted only by Allahu ta'ala, but they are not sure whether He will grant it or not; munafiqs are of this group. "It is written in the fatwa book *Tatarkhaniyya* that it is makruh tahrima to shut oneself in a mosque or house and worship all the time and to neglect eating, marrying, pleasures like going for a walk, and earning halal sustenance.

"Question: 'The above statements of the 'ulama' of the religion do not agree with those statements of mutasawwifs which praise undertaking riyada and leading an ascetic life. Which one is better of the two?'

Answer: Some mutasawwifs said that he who keeps himself hungry for forty days starts comprehending the Divine Mysteries. Sahl ibn 'Abdullah [at-Tusturi, d. Basra, 283 A.H. (896)] used to eat once in fifteen days. Al-Imam al-Ghazali [d. Tus, 505 A.H. (1111)] wrote: 'Abu Bakr as-Siddiq (radi-Allahu 'anh) ate once in six days. Al-Junaid al-Baghdadi performed four hundred rak'as of salat every day. Sahl ibn 'Abdullah became a hafiz when he was seven years old. He fasted every day and ate solely barley-bread for twelve years." Abd al-Wahhab ash-Sharani [(rahmat-Allahi 'alaih), d. 973 A.H. (1365)] recited the whole Qur'an twice during the time between the evening and night salats. One should not hesitate to believe this; awliya' have spiritual (ruhani) power, and the soul (ruh) can do many things in a moment.

"The 'ulama' have declared that one should not be excessive and distress oneself in performing 'ibadat. This statement is related to the things that are fard, wajib or sunnat for the whole Umma. Every Muslim should do as such. The austerities undertaken by mutasawwifs are the supererogatory (nafila) 'ibadat. Not every Muslim should do them. The 16th ayat al-karima of Surat Taghabun declares, 'Fear Allah as much as you can!' The 70th ayat al-karima of Surat al-Furqan says, 'For those who believe and repent and do pious deeds, I convert their sins into

thawabs. Allahu ta'ala is the Forgiver of sins and Merciful.' Upon hearing this ayat, Wahshi said, 'It states conditions to be fulfilled for being forgiven. I fear if I cannot fulfill them. Is there no easier way out?' Then, the ayat, 'Allahu ta'ala forgives everything but polytheism of His human servants whom He wishes,' was revealed. Then, Wahshi worried: 'What shall I do if Allahu ta'ala does not wish to forgive me?' Thereupon, the ayat al-karima, 'Oh My servants who tyrannize themselves! Do not be hopeless of Allah's Grace! Allahu ta'ala forgives all sins. He is ghafur [and] rahim!' was revealed. 'This good news is sufficient for me,' said Wahshi, and he became a believer. This ayat karima is good news for everyone on the earth until the Resurrection. For those who cannot find water and are to perform tayammum for ablution, Allahu ta'ala first declared, 'Rub your hands and face with clean soil!' but later declared, 'Rub your hands and face with your hands dusted with clean soil!' He ordered men not to rub with soil and made the order easier. When Allahu ta'ala told His Prophet that He would turn the hills around Mecca into gold if he wanted, Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) did not think of spending that much gold for Allah's sake to perform jihad against the enemies and did not want it, but he wished to experience difficulties. However, he asked his companions' help before the Battle of Tabuk, saying, 'I give him the good news of becoming destined for Paradise who supplies the needs of this army.' It is noted in books that Rasulullah did not break his fast for days and tied stones on his blessed abdomen [not to feel hunger]. It is also reported that he performed salat late at nights until his blessed feet were swollen. His blessed wives (radi-Allahu ta'ala 'anhunna), too, performed that much 'ibada. But, because he was very merciful to his umma, he did not want them to undertake that much difficulty. He ordered them in rukhsa, but he himself performed 'ibada in 'azima. Islam is not a religion of mere orders; it is composed of both rukhsas and 'azimas. The ayat al-karima of Surat at-Tahrim, 'Do not make haram the beautiful things which Allahu ta'ala has made halal for you!' means 'Do not deny those rukhsas which are permitted! It is zuhd and good for you if you give up the rukhsas and abstain from them without regarding them as haram. It is not a sin to do or use them.' The hadith ash-Sharif, 'He who does not accept my sunnat has no relation with me,' means 'He who does not accept the things I permit but undertakes difficulties does not belong to my umma.'

"The superiors of tasawwuf have preferred 'azimas, yet they have not denied the right of practicing ('Amal) with rukhsas. As Rasulullah (sall-Allahu 'alaihi wa sallam) did, they have ordered everyone to practice with rukhsas. Tasawwuf means obeying the Qur'an al-karim and the Sunnat, abstaining from bidat', being respectful towards the superiors of tasawwuf and being merciful towards everyone and omitting the practices that are rukhsas. The 'ulama' of the Ahl as-Sunnat would give up about seventy halals lest they should commit a haram, for they acted with 'azima and wara'. Abu Bakr as-Siddiq (radi-Allahu 'anh) declared, 'We would abstain from seventy halals lest we should commit a haram.'

"Rasulullah (sall-Allahu 'alaihi wa sallam) ordered Abu Huraira (radi-Allahu ta'ala 'anh) 'Do with wara' so that you will become the best of the 'abids.' It is understood from this hadith ash-Sharif that Islam is not a system of rukhsas or being moderate in every affair; 'azima, zuhd and wara' are Islamic, too. It is for those who cannot endure and whose body and mind may suffer harm that undertaking riyada or hunger is makruh tahrifa, because it is haram to expose oneself to danger. Undertaking riyada is permissible and useful for those whose spiritual powers prevent this danger.

"The necessity of a rehber can be appreciated from this point, too: the perfect rehber perceives the condition of the health, character and spiritual power of the disciple and orders him to undertake riyada appropriate for his capacity and protects him against dangers. The perfect

rehber is an expert in both the knowledge of the body and that of the soul and religion. He is an inheritor, a deputy, of our master Rasulullah. No one among those trained by perfect rehbers have been seen to suffer any harm or danger. They all have made progress and attained to perfection. None of them have shown any slackness in obeying Islam during their progress on the way of tasawwuf. It is haram to do something that causes the omission of a fard. A rehber protects one against such harams. It is for this reason that it is necessary to perform supererogatory 'ibadat with his permission.

"Rasulullah (sall-Allahu 'alaihi wa sallam) was very merciful to his umma. On the Miraj Night, he asked that salat of fifty times a day be reduced to only five times a day. He did not permit his companions to undertake severe riyada so that heavy orders would not be conveyed to his umma. It cannot be thought that he did not inform his umma of the 'ibadat which would be very helpful, or that he prevented those who performed them. He taught, performed and made others perform the best and most useful of everything. Since the practice of rukhsas, that is, being a human servant without excessiveness or laxity would be useful for all his umma, he openly practiced them and ordered their practice. However, he also taught secret knowledge and 'ibadat to the superior ones among as-Sahabat al-kiram. The 282nd ayat al-karima of Surat al-Baqara declares, 'Fear Allah! Thus, He will teach you many things,' which are Divine Marifa and secret [esoteric] knowledge. A hadith ash-Sharif declares, 'Knowledge has subtle and secret constituents. Only the men of Allah know them. The ignorant will not believe if they disclose what they know.'

"The hadith about the Miraj, written in Al-mawahib by al-Imam al-Qastalani, declares, 'My Rabb revealed to me three different sciences. He told me not to reveal the first one to anyone, because no one but I can understand this science. He said, "You may communicate the second science to those whom you wish. Teach the third science to all of your umma!" ' It is seen that Rasulullah (sall-Allahu 'alaihi wa sallam) did not declare, 'The science revealed to me by Allahu ta'ala is solely the science ordered to be taught to all the umma.' He told that there were two other true sciences, too. The second science which Rasulullah had been permitted to teach to whomever he wished was wilaya, that is, the science of tasawwuf. This science deals with the batin and reality of Islam, and it can only be obtained through taqwa. Referring to Khidir ('alaihi 's-salam), Surat al-kahf declares, 'Knowledge from Us was given to him.' This ayat karima indicates the science of wilaya. As the knowledge of fiqh, which was ordered to be revealed to everybody, is the collection of the blessed sayings and deeds of Rasulullah, so the marifas of wilaya have been flowing from his blessed heart into other hearts. This is why Abu Huraira (radi-Allahu 'anh) said, 'I learnt two sciences from Rasulullah. I have conveyed to you the first one. You cannot comprehend the second one and you would kill me if I disclosed the second one.' The first science is 'ilm az-zahir, and the second one is 'ilm al-batin. Only awliya' and Siddiqs know the latter.

"Mutasawwifs undertake riyadat and perform mujahada to attain 'ilm al-batin. As there are false 'alims in 'ilm az-zahir, so there are false, ill-willed people who pass themselves off as mutasawwifs and make this blessed way a means for their worldly interests. It is necessary to identify such liars and to know them in order not to be trapped by them. Therefore, one should learn Islam very well, because it is the only touchstone to distinguish the true from the false. It is very good and useful if someone who practices fiqh also tries to make progress in tasawwuf. However, the supervision of a perfect rehber is necessary to make progress on this way, who is a specialist of the heart and soul. He diagnoses the illness in the heart of the talib (aspirant), chooses the proper riyada and dhikr for him and orders him to do it. The tenth ayat al-karima of Surat al-Baqara says, 'Their hearts are ill.' Rasulullah's sohbat cured that illness, and there was no

need for any riyada for as-Sahabat al-kiram because they all received faid from his blessed heart through the blessings of his sohbat and reached the highest degrees of tasawwuf, thus being superior to all awliya' who came after them. The successors of as-Sahabat al-kiram have tried hard to get saved from the heart diseases by undertaking riyadat, because they have not had the chance of attending Rasulullah's sohbat. 'Ilm al-batin does not occur separately from 'ilm az-zahir; those who gain both of them are called 'ulama' ar-rasikhin. Only those are the 'ulama' who are Rasulullah's inheritors. Those who cure their hearts by undertaking riyadat give up riyadat after they attain to 'ilm al-batin. They do only what are fard and sunnat. They perform 'ibada also through their batins, their hearts, like the as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum) did. Even their buying or selling does not harm their batins' 'ibada. They do not forget Allahu ta'ala even for a moment. They are praised in the Qur'an al-Karim: the 37th ayat al-karima of Surat an-Nur says, 'Buying or selling does not make them forget Allah.' The as-Sahabat al-kiram reached this high degree very easily and quickly without undertaking riyada. Hadrat 'Umar (radi-Allahu 'anh) attained to this degree just in the first sohbat. If as-Sahabat al-kiram had been permitted to undertake riyada, the 'ulama' of Islam, the imams of madhhabs, would have recorded their riyada in their books and all Muslims would have to do as they did.

"The hadith ash-Sharif related in the book Mustadrak by Muhammad ibn 'Abdullah Hakim an-Nishapuri, a scholar of hadith [(rahimah-Allahu ta'ala), d. Nishapur, 405 A.H. (1014)], declares, 'The food of the believers in ad-Dajjal's time will be their praising and sanctifying [Allahu ta'ala], as it is the food of angels. Allahu ta'ala will satisfy the hunger of those who praise and sanctify in that time.' This shows that Allahu ta'ala may put His servants whom He wishes into such a state that they do not need eating and drinking, and He will grant this state to every believer in the time of ad-Dajjal. One of the mischievous acts of ad-Dajjal will be his saying, 'Worship me and obey me!' wherever he goes. If people obey him, he will order the sky and the earth, and it will rain and crops will grow. If people do not obey him, he will order it not to rain and crops not to grow and they will suffer hunger. The above hadith ash-Sharif reveals that his mischief will not do any harm to the believers; they will not suffer hunger by praising and sanctifying Allahu ta'ala.

"One should not get the feeling that undertaking austerities such as zuhd, patience, riyada and hunger are incompatible with Islam, because Islam forbids the things that are painful and harmful to the body. These austerities are not harmful to mutasawwifs. They, like every rule of Islam, make up a part of the Islamic religion inherited from Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam). Denial of these austerities and of the awliya' who undertake them is the denial of a part of Islam.

"One should not think that mutasawwifs were superior to prophets ('alaihimu 's-salawatu wa 't-taslimat) or even to as-Sahabat al-kiram (ridwan-Allahi 'alaim ajmain) because they undertook riyadat. Nor should one slander any wali. One should recognize that he himself is defective by being unable to understand the greatness of awliya'. A hadith ash-Sharif declares, 'good news to him who thinks about his own faults and defects so much that he cannot find time to look for others' faults.' Sahl ibn 'Abdullah at-Tusturi said, 'The worst sin is to eye a Muslim with suspicion. Most people do not regard this as a sin and never repent of it.' A person's respect and praise for all awliya' are of no avail if he speaks ill of only one of them without any reason based on Islam. He who does not accept and approve of all awliya' cannot become a wali. If one hurts a wali of Allahu ta'ala by eyeing him with suspicion, he will have slandered a part of Islam. Abul-Mawahib ash-Shadhili (rahimah-Allahu ta'ala) said, 'He who does not respect the awliya' of his time is immediately dismissed from the circle of awliya'.' Muhyiddin Ibn al-'Arabi (rahmat-

Allahi 'alaih) declared, 'Most of our great scholars said that it caused disbelief to bear hostility towards awliya' and towards those 'ulama' who practice their 'ilm.' 'Ali al-Khawwas, who was 'Abd al-Wahhab ash-Sharani's master, said that one must stay away from the person who bore hostility to a wali or an alim. Opposing a wali or an alim is a heresy, which leads one to destruction.

"Allahu ta'ala's awliya' are those 'ulama' who are 'amil of (living up to, practicing) their 'ilm. Denying with heart or tongue any dead or living wali is an obvious kufr (disbelief). Anyone who denies a wali becomes a kafir (disbeliever) according to the unanimity of all Muslims, of all the madhhabs of Muslims, because this is a denial of the Islamic religion. An ignorant and stupid person may not be aware of his denial and may think that he denies a superstition or a bidat or something unbecoming in his opinion, but he ruins himself by saying 'fasiq', 'kafir' or 'zindiq' for awliya' and by misjudging their deeds and words. In reality, however, Allahu ta'ala's awliya' are very far from his defamatory references. Their words and deeds are taat and qurba and are compatible with Islam. But the ignoramus insists in obstinacy and does not understand the knowledge of awliya' and the marifa of Siddiqs. His heart is dead, and he cannot see the truth. He has sunk into the abyss of disbelief, deviation, heresy and hypocrisy. He thinks he is a man of tawhid and ta'a who enlightens mankind. In the next world, he will be punished because of his kufr and suffer torture for his oppressions and slanders. He does not say 'kafir' for himself and for the people who believe like him, because they all participate in this denial and consider themselves Muslims. On the contrary, to Muslims, they are kafirs. Muslims believe Allahu ta'ala's awliya' and their true hals. Not knowing or misunderstanding is not an excuse for those who deny, since it is not an excuse not to know the religion. Their misunderstanding awliya' is like the denial of Muhammad's ('alaihi 's-salam) true religion by Jews, Christians, Magians and idolaters. It is not an excuse for them to be ignorant of wilaya, just as it is not an excuse for non-Muslims to be ignorant of Islam.

"The denial of Allahu ta'ala's awliya' implies disbelief like the denial of a rule of Islam. The punishment inflicted upon the renegade who denies Islam should also be inflicted upon the kafir who denies awliya'. But he is first allowed to give up his denial and to repent.

"Awliya' and prophets cannot go beyond being Allah's human servants, no matter how high their degrees are. As human beings have no influence on the occurrence of marvelous events or miracles, so they have no influence on those happenings that are created within the scope of [His] usual custom [or natural laws]. Allahu ta'ala alone creates everything. Awliya' and prophets have no influence on the creation of anything. But, Allahu ta'ala has regarded His awliya' and prophets as higher than other human beings and has bestowed upon them favors that He has not given to others. He creates the optional actions of every human being if He wills after he wishes. He does not create what men want if He does not will. He, too, always wills and creates some certain wishes of human beings. For example, when one wishes to raise his arm or blink his eyes, He instantaneously wills it and raises his arm and blinks his eyes; very rarely He does not will to create such wishes. There are some other wishes of human beings which He seldom wills to create and usually does not will and create. Most of our wishes in this world are of this kind. But, as it is witnessed every day, this condition is not the same for every human being. Hence, Allahu ta'ala wills and creates most of the wishes of His awliya' and prophets immediately, as if they were wishes like the raising of an arm or blinking of an eye. This is a favor of Allahu ta'ala for them. Awliya' differ from one another in this respect, and no wali can ever reach the degree of a prophet. Awliya' do not wish anything worldly because none of them regards the world as

valuable. And whatever they want of the world is for the other world and for Allah." [Abd al-Ghani an-Nabulusi, Al-hadiqat an-Nadiyya, v. I, p. 190, Istanbul, 1920.]

Allahu ta'ala's awliya' (rahimahum-Allahu ta'ala) centuries ago foresaw as a karama that there would be the la-madhhabi who would deny awliya' and become heretics and even apostates. They wrote everything necessary to protect Muslims against being deceived by them. Is not this apparent karama sufficient to make one believe awliya'?

35 - Hadrat 'Abd al-Ghani further wrote:

"Those who have learned a few things in 'ilm az-zahir but know nothing of 'ilm al-batin find 'arif's words to be unbelief or heresy-causing words when they read books of tasawwuf. They disbelieve the knowledge of marifa which they do not understand. Thus, they disapprove of the great leaders of tasawwuf (rahimahum-Allahu ta'ala) such as Muhyiddin Ibn al-'Arabi [d. Damascus, 638 A.H. (1240)], 'Umar ibn al-Farid [d. Egypt, 636 A.H. (1238)], Ibn Sab'in al-Ishbili [d. Mecca, 669 A.H. (1270)], 'Afif ad-din Sulaiman at-Talamsani [d. Damascus, 690 A.H. (1290)], 'Abd al-Qadir al-Geilani [d. Baghdad, 561 A.H. (1166)], Jalal ad-din Rumi [d. Konya, 672 A.H. (1237)], Sayyid Ahmad al-Badawi, Ahmat at-Tijani [d. Morocco, 1230 A.H. (1815)], 'Abd al-Wahhab ash-Sharani and Sharaf ad-din Muhammad al-Busayri [d. Egypt, 695 A.H. (1295)]. They disbelieve batini sciences, thus, in fact, disbelieve the inner aspects of the religion of Muhammad ('alaihi 's-salam). Such people are called ahl al-bidat or -dalala. Though they look like believers, they are like munafiqs. The hadith ash-Sharif related by al-Imam as-Suyuti and Khatib declares, "Religious knowledge has two parts: one part covers the useful knowledge in the heart. The second is the knowledge of zahir that can be expressed verbally." Another hadith ash-Sharif, related by as-Suyuti and ad-Dailami, declares, "The science of batin is one of Allahu ta'ala's mysteries and one of His orders. He gives it to the heart of His servant whom He wills." Imam Malik said, "He who possesses 'ilm az-zahir can attain 'ilm al-batin. If a person who has 'ilm az-zahir lives up to his 'ilm, Allahu ta'ala endows him with 'ilm al-batin." Imam 'Umar al-Bulqini [Siraj ad-din al-Misri, d. 805 A.H. (1402)], who was astonished at the 'arifana (sagacious) statements of 'Ali ibn Muhammad Wafa' [d. Medina, 807 A.H. (1404)], asked him, "Where did you learn all of these things?" 'Ali ibn Muhammad Wafa' recited the ayat al-karima of Surat al-Baqara, "Fear Allah! Allahu ta'ala teaches those who fear Him what they do not know," as an answer. Abu Talib Muhammad al-Makki [d. Baghdad, 386 A.H. (996)] wrote: " 'Ilm az-zahir and 'ilm al-batin do not separate from each other but stay together like the body and the heart do. 'Ilm al-batin flows from the 'arif's heart to others' hearts. 'Ilm az-zahir is learnt through an alim's words. It reaches the ears but does not go into the heart." A hadith ash-Sharif declares, "The 'ulama' are the inheritors of prophets." These 'ulama' are not those who possess only 'ilm az-zahir but those who live up to their 'ilm, possess taqwa and have attained to all the knowledge bestowed upon prophets. The light (nur) of knowledge does not enter the hearts and brains of those who possess only 'ilm az-zahir, since they have not become khalis in their resolutions and have not been rescued from the claws of shahwa (bodily desires, lust) yet. The fire of Hell will clear their hearts and brains. Al-Imam al-Munawi quoted al-Imam al-Ghazali (rahimahuma'llahu ta'ala): "The knowledge about the other world is of two kinds. One of them is attained through kashf and is called 'ilm al-mukashafa or 'ilm al-batin. All sciences are only means or vehicles to attain this science. The second kind is called 'ilm-al-mu'amala. According to most 'arifs, there is the danger of dying in unbelief for those who have not got any share of 'ilm al-batin. The smallest share of this science is one's accepting to believe it. It does not fall to the lot of those who are men of bidat or are haughty. And those who have set their hearts on the world and follow the wishes of the nafs cannot attain anything of 'ilm al-batin even if they are very learned.

'Ilm al-batin is a light that occurs to purified hearts. Our Prophet (sall-Allahu 'alaihi wa sallam) declared, "There are those 'ilms that are very secret; only people of marifa know them." This hadith ash-Sharif indicates 'ilm al-batin. 'Ilm az-zahir, which was defined by Imam Malik as a means to attain 'ilm al-batin, was the science that was known and lived up to in his time. It is not what is studied nowadays to earn worldly wealth and fame. The knowledge called 'ilm al-hal, which is necessary for everyone in order to obey Allahu ta'ala's orders and prohibitions, can be learnt easily in a very short time, and 'ilm al-batin may occur by practicing 'ilm al-hal.'

"Men of religious authority who have not attained 'ilm al-batin do not believe the sciences they are ignorant of. What they know and say a 'ilm al-batin is either the hearsay they quote from ignoramuses like themselves or the words they have memorized from ignoramuses like themselves or the words they have memorized from the books of the 'ulama' of 'ilm al-batin. Their stained hearts have not opened (fat'h) and have not attained the Divine Light. The ignoramuses who talk as if they were experts in 'ilm al-batin are slaves of their minds. They misunderstand, by reasoning with their short minds, the words of those great 'ulama' just as they misunderstand the Qur'an al- Karim and the Hadith ash-Sharif. They write false, harmful books of tafsir and lead Muslims to ruin. The 40th ayat al-karima of Surat an-Nur, 'If Allahu ta'ala does not give nur to someone, he cannot become munawwar (enlightened),' refers to these ignoramuses."

[Attaining to, approaching, acknowledging and loving Allahu ta'ala; getting faid, enlightenment, becoming an 'arif or a possessor of 'ilm al-batin and similar things can be achieved through the heart. The intellect ('aql) cannot comprehend them. Allahu ta'ala has created a cause for attaining everything. It is necessary to hold fast to the cause of attaining anything. The cause of attaining to the above-mentioned things is to clear one's heart of creatures (masiwa), that is, to get rid of their existence of love from the heart. This is called fana' al-qalb. If the heart forgets about everything other than Allahu ta'ala, the heart is automatically filled with the above-mentioned things. The heart (al-qalb) is an invisible thing that cannot be touched. That is, it is not material and does not occupy space. It has a relation with the flesh known as the heart, similar to the intellect's relation with the brain. To fill a bottle with air, no effort is needed except emptying it of the liquid in it. As the liquid is poured, air enters spontaneously. It is the same for the heart. When the love, or thought, of creatures are removed from the heart, it is spontaneously filled with love for Allah, faid, nur and marifa. The faith of Ahl as-Sunnat, refraining from the harams and carrying out the halals and the supererogatory 'ibadat, however, are the causes to purify the heart of creatures. Among the supererogatory 'ibadat, performing the dhikr and keeping company with one of Allahu ta'ala's awliya' are the most effective and most rapid.]

Again 'Abd al-Ghani an-Nabulusi wrote:

"Jamaat is rahma, that is, the union of Muslims on truth brings forth Allahu ta'ala's Compassion. Tafriqa is 'adhab, that is, separation from the community of Muslims brings about punishment from Allahu ta'ala. Hence, it is necessary for every Muslim to unite with those who are on the right path. He must join and believe like them even if they are only a small group. The right path is the path of as-Sahabat al-kiram. Those who follow this path are called Ahl as-Sunnat wal-Jamaat. It should not confuse us that many heretical groups appeared after the time of the as-Sahabat al-kiram. Al-Imam al-Baihaki said, 'When Muslims go astray, you should follow the right path of those who came before them! You should not give up that path even if you are left alone on that path!' Najm ad-din al-Ghazzi wrote: 'Ahl as-Sunnat wal-Jamaat are those 'ulama' who keep on the right path of Rasulullah and as-Sahabat al-kiram. As-siwad al-azam, that is, the majority of the Islamic 'ulama', have followed this right path. The Firqat an-najjiyya which was

defined to be the group of salvation among the seventy-three groups is this true jamaat.' The Qur'an al-karim declares, 'Do not disunite!' This ayat karima means 'Do not disunite in itiqad, in the teachings of belief!' Most 'ulama', for example, 'Abdullah ibn Masud, interpreted this ayat karima as above and said that it meant 'Do not deviate from the right path by following your nafses and corrupt ideas.' This ayat karima does not mean that there should be no disagreement in the knowledge of fiqh. It forbids separation which causes discord and dissension in the knowledge of itiqad. The disagreement in the knowledge [of fiqh] derived through ijthihad in the field of practices (a'mal) is not a discord, because such disagreement has brought to sight the rights, the fards and the subtle teachings in a'mal and 'ibadat. As-Sahabat al-kiram, too, differed from one another in those teachings that explained daily life, but there was no disagreement among them in the knowledge of itiqad. A hadith ash-Sharif declares, 'Disagreement among my umma is [Allah's] compassion.' The disagreement in the teachings of a'mal, among the four madhhabs is of this kind. Their existence [in the present age] is Allahu ta'ala's guidance and mercy. They have all attained thawab. The same amount of thawab attained by the followers of each of these four madhhabs is given to the imam of that madhhab until the Resurrection. The different specialization of 'ulama' in various branches of knowledge on a'mal is another example [of what the hadith ash-Sharif refers to]; thus, many 'ulama' have specialized in separate sciences of hadith, tafsir, fiqh and Arabic. It is compatible with this hadith ash-Sharif, too, that mutasawwifs have followed different methods in undertaking riyada and in training the students, that various Tariqas have formed. Najm ad-din al-Kubra [He was martyred by the soldiers of Genghis in Harezm in 618 A.H. (1221).] (rahmat-Allahi 'alaih) said, 'There are as many ways of approaching Allahu ta'ala as the number of human beings.' This statement, too, points to the difference between the methods of training the students, but not to any difference in itiqad. All awliya' have had the same itiqad. They all have been in the itiqad of Ahl as-Sunnat wal-Jamaat. The multiplicity of craftsmen practicing different crafts is rahma, too. But disunion in itiqad is the opposite, for Rasulullah (sall-Allahu 'alaihi wa sallam) said, 'Jamaat is rahma; tafriqa is 'adhab.'"[Abd al-Ghani an-Nabulusi, Al-hadiqat an-Nadiyya, v. II. p. 103.]

Hadrat 'Abd al-Ghani further wrote:

"Rasulullah (sall-Allahu 'alaihi wa sallam) declared, 'One will be with whom one loves.' As written in Muslim's book, someone asked Rasulullah about the next world, and Rasulullah asked, 'What have you prepared for the next world?' That person said, 'I have prepared my love for Allah and for His Rasul.' Rasulullah said, 'You will be with those whom you love.' Al-Imam an-Nawawi, in comment to this hadith ash-Sharif, wrote: 'This hadith ash-Sharif reveals the value and use of loving Allahu ta'ala, His Rasul and dead or living pious and charitable people.' Loving Allahu ta'ala and His Rasul means obeying the orders, abstaining from the prohibitions and being observant of and respectful to them. It is not necessary to do what the pious [salih or awliya'] do in order to love them and to get benefit from them, because, when one does what they do, he becomes one of them. A hadith ash-Sharif declares, 'A person may love a jamaat but not become one of them.' 'To be with them' does not mean 'to have been promoted to their high degrees'. A hadith ash-Sharif declares, 'He who loves a jamaat will be resurrected among them.' Abu Dharr (radi-Allahu 'anh) asked, 'Oh Rasul-Allah! If a person who loves a jamaat cannot do what they do, how will he be?' Rasulullah declared, 'Oh Aba Dharr! You will be with those whom you love.' However, Hadrat Hasan al-Basri (radi-Allahu 'anh) said, 'You should not misunderstand these hadiths! You may approach good people only by doing their good deeds! Although Jews and Christians love their prophets, they will not approach their prophets for they are not like their prophets.' About this statement, al-Imam al-Ghazali (rahmat-Allahi 'alaih) said, 'One will not be

with them by merely loving them unless he performs a few or all of their good deeds.' In summary, a person who loves a jamaat belongs to one of these three types:[1] he who adopts all their good deeds and manners; [2] he who adopts none of them; and [3] he who adopts a few of them and leaves aside or does the opposite of the remaining. He who does all of them [1] becomes one of them and is among them. His love for them has made him completely like them. He has attained the highest degree of love and is certainly one of them. He who does not ever follow or look like those whom he loves [2] can never be one of them. Al-Imam al-Ghazali meant that Hasan al-Basri had referred to this type of persons. [Such love remains only in words and does not reside in the heart, which is the place for love. Love in mere words is not called love at all. His saying 'I love' is not true.] As for the one who follows a few deeds of the people he loves [3], he cannot be one of them if he does not have the same faith. He is never sincere when he says he loves. There is no love but hostility towards them in his heart. No enmity is greater than the enmity against faith. An example for this case is the Jews' and Christians' saying that they love their prophets. As for him who claims that he believes like those whom he loves do, but does not follow them fully in ta'a and 'ibadat, his claim to love is of no avail if he does not follow them just because he dislikes those deeds [3i]. He cannot be with those whom he says he loves. But, if he cannot fully follow them because he is not powerful enough or is unable to take control of his nafs [3ii], there is nothing to prevent him from being with them. The hadiths refer to this second group [3ii] and were said for the one who loved a jamaat but who could not fully be like them. The hadith ash-Sharif addressed to Abu Dharr illustrates this openly and makes [us, this type of] Muslims very happy [increases the hope of salvation]. In his last breath, Muhammad ibn as-Sammak [(rahimah-Allahu ta'ala), d. Kufa, 183 A.H. (799)] prayed saying, 'Oh Allah! I have always disobeyed You. But, I have loved those who obey You. Forgive me on account of this love [Sayyid Abdulkhakim-i Arwasi used to pray saying, "Oh my Allah! I have done nothing for You worthy of mentioning. I come to Your Audience with my face in shame! But, I have borne hostility towards those who want to destroy and annihilate Your Religion, Islam! Forgive me on account of this hostility of mine on Your behalf!"] of mine!' Najm ad-din al-Ghazzi [ash-Shafi'i (rahimah-Allahu ta'ala), d. 1061 A.H. (1651)] likened cruel people's love for the pious to the love of the first group of the third type [3i], that is, those who believe as those whom they love but who do not want to follow them in their deeds and manners; he said that this love and help of the cruel for the pious was of no use to them. But, to us, the love of the cruel is like that of the second group [3ii], that is, they believe as those whom they love but cannot become like them in all respects. Ibn as-Sammak, too, expressed this viewpoint in his prayer. The cruel have tyrannized by following the nafs, but they love the pious and try to win their prayers." [Al-hadiqa, v. II, p. 113.]

Hadrat 'Abd al-Ghani went on:

"Rasulullah (sall-Allahu 'alaihi wa sallam) declared, 'One will be with whom one loves.' We will attain the blessings of this good news if we love Salaf as-salihin, that is, the 'ulama' of Ahl as-Sunnat, even though we are not like them. A person who loves dead or alive ones among those whom Allahu ta'ala loves and those who love Allahu ta'ala attains great bliss and virtue. To love them is, for example, to praise and defend them against their enemies and the ignorant people who speak ill of them. The worst of those who set their hearts on the world are those who speak ill of awliya' whom Allahu ta'ala loves. Addiction to the world gives way to all evil deeds and causes one to commit harams such as jealousy, theft, bribery and haughtiness. The haughtiness of ignorant men of a religious profession arises from their addiction to the world. Muhyiddin ibn al-'Arabi personally said that the opening (fat'h) of his heart, or his attaining the sciences of

batin, was due to his love for the great leaders of tasawwuf and the defense he made on behalf of them. It is written in his book *Ruh al-quds*: 'Al-hamdu li'llah! I have always defended mutasawwifs against ignorant men of a religious profession. And I will go on defending them till I die. I have been endowed with the knowledge of the heart due to this deed of mine. He who attacks them and, mentioning their names, slanders them exposes his ignorance. This person will fall into ruin in the end.'

"Muh'yiddin ibn al-'Arabi (rahmat-Allahi 'alaihi) wrote in his commentary to his book *Al-wasiyyat al-Yusufiyya* that he dreamt of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), who asked, 'Do you know how you have attained this favor of Allahu ta'ala?' 'No, I do not know,' he answered. The Prophet said, 'You attained them due to your respect towards those who said they were men of Allah!' Whether they told the truth or not, his respect towards them caused him to attain bliss.

"He who looks for his own faults and tries to correct himself cannot find time to see the faults of others. He always sees Muslims as better than himself. In other words, he regards every Muslim he encounters as better than himself. He believes that he who says that he is a wali is telling the truth. [See above article 22, where it is meant that a wali, unlike a prophet, is not permitted to tell to the friend or the enemy that he is a wali. But as meant here, a wali, who has been given the duty to guide (irshad), has to tell by implying (e.g., "Insha-Allah, you will obtain faid,") that he is a wali, a rehber, and has to prescribe assignments (wazifa) to the disciple who comes with ikhlas to him to obtain faid. He who, though with sincerity and devotion, affiliates with and carries out the wazifa given by one who is not a real wali, will be harmed rather than get any faid or good from him.] He who looks for others' faults and does not see his own faults does not believe the wali.

"Najm ad-din ad-Ghazzi wrote in his book *Husn at-tanabbuh*: 'You must love, attend the sohbat of, visit and attain blessings through the sulaha' who are awliya'. Shah al-Karmani said, 'There is no 'ibada more valuable than loving awliya'. Love for awliya' leads to love for Allahu ta'ala. And Allahu ta'ala loves the one who loves Him.' Abu 'Uthman Khayri said, 'He who attains the sohbat of awliya' finds the way to approach Allahu ta'ala.' Yahya ibn Muaz (rahimah-Allahu ta'ala) said, 'A faithful person who attains the sohbat of awliya' forgets about everything. He is with Allahu ta'ala. He can never approach Allahu ta'ala otherwise.' Muhammad [ibn 'Ali ash-Shami] ibn Iraq wrote in his book *As-safinat al-'Iraqiyya*: 'Muhammad ibn Husain al-Bajli, a faqih, saw Rasulullah (sall-Allahu 'alaihi wa sallam) in his dream and asked him which deed was the most beneficial. Rasulullah said, "Being in the audience of a wali among the awliya' of Allah" And when he asked, "If we cannot find a living one?" Rasulullah answered, "Loving and thinking of him is the same whether he is alive or dead." '

"Imam Muhammad al-Birghiwi [(rahmat-Allahi 'alaihi), d. Birgi, Anatolia, 981 A.H. (1573)] used to pray saying, 'Oh the Best of the helpers! Oh the Shelter of the hopeless people! Oh the Most Merciful of the merciful! Oh my Allah who veils sins and who is very compassionate! Pity us, who are very sinful, for the love of Your Habib, Your Beloved Prophet, and for the love of all prophets, angels, companions of Your Prophet and the Tabiin! Forgive our sins!' It is permissible and lawful to pray to Allahu ta'ala for the love of His Prophet (sall-Allahu ta'ala 'alaihi wa sallam), as-Sahabat al-kiram (radi-Allahu ta'ala 'anhum ajmain) and the Tabiin and to have recourse to them so that the prayers may be accepted. This way of praying is nothing but asking for their intercession which is regarded as permissible by the 'ulama' of Ahl as-Sunnat. The Mutazila did not accept this. The prayer said by taking a wali as a wasila is accepted by Allahu

ta'ala out of its being a karama of that wali, which shows that karama occurs on awliya' after their death, too. Heretics, the people of bidat, do not believe this fact.

"In the commentary to Jami' as-saghir, al-Imam al-Munawi (rahmat-Allahi 'alaih) quoted al-Imam as-Subki (rahmat-Allahi 'alaih) as having said, 'It is good to make Rasulullah (sall-Allahu 'alaihi wa sallam) a wasila, to seek intercession through him and to ask for his help in prayers. None of Salaf as-salihin and the 'ulama' who came after them opposed this, except Ibn Taymiyya, who denied it and departed from the right path. He turned off into a way which no alim before him had ever followed. He gained fame in the Muslim world for his heresy.' Our 'ulama' said that, as a superiority peculiar to Rasulullah, it was permissible to pray through Rasulullah but not others. However, al-Imam al-Qushairi (rahmat-Allahi 'alaih) wrote: 'Maruf al-Karkhi (rahmat-Allahi 'alaih) said to his disciples that they should pray through him, that he was a mediator between Allahu ta'ala and them. Because, awliya' are the inheritors of Rasulullah, and an inheritor attains all superiorities of the person of whom he is an inheritor.'" [Al-hadiqa, v. II, p. 124. See also the article 20.]

PART TWO:

THE BEGINNING AND SPREADING OF WAHHABISM[*]

[*] Ttranslated, for the most part, from Ayyub Sabri Pasha's Turkish work Mir'at al-Haramain: 5 volumes, Matba'a-i Bahriyye, Istanbul, 1301-1306 A.H.

36 - During the time when the Ottoman reign was dominant in the Arabian Peninsula, each state was governed by an official selected from the state. Later on, every region except the Hijaz came into the possession of whomever could usurp it and was governed as sheikhdoms.

The tenets of Wahhabism disseminated by Muhammad ibn 'Abd al-Wahhab changed into a political form in a short time in 1150 A.H. (1737) and spread all over Arabia. Later, by the order of the Caliph in Istanbul, Muhammad 'Ali Pasha, the Governor of Egypt, liberated Arabia from them with the armed forces of Egypt.

'Abd al-'Aziz ibn Muhammad, who believed in the Wahhabis, declared war for the first time in 1205 A.H. (1791) against the amir of Mecca, Sharif Ghalib Effendi. They had disseminated Wahhabism secretly till then. They had killed and tortured many Muslims, enslaved their women and children and usurped their possessions.

Muhammad ibn 'Abd al-Wahhab belonged to the Bani Tamim tribe. He was born in Uyayna village near the town of Huraimila in the Najd Desert in 1111 A.H. (1699) and died in 1206 (1792). Formerly, with the idea of trading, he went to Basra, Baghdad, Iran, India and Damascus, where he won the name "Shaikh an-Najdi" due to his clever and aggressive attitude. He saw and learnt a great deal at these places and set his heart on the idea of becoming a chief. In 1125 (1713 A.D.), he met Hempher, a British spy, in Basra, who understood that this unexperienced young person (ibn 'Abd al-Wahhab) has a desire to be a chief by way of revolution, established a long-term friendship with him. He inspired him the trics and lies that he had learned from the British Ministry of the Commonwealth. Seeing that Muhammad enjoys these inspirations, he proposed him to establish a new religion. So, the spy and Muhammad ibn 'Abd al-Wahhab got what they were looking for. He had thought it proper to found a new Tariqa or reach his goal, and, in preparation for this goal, attended the lectures of the Hanbali 'ulama' in the blessed city of

Medina and later in Damascus for some time. When he went back to the Najd, he wrote pamphlets on religious subjects for villagers. He wrote what he learned from the British spy and mixed corrupt information from the Mutazila and other groups of bidat. Many ignorant villagers, particularly the inhabitants of Dar'iyya and their ignorant chief, Muhammad ibn Sa'ud, followed him. The Arabs esteemed ancestral distinctions very highly, and because he did not belong to a well-known family, he used Muhammad ibn Sa'ud as a tool to disseminate his Tariqa, which he named Wahhabism. He introduced himself as the Qadi (Head of the Religious Affairs) and Muhammad ibn Sa'ud as the Hakim (Ruler). He had it passed in their constitution that both would be succeeded only by their children.

In 1306 (1888) when the book *Mirat al-Haramain* was written, the amir of the Najd was 'Abdullah ibn Faysal, a descendant of Muhammad ibn Sa'ud, and the Qadi was a descendant of Muhammad ibn 'abd al-Wahhab.

Muhammad ibn 'Abd al-Wahhab's father, 'Abd al-Wahhab, who was a pious, pure alim in Medina, his brother Sulaiman ibn 'Abd al-Wahhab and his teachers had apprehended from his statements, behavior and ideas, which he frequently had put forward as questions to them when he was a student in Medina, that he would become a heretic who would harm Islam from the inside in the future. They advised him to correct his ideas and advised the Muslims to avoid him. But they soon encountered the very thing they were afraid of, and he started disseminating his heretical ideas openly under the name of Wahhabism. To deceive ignorant and stupid people, he came forward with reforms and innovations incompatible with the books of the 'ulama' of Islam. He dared to be so impetuous as to deem the true Muslims of Ahl as-Sunnat wal-Jamaat as disbelievers. He regarded it as polytheism to ask Allahu ta'ala for something through the mediation of our Prophet (sall-Allahu 'alaihi wa sallam) or other prophets or awliya', or to visit their graves.

According to what Muhammad ibn 'Abd al-Wahhab learned from the British spy, he who talks to the dead while praying near a grave becomes a polytheist. He asserted that Muslims who said that someone or something beside Allah did something, for example, saying "such-and-such medicine cured" or "I obtained what I asked through our master Rasulullah" or "such-and-such wali" were polytheists. Although the documents Ibn 'Abd al-Wahhab made up to support such statements were nothing but lies and slanders, the ignorant people who could not distinguish right from wrong, the unemployed, raiders, ignoramuses, opportunists and the hard-hearted soon assented to his ideas and took their part on his side and regarded the pious Muslims of the right path as disbelievers.

When Ibn 'Abd al-Wahhab applied to the rulers of Dar'iyya with the view of disseminating his heresies easily through them, they willingly cooperated with him with the hope of extending their territories and increasing their power. They strove with all their might to disseminate his ideas everywhere. They declared war against those who refused and opposed them. The bestial people and pillagers of the desert competed with one another in joining the army of Muhammad ibn Sa'ud when it was said that it was halal to plunder and kill Muslims. In 1143 (1730), Muhammad ibn Sa'ud and Muhammad ibn 'Abd al-Wahhab hand in hand arrived at the conclusion that those who would not accept Wahhabism were disbelievers and polytheists, and that it was halal to kill them and confiscate their possessions, and publicly announced their declaration seven years later. Then, Ibn 'Abd al-Wahhab started fabricating ijtihaad when he was thirty-two years old and announced his false ijtihaads at the age of forty.

As-Sayyid Ahmad ibn Zaini Dahlan (rahmat-Allahi 'alaihi), Mufti of the blessed city of Mecca, described under the topic "*Al-fitnat al-Wahhabiyya*" the tenets of Wahhabism and the tortures

the Wahhabis inflicted upon Muslims? [Al-futuh al-Islamiyya, second volume, page 228, Cairo, 1387 (1968); photo-offset reproduction of a comparable part, Istanbul, 1395 (1975).] He wrote: "To deceive the 'ulama' of Ahl as-Sunnat in Mecca and Medina, they sent their men to these cities, but these men could not answer the questions of the Muslim 'ulama'. It became evident that they were ignorant heretics. A verdict declaring them disbelievers was written and distributed everywhere. Sharif Masud ibn Said, Amir of Mecca, ordered that the Wahhabis should be imprisoned. Some Wahhabis fled to Dar'iyya and recounted what had happened to them." [Al-futuh al-Islamiyya, second volume, page 234, Cairo, 1387 (1968); photo-offset reproduction of a comparable part, Istanbul, 1395 (1975).]

The 'ulama' of the Hijaz belonging to all the four madhhabs, including Muhammad ibn 'Abd al-Wahhab's brother Sulaiman and also his teachers who had trained him, studied Muhammad's books, prepared answers to his disunionist writings, which were destructive to Islam, and wrote, to call to the attention of Muslims, well-documented books in refutation to his heretical writings. [See above article 5, for the passage translated from Sulaiman ibn Abd al-Wahhab's work *As-Sawa'iq al-ilahiyya fi'r-raddi ala'l-wahhabiyya*; first published in 1306; second edition (reproduced by photo-offset) in Istanbul in 1395 (1975).]

These books did not help much but rather increased the Wahhabis' resentment against Muslims and excited Muhammad ibn Sa'ud to attack Muslims and augment the bloodshed. He belonged to the Bani Hanifa tribe, so was a descendant of a stupid race that believed in the prophethood of Musailamat al-Kadhdhab. Muhammad ibn Sa'ud died in 1178 (1765), and his son 'Abd al-'Aziz succeeded him. 'Abd al-'Aziz was assassinated, stabbed in the abdomen by a Shiite, in the Dar'iyya Mosque in 1217 (1830). Then, his son Sa'ud ibn 'Abd al-'Aziz became the chief of the Wahhabis. All three strove very hard, as if competing with one another, to shed Muslim blood in order to deceive the Arabs and to disseminate Wahhabism.

The Wahhabis say that Ibn 'Abd al-Wahhab disseminated his thoughts in order to attain sincerity in his belief in the unity of Allah and to rescue Muslims from polytheism. They allege that Muslims had been committing polytheism for six centuries and that he came forth to renew and reform the religion of Muslims. He put forward the 5th, 106th and 14th ayats of the respective Suras al-Ahqaf, Yunus and ar-Rad as documents to make everyone believe his ideas. However, there are many similar ayats, and the 'ulama' of tafsir unanimously declared that all these ayats were about idolatrous unbelievers or polytheists.

According to Ibn 'Abd al-Wahhab, a Muslim becomes an idolatrous polytheist (mushrik) if he receives istighatha from our-Prophet (sall-Allahu 'alaihi wa sallam), from another prophet, a wali or a pious person near the Prophet's grave or far away from it, that is, if he asks for help from him to relieve him of a burden or trouble, or if he asks for his intercession by mentioning his name or if he wants to visit his grave. Allahu ta'ala describes the situation of idolatrous disbelievers in the third ayat al-karima of Surat az-Zumar, but the Wahhabis display this ayat as a document to justify their using the word "mushrik" for a Muslim who prays by putting a prophet or a wali as an intermediary. They say that the idolaters, too, believed that not the idols but Allahu ta'ala created everything. They further say that Allahu ta'ala declared, "They [idolaters] say, 'Of course, Allah created them,' when you ask who created them," in the 61st and 87th ayats of Surat al-'Ankabut and Surat az-Zuhruf, respectively. They say that the idolaters were polytheistic disbelievers not because they believed as such but because they spoke as quoted in the third ayat of Surat az-Zumar: "Those who make friends with those other than Allah say, 'They help us approach [Allahu ta'ala] by interceding for us with Allahu ta'ala.' " They claim

that Muslims who ask at the graves of prophets and awliya' for intercession and help become polytheists by saying such.

It is very unsound, foolish and ridiculous of Ibn 'Abd al-Wahhab to liken Muslims to disbelievers and polytheists in the light of this ayat. Because, disbelievers worship idols so that idols may intercede for them; they leave aside Allahu ta'ala and ask only idols to give them their wishes, whereas we Muslims worship neither prophets nor awliya' but expect everything only from Allahu ta'ala. We wish awliya' to be a wasita or wasila for us. Disbelievers believe that idols intercede for whatever they wish and make Allahu ta'ala create everything they want. Whereas, Muslims ask intercession and help of awliya' whom they know as the beloved servants of Allahu ta'ala, because Allahu ta'ala has revealed in the Qur'an al-karim that He will permit His beloved servants to intercede and will accept their intercession and prayers and because Muslims believe this good news stated in the Qur'an al-karim. There is no analogy between disbelievers' worshiping idols and Muslims' asking help of awliya'. Muslims and disbelievers are human beings in appearance; they are similar in being human beings, but Muslims are Allahu ta'ala's friends and will remain in Paradise eternally, whereas disbelievers are Allahu ta'ala's enemies and will remain eternally in Hell. Their superficial resemblance does not prove that they will always remain the same. Those who entreat idols who are Allahu ta'ala's enemies and those who entreat Allahu ta'ala's beloved servants may look alike in appearance, but entreating idols leads one to Hell and entreating awliya' causes Allahu ta'ala to forgive and show Mercy. The hadith ash-Sharif, "Allahu ta'ala's Mercy descends where His beloved servants are mentioned," too, indicates that Allahu ta'ala will show Mercy and forgive when prophets ('alaihimu 's-salawatu wat-taslimat) and awliya' are entreated. [See the last paragraph of article 30.]

Muslims believe that prophets and awliya' are not to be worshiped and are not gods or Allahu ta'ala's partners. Muslims believe that they are Allah's powerless servants who do not deserve to be worshiped or performed 'ibada or prayed towards. Muslims believe that they are Allah's beloved servants whose prayers He accepts. The 35th ayat al-karima of Surat al-Ma'ida says, "look for a wasila to approach Me." Allahu ta'ala means that He will accept the prayers of His pious servants and endow them with what they wish. A hadith ash-Sharif quoted by al-Bukhari, Muslim and in Kunuz ad-daqa'iq declares, "Verily, there are such human servants of Allahu ta'ala that He creates it if they swear for something; He does not belie them." Muslims take awliya' as wasilas and expect prayers and help from them because they believe the above ayats and hadiths. Although some disbelievers state that idol-statues are not creators and that Allahu ta'ala creates everything, they claim that idols deserve to be worshiped and are able to do and make Allah to do whatever they wish. They attribute idols as partners to Allahu ta'ala. If someone asks help of a person beside Allah and says that he will certainly help him and that whatever he wishes will happen in any case, this person becomes a disbeliever. But, he who says, "My wish will not be granted for sure through his will. He is only a cause. Allahu ta'ala likes those who hold fast to the causes. It is His Custom to create as consequences of causes. I ask this person for help so as to be holding fast to the cause, but expect my wish to be granted from Allah. Rasulullah, too, held fast to the causes, and I am following the Sunnat of that exalted Prophet by holding fast to the causes," he gains thawab. If he obtains his wish, he thanks Allahu ta'ala; if not, he resigns himself to Allahu ta'ala's qada' and qadar. The idolatry of disbelievers is not like Muslims' asking awliya' for prayers, intercession and help. A wise, reasonable person cannot liken these two to each other but fully comprehends that they are different. Allahu ta'ala alone creates both what is useful and what is harmful. No one but He deserves to be worshiped. No prophet, wali or creature can ever create anything. There is no creator besides Allah. Only, Allahu ta'ala shows

Mercy to those who mention the names of His prophets, awliya' and pious, beloved servants and who regard them as mediators, and He grants them their wish. He and His Prophet revealed this, and Muslims, therefore, believe as they revealed.

Polytheists and disbelievers, however, regard idols as ilahs (gods) or mabuds (one to be worshiped) and worship them though they know that idols do not create anything. Some of them become polytheists by regarding idols as ilahs while some others by worshiping or regarding them as mabuds. They are polytheists not because they say their idols would intercede for them and make them closer to Allah, but because they regard them as mabuds and because they worship them.

Rasulullah (sall-Allahu 'alaihi wa sallam) declared, "A time will come when the ayats revealed about disbelievers will be used as documents to slander Muslims," and "What I fear most is that some people will come to use the ayats for purposes which Allahu ta'ala does not approve of." These two hadiths, which were related by 'Abdullah ibn 'Umar (radi-Allahu 'anhuma), foretold that the la-madhhabi people would appear and ascribe the ayats revealed about disbelievers to Muslims and calumniate the Qur'an al-karim.

Muslims visit the graves of those whom, they believe, Allahu ta'ala loves. They beg Allahu ta'ala through the means of His beloved servants. Rasulullah and as-Sahabat al-kiram did so, too. Rasulullah said in his prayers, "Oh my Rabb! I ask You for the right (love) of Your servants to whom You grant their wishes." He taught this prayer to his companions and ordered them to say it, and, therefore, Muslims pray as such.

Rasulullah (sall-Allahu 'alaihi wa sallam) put Hadrat 'Ali's mother Fatima bint Asad's corpse into the grave and prayed, "Oh my Rabb! Forgive Mother Fatima bint Asad! Show much mercy unto her for the love of Your Prophet and the prophets who came before me!" He ordered a blind man, who wanted to gain his sight, to perform a salat of two rak'as and to pray, "Oh my Rabb! I ask You for the love of Your Prophet Muhammad ('alaihi 's-salam) whom You, out of Mercy, sent to Your human servants, and I make him a wasila. I entreat You. Oh the beloved Prophet, Muhammad ('alaihi 's-salam)! I entreat my Rabb through you so that He may accept my prayer and grant me my wish. Oh my Rabb! Let that exalted Prophet be an intercessor for me so that my prayer may be accepted!"

Adam ('alaihi 's-salam) prayed, "Oh my Rabb! Forgive me for the love of my son Muhammad ('alaihi 's-salam)!" When he had descended onto the Serandib Island (Ceylon) after he had eaten the fruit from the tree which Allahu ta'ala had forbidden. And Allahu ta'ala declared, "Oh Adam! I would have accepted your intercession if you had asked for intercession through Muhammad for all beings on the earth and in the skies."

Hadrat 'Umar took Hadrat 'Abbas (radi-Allahu 'anhuma) with him to pray for rain with the intention of making him a wasila, and his prayer was accepted.

The words "Oh... Muhammad!.. You..." in the above prayer, which Rasulullah ordered a blind man to say, prove that it is permissible to mention the names of awliya' when praying through them.

Biographies of the as-Sahabat al-kiram and the Tabiin (radi-Allahu 'anhum) are full or documents which show that it is lawful and permissible to visit graves, to ask for intercession by mentioning the name of the dead person and to make the dead wasilas.

Muhammad ibn Sulaiman Effendi (rahmat-Allahi 'alaih), who is well known for his annotation to Ibn Hajar al-Haitami's Tuhfa, a commentary of Minhaj, proved well with documents that Ibn 'Abd al-Wahhab was on a corrupt and heretical path and that he ascribed wrong meanings to ayats and hadiths. He wrote: "Oh Muhammad ibn 'Abd al-Wahhab! Do not slander Muslims! I

advise you for Allah's sake. Tell him the truth if there is anyone who says that there is a creator besides Allah! Lead him to the right path by proving through documents! Muslims cannot be said to be disbelievers! You are a Muslim, too. It is more correct to call one person a 'disbeliever' than calling millions. It is certain that one who departs from the community is in danger. The 114th ayat al-karima of Surat an-Nisa' declares, 'We will leave in disbelief and apostasy the person who, after learning the way to guidance, opposes the Prophet ('alaihi 's-salam) and deviates from the believers' path in iman and 'amal, and then We will throw him into Hell, which is a very terrible place.' This ayat karima points to the situation of those who have departed from Ahl as-Sunnat wal-Jamaat."

There are a great number of hadiths which explain that it is permissible and useful to visit graves. As-Sahabat al-kiram and the Tabiin (radi-Allahu 'anhum) frequently visited Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed shrine, and many books have been written on the way and uses of this visiting.

It is never harmful to pray by holding a wali as a mediator (wasila), to ask for his help by mentioning his name. It is disbelief to believe that the person who is mentioned would be influential and certainly do what he is asked for and would know the ghaib. Muslims should not be accused of having such a tenet since they do not believe so. Muslims ask a beloved servant of Allahu ta'ala only to be a mediator, to intercede and to pray for them. He who creates what is asked for is only Allahu ta'ala. His beloved servants are asked for prayers because He has declared in the 27th ayat al-karima of Surat al-Ma'ida, "I accept the prayers of those whom I love." The dead are not asked to grant the wish asked for but to be an intermediary (wasita) for Allahu ta'ala's granting the wish. It is not permissible to ask the dead to grant anything, and Muslims do not do so. It is permissible to ask for their mediation for that wish to be granted. The words istighatha, istishfa' and tawassul all mean 'asking for wasita or wasila.'

Allahu ta'ala alone is the One who creates everything. It is His Custom that He makes a creature of His an intermediary or a cause in creating another thing. He who wishes Allahu ta'ala to create something should hang on to the intermediary which is the cause for the creation of that thing. Prophets ('alaihimu 's-salatu wa 's-salam) all hang on to the causes.

Allahu ta'ala commends the act of holding on to the causes, and prophets ('alaihimu 's-salatu wa 's-salam) ordered it. Daily events also indicates its necessity. One should cling to the causes in order to obtain the things one wishes for. It is necessary to believe that Allahu ta'ala alone makes those causes be the causes of certain things, makes man hang on to those causes and creates them after man holds on to the causes. The one who believes so may say, "I obtained this thing by holding on to that cause." This statement does not mean that the cause created the thing; it means that Allahu ta'ala created the thing through that cause. For example, the statements, "The medicine I took relieved my pain"; "My sick relative recovered when I vowed a nadhr for Hadrat as-Sayyidat Nafisa"; "The soup satiated me," and "Water slaked my thirst," all imply that these causes are only wasilas or wasitas. It is necessary to think that the Muslims who make similar statements believe in this manner, too. The one who believes so cannot be called a disbeliever. The Wahhabis, too, say that it is permissible to ask for something from those who are near and alive. They ask one another and the government officers for many things; they even entreat them to obtain their wishes. To them, it is polytheism to ask something from the dead or people far away, but it is not so to ask living people. However, to the 'ulama' of Ahl as-Sunnat, the former is not polytheism since the latter is not, and there is no difference between them. Every Muslim believes the fundamentals of iman and Islam and that the fard are fard and the haram are haram. It is also obvious that every Muslim believes that Allah is the only One who creates and makes

everything, that no one besides Him can create anything. If a Muslim says, "I won't perform salat," it should be understood that he means that he will not perform salat at that moment or in that place, or because he has already performed it. No one should slander him by alleging that he meant he did not want to perform salat any more. Because, his being a Muslim should prevent others from calling him a "disbeliever" or "polytheist." No one has the right to use the word "disbeliever" or "polytheist" for a Muslim who visits graves, asks the dead for help and intercession or says, "May my such-and-such wish be accepted," or "Oh Rasul-Allah! Please intercede for me!" His being a Muslim indicates that his words and deeds are in accord with the permitted, lawful belief and intention.

Ibn 'Abd al-Wahhab's beliefs and writing will be demolished and refuted at their very foundation by the full comprehension and judgement of the preceding explanations. In addition, many books have been written to prove with documents that he was on a wrong path, that he slandered Muslims and tried to demolish Islam from within. Sayyid 'Abd ar-Rahman (rahimah-Allahu ta'ala), the Mufti of Zabid, Yaman, wrote that it would suffice to quote nothing but the following hadith ash-Sharif to show that he was on a wrong path: "Some people will appear in eastern Arabia. They will read the Qur'an al-karim. But the Qur'an al-karim will not go down their throats. They will leave Islam as the arrow leaves the bow. They shave their faces." Their faces' being shaved clearly indicates that those people reported to be on a wrong path are his followers. There is no need to read other books after seeing this hadith ash-Sharif. It is ordered in Ibn 'Abd al-Wahhab's books that his followers should shave the scalp and sides of the face. There is no such order in any of the seventy-two heretical groups.

A WOMAN'S SILENCING IBN 'ABD AL-WAHHAB:

Ibn 'Abd al-Wahhab also ordered women to shave off their hair. a woman said to him: "Hair is the precious ornament of a female as is the beard for a male. Is it apt to leave human beings deprived of their ornaments bestowed upon them by Allahu ta'ala?" Ibn 'Abd al-Wahhab was unable to give any answer to her.

Although many wrong, heretical beliefs exist in the path led by Ibn 'Abd al-Wahhab, there are three main beliefs:

1. He taught that rites ('amal) make up a part of iman and that he who omits a fard (for example, does not perform salat once because of laziness or does not give the zakat of one year because of stinginess, though he believes that salat and zakat are fard) becomes a disbeliever, and he must be killed and his possessions must be distributed among the Wahhabis.
 2. They believe that it is polytheism to make wasila of the souls of prophets ('alaihimu 's-salawatu wa 't-taslimat) and awliya' (rahimahum-Allahu ta'ala) and to ask them to pray on behalf of one who, thus, may attain his wish or be safe against what he fears. They say that it is forbidden to read the prayer book Dala'il al-khairat.
 3. They believe that it is polytheism to build a dome over a grave, to light oil-lamps for those who perform 'ibada and serve in shrines and to vow alms or nadhr of an animal for the souls of the dead. To them, each of these acts is a form of worshiping a person besides Allahu ta'ala.
- All the shrines of as-Sahabat al-kiram, Ahl al-Bait (radi-Allahu ta'ala 'anhum ajmain), awliya' and martyrs (ridwan-Allahi 'alaihim ajmain), except that of our master Rasulullah (sall-allahu 'alaihi wa sallam), were destroyed when Sa'ud ibn 'Abd al-'Aziz attacked Mecca and Medina. The graves became indistinct. Although they attempted to pull down Rasulullah's shrine, too, those who took hold of pickaxes either went mad or suffered paralysis, and they were not able to

commit that crime. When they captured Medina, Ibn Sa'ud assembled Muslims and, slandering them, said, "Your religion is now completed by Wahhabism, and Allah became pleased with you. Your fathers were disbelievers and polytheists. Do not follow their religion! Tell everybody that they were disbelievers! It is forbidden to stand and beg in front of Rasulullah's shrine. You may only say 'As-salamu 'ala Muhammad' when passing by the shrine. He is not to be asked for intercession."

37 - 'Abd al-'Aziz ibn Muhammad, who ruthlessly massacred Muslims in order to disseminate Wahhabism, sent three Wahhabis to Mecca in 1210 A.H. (1795). The 'ulama' of Ahl as-Sunnat responded to them with ayats and hadiths and the Wahhabite representatives could not make any rejoinder. They could not find any way out but to admit the truth. They wrote and signed a long declaration which stated that Ahl as-Sunnat was right and that they themselves were on a wrong, aberrant path. But 'Abd al-'Aziz did not even lend an ear to the advice of the men of religious authority, for he was running after political ambitions and had set his heart on increasing the taste of his chieftain. He increased his torture of the Muslims day by day behind the curtain of religiousness.

The three Wahhabis put forward twenty points to convince Meccan Muslims. These twenty points are summarized in the three main groups in the above. Ibn 'Abd al-Wahhab said that it was Imam Ahmad ibn Hanbal's (rahmat-Allahi 'alaih) ijtiḥad that 'ibadat formed a part of iman. However, all of Imam Ahmad's ijtiḥads were recorded in books and the Meccan 'ulama' knew all of them in detail, so they easily proved and convinced the three Wahhabis that this allegation of Ibn 'Abd al-Wahhab was false.

The three Wahhabis were extremely sure that they were right in their second belief. They said, "Muslims in Mecca visit the graves of Rasulullah (sall-Allahu 'alaihi wa sallam), 'Abdullah ibn 'Abbas and Mahjub and say, 'Oh Rasul-Allah!' or 'Oh Ibn 'Abbas!' or 'Oh Mahjub!' [Mahjub Sayyid Abd ar-Rahman, the most profound alim of his time, passed away in 1204 A.H. (1790) and was buried in the Mu'alla Cemetery.] However, according to our imam Ibn 'Abd al-Wahhab's ijtiḥad, those who say, 'La ilaha illa'llah Muhammadun Rasulullah,' but pray to a person other than Allah become disbelievers. It is halal to kill them and confiscate their possessions." The 'ulama' of Ahl as-Sunnat said in reply: "Visiting the graves of Allahu ta'ala's beloved servants to make tawassul of them or to ask them to pray does not mean worshiping them. They are visited not with the intention of worshiping them but with the purpose of asking Allahu ta'ala by making them wasila, that is, holding on to them as causes and intermediaries." And they proved with documents that it was permissible and even necessary to hold on to the causes.

There are many documents in proof of the lawfulness of visiting the graves of awliya' to make them wasilas or to beg them to be wasilas while asking something from Allahu ta'ala: the 38th ayat al-karima of Surat al-Ma'ida declares, "Oh believers! Fear Allahu ta'ala and look for a wasila to approach Him!" All books of tafsir write that whatever or whomever Allahu ta'ala loves or approves of is a wasila. The 79th ayat al-karima of Surat an-Nisa' declares, "Whoever obeys the Rasul has obeyed Allah." This is the reason why the 'wasila' in the former ayat is Rasulullah according to the majority of the Muslim 'ulama'. Therefore, it is permissible to make wasilas of prophets and their inheritors -awliya' and pious Muslims- and to try to approach Allahu ta'ala with their help. If it were disbelief or polytheism to address or to beg the Prophet, those who perform salat would all be disbelievers; the Wahhabis, too, would be disbelievers according to the above-quoted fatwa of Muhammad ibn Sulaiman (rahmat-Allahi 'alaih), for every Muslim says salam on Rasulullah and prays for that exalted Prophet in every salat by reciting the prayer, "As-salamu 'alaika ayyuha 'n-Nabiyyu wa rahmat-Allah."

There are benefits in visiting graves and praying to Allahu ta'ala by making wasilas of awliya'. Because, the hadith ash-Sharif related by Ibn 'Asakir and quoted in Kunuz ad-daqa'iq declares, "The Muslim is the mirror of his Muslim brother." The hadith ash-Sharif related by ad-Daraqutni declares, "The Muslim is the mirror of [another] Muslim." It is understood from these hadiths that souls are like mirrors for one another. They are seen in one another. Fa'id emanates from the soul of a wali to the heart of a person who thinks of him and makes a wasila of him while visiting the grave of that wali. The weaker of the two souls gains strength. This is similar to two liquid containers connected with a tube. The soul with a higher degree or level suffers a loss. If the soul of the one in the grave is at a lower degree the soul of the visitor feels distressed. This is the reason why visiting graves was forbidden in the beginning of Islam, since the dead in the graves belonged to the Jahiliyya Ages at that time. It was permitted later when there were dead Muslims who could be visited. One will be thinking about the Prophet (all-Allahu 'alaihi wa sallam) or the wali when visiting his grave. A hadith ash-Sharif declares, "Allahu ta'ala shows Mercy when pious persons are thought of." It is understood from this hadith ash-Sharif too, that Allahu ta'ala shows Mercy upon him who visits graves, and He accepts the prayer of His servant upon whom He shows Mercy. It is obvious that the saying, "Graves should not be visited. Awliya' cannot be taken as wasilas," is a baseless dissent of opinion. The hadith ash-Sharif, "He who visits my grave after carrying out the hajj will be as if he has visited me when I am alive," refutes this belief at the very foundation and shows that it is necessary to visit graves. This hadith ash-Sharif is quoted along with its documents in the book Kunuz ad-daqa'iq.

The Wahhabis put forward the hadith ash-Sharif, "Curse be upon those women who visit graves and those who perform ritual prayers over graves and those who light candles on graves," as a pretext for demolishing shrines. They said that there had been no such things in the Prophet's time and quoted the hadith ash-Sharif, "The things which do not exist in our time but will be introduced later do not stem from us." The Wahhabite representatives agreed with the 'ulama' of Ahl as-Sunnat because the answer to their second claim refuted these statements of theirs, too.

38 - When the 'ulama' of Ahl as-Sunnat silenced the Wahhabis in 1210 A.H. (1796), the 'ulama' of Mecca prepared and signed a declaration containing the ayats and hadiths which showed that Wahhabism was a path different from Islam, a trap insidiously set up by the enemies of Islam to demolish Islam from the inside. The three Wahhabis who repented of their beliefs ratified this document. The copies of the declaration were then sent to all Muslim countries.

Some Meccan Wahhabis went to 'Abd al-'Aziz, the ruler in Dar'iyya, and told him that the representatives could not refute the Meccan 'ulama' and that a declaration stating that their system of beliefs was hostility against Islam was sent to every country. 'Abd al-'Aziz ibn Muhammad ibn Sa'ud and his followers bitterly resented the Ahl as-Sunnat and attacked Mecca in 1215. The Amir of Mecca, Sharif Ghalib ibn Musa'id ibn Said Effendi, resisted them. Much blood was shed on both sides. Sharif Ghalib Effendi did not allow them to enter Mecca, but the Arab tribes around Mecca accepted Wahhabism. Between the two 'eeds of the same year, Sa'ud sent an army to the town of Ta'if. They oppressed and massacred Ta'ifian Muslim women and children. [For the details of this oppression and massacre which is unbearable to the heart, see Ahmad ibn Zaini Dahlan's *Khulasat al-kalam* (reprint, Istanbul, 1395/1975) and Ayyub Sabri Pasha's *Tarikh-i Wahhabiyyan*, Istanbul, 1296 A.H. (1879).]

The torture of the inhabitants of Ta'if, including women and children, was committed by the order of an enemy of Islam, a ferocious brigand named 'Uthman al-Mudayiqi. This man and Muhsin had been sent by Sharif Ghalib Effendi to Dar'iyya. They were supposed to negotiate about the renewal of the earlier treaty in order to prevent the Wahhabis from besieging Medina

and oppressing Muslims. But this hypocrite was a spy near Sharif Ghalib Effendi. He deceived his companion, Muhsin, on their way to Dar'iyya by promising him many advantages. The two disclosed their thoughts to Sa'ud ibn 'Abd al-'Aziz in Dar'iyya. Sa'ud, seeing that they were his faithful slaves, put his looters under their command. They went to a place named Abila near Ta'if and sent a letter to Sharif Ghalib Effendi writing that Sa'ud and they, the two traitors, disregarded the validity of the former treaty and that Sa'ud was preparing to besiege Mecca. Sharif Ghalib Effendi wrote answers advising them with soft words, but 'Uthman the ferocious, who was an enemy of Islam, tore up the letters. He attacked the Muslims sent by the Amir and defeated them. Sharif Ghalib Effendi retreated into the Ta'if fortress and took measures for defense. This ferocious Wahhabi encamped his army at Malis near Ta'if at the end of Shawwal in 1217 A.H. (1802). He also asked help from the vile amir of Beesha, Salim ibn Shakban, who had a much harder, stony heart that was full of enmity towards Islam. There were about twenty desert shaikhs and each shaikh had about five hundred Wahhabite brigands in addition to one thousand under Salim's own command.

Led by Sharif Ghalib Effendi (rahmat-Allahi 'alaih), the people of Ta'if bravely attacked the brigands at Malis. He put fifteen hundred looters of Salim ibn Shakban to the sword. Salim and those with him fled Malis. But they rallied together again and raided Malis. They looted the town. Sharif Ghalib Effendi went to Jidda to obtain military help. Most Ta'ifians fled and secretly escaped with their household. Although those Ta'ifians who took refuge in the fortress defeated the packs of Wahhabis coming one after the other, they hoisted the white flag of truce, because the enemy continually received aid. They agreed to surrender under the condition that their lives and chastity would be safe. Though the enemy, too, had become weak for many of them had died or fled, the Ta'ifian messenger, who was a base villain, though he saw the Wahhabis flee, shouted after them, "Sharif Ghalib fled from fear! And the Ta'ifians do not have the power to resist you! They sent me to communicate that they will surrender the fortress, and they ask you to forgive them. I like the Wahhabis. Come back! You have shed much blood! It is not right to go back without capturing Ta'if. I swear that the Ta'ifians will immediately surrender the fortress. They will accept whatever you want." It was Sharif Ghalib Effendi's fault that Ta'if was lost in vain. If he had stayed in Ta'if, Muslims would not have suffered that doom. Since "Traitors are cowards," the Wahhabis did not believe that the Ta'ifians would surrender readily. But, seeing the flag of truce on the fortress, they sent an envoy to the fortress to investigate the situation. The Ta'ifians, pulled the envoy up to the fortress with a rope. "Gather all your goods here and surrender if you want to save your lives," said the envoy. All their possessions were gathered with the effort of a Muslim named Ibrahim. "This is not enough!" said the envoy, "We cannot forgive you for this much. You should bring more!" He gave them a notebook and said, "List the names of those who do not give! The men are free to go wherever they wish. The women and children will be put in chains." Although they begged him to be a little bit softer, he increased his aggression and harshness. Ibrahim, unable to be patient any more, hit him on the chest with a stone and killed him. During this confusion, the Wahhabis attacked the fortress, thus they escaped from being hit by cannon balls and bullets. They broke the gates and entered the fortress. They killed every woman, man and child they saw, cutting even the babies in cradles. The streets turned into floods of blood. They raided the houses and plundered everywhere, attacking outrageously and madly till sunset. They could not capture the stone houses in the eastern part of the fortress, so they besieged and put those houses under a shower of bullets. a Wahhabite scoundrel shouted: "We forgive you! You may go wherever you want with your wives and children," but they did not yield. Meanwhile, the Wahhabis gathered the people, who

had set out to migrate, on a hill and encircled those pure Muslim families, who had grown up amid fondling and affection and most of whom were women and children, and held them to die of hunger and thirst for twelve days, and tortured them by slandering, stoning and cudgeling. The Wahhabis called them one by one and beat them and said, "Tell us where you hid your possessions!" and howled, "Your day of death is coming!" to those who begged for mercy.

Ibn Shakban, after pressing the stone houses violently for twelve days and being unable to make them yield, promised that those who would come out of the houses and give up arms would be forgiven. Muslims believed him and came out, but, with their hands tied behind their backs, they were drawn by Ibn Shakban to the hill where the other Muslims were encircled. Three hundred and sixty-seven men, together with women and children, were put to the sword on the hill (rahmat-Allahi 'alaihim ajmain). They made animals trample on the bodies of the martyrs and left them unburied to be eaten by beasts and birds of prey for sixteen days. They plundered Muslims' houses and gathered all they took into a big heap in front of the gateway of the fortress and sent one fifth of the goods and the money they collected to Sa'ud, sharing the remainder among themselves. The traitors and torrential rains swept away uncountable money and invaluable goods, and there remained little, only forty thousand gold rials, in the hands of Ahl as-Sunnat; ten thousand rials were distributed to the women and children, and the goods were sold very cheaply.

The Wahhabis tore up the copies of the Qur'an al-karim and books of tafsir, hadith and other Islamic books they took from libraries, masjids and houses, and threw them down on the ground. They made sandals from the gold-gilded leather covers of the Qur'an copies and other books and wore them on their filthy feet. There were ayats and other sacred writings on those leather covers. The leaves of those valuable books thrown around were so numerous that there was no space to step in the streets of Ta'if. Although Ibn Shakban had ordered the looters not to tear up the copies of the Qur'an al-karim, the Wahhabite bandits, who were gathered from the deserts for looting and who did not know the Qur'an al-karim, tore up all the copies they found and stamped on them. Only three copies of the Qur'an al-karim and one copy of the Sahih of al-Bukhari were saved from plunder in the big town of Ta'if.

a mujiza: The weather was calm during the plunder of Ta'if. There was no wind. a storm broke out after the bandits went away, and the wind lifted up all the leaves of the Qur'an al-karim and Islamic books and swept them away. soon there was no piece of paper left on the ground. Nobody knew where they were taken.

Under the hot sun, the corpses of the martyrs decayed on the hill in sixteen days. The atmosphere became fetid. Muslims begged, wept and lamented in front of Ibn Shakban to permit them to bury their dead relatives. At last he agreed, and they dug two big hollows, put all the decayed corpses of their fathers, grandfathers, relatives and children into the hollows and covered them with soil. There was no corpse that could be recognized; some of them were only one half or one fourth of a body, for other parts were scattered around by birds and beasts of prey. They were permitted to collect and bury these pieces of flesh because the bad smell bothered the Wahhabis, too. Muslims searched all around and collected and buried them, too, in the two hollows.

It was also for the purpose of insulting and taking revenge on the dead Muslims that the bandits kept the martyrs unburied until they decayed. But, as said in a couplet.

'It will bring ascent, do not grieve that you have fallen,

A building is not restored before it turns to a ruin.'

The status of martyrs (rahmat-Allahi 'alaihim ajmain) in Allah's esteem increases when their corpses are left unburied to decay and to be prey for birds and beasts.

The bandits completely ruined the shrines of as-Sahabat al-kiram, awliya' and 'ulama' after putting the Muslims of Ta'if to the sword and dividing up the loot and the money. When they attempted to dig a grave with a view to take out and burn the corpse of Hadrat 'Abdullah ibn 'Abbas, who was one of our Prophet's most beloved companions, they were frightened by the pleasant scent that came out when the first pickaxe hit the ground. They said, "There is a great Satan in this grave. We should blow it up with dynamite instead of losing time by digging." Although they put much powder and tried hard, the powder misfired and they went away in astonishment. The grave was left level with the ground for a few years. Later, Sayyid Yasin Effendi put a very nice sarcophagus on it and protected that blessed grave from being forgotten.

The bandits also tried to dig up the graves of Sayyid 'Abd al-Hadi Effendi and many other awliya', but they were prevented by a karama at each grave. Facing extraordinary difficulties in carrying out this vile intention of theirs, they gave it up.

'Uthman al-Mudayiqi and Ibn Shakban also ordered that the mosques and madrasas should be demolished together with the shrines. Yasin Effendi, a great scholar of Ahl as-Sunnat, said, "Why do you want to demolish mosques, which are built for the purpose of performing salat in congregation? If you want to ruin this mosque because the grave of 'Abdullah ibn 'Abbas (radi-Allahu 'anhuma) is here, I tell you, his grave is in the shrine outside the big mosque. Therefore, it is not necessary to demolish the mosque." 'Uthman al-Mudayiqi and Ibn Shakban could not make any rejoinder. But, Matu, a zindiq among them, made a ridiculous statement: "Anything doubtful should be annihilated." Then, Yasin Effendi asked, "Is there anything doubtful about mosques?" and the demagogue was silent. After a long silence, 'Uthman al-Budayiqi said, "I do not agree with either of you," and ordered, "Do not touch the mosque, demolish the shrine!"

39 - Although the rascals also attacked Mecca after shedding much Muslim blood in Ta'if, they did not dare to go into the city because it was the time for pilgrimage. Sharif Ghalib Effendi was in Jidda to raise an army to resist the Wahhabis, and the people of Mecca, frightened by the Ta'if calamity, sent a committee to the Wahhabite commander and begged him not to torture them. The Wahhabis entered Mecca in Muharram 1218 A.H. (1803) and disseminated their beliefs. They announced that they would kill those who would visit graves or go to Medina to entreat in front of Rasulullah's shrine. Fourteen days later, they assaulted upon Jidda to capture Sharif Ghalib Effendi, who straightforwardly attacked the Wahhabite bandits from the Jidda fortress and killed most of them. The remainder fled to Mecca. Upon the Meccans begging, they appointed Sharif Ghalib Effendi's brother Sharif 'Abd al-Muin Effendi as the amir of Mecca and went back to Dar'iyya. Sharif 'Abd al-Muin Effendi accepted being the amir in order to protect the Meccans from being tortured by the Wahhabis.

Sharif Ghalib Effendi returned to Mecca with the Jiddan soldiers and the governor of Jidda, Sharif Pasha, thirty-eight days after the bandits were defeated in Jidda. They drove away the bandits left in Mecca, and he became the amir again. The bandits attacked the villages around Ta'if and killed many people to take revenge on the Meccans. They appointed the bandit 'Uthman al-Mudayiqi as the governor of Ta'if. 'Uthman called together all the bandits around Mecca and laid siege to the city with a big gang of looters in 1220 (1805). The Meccan Muslims suffered distress and hunger for months, and there was not even left a dog to eat on the last days of the siege. Sharif Ghalib Effendi understood that there was no other way out but to enter into a treaty with the enemy in order to save citizens' lives. He surrendered the city under the condition that he should be left as the amir of the city and that the Muslims' lives and possessions should be safe.

The bandits captured Medina after Mecca and plundered the most valuable historical treasures of the world, which had been collected in the Khazinat an-Nabawiyya (the Prophetic Treasure) for over a millennium. They treated the Muslims in so rude a manner that it is impossible to put into words. Then, they went back to Dar'iyya after appointing somebody named Mubarak ibn Maghyan as the governor of the city. They stayed in Mecca and Medina and did not let the pilgrims of Ahl as-Sunnat into Mecca for seven years. They covered the Kaba with two sheets of black cloth called Qailan. They forbade smoking the hookah and badly cudged those who smoked it. Meccans and Medinans disliked and kept away from them.

Ayyub Sabree Pasha (rahimah-Allahu ta'ala) reported in the first volume of his book Mirat al-Haramain, which was published in 1301 A.H. (1883), the tortures inflicted upon the Meccan Muslims as follows:

"The tortures done to the Muslims in the blessed city of Mecca and to the pilgrims every year were so heavy that it is very difficult to describe in detail.

"The chief of the bandits, Sa'ud, frequently sent letters of threat to the amir of the Meccans, Sharif Ghalib Effendi. Although Sa'ud had laid siege to Mecca several times, he had not been able to penetrate into the city until 1218 (1802). Sharif Ghalib Effendi, with the governor of Jidda, assembled the leaders of the pilgrim caravans from Damascus and Egypt in 1217 and told them that the bandits intended to attack the blessed city of Mecca, and that if they would help him they altogether could capture Sa'ud, their chief. But his proposal was not accepted. Then, Sharif Ghalib Effendi appointed his brother Sharif 'Abd al-Muin Effendi as his deputy and went to Jidda. Sharif 'Abd al-Muin Effendi, as the amir of Mecca, sent five scholars of Ahl as-Sunnat, namely Muhammad Tahir, Sayyid Muhammad Abu Bakr, Mir Ghani, Sayyid Muhammad 'Akkas and 'Abd al-Hafiz al-'AJami, as a committee of goodwill and forgiveness to Sa'ud ibn 'Abd al-'Aziz in 1218.

"Sa'ud responded and went to Mecca with his soldiers. He appointed 'Abd al-Muin as the head official of the district and ordered that all shrines and graves should be demolished, because, in view of the Wahhabis, the people of Mecca and Medina were not worshiping Allahu ta'ala, but shrines. They said that they would be worshiping Allah in its true form if shrines and graves were demolished. According to Muhammad ibn 'Abd al-Wahhab, all the Muslims had died as disbelievers or polytheists since 500 A.H. (1106); the true Islam was revealed to him, and it was not permissible to bury those who became Wahhabis near the graves of polytheists, by which he referred to the real Muslims.

"Sa'ud attacked Jidda to seize Sharif Ghalib Effendi (rahmat-Allahu 'alaih) and capture Jidda. But, the people of Jidda, hand in hand with the Ottoman soldiers, bravely defeated the enemies and put Sa'ud's soldiers to flight. Sa'ud, gathering those fleeing, returned to Mecca.

"Although Sharif 'Abd al-Muin Effendi (rahmat-Allahi 'alaih) tried to be friendly with the Wahhabis in order to protect the Meccan Muslims against massacre and torture, the ferocious Wahhabis increased the severity of torture and pillage day by day. Seeing it was impossible to get along with them in peace, he sent a message to Sharif Ghalib Effendi saying that Sa'ud was in Mecca with his soldiers encamped at the Mu'alla Square and that it would be possible to capture Sa'ud if he assaulted them with a small number of soldiers.

"Upon the message, Sharif Ghalib Effendi took some distinguished soldiers with the governor of Jidda, Sharif Pasha, and attacked the Wahhabis in Mecca at nighttime. He encircled their tents, but Sa'ud fled alive. His soldiers said that they would surrender their arms if they would be forgiven, and their wish was accepted. Thus the blessed city of Mecca was saved from those cruel people. This success frightened the Wahhabis in Ta'if, who also surrendered without any

bloodshed. The cruel 'Uthman al-Mudayiqi fled to the mountains in Yaman with his men. Seeing that those who were driven out of Mecca had started robbing villagers and tribesmen in the countryside, Sharif Ghalib Effendi sent messengers to the Bani Saqif tribe and ordered, 'Go to Ta'if and raid the Wahhabis! Take for yourself whatever you capture!' The Bani Saqif tribe attacked Ta'if to take revenge on the looters, and thus Ta'if was saved, too.

" 'Uthman al-Mudayiqi gathered the ignorant, savage villagers of the Yaman Mountains and, with the Wahhabis he met on his way, laid siege to Mecca. Meccans suffered severely in the city for three months. Sharif Ghalib Effendi failed in his attempts to sally out against the besiegers, although he tried ten times. The food stocks vanished. The price of bread went up to five rials and butter to six rials per oke (2.8 lb), but later no one sold anything. Muslims had to eat cats and dogs, which later could not be found. They had to eat grass and leaves. When there was nothing left to eat, the city of Mecca was surrendered to Sa'ud on the condition that he should not torture or kill the people. Sharif Ghalib Effendi was not faulty in this event, but he would not have fallen into this situation if he had called for aid from the allying tribes before. In fact, Meccans had begged Sharif Ghalib Effendi, 'We can go on resisting till the time of pilgrimage if you obtain help from the tribes who love us, and we can defeat them when the Egyptian and Damascene pilgrims come.' Sharif Ghalib Effendi had said, 'I could have done it before, but it is impossible now,' confessing his former mistake. He did not want to surrender, either, but the Meccans said, 'Oh Amir! Your blessed ancestor Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam), too, made agreement with his enemies. You, too, please agree with the enemy and relieve us of this trouble. You will be following our master Rasulullah's sunnat by doing so. Because, Rasulullah had sent Hadrat 'Uthman [from Khudaibiya] to the Quraish tribe in Mecca to make an agreement.' Sharif Ghalib Effendi distracted people from this idea of surrender until the last moment and did not go into an agreement. He yielded to the constraint of a man of religious duty named 'Abd ar-Rahman when the people could not endure the difficulty any longer. It was very intelligent of Sharif Ghalib Effendi to have listened to 'Abd ar-Rahman and to use him as a mediator in preventing Sa'ud from torturing the Muslims. He also won the favor of Meccans and soldiers by saying, 'I yielded to make an agreement unwillingly; I was planning to wait till the time for pilgrimage.'

"After the capitulation, Sa'ud ibn 'Abd al-'Aziz entered Mecca. He covered the Magnificent Kaba with coarse felt. He dismissed Sharif Ghalib Effendi (rahmat-Allahi 'alaih). He attacked here and there like a pharaoh and tortured the people in an inconceivable way. Because no help had come from the Ottomans, Sharif Ghalib Effendi was offended. He disseminated the hearsay that the reason for the surrender of Mecca was due to the slackness of the Ottoman government, and he incited Sa'ud not to let the Egyptian and Damascene pilgrims into Mecca in order to provoke the Ottomans to start action against the Wahhabis.

"This behavior of Sharif Ghalib Effendi made Sa'ud get more ferocious, and he increased the torture. He tortured and killed most of the 'ulama' of Ahl as-Sunnat and prominent and rich people of Mecca. He threatened those who did not announce that they were Wahhabis. His men shouted, 'Accept Sa'ud's religion! Shelter under his vast shadow!' in markets, bazars and streets. He forced Muslims to accept Muhammad ibn 'Abd al-Wahhab's religion. The number of the faithful people who could protect their true faith and correct madhhab decreased greatly, as it was in the deserts.

"Sharif Ghalib Effendi, seeing the dismal situation and apprehending that Islam would be annihilated also in the Hijaz and the blessed cities as it had in the Arabian deserts, sent a message to Sa'ud, saying, 'You cannot resist the Ottoman army that will be sent from Istanbul if you stay

in Mecca after the season of the pilgrimage. You will be captured and killed. Do not stay in Mecca after the pilgrimage, go away!' This message was of no avail but only increased Sa'ud's ferocity and cruelty in torturing Muslims.

"During this period of tyranny and torture, Sa'ud ibn 'Abd al-'Aziz asked an alim of Ahl as-Sunnat, 'Is Hadrat Muhammad ('alaihi 's-salam) alive in his grave? Or is he dead like every dead person as we believe he is?' The alim said, 'He is alive with a life which we cannot comprehend.' Sa'ud asked him this question because he expected such an answer on account of which he would easily torture him to death. 'Then, show us that the Prophet is alive in his grave so that we may believe you. It will be understood that you are obstinate in refusing my religion if you answer incongruously, and I will kill you,' said Sa'ud. 'I shall not try to convince you by showing something unrelated to the subject. Let's go to al-Madinat al-Munawwara together and stand in front of the Muwajahat as-Saada. I shall greet him. If he returns my greeting, you will see that our master Rasulullah is alive in his blessed grave and that he hears and answers those who greet him. If we get no answer to my greeting, it will be understood that I am a liar. Then you may punish me in any way you wish,' answered the alim of Ahl as-Sunnat. Sa'ud got very angry at this answer but let him go, for he would have become a disbeliever or polytheist according to his own beliefs if he had done as the alim proposed. He was stupefied for he was not learned enough to make any rejoinder to this answer. He set the alim free so that he might not be disreputed. However, he ordered one soldier to kill him and to immediately let him know when he was killed. But the Wahhabi soldier, by the Grace of Allah, could not find an opportunity to attain his goal. This terrible news reached the ear of that mujahid scholar, who then migrated away from Mecca thinking that it would not be good for him to stay in Mecca any longer.

"Sa'ud sent an assassin after the mujahid when he heard of his departure. The assassin traveled day and night, thinking that he would kill one belonging to Ahl as-sunnat and win much thawab. He caught up with the mujahid but saw that he had died a normal death shortly before he reached him. He tethered the mujahid's camel to a tree and went to a well for water. When he returned, he found that the corpse was gone and only the camel was there. He went back to Sa'ud and told him what had happened. 'Oh, yes!' Sa'ud said, 'I dreamt of that person ascending to the heavens among voices of dhikr and tasbih. People with shining faces said that the corpse was his (the mujahid's) and was being raised up to the heavens because of his correct belief in the Last Prophet (sall-Allahu ta'ala 'alaihi wa sallam).' Thereupon, the Wahhabi said, 'You sent me to murder such a blessed person! And now you do not correct your corrupt belief although you see Allahu ta'ala's favor on him!' and swore at Sa'ud. He repented. Sa'ud did not even listen to the man. He appointed 'Uthman al-Mudayiqi to be the governor of Mecca and went back to Dar'iyya.

"Sa'ud ibn 'Abd al-'Aziz lived in Dar'iyya. He captured the blessed city of Medina, too. Later, he set out for Mecca with those who wanted to go on pilgrimage and those who were able to talk well. Men of religious attire who were to praise and disseminate Wahhabism went ahead. They started reading and explaining the book written by Ibn 'Abd al-Wahhab in the Masjid al-Haram in Mecca on Friday the 7th of Muharram, 1221 (1806). The 'ulama' of Ahl as-Sunnat refuted them. [For details, see Saif al-Jabbar, a collection of the Meccan ulama's refutations of Wahhabism, later printed in Pakistan; reprint in Istanbul in 1395 (1975).] Sa'ud ibn 'Abd al-'Aziz arrived ten days later. He settled in Sharif Ghalib Effendi's mansion at Mu'alla Square. He put a part of the cover he wore on Sharif Ghalib Effendi as a demonstration of friendship. And Sharif Ghalib Effendi showed friendship towards him. They went together to Masjid al-Haram and performed tawaf around the Magnificent Kaba together.

"Meanwhile, the news came that a caravan of Damascene pilgrims was coming towards Mecca. Sa'ud sent Masud ibn Mudayiqi to meet the caravan and tell them that they would not be allowed into Mecca. Masud met the caravan and said, 'You disregarded the previous agreement. Sa'ud ibn 'Abd al-'Aziz had sent you an order with Salih ibn Salih that you should not come with soldiers. But you come with soldiers! You cannot enter Mecca, for you have not obeyed the order.' The leader of the caravan, 'Abdullah Pasha, sent Yusuf Pasha to Sa'ud to ask his forgiveness and permission. Sa'ud said, 'Oh Pasha! I would kill all of you if I did not fear Allah. Bring me the sacks of gold coins which you intend to distribute to the people of the Haramain and Arab villagers, and immediately go back! I forbid you the pilgrimage this year!' Yusuf Pasha surrendered to him the sacks of gold and turned back.

"The news that the Damascene caravan was prevented from carrying out the pilgrimage spread as a terrible shock among the Muslim world. Meccan Muslims wept and lamented for they thought that they, too, were forbidden to go to 'Arafat. The following day they were given permission to go to 'Arafat, but were forbidden to go on maddafas or camel-palanquins. Everybody, even judges and 'ulama', went to 'Arafat on donkey or camel. Instead of the Qadi of Mecca, a Wahhabi delivered the khutba at 'Arafat. They returned to Mecca after carrying out the acts necessary to the pilgrimage.

"Sa'ud dismissed the Qadi of Mecca, Khatib-zada Muhammad Effendi, from service upon his arrival to Mecca and appointed a Wahhabi named 'Abd ar-Rahman as the Qadi. 'Abd ar-Rahman summoned Muhammad Effendi, Su'ada Effendi, the mullah (chief judge) of Medina, and 'Atai Effendi, the Naqib (representative of the Sharifs in Mecca) of the blessed city of Mecca, and made them sit on the felt on the floor. He told them to pay homage to Sa'ud. These 'alims clasped hands saying, 'La ilaha illa'llah wahdahu la Sharika lah,' in accord with the Wahhabite belief and sat down on the floor again. Sa'ud laughed and said, 'I command you and the pilgrims of the Damascene caravan to Salih ibn Salih's care. Salih is one of my good men. I trust him. I permit you to go to Damascus on the condition that you will pay 300 kurushes for each maddafa -and load- camel and 150 kurushes for each donkey. It is a great favor for you to be able to go to Damascus at such a low price. You may go comfortably and happily under my protection. All pilgrims will travel under these conditions. And this is a justice of mine. I wrote a letter to the Ottoman Sultan, Hadrat Salim Khan III [rahmat-Allahi 'alaih]. I asked that it be forbidden to build domes on graves, to make sacrifice for the dead and to pray through them.'

"Sa'ud stayed in Mecca for four years. Muhammad 'Ali Pasha, the Governor of Egypt, came to Jidda in 1227 A.H. (1812) upon the order of the Ottoman Sultan, Mahmud-i 'Adli (rahmat-Allahi 'alaihima). The Egyptian forces he sent from Jidda and Medina jointly drove Sa'ud out from Mecca after a bloody battle."

40 - Sulaiman Khan I, the seventy-fifth Khalifa of Islam and the tenth Ottoman Sultan (rahmat-Allahi 'alaih) had restored the walls around the blessed city of Medina; the city had not suffered any assault of bandits for 274 years owing to its strong walls, and Muslims had lived in comfort and peace in the city till early 1222 A.H. (1807), when they fell prey to the hands of Sa'ud.

Sa'ud sent the looters he raised from the villages to Medina after capturing al-Makkat al-Mukarrama and the villages around it. He appointed two brothers named Baday and Nadi as commanders of the looters. They plundered the Muslim villages on their way and killed many Muslims. Most of the villages around Medina were set to fire and demolished. The Muslims who were on the right path shown by the 'ulama' of Ahl as-Sunnat were looted and put to the sword. There were so many villages burnt and Muslims killed that nobody could make an approximate estimate. The villages around Medina accepted the Wahhabite beliefs for fear of plunder, torture

and death. They became servants and slaves to Sa'ud. Sa'ud sent a letter addressing the Medinan Muslims with Salih ibn Salih:

"I begin with the name of He who is the Owner of the Day of Judgement. May it be known by the 'ulama', officials and merchants of Medina that comfort and peace in the world is only for those who attain guidance. Oh the people of Medina! I invite you to the true religion. The 19th and 85th ayats of Surat Al 'Imran says, 'The correct religion in Allah's esteem is Islam. The religion of those who adopt any religion other than Islam will not be accepted. They will suffer loss on the Day of Judgement!' I want you to know about my feelings about you. I bear love and faith towards the people of Medina. I want to come and live in Rasululllah's city with you. I will not distress or torture you if you listen to me and obey my orders. The people of Mecca have been enjoying favor and kindness from me since the day I entered Mecca. I want you to become Muslims anew. You will be safe against plunder, death and torture if you obey my orders. Allah will protect you and I shall be your protector. I send this letter by my trustworthy man Salih ibn Salih. Read it carefully and make a decision with him! What he says is what I say."

This letter frightened the Medinans very much. They had heard about the tortures and massacre inflicted upon the Ta'ifian women and children (rahmat-Allahi ta'ala 'alaihim ajmain) a few days ago and had shuddered with fear. They could say neither 'yes' nor 'no' to Sa'ud ibn 'Abd al-'Aziz's letter. They could surrender neither their lives nor their religion.

Seeing no answer to the letter, the head of the bandits, Baday the treacherous, attacked Yanbu', the seaport of Medina. After capturing Yanbu', he laid siege to Medina and severely attacked the 'Anbariyya gate of the walls. Just on that day, the Damascene pilgrims came with their leader 'Abdullah Pasha. Upon seeing the city under siege, the pilgrims and the accompanying soldiers started fighting against the bandits. About two hundred bandits were killed in two hours of bloody battle while the remainder ran away.

The Muslims enjoyed peace in Medina until 'Abdullah Pasha completed his duties of pilgrimage, but the traitorous Baday besieged the city again after the Damascene pilgrims left. He captured Quba, Awali and Qurban and built two bastions in the district. He barred the roads to the city and demolished the aqueducts called the 'Ain az-zarqa.' Thus, the Muslims were left without food and water.

a mujiza: The water of the well at the Baghchat ar-Rasul in Masjid an-Nabi increased and its hardness decreased and brackish taste disappeared after the 'Ain az-zarqa' was demolished and the water-supply in the city was exhausted. No Muslim suffered thirst. Formerly, this well was known for its brackish water.

The siege continued for months. The Muslims endured heavy distress in the hope that the Damascene pilgrims would come and rescue them again. At last, the pilgrims arrived, but the head of the caravan, Ibrahim Pasha, said, "Surrender the city to them," because he did not have sufficient armed forces to fight against them. The Muslims thought that Ibrahim Pasha had talked and agreed with Baday and obtained promise that the Muslims would not be tortured or harmed. They wrote the following letter to Sa'ud and sent it by a council of four representatives, namely Muhammad Tayyar, Hasan Chawush, 'Abd al-Qadir Ilyas and 'Ali:

"We offer the respect to be paid to you and say salams. May Allahu ta'ala make you successful in your deeds which are compatible with His approval! Oh Shaikh Sa'ud! Ibrahim Pasha, the amir of the Damascene pilgrims, arrived and saw that the city was besieged, the roads barred, and the water cut off by Baday. He asked the reason and learnt that it was an order of yours. As we hope you bear no evil intention towards the people of Medina, we think that you have no information about these unbecoming and evil events. We, the notables of Medina, assembled and decided to

inform you of what has been happening to us. We unanimously elected the four best, purest persons and sent them to you as messengers. We pray to Allahu ta'ala that they will come back to us with good news to make us happy."

Sa'ud treated the messengers very violently upon reading the letter and was not ashamed of saying that he was very angry with and hostile towards the people of Medina. The messengers begged him much to forgive them and imploringly cast themselves at his filthy feet. But, he said, "I conclude from your letter that you will not obey my orders, that you will not accept my true religion, that you are trying to deceive me with soft words for you are overwhelmed by thirst, hunger and distress, and that you are begging just to get rid of this distress. There is no other way out but to do whatever I wish. I will make you groan and vanish as I did with the people of Ta'if, if you pretend to be accepting my orders but speak or act unfavorably." He forced the Muslims to renounce their madhhab.

The fallacious, heretical terms dictated to the Medinan messengers by Sa'ud are written in detail in the book *Tareekh-i Wahhabiyyan*.

The Medinan messengers went back to Medina after accepting Sa'ud's orders under compulsion. The Medinans, stupefied by these events, showed acceptance unwillingly, as the one who falls into the sea grasps the serpent. They surrendered the Medina fortress to seventy men of Baday as required by the seventh clause of the agreement. One of the terms of the agreement was that the shrines in Medina should be demolished. They unwillingly fulfilled the terms in order not to be tortured. Although they did so unwillingly, these deeds of theirs gave way to very bad consequences.

No answer came from the letters written to Istanbul for help. The Medinans lived under torture and oppression for three years. When they lost hope of help from Istanbul, they wrote a letter to Sa'ud asking for forgiveness and mercy and sent it to Dar'iyya with Husain Shakir and Muhammad Saghayee. But Sa'ud did not receive the messengers for he had heard that the people of Medina had asked Istanbul for help before. He set out for Medina with a large flock of brigands to increase the oppression and torture on the Medinans.

All the savages and villagers of the deserts of Arabia recognized Sa'ud as the ruler of the Najd, who signed the letters he wrote to here and there with the title "al-Imam ad-Dar'iyyat al-majdiyya wal-ahkami 'd-da'wati 'n-Najdiyya."

As soon as he entered Medina, Sa'ud ordered the servants of shrines themselves to demolish the shrines. Although the Muslims had demolished many noble shrines as required by the third clause of the terms accepted three years before, they had not dared to touch a few shrines which they knew to be great and blessed. The servants of these shrines started demolishing them while weeping and lamenting. The servant of Hadrat Hamza's (radi-'Allahu 'anh) shrine said he was very old and could not do anything, and Sa'ud ordered a treacherous slave of his to demolish the shrine. That person climbed up the dome to start demolishing it but fell down and died, and Sa'ud, the filthy, gave up demolishing Hadrat Hamza's shrine, yet he had its door removed. After supervising the operation of this base order of his, he made a speech on the dais constructed in Manaha Place. He said that the Medinans did not want to obey him, but became munafiqs out of fear and wanted to go on being polytheists as before. He added, in a very ugly and impertinent voice, that those who took refuge in the fortress should come and show humility, and that those who did not come would suffer the "Wahhabite justice" performed in Ta'if.

Everybody was frightened when the fortress gates were closed and it was announced in every street that all the people should assemble in Manaha Place. They supposed they, too, like the Ta'ifians, would be tortured to death. They went to Manaha Place after kissing away, the

children's tears and saying good-bye to and mutually asking forgiveness from their wives. Men and women assembled in two separate groups and bowed their neck towards the bright dome of Rasulullah's (sall-Allahu 'alaihi wa sallam) blessed shrine. The blessed city of Medina had not suffered such a sad day ever before. Sa'ud was mad and enraged with a blind grudge towards the Muslims. But, Allahu ta'ala protected the city of Medina from being painted with blood, with the blessing of Rasulullah. After insulting the Muslims with unbecoming and mean words incompatible with modesty, Sa'ud ordered his bandits to settle in the Medina fortress. He appointed Hasan Chawush, one of the rascals he trusted the most, to be the governor of Medina and went back to Dar'iyya. He came to Medina again after performing hajj in Mecca during the pilgrimage season. Sa'ud came out from his den to the courthouse when the Damascene caravan went two or three days' way away from Medina. Without even a tremble of his dark, stony heart, he let his bandits plunder the precious gifts; the works of art of great historical value; invaluable pieces of art gilded with gold and inlaid with jewels and with precious stones; and select copies of the Qur'an al-karim and rare books, which had been kept in Rasulullah's blessed shrine and in the treasure of Masjid an-Nabawi that had been sent as choice, elaborate gifts by Muslim sultans, commanders, artists and 'ulama' from the whole Muslim world over a millennium. The fire of hatred in him against the Muslims did not calm down even after this shameful vileness of his, and he went on demolishing the remaining graves belonging to the Sahabis and martyrs. Although he attempted to demolish the dome of Rasulullah's blessed shrine, the Muslims' cries and entreaties made him give up; yet he ruined the Shabakat as-Saada, fortunately not touching the walls. He ordered that the walls around Medina should be repaired. He assembled the Medinans in Masjid an-Nabi. He closed the gates of the Masjid and delivered the following speech on the dais:

"Oh congregation! I have summoned you here to advise you and to warn you to obey my orders. Oh people of Medina! Your religion has now been completed. You became Muslims. You pleased Allah. Do not ever admire the false religion of your fathers and grandfathers any more! Do not pray to Allah to show mercy upon them! They all died as polytheists. They all were polytheists. I have explained how you should worship and pray to Allah in the books which I gave to your men of religious authority. It should be known that your possessions, children, wives and blood are mubah for my soldiers if you do not obey my men of religious authority! They will chain and torture all of you to death. It is forbidden in the religion of Wahhabism to stand in front of the Prophet's shrine with an attitude of respect to say salat and salam as your grandfathers used to do. You must not stand in front of the shrine, but walk away and say only, 'As-salamu 'ala Muhammad,' while passing by. According to the ijtihaad of our imam Muhammad ibn 'Abd al-Wahhab, this much respect is sufficient for the Prophet."

Sa'ud, after making many similar unbecoming and vulgar slanders, which we dare not to quote, let the gates of Masjid as-Saada be opened. He appointed his son 'Abdullah the governor of Medina and went to Dar'iyya. Thereafter, 'Abdullah ibn Sa'ud left no harm undone to the Medinan Muslims.

41 - During those years, the Ottoman State was busy with foreign affairs and was trying to extinguish the fire of rebellion incited by freemasons. When Sa'ud's torture to the Muslims and insults towards Islam reached an unbearable severity in 1226 A.H. (1811), the Caliph of the Muslims, Sultan Mahmud Khan 'Adli II (rahmat-Allahi 'alaih), sent a written order to the Governor of Egypt, Muhammad 'Ali Pasha (rahimah-Allahu ta'ala), to punish the bandits. Muhammad 'Ali Pasha set out an army corps from Egypt under the command of his son Tosun Pasha in the month of Ramadan. Tosun Pasha captured Yanbu' town, the seaport of Medina, but

he was defeated in a severe battle at a place between the Safra Valley and the Judaida Pass on his way to Medina during the first days of Dhu 'l-Hijja, 1226. Although Tosun Pasha did not suffer any harm, most of the Ottoman Muslims were martyred. Muhammad 'Ali Pasha grieved about this misfortune and set out with a bigger army corps armed with eighteen cannons, three big mortars and many other weapons. They passed the Safra Valley and the Judaida Pass in Shaban 1227 (1812). They captured many villages without any combat in Ramadan. Muhammad 'Ali Pasha, as he was advised by Sharif Ghalib Effendi, acted very intelligently in gaining these successes by distributing 118,000 rials to the villages which easily gave in to money. If Tosun Pasha had consulted Sharif Ghalib Effendi as his father did, he would not have lost his big army corps. Sharif Ghalib Effendi was the amir of Mecca appointed by the Wahhabis; however, he had a heartfelt desire to liberate Mecca from those ferocious bandits. Muhammad 'Ali Pasha also captured Medina without bloodshed at the end of Dhu 'l-Qada. Reports of these victories were sent to Egypt to be communicated to the Caliph. The people of Egypt rejoiced over the victories for three days and nights, and the good news of the victories were made known to all Muslim countries. Muhammad 'Ali Pasha had sent a division to Mecca via Jidda. The division arrived in Jidda early in Muharram 1228 and marched on towards Mecca. They entered Mecca easily by following the plans secretly organized by Sharif Ghalib Effendi. The bandits and their commander had fled the city and taken refuge in the mountains when they had heard the news that the Ottoman division was nearing Mecca.

Sa'ud ibn 'Abd al-'Aziz had turned back to his den of mischief, Dar'iyya, in 1227, after the pilgrimage and a visit to Ta'if where much Muslim blood had been shed. He was astonished to learn that al-Madinat al-Munawwara and then al-Makkat al-Mukarrama were taken by the Ottomans when he arrived in Dar'iyya. Just during those days, the Ottoman soldiers attacked Ta'if but met no resistance, for the tyrant of Ta'if, 'Uthman al-Mudayiqi, and his soldiers had fled from fear. The good news was presented to the Caliph of the Muslims in Istanbul, Hadrat Sultan Mahmud Khan 'Adli, who felt very happy and expressed thanks in the deepest sense for this blessing of Allahu ta'ala. He sent his thanks and gifts to Muhammad 'Ali Pasha and ordered him to go to the Hijaz again to inspect and control the bandits.

Muhammad 'Ali Pasha, obeying Sultan Mahmud Khan's order, set out from Egypt again. At that time, Sharif Ghalib Effendi was in Ta'if with the Ottoman soldiers, busy with searching for the bloody-handed tyrant 'Uthman. After a well-organized search, 'Uthman was arrested and sent to Egypt and then to Istanbul. Muhammad 'Ali Pasha sent Sharif Ghalib Effendi to Istanbul when he arrived in Mecca and appointed his brother Yahya ibn Masud Effendi (rahimah-Allahu ta'ala) to be the amir of Mecca. Mubarak ibn Maghyan, another bandit, was also arrested and sent to Istanbul in Muharram 1229. These two bandits, who shed the blood of thousands of Muslims, got the punishment they deserved after being paraded in the streets of Istanbul for exposition. Sharif Ghalib Effendi, who served as the amir of Mecca for 26 years, was given a warm welcome of respect and love in Istanbul, and he was sent to Salonika where he reposed until he passed away in 1231 (1815). His shrine in Salonika is open to visitors.

A division was sent out to clear the places far down to Yaman after sweeping the bandits out from the blessed cities in the Hijaz. Muhammad 'Ali Pasha went to help this division with his soldiers and cleared the whole district. He came back to Mecca and stayed there until Rajab 1230, then he appointed his son Hasan Pasha to be the governor of Mecca and returned to Egypt. Sa'ud bin 'Abd al-'Aziz died in 1231 and his son, 'Abdullah ibn Sa'ud, succeeded him. Muhammad 'Ali Pasha sent his son Ibrahim Pasha with a division under his order against 'Abdullah ibn Sa'ud. 'Abdullah made an agreement with Tosun Pasha that he would be loyal to

the Ottomans on the condition that he would be recognized as the governor of Dar'iyya, but Muhammad 'Ali Pasha did not accept this agreement. Ibrahim Pasha set out from Egypt towards the end of the year 1231 and arrived in Dar'iyya in the beginning of 1232. 'Abdullah ibn Sa'ud resisted against Ibrahim Pasha with all his soldiers but was arrested after very bloody battles in Dhu 'l-Qada 1233 (1818). The good news of the victory was welcomed in Egypt with a salute of a hundred guns from the castle and rejoiced over for seven days and nights. All the streets were decked with flags. Takbirs and munajat (supplications) were recited on the minarets.

Muhammad 'Ali Pasha, who deemed it a very important duty to clear the blessed cities in Arabia of the bandits, struggled hard to achieve this goal and expended innumerable gold coins for this cause. [It is now seen with sorrow that the Saudi government is in a struggle to disseminating their heretical beliefs all over the world by expending many more dollars. There is no way out other than to learn true Islam by reading the books of Religion written by the ulama of Ahl as-Sunna in order to save ourselves from the destruction of la-madhabism.]

'Abdullah ibn Sa'ud with his ferocious looters who had tortured Muslims were arrested and sent to Egypt. They were all taken to Cairo before the eyes of innumerable people in Muharram 1234. Muhammad 'Ali Pasha gave a very kind and happy welcome to 'Abdullah ibn Sa'ud. The conversation between them was as follows:

"You have struggled very hard!" the Pasha said.

"War is an affair of fate and luck," Ibn Sa'ud answered.

"How do you find my son Ibrahim Pasha?"

"He is very brave. His intelligence is much greater than his bravery. We strove hard, too. But, it happened as Allah had decreed."

"Do not worry! I shall write a letter of intercession for you to the Caliph of the Muslims."

"What was fated will happen."

"Why do you carry that casket with you?"

"In it, I keep very valuable things that my father took from the Hujrat an-Nabawiyya. I shall offer it to our magnificent Sultan."

Muhammad 'Ali Pasha ordered the casket to be opened. Three copies of the Qur'an al-karim with invaluable gildings, 330 very large pearls, a large emerald and gold chains, all stolen from the Hujrat an-Nabawiyya, were seen.

"This is not all of the valuable treasures taken from the Khazinat an-Nabawiyya. There should be more, shouldn't there?" Muhammad 'Ali Pasha inquired.

"You are right, my noble lord. But, this is all I could find in my father's treasure. My father was not the only one who attended the plunder of the Hujrat as-Saada. The Arab chiefs, notables of Mecca, the servants of the Haram as-Saada and the amir of Mecca, Sharif Ghalib Effendi, were all his partners in the plunder. What was seized belonged to whomever grasped it."

"Yes, that is right! We found many things with Sharif Ghalib Effendi [rahmat-Allahi 'alaih] and took them from him," said Muhammad 'Ali Pasha. [Ayyub Sabri Pasha comments in his text: "It should be thought that Sharif Ghalib Effendi took them with the purpose of saving them from being plundered by the Wahhabite looters. Muhammad Ali Pasha said, 'Yes, that is right!' not because he believed that Sharif Ghalib Effendi really looted, but because he accepted the reason why there were so very few things in the casket."]

After this conversation, 'Abdullah ibn Sa'ud and his accomplices were sent to Istanbul. These ferocious bandits, who had murdered thousands of Muslims were hung in front of a gate of the Topkapi Palace.

Ibrahim Pasha demolished the Dar'iyya fortress and returned to Egypt in Muharram 1235 A.H. And one of Muhammad ibn 'Abd al-Wahhab's sons was brought to Egypt and kept in prison till he died.

After 'Abdullah ibn Sa'ud, Tarkee ibn 'Abdullah of the same lineage became the chief of the Wahhabis in 1240 (1824). Tarkee's father, 'Abdullah, was the uncle of Sa'ud ibn 'Abd al-'Aziz. In 1249, Mashshari ibn Sa'ud killed Tarkee and took the reign. And Faysal, Tarkee's son, murdered Mashshari to succeed him in leading the Wahhabis in 1254 A.H. (1838). Though he tried to resist the soldiers sent by Muhammad 'Ali Pasha the same year, he was captured by Mirliwa (Brigadier-general) Khurshid Pasha and was sent to Egypt, where he was imprisoned. Then, Sa'ud's son Khalid Bey, who had lived in Egypt till then, was appointed to be the amir of Dar'iyya and sent to Riyadh. Khalid Bey, who was trained according to Ottoman manners, was a polite person with the faith of Ahl as-Sunnat. Therefore, he managed to remain as the amir only for one and a half years. Someone named 'Abdullah ibn Sazyar, pretending to be faithful towards the Ottoman State, captured many villages. He assaulted Dar'iyya and announced himself as the amir of the Najd. Khalid took refuge in Mecca. Faysal, who was in prison in Egypt, fled and, with the help of Ibn ar-Rashid, the amir of Jaba as-Samr, went to the Najd and killed Ibn Sazyar. Taking the oath of allegiance to the Ottoman State, he was appointed the amir of Dar'iyya in 1259. he kept his word till he died in 1282 (1865).

Faysal had four sons, namely 'Abdullah, Sa'ud, 'Abd ar-Rahman and Muhammad Said. The eldest one, 'Abdullah, was appointed as the amir of Najd. Sa'ud rose in rebellion against his elder brother with the people he gathered around him on the Bahrain Island in 1288 A.H. (1871). 'Abdullah sent his brother Muhammad Said to defeat Sa'ud, but Said's soldiers were defeated. Sa'ud had the desire of capturing all the cities of the Najd, but, because 'Abdullah was an amir appointed by the Ottoman State, Fareeq (Major-General) Nafidh Pasha was sent with the sixth army to defeat Sa'ud. Sa'ud and all the rebels with him were annihilated, and the Najd regained comfort and peace, and all the Muslims prayed for the Caliph of the Faithful (rahmat-Allahi 'alaih). In 1306 (1888), however, Muhammad ibn ar-Rashid captured the Najd and imprisoned 'Abdullah.

About one million savages of Asir who lived in the Sawwat Mountains between the cities of Ta'if and San'a had been made Wahhabis when Yaman had been invaded. Muhammad 'Ali Pasha, after clearing the home of raiders had postponed the clearance on these mountains to a later date. This district was also taken under the control of the Ottomans during the time of Sultan 'Abd al-Majid Khan (rahmat-Allahi 'alaih) in 1263 A.H.

The people of Asir had an amir, whom they elected, and a governor, who was appointed by the Ottoman State. They frequently rebelled against the governor who treated them kindly, but they deemed it an act of worship to obey their amir. They even attacked the port of Hodeida in Yaman during a rebellion when Kurd Mahmud Pasha was the governor, but they were killed by a fatal simum. Although they rebelled and attacked Hodeida again in 1287, a small number of Ottoman soldiers heroically prevented them from entering the town. Thereupon, a group of soldiers were sent under the command of Radif Pasha and the dens of brigands on the steep mountains were captured one by one by the fine plans and organization of Radif Pasha and the Ottoman staff officers. The dens of mischief and rebellion were cleared away. When Radif Pasha fell ill, Ghazi Ahmad Mukhtar Pasha was appointed to civilize the savages in the deserts of Yaman and in the Asir Mountains and to establish and disseminate Islamic knowledge and morals in that district.

The Arabian Peninsula had been governed by the Ottomans since 923 A.H. (1517), when Yavuz Sultan Salim Khan (rahmat-Allahi 'alaih) conquered Egypt and became the first Turkish caliph.

Although the cities were governed in full peace and quietness, the nomadic, ignorant people in the deserts and on the mountains were left to be governed by their own shaikhs or amirs. These amirs occasionally rebelled. Most of them became Wahhabis and started attacking people and killing Muslims. They robbed and killed the pilgrims.

In 1274 (1858), the British organized a revolution and overthrew the Islamic State in India and worked mischief also in Jidda; nevertheless, peace was maintained with the policy implemented by Namiq Pasha, the governor of Mecca at that time.

All the rebellious, savage amirs were brought to obedience and put under the control of the Ottoman State in 1277.

It is noted in the book *Mirat al-Haramain* that twelve million people lived on the Arabian Peninsula in 1306 A.H. (1888) when the book was written. Although they were very intelligent and understanding, they were also extremely ignorant, cruel and murderous. Their allegiance to Sa'ud increased the intensity of their barbarism.

Amir Ibn ar-Rashid, the great grandson of Ibn ar-Rashid, fought with the Ottomans against the British during the First World War. 'Ali, his son, the amir of Ha'il, a town south-east of Medina, passed away in 1251 (1835) and was succeeded by his elder son 'Abdullah ar-Rashid, who governed as the amir for thirteen years. His eldest son and successor, Tallal, was poisoned by Faysal ibn Sa'ud and, as a result, went mad and committed suicide with a revolver in 1282 (1866). Mu'tab, his brother, became the amir after him, but Bandar ibn Tallal killed his uncle Mu'tab and took the reign. This amir, too, was assassinated by his uncle, Muhammad ar-Rashid, who later captured the Najd and Riyadh and imprisoned amir 'Abdullah ibn Faysal, who belonged to the Sa'udi family, and took him to Ha'il. 'Abd ar-Rahman, 'Abdullah ibn Faysal's brother, fled with his son, 'Abd al-Aziz, and took refuge in Kuwait. Muhammad ar-Rashid died in 1315 (1897). He was succeeded by his brother's son, 'Abd al-'Aziz, whose cruelty caused the rise of Wahhabism again: the amirs of Riyadh, Qasim and Buraida, united with 'Abd al-'Aziz who was then in the village of Al-Muhanna. 'Abd al-'Aziz ibn 'Abd ar-Rahman ibn Faysal [ibn Sa'ud] set out for Riyadh from Kuwait with twelve dromedaries. He entered Riyadh one night in 1319 (1901). At a feast, he killed Ajlan, the governor of Riyadh, appointed by 'Abd al-'Aziz ibn ar-Rashid. The people of Riyadh, who had suffered much cruelty till then, elected him as the amir. Thus, the Saudi State was established in Riyadh. Many battles took place for three years. 'Abd al-'Aziz ibn ar-Rashid was killed. The Ottomans intervened in the dispute in 1333 (1915) and an agreement was made with 'Abd al-'Aziz ibn Sa'ud on the condition that he would be the head official in Riyadh. Later, Rashidees and Sa'udis fought a battle in Qasim; Abd al-'Aziz ibn Sa'ud suffered defeat and retreated to Riyadh.

On the 17th of June, 1336 [This is not in the year of the Hijra (Hegira), with which Arabic months are used, but in the Rumi calendar, which was introduced after the Tanzimat (1839). The Ottoman State used only the Hijri calendar before the Tanzimat.] (1918), 'Abd al-'Aziz ibn 'Abd ar-Rahman, with the encouragement from the British, published a declaration saying that Sharif Husain and those with him in Mecca were disbelievers and that he was performing jihad against them; he assaulted Mecca and Ta'if but could not capture these two cities from Sharif Husain Pasha. The British soldiers seized Sharif Husain ibn 'Ali Pasha and took him to Cyprus in 1342 (1924). The Pasha died in a hotel where he was imprisoned in 1349 (1931). 'Abd al-'Aziz ibn 'Abd ar-Rahman easily captured Mecca and Ta'if in 1924. Earlier, on February 28th, 1337 (1919), the Ottoman soldiers, who had guarded Medina against the amir of Mecca, Sharif Husain Pasha, who was not on friendly terms with the Ittihajjilar ['Unionists'; members of Ittihad wa Taraqqi Jam'iyyati, the secret 'Union and Progress Society,' which later became the Union and

Progress Party.] who had taken the government of the Ottoman Empire under their own control at that time, had left the Hijaz in accord with the terms of the Mondros Armistice. Sharif 'Abdullah, Sharif Husain Pasha's son, had settled in Medina but the British government banished him from Medina to Amman after his father's death. He founded the State of Jordan in 1365 (1946) but was killed by British assassins while he was performing salat in Masjid al-Aqsa in 1307 (1951). His son, Tallal, succeeded him but soon handed the rule to his son Malik Husain because of his illness. Sharif Husain Pasha's second son, Sharif Faysal, founded the State of Iraq in 1339 (1921) and died in 1351 (1933). He was succeeded by his son, Ghazi, who died in 1939 at the age of twenty-one. The next ruler of Iraq, his son Faysal II, was murdered by General Qasim in the coup of August 14, 1958, when he was twenty-three years old. Qasim was killed in a second coup. Iraq and Syria were captured by the socialist Ba'th Party after several coups and became dependencies of Russia.

'Abd al-'Aziz ibn 'Abd ar-Rahman attacked Medina many times. He even bombed Rasulullah's (sall-Allahu ta'ala 'alaihi wa sallam) blessed shrine in an attack in 1926 but, fortunately, could not capture the city. The following news was reported in the paper Sa'at in Istanbul on September 9, 1344 (1926):

MEDINA BOMBARDED - We had previously reported that the Muslims of India were agitated by the bombardment of Medina by 'Abd al-'Aziz [Ibn Sa'ud]. The Times of India published in India says:

"The recent news that Medina was assaulted and the Qabr an-Nabawi was bombarded caused such a great agitation among Indian Muslims as no other event has ever caused before. The Muslims living all over India showed how much they respected that sacred place. This serious grieving in India and Iran will certainly influence Ibn Sa'ud and prevent him from such vile actions so that he may not incur the hatred of all Muslim countries against him. The Indian Muslims have openly expressed this to Ibn Sa'ud."

The partisans of the Union and Progress Party who governed the Ottoman Empire during the First World War were ignorant of Islam. They lacked Islam, Islamic training and morals. Most of those who took active parts in the government were freemasons, who tortured the Muslims in Arabia, too, as they did all over the Empire. They oppressed Muslims very ruthlessly. The people of Arabia, who were used to justice, mercy, favor and respect during the reign of Sultan 'Abd al-Hamid Khan II (rahmat-Allahi 'alahi), loved the Turks as their brethren. They were astonished at the torture and robbery committed by the Unionists. The son-in-law and other relatives of Sharif Husain ibn 'Ali Pasha, the Amir of Mecca (rahmat-Allahi 'alahi), and many Arab notables were tortured to death by the Unionist Jamal Pasha in Damascus.

After the Unionist army came from Saloniki to Istanbul and dethroned Sultan 'Abd al-Hamid Khan II, they locked in dungeons many notables of the government, 'ulama' and authors of the time of the Caliph, and murdered others by shooting them from behind when they were leaving their offices or mosques after prayer. They used Sultan Rashad (rahmat-Allahi 'alahi), whom they brought to the Caliphate, like a puppet, and the legislators they appointed like tools under the threat of pistols in running the Empire from war to war, from one disaster to another. Ignoring Islam totally, they took to torturing the people and amusing themselves in dissipation. They sent into exile or hanged those zealous patriots, foresighted and sincere Muslims who opposed this crazy current flowing at full speed. Sharif Husain ibn 'Ali Pasha was one of these sagacious Muslims who held the rank of Mir-i miran or Beghler Beghi (provincial governor) and served the Caliph and the Empire during Sultan 'Abd al-Hamid Khan's reign. To keep him away

from Istanbul, he was appointed the Amir of Mecca when he opposed the Unionists' putting the Empire into the disaster of the First World War. The unionists gave the name of "Jihad-i akbar" falsely to the declaration of war, which was prepared by Anwar Pasha and signed by Sultan Rashad on 22 Dhu'l-Hijja 1332 (October 29, 1914), and sent its copies to all Muslim countries. poor Sultan Rashad supposed that he was the real caliph but could not help complaining, "They do not listen to me at all!" to his close companions, expressing that he was aware of the tricks played, when he was forced to sign orders incompatible with Islam.

Sharif Husain Pasha (rahmat-Allahi 'alaih) saw that the Unionists, exploiting the faith of Muslims and talking about jihad against non-Muslims, were leading the great empire to partition, that they were throwing thousands of Muslim youth into the fire, that their unawareness and dissipation were not compatible with their words in the least. He tried to find a way out to save Muslims from the hands of these bandits, and the Empire from the dangerous consequences likely to come. Upon hearing that Jamal Pasha amused himself outrageously and killed the notable personages of the Sharif in Damascus, he sent his son Sharif Faysal Effendi to Damascus [to investigate the matter]. Faysal Effendi saw what they had heard was true and informed his father of all the wicked events. Sharif Husain Pasha could not endure any more and published two declarations, one on 25 Shaban 1334 (1916), and the second on 11 Dhu'l-Qada 1334, in order to make Muslims aware of what was going on. The Unionists called those two just invitations "declarations of rebellion." The hired pens of the Unionist press in Istanbul swore at and slandered Sharif Husain Pasha vilely and spitefully. The Unionists, instead of paying attention to Sharif Husain Pasha's declarations, proclaimed him to be a traitor disloyal to the country. They sent regiments on him to defeat him. They made brothers fight with one another for years. They caused the martyrdom of many innocent people in order not to leave Mecca and Medina to those khalis Muslims who were the sons of our Prophet (sall-Allahu ta'ala 'alaihi wa sallam). Worst of all, they surrendered those blessed places to the murderers of Islam, ignorant and cruel bandits of deserts. Nevertheless, it eventually came out that Sharif Husain Pasha was right. The Unionists handed the Ottoman Empire to the enemies and fled the country. If it were not for the Turkish Independence Victory on 30th of August 1340 (1922), the Turks and Islam would have been completely annihilated as Sharif Husain Pasha feared, and the dagger trusted by the British through the terms of the Sevres Treaty (Aug. 10, 1920) would have annihilated the Muslim World.

It will be clearly understood from a careful study of Sharif Husain Pasha's declarations translated below that he did not have any such idea as "Arab independence." He was not a nationalist. He wanted all Muslims to go on living brotherly under the flag of Islam. The pure Muslims in Mecca and Medina believed that all Muslim nations were brethren and loved them as their brothers, while the Unionist newspapers insulted the Arabs by calling black dogs "Arab, Arab!" and making up such terms as "Arabic hair" for "Fuzzy hair" and "Arabic soap" for "soft soap" and "black Fatma (Fatima)" for "cockroach." What a pity the Unionist partisans lacked the faithful soul and noble understanding of those Muslims. While regarding those sincere Muslims as rebels, they kept silent for the rebellion of those who attacked the Turkish soldiers and captured the Ottoman lands. The Unionists, who ordered the Turkish soldiers again and again to fight with the pure Muslims of the Prophet's family, wrote letters of alliance to the rebellious 'Abd al-'Aziz ibn 'Abd ar-Rahman ibn Faysal, saying, "Come to Medina with your soldiers; we shall go to Mecca with you and arrest amir Husain who raised rebellion against the Sultan." 'Abd al-'Aziz did not even answer their letters, because he did not want Turks in Mecca. He had already made an agreement with the commander of the British forces, which were on Bahrain

Islands in those days. He was in a struggle of assaulting and capturing the Ottoman cities on the coast of the Persian Gulf with the weapons he obtained from the British and was expecting Arabia to be given to him. And so it happened as follows:

Faruqi Sami Pasha was appointed the mutasarrif (governor of a subdivision of a province) of the Qasim town to end the bloody battles which had been taking place between the tribe of 'Abd al-'Aziz and that of Ibn ar-Rashid in the Najd deserts. Although 'Abd al-'Aziz planned to capture Sami Pasha and the Turkish soldiers with the view of taking them to Riyadh, the shaikhs in Qasim prevented him by advising him that it would be very hard to settle the problem that would arise with the [Ottoman] State. But he played a trick on Sami Pasha, saying, "It will be difficult to supply food for all these soldiers in Qasim. You may suffer hunger. Go back to Medina." Sami Pasha thought that this was friendly advice and went to Medina. After the soldiers left, 'Abd al-'Aziz removed the Ottoman flag from the castle, and thus Qasim was captured. Next, he attacked al-Khassa, the capital of the province of Najd, and captured the city by defeating the Ottomans. The Unionists approved and did not react against 'Abd al-'Aziz, especially Talib an-Naqib, a modernist reformer of religion and the deputy of Basra, introduced his assaults as service to Islam. Meanwhile, 'Abd al-'Aziz attacked Ibn ar-Rashid, too, but he was badly defeated and ruined. Many in the Sa'udi family were killed. There were British-made weapons and many hats among the booty taken from 'Abd al-'Aziz. This blow to 'Abd al-'Aziz postponed his attacks upon Mecca and Medina. With the incitement of the famous British spy Captain [later Colonel] Lawrence, he declared war against Sharif Husain Pasha and attacked Mecca on June 17th, 1336 (1918) but was defeated and went back to the Najd. [Abd-ul-Aziz ibn Abd ar-Rahman took over Mecca and Taif in 1342 A.H. (1924) and Medina in 1349 (1931) from the British forces and founded the state of Saudi Arabia on September 23, 1351 (1932). After his death in 1373 (1953), his successor was his son, Saud, who was the twentieth descendant of the Saudi lineage. Having led a life of debauchery, he died in a drunken sexual debauch in Athens in 1964. His succeeding brother Faisal generously expended millions of gold coins, which he collected from petroleum companies and pilgrims every year, in the dissemination of Wahhabism in every country. He was killed by his nephew in his palace in Riyadh in 1395 (March 1975), and his brother Khalid became the ruler of Saudi Arabia. In 1402 (1982), Khalid died and was succeeded by Fahd.]

The commandants of Medina, Basri Pasha and Fakhree Pasha, although they closely observed the perfidies of 'Abd al-'Aziz, proclaimed Sharif Husain Pasha and his sons to be rebels, deeming it a duty for themselves to obey the orders of the Unionists. They were used like tools to make Muslim brothers strangle one another. Ghalib Pasha, the Governor and Commander of the Hijaz, was not deceived by the Unionists for he was a foresighted, experienced commander of extensive Islamic knowledge. He understood from his detailed, careful investigation and examination that Sharif Husain Pasha was right and that he wrote his two declarations out of his love for Islam and the whole Muslim nation. He issued the following "Daily Command" to defend Sharif Husain Pasha against the slanders:

"There should not be any doubt about the sincerity of Hadrat Amir [Sharif Husain Pasha]. There is no such possibility that he would incite rebellion. The hearsay about him is not true in the least. Sharif Husain Pasha is devoted to the Caliph of the Faithful in full obedience and always prays for the long life of His Majesty."

Ghalib Pasha sent copies of this statement to Jamal Pasha, the commander of the fourth army and one of the ring-leaders of the Unionist bandits, and also to Istanbul. He openly defended Sharif Husain Pasha by stating that he was a sincere Muslim and was correct in his cause. Unfortunately, the Unionists deemed Sharif Husain Pasha and his sons are great obstacles in

their way and feared very much that they would enlighten Muslims and prevent their oppressions and other excessive behavior. They plotted filthy tricks to put the Sharifs in the position of rebels. The brave Turkish officers in Medina were ordered to fight against them, and the brothers were made to shed one another's blood for years. At last, most innocent officers, who shot the Sharifs regarding them as rebels or even traitors, understood that they were misled. Hundreds of officers united and founded Merkez hay'ati (the Central Council) under the leadership of Colonel Amin Beg, the Chief of Staff of the Division. They revealed the murders that had been committed in the Hijaz by publishing various declarations. They said: "The commandant [Fakhree, or Fakhr ad-din Pasha] and his flatterers are lying. The Arabs and the Turks will go on living together as two brother nations as they have done before. Haven't we been already brothers? Are we not connected to each other with historical and religious bonds? Will the Noble Nation of the Arabs (Qawm-i Najib-i 'Arab) be our enemies if they become independent? If you ask it to them, they, too, will say 'No!' We shall continue working in unity. Hadrat Sharif [Husain Pasha] prepared camels for our soldiers to go to the sea-port Yanbu'. He sent medicine for the sick. He kindly thought of our comfort on our journey to Yanbu'. Is this not a sign of great humanity? Can there be a better example of brotherhood? If, instead of this favor, he had said, 'You can go to Yanbu' on foot,' would we say, 'No! We are heroes! We shall hang and slay you! We want cars? It is not bravery to die aimlessly from now on. This declaration of ours is meant for those who could not see the truth. The majority has come to understand the truth. Would our master Hadrat Prophet (sall-Allahu 'alaihi wa sallam) approve of this cruelty?"

Fakhr ad-din Pasha, the Commandant of Medina, was still insisting on obeying the orders of the Unionist government. The Turkish officers encircled his Badroom early on 10 January 1337 (1919). First Lieutenant Shawkat Bey, his aide-de-camp, heard the noise and came out. He saw colonels, lieutenant-colonels, lieutenants, selected infantrymen and gendarmes climbing up the stairs. They took away the aide-de-camp. Those who entered the Badroom held the pasha by the wrists and took him to the sea-port of Yanbu' between two officers in a car. The officers and the soldiers were happy to travel homeward to Istanbul. However, the British forces took them to Egypt and kept them in prison for six months. The pasha was banished as a prisoner of war to Malta on August 5th. He was kept there for two years. Because he had deemed it a duty to his country to obey the mad orders of the Unionists, this brave Turkish commandant had remained inactive in Medina and had not found the opportunity of fight against the British forces, the ferocious enemies of Islam. The Unionists, after they took hold of the government, not only partitioned the country of heroes but also caused many patriots of this country like Fakhr ad-din Pasha to groan in the enemy dungeons. They shed the blood of thousands of innocent Muslims and Muslim Turks in order not to give the Sacred Lands, Mecca and Medina, to the Sharifs who were khalis Muslims of our Prophet's family. They left the Sacred Lands to the bloody-handed, stony-hearted people who were the historical enemies of true Muslims and Turks.

SHARIF HUSAIN PASHA'S FIRST DECLARATION:

Those with a good knowledge of history know very well that the amirs of al-Makkat al-Mukarrama have been the first among those Muslim leaders and rulers to affiliate with ad-Dawlat al-'aliyyat al-'Osmaniyya (the Supreme Ottoman Empire) to strengthen Muslim Unity. These Arab amirs have always been strictly loyal to the Ottomans because the Ottoman sultans have been zealous in executing the Holy Book of Allah and the Sunnat of Rasulullah and obeying Islam and because they sacrificed their bodies for this purpose. For instance, I tried to

break up the siege of Abha by attacking with armed forces raised from Arabs against Arabs to protect the honor and dignity of ad-Dawlat al-'Osmaniyya in the year 1327 [1909]; one year later, I carried out that action to success under the command of one of my sons, again for the same purpose. As everyone knows, I have never deviated from this great aim.

The appearance of Ittihad wa Taraqqi Jamiyyati, their taking control state affairs and their administration, which is corrupt at its very foundation, have caused, as known by everyone, many domestic and foreign disorders and many battles and shocked the greatness and power of the Empire, and, by entering into the last war, [The First World War.] led the Empire into a very dangerous situation. There is no one who does not see and experience the dismal situation; it is not necessary to explain the details.

We do not want to see any people of Islam loosen their relations with this great Muslim empire and be in grief and difficulties. The unity of the people of the Ottoman [Empire] has been spoilt and thus the people's trust in the security of their possessions and lives is lost because of the executions by hanging and imprisonment in dungeons and the banishment of Muslim and non-Muslim citizens who live on the last portion of our empire. The distress that the people in the Sacred Lands suffered has been so severe that the people of moderate status have had to sell the doors and windows of their houses and household utensils, and even the timber from the roofs of their houses.

The Unionists, unsatisfied with all of what they have done, have also attempted to distort the Book of Allah and the Exalted Sunnat, which are the only bonds between the Exalted Ottoman State and the Muslims; the newspaper Ijtihad, which is published in the capital of the Exalted Ottoman State before the eyes of the Grand Vizier, Shaikh al-Islam and all viziers and senators, is not ashamed of insulting our Prophet with unbecoming writings and, in addition, taking advantage of not being criticized, presumptuously tries to change the ayats of the Qur'an al-karim and dares to ridicule the ayat about inheritance. [See our book The religion Reformers in Islam for these insolent writings by Ziya Gokalp.]

Besides, they have attempted to abolish one of the five fundamentals of Islam as follows: they ordered the soldiers in al-Makkat al-Mukarrama, al-Madinat al-Munawwara and Damascus not to fast in the honorable month of Ramadan to make them feel as if they were like the soldiers fighting against the Russian army. They have not held back from removing many such Islamic fundamentals and committing and making others commit the things Allahu ta'ala forbids.

They have deprived our Majestic, Exalted Sultan (rahmat-Allahi 'alaih) even of the right of appointing a general secretary to the Palace as they have taken away all rights from His Majesty. They themselves have ignored the constitution they themselves wrote [and announced to the world by depriving the Ottoman Sultan of the right of serving Muslims' affairs.] They have left the Ottoman Sultan deprived of his constitutional rights. All Muslims and foreigners see this vile behavior and feel disgusted. The reason why we have kept silence about and attributed to [their possible] good [intention] such behavior [of theirs, which, in fact, was] meant to abolish Islam up to now, was because it was feared that it would be an act of sowing seeds of mischief and discord among Muslims.

[We see now that] the wide-spread hearsay that the government of the Supreme Ottoman Empire has left in the hands of Anwar, Jamal and Tal'at pashas was not without foundation. The meaning of this hearsay is getting clearer day by day; as everybody understands openly, they do whatever they wish, and they make others do whatever they say, and their orders are more powerful than the constitution and the laws. An order sent to the Qadi (judge) of the mahkamat ash-Shariyya (canonical court) of Mecca states that the witnesses should be listened to in the presence of the

judge and that the tazkiya [(Pronouncement of the) investigation of the antecedents of a witness in order to assess whether his testimony is acceptable.] not recorded in the presence of the judge should not be accepted. This order is an abrogation of the explicit order of the Qur'an al-karim that tazkiya should be practiced among Muslims.

Moreover, the famous 'ulama' of Islam and the notable Arab citizens such as Amir 'Umar al-Jazayri, Amir 'Arif ash-Shahabi, Shafiq Beg, al-Muayyad Shukru Beg, al-Asani, 'Abd al-Wahhab, Tawfiq Beg, al-Basat, 'Abd al-Hamid az-Zarawi and 'Abd al-Ghani al-Arisi and many other virtuous, useful people like them have been hanged or shot illegally, without any trial. Many families have been ruined by their orders given when they were in a drunken stupor. Perhaps I could find an excuse for those murders which would not be committed even by hard - and stony-hearted dictators, but what excuse could be found acceptable for banishing their remaining sinless, innocent families, wives and children, from their homes and countries, thus loading them with sorrow over sorrow and calamity over calamity?

It is obvious that it is never compatible with logic, justice and humanity in any case to banish and tyrannize women and children while it has already been a sufficient penalty [upon women and children] to see their husbands and fathers killed or decay in dungeons for whatever reason it was. The 164th ayat al-karima of Surat al-Anam declares, "No one should be punished for another's guilt!" To what rule could these brutal actions of the Unionists be conformable, while this [Qur'anic] commandment enlightening upon justice is explicitly obvious? Even if we could find a political reason, a law, supporting this second murder [of banishing], what excuse could be made for the unjust seizure of the possession and property of those women and children who have lost their husbands and fathers? Let us be silent about this very vile action of theirs for a moment; let us neglect our duty of protecting the innocent and oppressed people for the peace of the nation and the country. But, what reason can ever be shown as an excuse for insulting, playing with the dignity and personified chastity of the chaste, honest and honorable daughter of the famous mujahid, heroic amir 'Abd al-Qadir al-Jaza'iree? Was there no common woman left to be played and amused with? Is there anyone who cannot understand the ideas and the aim of those who attack the historically certified nobility and honor of the blessed ladies who are the apples of Muslims' eyes?

We have mentioned above some of the scandals, which everybody knows of among the illegal, immoral, unfair, excessive and stupid actions of the Unionists. I reveal these for all of humanity and our faithful brethren. Those who read and understand will make their conscientious decision. I cannot help writing another heart-breaking, very mean and insolent action of these militant partisans [Unionists] against Muslims, in order to clearly expose their understanding of Islam and their final aim:

During the demonstration arranged by the people of al-Makkat al-Mukarrama to end the attacks directed towards their lives and honesty, two of the shells fired from the guns at Qal'at al-Jiyad to Bait-Allah (the Holy Mosque), the qibla of Muslims and the Kaba of the believers, by the order of a Unionist commander, hit one at a point one meter and the other three meters from the sacred Stone, the Hajar al-aswad. The Sutrat ash-Sharifa, the cover of the Kabat al-Muazzama, caught fire from these shells and the people, to extinguish the fire, had to open the door and climb on the Kabat al-Muazzama. Although they [the soldiers] saw the fire, they kept Maqam al-Ibrahim and the mosque Haram ash-Sharif under cannonade and martyred some Muslims. The people could not enter the masjid, and salat could not be performed in the masjid for days. I leave it to all the Muslims all over the world to see the beliefs and ideas of those who attempt to insult and harm the Kabat al-Muazzama, despite the necessity that Muslims should respect and revere mosques

and the Kabat al-Muazzama. We cannot leave the future of the Islamic religion and that of all my compatriots as a plaything in the hands of the Unionists with such mentalities and beliefs. Allahu ta'ala protected our people from being caught unaware. The Muslims of the Hijaz have now taken independence by their own endeavor and have decided to protect this country of heroes from the Unionist partisans who have been annoying this country. They have attained a perfect and absolute independence by the power of their own faith and heroism, which has added golden pages to the history, without going into any agreement with a foreign country or accepting foreign aid of any kind.

We are making progress towards our sacred aim of protecting the Religion of Islam and glorifying the kalimat at-tawhid by departing from the countries groaning under the tyranny and torture of the Unionist partisans who have pestered the people of Islam. We shall learn every branch of science which is conformable to and fit for Islam. We shall found advanced industry. We shall try with all our hearts and souls to advance on the way of civilization. We expect that all our brothers-in-Islam in the Muslim world will brotherly support this action of ours, which is intended to execute the wajib, the duty, and that they will help us in our sacred jihad.

We hold out our hands to our glorious Allah, who is the Lord of lords, and pray and beg Him to lead us to and make us attain success on the right path for the love of His exalted Prophet. His help reaches to and is sufficient for everyone who begs Him. He is the Best Helper.

25 Shaban, year 1334 [1916]

Amir of al-Makkat al-Mukarrama

Sharif Husain ibn Ali

SHARIF HUSAIN PASHA'S SECOND DECLARATION:

I thought it proper to publish this second declaration for the enlightened compatriots and learned Muslims, thinking that there might be some doubt about the endeavors and ideas of ours, the people of the Hijaz, who have started an action for the reasons stated in the first declaration. I am warning our brothers in the light of the latest apparent proofs and evidences.

The foresighted Muslims and the learned, experienced personages of the Ottoman community and the wise and intelligent ones of the whole world do not approve of the Ottoman Empire having entered into the General War. [The First World War.] There are two reasons for this [disapproval]:

The first reason is domestic: the Supreme Ottoman State had recently come out from the wars of Trablusgharb [Tripoli] and Balkan, and her military and economic powers had suffered great fatigue, even ruination, and the people who were her source of power had become exhausted. The soldiers in the Ottoman nation had been called under arms for wars one after another just after they had returned home and started earning the livelihood for their household, and this situation had become a tragedy for the people. Because the General War to which the Unionists have recently forced the State is extremely terrible and destructive compared to the previous wars, it has been very unwise to have led the people to such a dangerous war by loading the people with heavy taxes and torturous duties.

The second reason is foreign: the Unionist government has made a big mistake in choosing the side on which to take part. The Ottoman Empire is an Islamic State. The geographical situation of her lands is of great importance and extends widely. The length of her coastlines is greater than the length of her borderlines. Therefore, the Ottoman dynasty, those exalted sultans, have almost always cooperated with those states which have had a Muslim majority and a dominant

naval power. This policy of theirs has nearly always been successful. The inexperienced, ignorant leaders of the Unionists, being taken in by the appearance and deceived by baseless, false words, have changed this policy of the Ottoman sultans (rahmat-Allahi 'alaihim ajmain). Those who are able to distinguish right from wrong and who are well versed in history have foreseen the bad and very bitter results of this stupid decision and avoided cooperating with the Unionists. Even I explained my view in detail and tried to warn them by giving historical examples when my opinion was asked for by telegram about entering into this last war, this disaster. The answer I then telegraphed is a sound document showing my ideas, goodwill and loyalty towards the Empire and my struggle for the protection of the honor of Islam.

The bitter, destructive consequences we had feared and piteously told of at the beginning of the war are coming about now: the border of the Ottoman Empire in Europe is almost drawn back down to the city walls of Istanbul today; the vanguards of the Russian army are torturing the Ottoman people in the provinces of Sivas and Musul; the British army captured the provinces of Basra and Baghdad; thousands of Ottoman children have been captured in the desert of al-Arish as the result of Jamal Pasha's stupid guidance. There is no doubt that the faithful compatriots, who see this grievous course and the disaster the Empire will suffer as a consequence of this course directed by the Unionists, are to choose between two things:

The first is [to accept] the eradication of the Ottoman Empire from the [world] map – her annihilation.

The second is to find the means of protection against this disastrous annihilation. I leave it to the whole Muslim world to investigate, to think, to consult one another, and to make the necessary proposals on this matter.

We took action rightfully before the dangers encircled the country and annihilated Muslims. If we could know, or even hope, that we would be helpful to the country and the nation by being loyal to this unconscious, stupid administration of the Ottoman Empire, which is a plaything in the hands of a dictatorial minority, we would not say anything or move in any way, but be patient and endure every hardship, even die. But it is very obvious that this [silence] will do not good but make the situation worse. How could it not be obvious while there is a hundred-percent probability that if we follow the way we are forced to follow [by the Unionists], we will suffer the disaster which the nations who followed such ways have suffered. Is there anyone who does not see that the Unionists have broken the huge empire into pieces and put the people into utter trouble? The huge empire is being sacrificed for the pleasure of Anwar, Jamal, Tal'at and their friends.

The foreign policy of the Ottoman Empire has been the established policy accepted by the Ottoman sultans over the centuries of experience and consultations with the notables of the Empire. This policy is the policy of co-operation with the British and French governments. This policy has always been beneficial to our State and nation throughout history. Those who made us neglect this policy are the said Unionist dictators.

Now we oppose the ignorant, foolish policy and brutal, torturous administration of the Unionists. We see that the Empire is being led to destruction and we never approved of it. It should be known by everyone that our opposition is against Anwar, Jamal, Tal'at and their accomplices. Every Muslim approves this just action. Every compatriot supports and is with us on this right cause. Even the Head of the Empire, the Caliph of the Faithful, is on our side with his heart and conscience. The most sound evidence supporting this is that the Wali-'ahd (Heir to the Throne) Yusuf 'Izz ad-din Effendi has been attacked and martyred by the Unionists.

I say again: the great Ottoman Empire is being sacrificed for the evil intentions and by the destructive actions of these dictators. We seek refuge in Allahu ta'ala from their wickedness.

I can't help exposing another evil deed of the Unionists, which warned and made us take action, for the noble Turkish nation:

Jamal Pasha, one of the excessive chiefs of the Unionist society, hangs or shoots to death whomever he wishes in Damascus. He has founded a night-club in Damascus, and the daughters of the notable families of the city have been used as servants in this scandal-house of prostitution and drink during the orgies he arranged with the officers he ordered to accompany him. Speeches insulting our national and religious feelings have been yelled out. Is not this vile behavior of his a trampling on the chastity and dignity of Turkish Muslim women as well as a disregard for the commands in Surat an-Nur of the Qur'an al-karim? Does not this behavior of Jamal Pasha show that the Unionists do not at all respect the religion of Islam or Turkish and Arabic customs?

I have mentioned some of the grievous, destructive behavior of the Unionist partisans, who lead the people and the Empire to ruination. I write all these in order to awaken my Muslim brothers living on Ottoman lands and in Muslim countries, thus to serve my milla [Muslim world] and country. I want to communicate to my fellow-countrymen that the Unionists are acting out of caprice without thinking of the safety of the Empire and the nation. Let alone believing and respecting the Divine Orders and Prohibitions, they are even striving to change and spoil these sacred rules. Therefore, I ask my Muslim brothers not to support this destructive, discordant, stupid and vile course of theirs. It is not proper to obey those who disobey Allahu ta'ala and who oppress men! He who has the power to reverse their actions should try to do so with his hand, tongue and heart! If there are those who cannot see the harm of the Unionists and who approve of their actions, I am ready to hear them out. Our salam be upon those who are on the right path and who do useful work!

11 Dhu'l-Qada, year 1334 [1916]

Amir of al-Makkat al-Mukarrama

Sharif Husain ibn 'Ali

These two declarations reveal Sharif Husain Pasha's sincere intention and whole faith, as well as his wrong ideas and harmful conclusions. His greatest mistake was that he could not understand the aggressiveness of the British against Islam throughout history. [It was certainly wrong to fight against the British who would dominate the seas and had big power of army and arms. But, to cooperate with this fierce enemy of Islam is a bigger mistake.] It is seen that he had not heard about the raid made by the British forces upon Istanbul to annihilate the Ottomans during the time of Sultan Salim Khan the Third. The British even barbarously attacked Muslim countries in Asia and Africa and colonized and exploited them during that same period. They annihilated the Muslim 'ulama', Islamic books, Islamic culture and morals in those countries. The British deceived the Ottoman Sultan 'Abd al-Majid Khan (rahmat-Allahi 'alaih) and placed freemasons in important posts of the State and started spoiling the faith and morals of Muslims through them. These freemasons brought up those who acted as spies for the British during the First World War. They annihilated the Great Empire demolishing it both from within and from without. In his book Inhitat-i Islam, Grand Vizier Said Halim Pasha wrote in detail how the State was annihilated. Sharif Husain Pasha supposed that the most perilous enemy of Islam would help Islam, very probably because he had not studied the historical evidences.

An influential person like Sharif Husain Pasha, who understood the evilness of the Unionists, could have done away with Jamal Pasha and the degenerates hired by the British in Damascus

and could have prevented the treachery committed on the Palestinian front by those who fought to win better posts. He could have done this easily. If he had done so, the Ottomans would not have suffered defeat, and a great Hashimi Muslim state would have been founded on the Arabian Peninsula, and the blessed cities of Mecca, Medina and Jerusalem would have remained in his hands.

42 - After Muhammad 'Ali Pasha, the Governor of Egypt, cleared the district of the Hijaz by order of the Caliph of the Muslims, Sultan Mahmud 'Adli Khan the Second (rahmat-Allahi 'alaih), the tombs of the Sahabat al-kiram, the wives of Rasulullah and martyrs (radi-Allahu ta'ala 'anhum) were built up again, and Masjid as-Saada and the Hujrat an-Nabawi were restored. Sultan 'Abd al-Majid Khan spent hundreds of thousands of gold coins for their construction, ornamentation and maintenance. His endeavors in this respect were amazingly grand. [See article 15.] Sultan 'Abd al-'Aziz Khan (rahmat-Allahi 'alaih) restored the walls around Medina in 1285 A.H. Also a big arsenal, a government office, a jail and two store-houses, one for arms and one for ammunition, were built through his efforts. Sultan 'Abd al-Hamid Khan the Second (rahmat-Allahi 'alaih) constructed the railway from Damascus to Medina. The first train to Medina arrived at the blessed city on August 19th, 1326 (1908). The sixteenth division was in Mecca at the time.

There were six mosques with minarets, sixty-seven small mosques without minarets, six madrasas, two public libraries, one secondary and forty-three primary schools, two covered bazars, nine inns, nineteen tekkes, two public baths, twenty-five large stores, three thousand shops, one hospital and forty fountains in Mecca when 'Abd al-Hamid Khan the Second was the Sultan. Large and comfortable guesthouses were built for the pilgrims as well. A water-supply had been constructed from a distance of three days' way to 'Arafat in Harun ar-Rashid's time; Mihr-u Mah Sultan, the daughter of Sultan Sulaiman Khan, extended this water-supply to Mecca. The population of Mecca was about eighty thousand at that time.

Medina is surrounded with a wall which is thirty meters high and has forty turrets and four gates. The length and width of the Haram ash-Sharif are 165 and 130 paces, respectively. There is the gate Bab as-Salam ornamented with marble and gold writings on the south west corner of the Haram ash-Sharif. The Hujrat an-nabawi is in the southeast corner of the Haram ash-Sharif. Bab as-Salam is on the right and the Hujrat as-Saada is on the left when one stands in front of the qibla wall facing the qibla. The Hujrat an-Nabawi is designed with very precious ornaments all over it. Most of the houses in Medina are built of stone and four -or five- storied like those in Mecca. Sultan Sulaiman Khan (rahmat-Allahi 'alaih) constructed the water-supply from Quba to Medina. The Mount Uhud is to the north of the city at a distance of two hours' way. There were ten mosques, seventeen madrasas, one secondary and eleven primary schools, twelve public libraries, eight tekkes, nine hundred and thirty-two shops and stores, four inns, two public baths, one hundred and eight guesthouses in the city. The population was twenty thousand. [According to the atlas titled Mamlakat al-Arabiyyat as-Su'udiyya, which was published in England in 1398 A.H. (1978), the distance through recently-constructed roads from Medina to Riyadh is 1011, to Taif is 535, to Jidda is 424, to Mecca is 442 and to Tebuk is 686 kilometers; from Mecca, it is 989 kilometers to Riyadh, 88 to Taif, 72 to Jidda, 1133 to Tebuk, 898 to Nejran and 1879 to Kuwait. The road from Mecca to Taif runs through Mina, Muzdalifa and Arafat squares.]

The Wahhabis have been demolishing and annihilating the invaluable historical and artistic works in the cities of Mecca and Medina.

As written in the book Mirat al-Madina, the Masjid ash-Sharif in Medina was built by Rasulullah (sall-Allahu 'alaihi wa sallam) and as-Sahabat al-kiram in the first year of the Hegira. When it

was commanded that the qibla should be changed from Quds (Jerusalem) to the Kaba in the month of Rajab in the next year, the gate of the masjid on the Meccan side was closed and a new gate on the opposite, that is, the Damascene side, was opened. This gate is called 'Bab at-tawassul' now. In Medina, salat was performed towards Quds for about 16 months. In Mecca, salat had been performed formerly towards the Kaba, and it had been commanded to perform it towards Quds a little before the Hegira. While the qibla of the masjid was changed, the direction of the qibla was determined by Rasulullah's seeing the Kaba with his blessed eyes. The place where Rasulullah performed salat is between the minbar and the Hujrat as-Saada, and it is closer to the former. The copy of the Qur'an al-karim sent in a big wooden box by Hajjaj to al-Madinat al-Munawwara was placed with this box on the right side of the pillar which is in front of this place. The first mihrab was placed here by 'Umar ibn 'Abd al-'Aziz. After the second fire, Masjid as-Saada was repaired and the present marble mihrab was constructed in the year 888 A.H. But this marble mihrab was placed somewhat closer to the Hujrat as-Saada. Formerly, there was not a minbar in Masjid an-Nabi, and Rasulullah delivered the khutba standing, where a branch of a date tree was erected later. And still later a minbar of four stairs was made, and Rasulullah stood on the third stair. A curtain was hung at the door of the minbar during the time of Hadrat Muawiya. During the time of the Prophet, there were eight pillars in Masjid an-Nabi. At the times when the religious necessity for the enlargement of the masjid was concluded, the number of pillars added up to 327. At the Rawdat al-mutahhara, there are three lines of pillars and in each line there are four pillars. Some of these pillars are in the walls. The number of pillars in sight is 229. The southern wall of the masjid faces the qibla. The bower where the Ashab as-suffa used to reside is outside the northern wall. In order not to lose this blessed place by time, its base was raised half a meter from the level, and a wooden fence of half a meter high was put around it.

While Masjid ash-Sharif was being constructed, a room for each of the two pure wives of the Prophet was constructed (next to the masjid). The number of rooms became nine later on. Their ceiling was one and a half meters high. They were on the east, north or south of the masjid. Every room, including those of some Sahabis, had two doors, one opening to the masjid and the other to the street. Rasulullah (sall-Allahu 'Alaihi wa sallam) stayed mostly at 'Aisha's (radi-Allahu 'anha) room, whose door to the masjid was made of teak. During the time of the Four Caliphs, as-Sahabat al-kiram competed with one another for a place in one of the eight rooms for the Juma salat. Hadrat Fatima's (radi-Allahu 'anha) room was next to and on the north of Hadrat 'Aisha's room. This room was later included in the Shabakat as-Saada. Except the one belonging to Abu Bakr, all the doors opening to the masjid were closed on the order of Rasulullah five days before he passed away.

Abu Bakr, the first Caliph (radi-Allahu 'anh), endeavored against the murtads on the Arabian Peninsula as his first job, and could not find time to enlarge Masjid as-Saada.

In the seventeenth year of the Hegira, Hadrat 'Umar (radi-Allahu 'anh) gathered as-Sahabat al-kiram and reported to them the hadith ash-Sharif, "Masjid ash-Sharif should be enlarged." As-Sahabat al-kiram unanimously accepted it and, demolishing the Damascene and west walls of the masjid, enlarged it by fifteen meters. Many houses were bought and their plots were added to the masjid. In the year 35, Hadrat 'Uthman (radi-Allahu 'anh), consulting with the Ashab ash-shura and getting the unanimity of as-Sahabat al-kiram demolished the southern, northern and western walls and enlarged the masjid ten meters in width and twenty meters in length. Meanwhile, the rooms of Hadrat Hafsa, Talha ibn 'Abdullah and 'Abbas were added to the masjid. On the written order of Caliph Walid to his cousin 'Umar ibn 'Abd al-'Aziz, the Governor of Medina, the houses

of the pure wives of the Prophet and that of Fatima az-Zahra, which were on the north, were demolished and their plots were added to the masjid in the year 87. Thus, Rasulullah's (sall-Allahu 'alaihi wa sallam) blessed tomb was included in the masjid. As-Sahabat al-kiram, the four aimmat al-madhahib and the Muslim 'ulama' of fourteen centuries did not say anything against this. It is written in the Shaban 1397 A.H. (1977) copy of the weekly periodical Ad-da'wa, which was prepared by a madrasa named Jamiat al-Islamiyya in Riyadh, Saudi Arabia, "In the coming enlargement of Masjid an-Nabi, only the west side should be widened and the great bidat should be ended. The great bidat is the inclusion of the three graves in the masjid. The eastern wall should be brought back to its former place, and the graves should be left outside the masjid." This assertion of the periodical is a disrespect against ijma' al-Umma and dissention from the Muslim community. That this is disbelief has been unanimously reported by the 'ulama' of the four madhhabs (rahimahum-Allahu ta'ala).

We wish that the Saudi Arabian government should not get involved in such an ugly act and should not break the hearts of Muslims all over the world. Disrespect to the Hujrat as-Saada has been witnessed many times, but those who committed it have been punished by Allahu ta'ala even in this world, the examples of which are very many. It is written at the end of Mirat al-Madina, "When the Governor of the Hijaz, Halat Pasha, visited Medina in 1296 A.H. (1879), the head of the servants at the Hujrat as-Saada, Tahsin Agha, with a view of winning the favor of the Pasha, said, 'Let's have the women of your house visit the Hujrat as-saada. This chance would not be met at other times.' The Pasha, though refrained from it at first, took the women of close and distant relations of his house into the Shabakat as-Saada at midnight upon the urging of the Agha. Since there were unclean women without an ablution among them and because of this disrespect towards Rasulullah (sall-Allahu 'alaihi wa sallam), a violent earthquake occurred three times in Medina the next morning. People ran to and fro in panic. When its cause was understood, the Pasha was disgraced and was let out of Medina. A little later, he died and his family melted away. Similarly, all those who have committed acts of disrespect to Rasulullah's tomb have been doomed and troubled."

During the time of Shams ad-din Effendi, the head of the servants at the Hujrat as-Saada and several vagabonds from Aleppo entered Masjid an-Nabi one night with the view of taking away the blessed corpses of Hadrat Abu Bakr and Hadrat 'Umar (radi-Allahu 'anhuma). But all of them sank into the earth and vanished. This event is written in detail at the end of Mirat al-Madina and in Riyad an-nadara.

The brigand named Artat, who was the ruler of the Karak castle and the villages on the outskirts of Nabulus town near Damascus, wanted to take the Prophet's corpse and had small ships be constructed for the transportation in 578 A.H. (1183). He had the ships come together in the Red Sea and sent them to Yanbu', the seaport of Medina, with 350 bandits. The Sharifs of Medina heard of this and reported it to Salah ad-din al-Ayyubi (rahmat-Allahi 'alaih), who was in Harran. Salah ad-din was grieved much by this news, and he sent an order to the Governor of Egypt, Husam ad-din Saif ad-dawla (rahimah-Allahu ta'ala). Husam ad-din sent soldiers under the command of Lulu', who killed some of the bandits near Medina and captured others, who were taken to Egypt. This event is written in detail in Rawdat al-abrar. Those who have attempted to commit impudence towards Rasulullah during his life or after his death have been severely punished by Allahu ta'ala. And, one day, if the Saudis, following their heretical beliefs and evil thoughts, dare to stage such a vile attempt, they should know it well that that day will be the end of both their State and madhhab, and that they will be remembered with damnation until the Last Day.

TRANSLATION OF A LETTER

182nd LETTER

Muhammad Mathum as-Sirhindi (rahmat-Allahi 'alaih), one of the great Islamic scholars of India, wrote in the 182nd letter of the first volume of his work Maktubat:

"Holding fast to causes is not inconsistent with tawakkul since the power of affecting, too, is given to causes by Allahu ta'ala. While holding fast to causes, one should know that the affectivity of causes originates from Allahu ta'ala and should confide in Him. Holding fast to those causes whose affectivity has been experienced is a form of performing tawakkul. It is not conformable to tawakkul if one holds fast to those causes whose affectivity is not established or is not even hoped for. It is necessary, even a duty, to hold fast to the causes whose affectivity is absolute. Fire has the effect of burning; Allahu ta'ala is the One who gives the property of burning to fire. When we are hungry, we will eat food; we are to believe that Allahu ta'ala has given to food the effect of satiating. If we do not use such causes with absolute effects and are harmed, we will have disobeyed and opposed Allahu ta'ala. Causes are of three categories: those whose effects have not been seen or heard of, so not permitted to use; those that have been experienced and seen to be effective, so it is necessary (wajib) to use and is sinful to ignore; and those with doubtful affectivity, so using them is not necessary but permitted (jaiz). Allahu ta'ala orders us to consult with experienced, learned persons before doing our important affairs, to do them after consulting and, while doing, to have tawakkul towards Allahu ta'ala and to expect the outcome from Him. Consulting, too, is a way of holding fast to causes. This order explains that holding fast to causes is wajib and that it is necessary to expect their effect from Allahu ta'ala. Tawakkul is not employed in affairs pertaining to the next worldly, that is, in 'ibadas and ta'as. We have been ordered to perform 'ibadas, to endeavor to carry on 'ibadas. In affairs pertaining to the next world, we have to fear and hope instead of having tawakkul. It is necessary to perform these orders and to have confidence in Allahu ta'ala's Mercy and Benevolence for His accepting and rewarding them. It is a human duty to carry out [His] orders and to abstain from [His] prohibitions.

"[You ask,] 'Is there such a high status in our religion so that one who attains to it will have forgotten about himself and about everything?' In response to your question, we say that there is the status called fana' in tasawwuf. One who endeavors on the way of tasawwuf forgets about himself and about everything when he attains to that status. Nevertheless, his batin (heart, soul) is the one who reaches the status of fana' or baqa'. This hal (state) occurs in one's heart and soul. The zahir (body, intellect) of a human being has to supply his own needs. Even if he has advanced much further, he cannot rescue himself from this duty.

"You ask whether discovering others' thoughts, getting information about lost things and the acceptance of the prayers said are the signs of advancing on the way of tasawwuf, of attaining to Allahu ta'ala's love. Dear brother! These are the extraordinary things Allahu ta'ala creates outside His usual custom ('adat). Their occurrence to somebody does not show his advancement and acceptance. They may occur also to the people of istidraj who are devoid of felicity. They may also be observed in disbelievers who polishes their nafses through undergoing riyada. In some, they happen without riyada, too. Since undergoing riyada is not a condition for becoming a wali, that is, for attaining to the degrees of wilaya, so it is not a condition for the people of istidraj to display khariqas and for awliya' (rahimahum-Allahu ta'ala) to display karamas. Undertaking riyada facilitates their frequent occurrence.

"Most awliya' are protected from the sin called 'ujb (self-admiration). 'Ujb and riya' (hypocrisy) are not left in the one who has reached the status of fana'. It is true that he may be mistaken out of being human, because awliya' are not protected against erring. However, they immediately awaken from ghafla (unawareness) and get rid of its harm by asking for Allahu ta'ala's Forgiveness (istighfar) and by doing charitable deeds.

"Eating little and sleeping little are beneficial for advancing on the way of tasawwuf, but one should not be as excessive as to harm the body and intellect. These and riyadat should be done in consistency with the Sunnat. If they are done excessively, it will be ruhbaniiyya (monastic life), which does not exist in Islam. The kashfs of awliya' are not imaginative things; they are the things inspired (ilham) to the heart. Imaginative kashfs should not be trusted in. Wahm and imagination (hayal) help in understanding the information coming to the heart. Fifty thousand years' distance between the Creator and the created is passed in a short time with the help of wahm. And the imagination is beneficial to understand ladunni knowledge easily. Both help much on the way of tasawwuf. It has been reported that some prayers are helpful in worldly affairs. Saying Allahu ta'ala's names are much more helpful.

"It is very good not to remember one's own body while performing salat. Things that occur while performing salat are more valuable than those occurring outside salat. The importance of salat should be understood well. We should perform salats in their mustahab times and with attention to their conditions and to tadil al-arkan. [It is condition that one, while beginning a salat, knows that it is the time for that salat.] It is stated in a hadith ash-Sharif that the curtains between the one who performs salat and Allahu ta'ala are removed.

"You write that you see awliya's copies or figures in 'alam al-mithal and talk with them. These are good things, but they are not our aim. Since they do not harm our aim, they are not regrettable things, either.

"You ask whether it is necessary to believe that Khidir ('alaihi 's-salam) is alive. Our 'ulama' have not reported it in unanimity. Though some awliya' have said that they saw and spoke to him, such reports does not show that he is alive; his soul might have been seen in human figure, and his soul might have done things that are done by human beings. If he were alive during that time, this does not mean he is alive now. Many of the things done by Khidir ('alaihi 's-salam) are written in the book Al-isaba fi marifati 's-Sahaba. Most 'ulama' reported that he had passed away. If he had been alive, he would have gone to our master, the Prophet, performed the prayer of Juma together and attended his sohbat and jihads.

"The souls of the awliya' who have died are sometimes seen in their [human figures or] copies in 'alam al-mithal. Because, everything in the world has a copy in 'alam al-mithal. Even more, spiritual, non-material things, too, have copies there. 'Alam al-mithal does not consist of imaginary things. It is an 'alam that exists as this visible, material 'alam does. The souls of awliya' sometimes are seen in the figures of their own bodies and sometimes, without bodies or figures, meet and talk with people's souls.

The teachings about souls and the life in the grave are very subtle. We should not speak on them out of supposition or surmise. We should believe briefly what has been reported openly in the nasses (ayats and hadiths) and should not speak more. It should be believed that there are blessings and tortures in the grave. It has also been reported that the dead talk with one another and because of the tortures, they cry and lament. Except human beings and genies, all creatures hear their cries. Souls cry not only alone but also through their bodies.

"However much a person advances in tasawwuf, reaches perfection or attains to qurb al-ilahi, neither his body nor his soul can escape being creatures. Everything other than Allahu ta'ala is

hadith (created), and all creatures had been non-existent before becoming existent. They will become non-existent again. For being a Muslim, believing as such is a must. It is the same for the souls of prophets ('alaihimu 's-salawatu wa 't-taslimat) and awliya'. To escape the tortures of the next world, we have to follow what the 'ulama' of Ahl as-Sunnat have reported. Those kashfs and karamat that do not conform to their books are worthless. The aim on the way of tasawwuf consists of seeing the faults and defects of one's own nafs, making the adaptation to the rules of Islam easy and tasteful and escaping from secret polytheism and disbelief.

"You write about the good hals of your students, for which you shall be much thankful to Allahu ta'ala. Try hard for your students to be perfect Muslims and to attain to Allahu ta'ala's Consent! Tell them about the adab in the rules of Islam, the adab of the scholars of Ahl as-Sunnat and the hals and morals of Salaf as-salihin. Do not refrain from preaching and advising them! Allahu ta'ala does not love those without adab. Recite the Qur'an al-karim much! Perform your salat in khushu' (reverence) and in accord with the books of fiqh [written by the 'ulama' of Ahl as-Sunnat] and always say the beautiful word la ilaha illa'llah! May Allahu ta'ala show Mercy upon all of us! May He bestow upon all of us the good deeds through which His Consent is attained! I express my salam and say my prayers for you and for those who follow the true path, the footsteps of Muhammad ('alaihi 's-salam)! Since much time has past since the time of Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) and the Doomsday is nearing, bidat' are widespread everywhere now. Darkness and the harms of bidat' have disseminated throughout the world; the sunnas have been forgotten. Their lights have been covered. Now the most valuable deed that will make one attain to Allahu ta'ala's Consent is the endeavor to uncover the forgotten sunnas, that is, to disseminate Islamic sciences. Those who want to be near Muhammad ('alaihi 's-salam) on the Day of Judgement should work for this purpose. A hadith ash-Sharif says, 'There is the thawab of a hundred martyrs for the one who uncovers a forsaken sunnat of mine.' [That is, it is very meritorious to uncover, preach and promulgate an Islamic teaching.] The first thing to do for uncovering a sunnat is one's performance of that sunnat personally. Next comes the endeavor to make others perform it.

"You write about the fear of the last breath. There has been nobody who has escaped this fear. The last breath of everyone other than prophets ('alaihimu 's-salawatu wa 't-taslimat) is uncertain. The good news of being rescued in the last breath can be known only through wahi. Though good signs, works and tidings indicate the safety of the last breath, they only make up a strong supposition. However strong the supposition is, it cannot rescue one from this suffering, this fear. "You say, 'I see that my 'ibadas and ta'as do not deserve being acceptable. Therefore, there sometimes appear some slackness in performing 'ibada.' We are ordered to perform 'ibadas in this world. We have to perform them even if we do not know whether they will be accepted or not. We will not only perform them but also, asking forgiveness of our defects in them, entreat by crying and moaning for their acceptance. Repenting and entreating may cause their acceptance. We are human servants. We are obliged to do our human duties. The Devil, the accursed, tries to deceive us so that we may not undertake our human duties.

"You ask about our tawajjuh and love towards you. Is there any need to express it? Your love towards us is the work, the result, of our love towards you. All the flowers and fruits on the tree stem from the trunk. This rule has always worked as such. Surat al-Ma'ida states, 'I love them. And they love Me,' in the 54th ayat and, 'Allah is pleased with them. And they are pleased with Allah,' in the 109th ayat. Allahu ta'ala expressed His love and consent before those [of His lovers]."

Kadizada Ahmad Effendi (rahimah-Allahu ta'ala) wrote in his Turkish work Fara'id al-fawa'id, which is a commentary of Amantu: "When one does a charitable deed and presents its thawab to any dead person, it reaches him. As written in the book Wasat by al-Imam at-Tabarani (rahimah-Allahu ta'ala), Anas ibn Malik (radi-Allahu 'anh) reported that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) had said, 'When one gives alms for a dead person of his acquaintance, Jabrail ('alaihi 's-salam) takes the thawab of the alms to him in a dish of lights (nur) and says, "Oh the owner of the grave! This present is sent by your friend, take it!" The dead person rejoices to receive that present. Upon seeing this, those dead people to whom no present is sent feel sorrow.' "As said by 'Amr ibn Jarir (rahimah-Allahu ta'ala), if a person prays or does a charitable deed for a religious brother of his who has passed to the next world and if he gifts its thawab to him, an angel takes the thawab to that dead person and says, 'Such person among your friends sent this to you.' The hadith ash-Sharif reported by Imam Muslim (rahimah-Allahu ta'ala) on the authority of Abu Huraira (radi-Allahu ta'ala 'anh) says: 'When a believer dies, all his deeds end; only three of his deeds do not end, and their thawabs go on being written in this deed-book. These three deeds are his sadaqa al-jariyya (continuing good works), his useful books and his pious children who pray for his blessedness.' The prayers and thawabs presented to all Muslims reach all of them. When one goes to a believer's grave and greets him, the dead one in the grave hears him, replies to his greeting and, if they were acquainted, recognized him. Rasulullah (sall-Allahu 'alaihi wa sallam) ordered us to visit graves and to greet those in them. The hadith ash-Sharif related by 'Abdullah ibn 'Abbas (radi-Allahu 'anhuma) says, 'When one visits the grave of a believer of his acquaintance and greets him, the latter recognizes him and responds to the greeting.' Another hadith ash-Sharif says, 'When one visits the grave of a religious brother of his and sits by grave, the dead one rejoices.'

"When a believer recites a salawat Sharifa for our Prophet (sall-Allahu ta'ala 'alaihi wa sallam), angels convey the salawat to our master, who is Fakhr al-'alam (Glory of the world). The Hadith ash-Sharif says, 'Allahu ta'ala has angels that move on the earth. They convey to me the salawat recited by my umma,' and, 'When one recites salat for me, his salat is immediately conveyed to me.' These two hadiths mean 'Angels convey some of them, and I [directly] hear the others.' There are many hadiths that report that he personally will hear and reply to the salat and salam that will be said by the Rawdat al-muqaddasa.

"The blessed bodies of prophets ('allahimu 's-salatu wa 's-salam) do not rot. This is stated in many hadiths, one of which says, 'Prophets are alive in their graves.' Some 'ulama' said that martyrs do not rot, either. Al-Imam al-Qurtubi said that the bodies of believers who were patient during troubles and sufferings and those of the pious who followed Islamic rules did not rot. The body that has not sinned does not rot. The bodies of the 'ulama' who practice their knowledge, those of hafizes and muazzins [who do not commit sins or bidat] and those of awliya' (qaddas-Allahu ta'ala asrarahumu 'l-'aziz) do not rot. Even more, the earth does not affect their shrouds. Others' bodies rot. A hadith ash-Sharif says, 'Earth rots the body of every dead person. Only the bone called coccyx does not rot.'

"Our religion does not openly describe how the soul is. The soul is neither a substance nor an attribute but, unlike substances, it exists without needing any matter. After man dies, his soul does not become non-existent. It exists needing no matter. It possesses perception and comprehension. It is not openly reported where the soul goes. In the commentary to Jawhara, Ibrahim al-Laqqani wrote various narrations. Al-Imam as-Suyuti, in his work Sharh as-sudur, and Ibn al-Qayyim al-Jawziyya said that the souls of rebels (shaqi), that is, unbelievers and sinners, are in torture while the souls of the happy (Said), that is, believers and the pious, are in blessings

and pleasures. The Jews' souls come together with other Jewish souls. [The souls of Christians, the la-madhabbi and unbelievers without a holy book reside with one another's.] The place where the souls are tortured is called Sijjin. The place of blessings and pleasures is called 'Illiyin. The highest rank at 'Illiyin is called Mala al-'ala. Our master Rasulullah said as his last statement, 'Oh my Rabb! Forgive me! Show mercy to me! Make me attain to Rafiq al-'ala,' which is the place of prophets. Their ranks, too, are different. On the night of Miraj, our Prophet (sall-Allahu ta'ala 'alaihi wa sallam) saw 'Adam ('alaihi 's-salam) in the first sky, 'Isa and Yahya ('alaihima 's-salam) in the second sky, Yusuf ('alaihi 's-salam) in the third sky, Idris ('alaihi 's-salam) in the fourth sky, Harun ('alaihi 's-salam) in the fifth sky, Musa ('alaihi 's-salam) in the sixth sky and Ibrahim ('alaihi 's-salam) in the seventh sky. The souls of the 'ulama' of Ahl as-Sunnat are near those of prophets ('alaihimu 's-salawatu wa 't-taslimat). A hadith ash-Sharif says, 'Martyrs' souls are at the 'Arsh al-ilahi. Whenever they want, they go to the places they wish in Paradise, and then they return to their dwellings.' Morning and evening, or day and night, do not exist in the life of the next world. Paradise is nurani (glorious; formed of the Glory of Allahu ta'ala). Some martyrs do not enter Paradise but remain under the green domes along the river called Bariq near Paradise. The blessings of Paradise are brought to them in the morning and evening; here, 'morning and evening' are used as metaphors to liken to the time in this world. According to a narration, all believers' souls are under these domes. Martyrs say, 'If our brothers-in-Islam in the world saw the blessings and happiness we have attained to, they would rush out to perform jihad.' The 170th ayat al-karima of Surat Al 'Imran says, 'Do not say "dead" for those who became martyrs in the way of Allah. They are alive. Nutrition is always given to them. The fear of being tortured does not exist in them. They do not worry about being deprived of blessings, either.' In the world, their bodies decay and putrefy under soil, and animals eat their flesh; those who see this condition of theirs think that they suffer pains and are under torture. They cannot comprehend the blessings and happiness martyrs attain to. While martyrs are alive as such, prophets, too, are certainly alive since every prophet possesses the rank of martyrdom. A hadith ash-Sharif says, 'The one whose death comes while he is learning knowledge is met by Allahu ta'ala in the rank of prophets.' 'Uthman ibn 'Affan (radi-Allahu 'anh) reported that Rasulullah (sall-Allahu ta'ala 'alaihi wa sallam) had said, 'On the Day of Judgement, prophets will intercede firstly and the 'ulama' next.' A hadith ash-Sharif says, 'Those who die of ta'un attain to the rank of martyrs.' Ta'un means any epidemic disease like plague.

"During the life in the grave, one will be in the company of those with whom he will be together with on the Day of Judgement. He will be assembled for Judgement among those whom he loves and lives with in this world. Imam Ahmad ibn Hanbal (rahimah-Allahu ta'ala) said, 'believers' souls are in Paradise. Unbelievers' souls are in Hell.' To some 'ulama', the former are in Jannat al-mawa, the Paradise under the 'Arsh. The souls of those who habitually commit fornication or who dwell on interest or orphans' property are under torture in Hell. The souls of those on whom others have rights do not enter Paradise. Such are the souls of those who commit sins and cruelty. The souls of awliya' (rahimahum-Allahu ta'ala) and pious believers come to their graves and visit their bodies. believers' souls visit one another. They talk with one another especially on Friday nights. When a believer dies and his or her soul ascends to the sky, the souls of [dead] believers come and ask about their acquaintances in this world. The souls of those who die without making a testament are not permitted to talk."

A List of the Books written by Ahl as-sunnat scholars refuting the Wahhabis

Scholars of Ahl as-sunnat wrote many books for the purpose of refuting the Wahhabis. The names of thirty-nine of them are as follows:

- 1- The very valuable book Fatwa, by Muhammad ibni Sulaiman 'rahmatullahi 'alaih', a Shafi'i savant from the blessed city of Medina.
- 2- The book Addurrarussaniyya firraddi 'alal-wahhabiyya, by Ahmad Zaini Dahlan-i- Shafi'i, chief of the savants of the blessed city of Mecca, exists in the City library in Istanbul, at No. 1079. It has been reproduced by photocopy by Hakikat Kitabevi in Istanbul.
- 3- The book Risalat-ussunniyyin firradi alal-mubtadiin by Mustafa Qirimi 'rahmatullahi 'alaih'. It exists in the City library, at number 992.
- 4- The book Minha-tul wahbiyya, by Hadrat Dawud bin Sulaiman Baghdadi 'rahmatullahi 'alaih', who is registered in the name Khalidi in the book Munjid. The latter exists at No. 292 in the City library. It has been reproduced by photocopy by Hakikat Kitabevi in Istanbul.
- 5- In his book Tarih-ul-Madhahib-il-Islamiyya, Muhammad Abu Zuhra describes Wahhabis and informs us in detail that they are ahl-i bidat.
- 6- Allama Ibni Abidin 'rahmatullahi ta'ala 'alaih' says on the three hundred and ninth page of the third volume of his explanation of Durr-ul-mukhtar. "The la-madhhabi people call themselves Muslims and those who do not believe as they do polytheists or disbelievers. Therefore, they say that it brings thawab to kill the Ahl as-sunnat and their savants. In 1233 A.H. the Ahl as-sunnat overcame them, and they became grieved and distressed." A photocopy of the above-mentioned writing has been published with the name Kitab-ul-ayman by Hakikat Kitabevi.
- 7- The Mufti of Zabid, Sayyid Abdurrahman said, "To refute Wahhabis and to explain that they are heretics, it will be sufficient to quote the following hadith: Our Prophet 'sall- Allahu alaihi wa sallam' declared: "Some people will appear in eastern Arabia. They will read Qur'an al-karim. Yet the Qur'an al-karim will not go down their throats. They will leave Islam as an arrow leaves a bow. Their faces will always be shaved." One of the most important duties of most of them is to shave their heads. They shave their cheeks and wear sharp beards only on their chins. This hadith ash-Sharif demonstrates that they have dissented from the right path."
- 8- In the books Assayf-us-saqil by Zahid-ul-Kawthari 'rahmatullahi ta'ala 'alaih', the ideas of Ibni Taymiyya and Ibni Qayyim are explained and refuted.
- 9- The book Wahhabilere Reddiyye by the ninety-sixth Shaikh-ul-Islam Sayyid Muhammad Ataullah Bey is famous.
- 10- The book Advice for the Muslim is originally in Turkish. Parts have been quoted from the Wahhabite book Fath-ul-majid, and each of these parts has been given responses from the books of Islamic savants. Its first edition was prepared by Hakikat Kitabevi in Istanbul in 1970. It has been published also in English by Hakikat Kitabevi.
- 11- The book Shawahid-ul-haqq, by Yusuf-i Nabhani, refutes Ibni Taymiyya and the Wahhabis through strong documents. A section of the valuable writings in this book exists in Arabic in the book 'Ulama-i Muslimin, which was printed in 1972. Part of its translation is written at the end of the Turkish book, Ashab-i Kiram, in entry Yusuf-i Nabhani, No. 253.
- 12- The book As-siham-us-sahiba, by Yusuf Nabhani, again, refutes Wahhabis by means of documentary ayats.

- 13- Ahmad Dahlan answers the slanders of the Wahhabis with documents in his books *Khulasa-tul-kalam* and *Al-Futuhul-Islamiyya*. The second part of the former book has been printed by offset printing method by Hakikat Kitabevi in Istanbul.
- 14- Imam-i Subki proves in his book *Shifa-us-siqam* that it is permissible to visit Rasulullah "sall-Allahu 'alaihi wa sallam" and the Awliya and to pray through their souls. It was printed in Bulaq Printhouse in Egypt in 1318 A.H. [1900 A.D.] It has been printed by offset printing method several times by Hakikat Kitabevi in Istanbul.
- 15- Shaikh Sulaiman, the brother of Muhammad bin Abdulwahhab was one of the savants of the Ahl as-sunnat. Seeing that his brother, Muhammad, opened an evil way, he wrote refutations for his corrupt books. Of his books, *Sawaiq-i ilahiyya firraddi alal-wahhabiyya* was published in 1306, and it was printed by offset printing method in 1395 [1975] by Hakikat Kitabevi.
- 16- Muhammad bin Ali Zamlikani, the Qadi of Aleppo and a Shafi'i savant, proves in his book *Durra-tul-madiyya firraddi-'ala-ibni Taymiyya* that it is permissible to pray through the graves of prophets.
- 17- Ahizada Abdulhalim bin Muhammad, the Qadi-asker of Thrace, proves in his book *Fi-ithbat-il-kamalati-lil-awliya halalhayat wa ba'dal-mamat* that the Awliya have karamats after dying, too. He passed away in 1013 A.H.
- 18- The book, *Al-Aqaidussahiha fi tardid-il-wahhabiyya*, by Hasan Jan Faruqi, proves in Arabic that Wahhabis have been demolishing Islam from within. It has been printed by offset printing method by Hakikat Kitabevi.
- 19- Great savant and perfect Wali, Sayyid Abdulhakim-i Arwasi, in his book *Kashkul*, terminates his writings by refuting Wahhabis as follows: Millions of lovers, who had kashfs and shuhuds, have visited Rasulullah "sall-Allahu 'alaihi wa sallam" and received infinite blessings from Allahu ta'ala. Rather than giving various examples, it will be enough to read the eulogy by Imam-ul-aimma and Siraj-ul-umma Abu Hanifa Numan bin Thabit, which he began, "O Master of masters! For thee I am here. I beg thee to like me. I defend myself by taking refuge in thee," when he visited the Prophet.
- 20- The book *Sabil-un-najat*, in Arabic, divulges the corrupt and heretical beliefs of the Wahhabis and refutes them with documents. First published in 1394 in India, it has been reproduced by photocopy by Hakikat Kitabevi.
- 21- The book *Al-mathail-ul-muntahaba*, in Arabic, reports the corrupt beliefs which Wahhabis have been trying to spread among the youngsters, and refutes them with documents. First published in 1391 in Pakistan, it has been reproduced by photocopy by Hakikat Kitabevi.
- 22- The book *Al-habl-ul-matin*, in Arabic, explains that it is necessary to follow one of the four Madhhabs, and describes karamat and how to get benefits from the souls of the Awliya. First published in Pakistan, it has been reproduced by photocopy by Hakikat Kitabevi.
- 23- The book *Fatawa-ul-haramain* was written by Ahmad Rida Khan Barilawi, one of the great savants of India. It answers Wahhabis and all lamadhhabi people with documents. It also explains in detail that the organization entitled *Nudwat-ul-'ulama* in Luqnow city of India is an institution harmful to Islam. The book, written in Arabic in 1317, was published in Pakistan and printed by offset printing method in 1977 by Hakikat Kitabevi.
- 24- The book *Al-madarij-ussaniyya firraddi 'alal-wahhabiyya* answers Wahhabis in Arabic and Urdu. It has been reproduced by Hakikat Kitabevi.
- 25- The book *Tariq-un-najat*, written by Muhammad Hasan Jan Faruqi, was published in 1931 in Sind Haydarabad city, and has been reproduced by photocopy by Hakikat Kitabevi.

26- Sun'ullah-i Halabi, one of the savants of the blessed city of Mecca, proves in his book Sayfullah 'ala-man-kazzaba 'ala-Awliyaillah that the Awliya are honored with karamats after dying, too. He wrote this book of his in 1117 A.H.

27- Hadrat Shah Ahmad Said-i Dahlawi, in his book Tahqiq-ul-haqiq mubin, answers forty wrong statements of the Wahhabis with documents. He states in the fortieth answer that Abdul' Aziz-i Dahlawi said in his explanation of the Fatiha, "When asking for help from somebody, if one trusts him only without thinking that he has been honored with Allahu ta'ala's help, it is haram. It will be permissible if one trusts Allahu ta'ala only and thinks that the person has been honored with Allah's help, that Allah creates everything through causes, and that the person is one of such causes. Prophets and the Awliya, too, have asked for help from others by thinking so. Asking for help from somebody else by thinking so is the same as asking for help from Allahu ta'ala." He says in the interpretation of the Abasa Sura, "To burn the corpse is to leave the soul without a place. To bury the corpse is to allot a place for the soul. It is for this reason that we get benefits from buried Awliya and other pious Muslims. Also, it is thus possible to help the dead. The same is not the case for the dead that are cremated." Hadrat Abdulhaq-i Dahlawi wrote in his translation of Mishkat: "Most of the great shaikhs and the majority of the savants of fiqh said that it was permissible to ask for help from prophets and from the Awliya after their death. Owners of kashf and perfection communicated that this was correct. Most of them became exalted by receiving fayd from souls. They called those who became exalted by this way Uwaysi. Imam-i Shafi'i said that the grave of Imam Musa Kazim was like a theriac for him for the acceptance of his prayers, and that he had experienced it a number of times. Imam-i Ghazali said that a person who was made an intermediary and gave faid could be made an intermediary and give fayd after his death, too. One of the superior great shaikhs said that he had seen four great Awliya who were active after death as well as when they were alive; two of these were Maruf-i Karhi and Abd-ul-Qadir Geilani. Ahmad bin Zarruk, one of the great ones from among the Western savants and of the Awliya, said: Abdul-Abbas-i Hadrami asked me, "Who helps more, a living Wali or a dead Wali?" I said, "Everybody said a living Wali, but I say that a dead Wali helps more." "You are right, for he is among the people while alive, but he is in the presence of Allahu ta'ala when dead." he said. Ahmad bin Abul-Abbas Hadrami is a great Awliya. His biography is written in the Demirdash entry in the book Jami'u Karamat-ul-Awliya. He clearly explains through ayat al-karimas and hadith ash-Sharifs that man's soul does not die when he dies. He adds that the soul is conscious and notices the visitors and what they do. The souls of the perfect murshids and the Awliya are in high grades when they are dead as well as when they are alive. Spiritually they are close to Allahu ta'ala. The Awliya perform karamats both in the world and after death. It is their souls that perform the karamats. And the soul does not die with man's dying. Allahu ta'ala, alone, makes and creates the karamats. Everything comes into being by His power. Every person, both when alive and when dead, is nothing before Allahu ta'ala's power. For this reason, it is not surprising that Allahu ta'ala sends blessings to a slave of His through one of His beloved ones. We always see that He creates many things and sends them through the living ones. Man cannot create anything when he is alive or dead. Only, he becomes a cause, a means for Allahu ta'ala's creating."

Hadrat Mawlana Abdulhakim-i Siyalkuti says in the book Zad-ul-labib by taking excerpts from the Arabic explanation of Ashi'at-ul-lama'at by Abdulhaq-i Dahlawi, "Many people disbelieve the fact that it is possible to get help from those in graves. They say that visiting graves is intended for sending prayers to the dead, for invoking blessings on them. And the majority of the great men of tasawwuf and the savants of fiqh said that help from those in graves was

experienced. Also, the Awliya who have kashf communicated this unanimously. In fact, many people reported that they were making progress (spiritually) by receiving fayd from souls. They called these Uwaysi." After this Hadrat Siyalkuti adds: "I do not understand the real purpose of those who say that the dead cannot help. He who prays asks for help from Allahu ta'ala. He puts a beloved slave of Allahu ta'ala as an intermediary so that his prayer will be accepted. He says, "O my Allah! Give me for the sake of this beloved slave of Thine, whom you have blessed abundantly.' Or, calling to a slave of Allahu ta'ala, whom he believes He loves very much, he says, "O Allah's Wali, intercede for me!' Allahu ta'ala, alone, gives the wish and we ask from Him only. The Wali is only an intermediary, a cause. He, too, is transient. He, too, will be annihilated. He cannot make anything. He does not have the energy, the power to act. If to say or to believe so were shirk or to trust in somebody besides Allahu ta'ala, it would be prohibited to ask for prayers or for something else from the living, too. It has not been prohibited by our Din to ask for prayers or for something else from the living. On the contrary, it has been declared to be mustahab. It has always been done. If those who disbelieve this mean to say that there is no karamat left after death, they will have to prove this thesis of theirs. Yes, some of the Awliya are exalted to the alam-i quds after death. Being in the Divine presence, they forget everything else. They are quite unaware the world, of what is in the world. They do not hear the prayers. There are such ecstatic Darwishes among the living Awliya, who are in the world, too. If the person does not believe in karamat at all, it does not make any difference. He cannot prove his thesis. Qur'an al-karim, hadith ash-Sharifs, and the events that have been seen and known for centuries prove him wrong. Yes, if an ignorant idiot does not expect his wish from Allahu ta'ala's power and says that the Wali makes and creates, and if he asks from him with this thought, he should be prohibited and even punished. But Islamic savants and the arifs cannot be slandered with this assertion. For, Rasulullah "sall-Allahu 'alaihi wa sallam' used to greet the dead as he visited graves. He never prohibited us from asking for something from the dead. Depending upon the state of the visitor and upon that of the one who is visited, some are prayers and others are requests for help. Every Muslim knows that prophets "salawatullahi ta'ala 'alahim ajmain' are alive in their graves. No one can deny this. But we have been hearing about those who disbelieve the fact that the Awliya can extend help from their graves and that they can be requested for help."

Abdulhaq-i Dahlawi says in his book Jadhbul-qulub, "Ibni Shayba reported: There was a drought in Medina during the time of Hadrat 'Umar. A person went to the Prophet's grave and said. "O Rasulallah! Pray for rain on behalf of your Ummat. Or else we'll be destroyed.' Rasulullah "sall-Allahu 'alaihi wa sallam' appeared in his dream and said to him. "Go to 'Umar and give him the good news that it will rain.' Ibni Jawzi relates, "There was drought in Medina. They went to Hadrat Aisha and begged her. She told them to put a hole in the ceiling of Rasulullah's tomb. They did so. It rained plentifully. The blessed grave became wet.' " These two reports prove that they used to ask for help from graves. Even Hadrat Aisha "radi-Allahu 'anha', who was a mujtahid, ordered to ask for help from graves. Also, Rasulullah "sall-Allahu 'alaihi wa sallam' gave the good news that there would be rain for the person who asked for help from his grave. For this reason, to disbelieve the idea of asking for help from Rasulullah's grave is to deny the ijma' of the Sahaba. As reported in the book Hisn-ul-Hasin, Rasulullah "sall-Allahu 'alaihi wa sallam' declared: "Any person who has lost his animal should say, "O Allah's slaves! Help me! And may Allahu ta'ala help you!' " It was declared in another hadith ash-Sharif: "At a dreadful place one should say, "O Allah's slaves! Help me!' " This prayer has been experienced many times. It was declared in another hadith ash-Sharif: "A person who has suffered a loss because of

something should make an ablution and perform a namaz of two rakats! Then he should say, "Ya Rabbi! I ask from Thee. Putting Thine Messenger Muhammad "alaihis-salam" as an intermediary, who is Thine compassion for the worlds, I beg Thee. O Muhammad! I make thee an intercessor with my Allah so that He will accept my wish. O Allah! Make him my intercessor!" Every Muslim calls upon Rasulullah by saying "Assalamu alaika ayyuhan Nabiyyu" when performing namaz. This, alone would suffice to answer those who deny the fact. At the same time it proves the fact that it is permissible to practice rabita. Establishing rabita with the Awliya "qaddas-Allahu ta'ala asrarah-um-ul'aziz' is similar to an old person who cannot see well wearing glasses. The ayat "look for an intermediary" points out that it is necessary to look for a murshid-i-kamil in order to receive fayd from Allahu ta'ala.

It is written in the book Tawali'ul-anwar, "When you visit Rasulullah "sall-Allahu ta'ala 'alaihi wa sallam' you should dispel mundane thoughts from your heart. You should only expect help from Rasulullah. Mundane thoughts prevent the help from coming. You should think of the facts that he is alive in his grave, that he recognizes the visitors, that he has been permitted by Allahu ta'ala to give what is asked from him, and that it is only through him that Allahu ta'ala can be approached."

Imam-i azam Abu Hanifa, in his book Musnad, reports from Abdullah ibni 'Umar: "He who visits the Prophet's grave approaches it from the side which faces the qibla. He turns his back to the qibla. He faces the grave. Then he gives this prescribed salute: "As-salamu 'alaika ayyuha-n-Nabiyyu wa rahmatullahi wa barakatuhu." " Hadrat Ibni Hajar-i Makki says that it is better to pray standing than to pray sitting. Ruknuddin Abu Bakr Muhammad Kirmani, one of the savants of fiqh in the Hanafi Madhhab, states, "During the visit, the right hand is put on the left hand, as it is done when you perform namaz." It is mustahab to stand approximately four dhra' [two meters] from the Shabaka. This translation from the book Tahqiq-ul-haqq-il-mubin ends here.

28- The Wahhabite book Fath-ul-majid, states on its 66th, 107th and 386th pages that it is necessary to do ijtihaad on every occasion. It states on its 387th and 390th pages that those who follow a Madhhab should know the proofs of their Madhhab, if they do not know them they become polytheists. On its 432nd page, it contradicts itself by stating that the ignorant cannot do ijtihaad. On its 78, 167, 183, 503 and 504th pages, it states that he who asks for shafaat from the dead becomes a polytheist. It says that it is shirk to expect miraculous help from the dead. On its 115, 140, 173, 179 and 220th pages, it states that Muslims have been worshipping the Awliya. On its 133, 134, 136, 139, 140, 484 and 485th pages it states that it is shirk to expect blessings and help from graves. On its 143, 146, 191 and 503rd pages, it states that it is shirk to ask for prayers from the dead. On its 169, 179, 416 and 503rd pages, it states that the dead do not have sense, they do not perceive anything. On its 222, 223, 234, 247, 274 and 486th pages, it states that it is shirk (attributing a partner to Allahu ta'ala) to get benefits from the graves of the Awliya by visiting them. On its 181 and 211th pages, it states that to ask for shafaat means to attribute a partner to Allahu ta'ala; 258, 259 and 260th pages state that it is forbidden to approach Rasulullah's Hujra-i Saadat in order to greet him. It says on its 486th page that the Ashab al-kiram "rahmatullahi ta'ala 'alaihim ajmain' used to pray turning their back to Rasulullah's grave.

Islamic savants had given answers to these slanders of the Wahhabis hundreds of years before they appeared. Among these answers, Shifa by Hadrat Qadi 'Iyad, At-targhib wat-tarhib by the hadith savant Abdul'azim-i Munziri, Mishkat-ul-Masabih by Waliyyuddin-i Tabrizi, Mawahib-ul-ladunniyya by Imam-i Qastalani, Jami'us-saghir by Imam-i Suyuti, Al-yawaqit-wal-jawahir by Abdul-wahhab-i Sharani, Khulasa-tul-wafa by Imam-i Semhudi, Jam'ul-asrar by AbdulGhani Nabalusi, Taqrib-ul-usul by Sayyid Ahmad Dahlan, Matalib by Fakhruddin-i Radi, Tuhfat-uz-

zuwwar by Ibni Hajar-i Asqalani, Sharh-i Shifa by Shihab-ud-din Haffaji, Mansak by Allama Halil Maliki, Sharh-ul-mawahib by Muhammad Zarqani Maliki, Sharh-i shamail by Imam-i Manawi, Nuqul-ush-Shariyya firraddi alal-wahhabiyya by Mustafa Shatti Hanbali, Nashr-ul-Mahasin by Abdullah Yafii, Sharh-ul-Ihya by Sayyid Murtada Hanafi, Saadat-i Darayn by Yusuf Nabhani, Masalik-ul-hunafa by Imam-i Qastalani, Kitab-uz-zuhd by Imam-i Ahmad, Hilya-tul-awliya by Abu Muhammad Halil, Safwatussafwa by Ibni Abiddunya, Karamat-ul-awliya by Alkai, Fatawa-i hadithiyya and Al jawhar-ul-munzam by Ibni Hajar-i Makki, the books Misbah-uz-zulam by Allama Abu Abdullah Maliki and by Kilai, Bugya-tul-ahkam by Nuraddin Ali Shafi'i, Hujjat-ullahi alal-amin by Yusuf Nabhani, Al-intisar lil-awliya-il-abrar by Tahir Sunbul Bey, Jawahir-ul-aqdayn by Nuraddin Ali Samhudi, Nafahat-i Shaziliyya by Hasan Adwi Misri, Ajwiba-tul-mardiyya and Bahr-ul-mawrud by Abdulwahhab-i Sharani, Bar'ul-askam and Lam'u-Barq-il-maqamat by Mustafa Bakri, Kashf-un-nur by AbdulGhani Nabalusi, Sharh-i-Hizb-ul-Bahr by Ahmad Zarruq Maliki, Jila-uz-zulam firraddi alan- Najdillazi adallal-awam by Allama Sayyid Ulwi, Sayf-ul-Jabbar by Fadl-i Rasul Badayuni and the Turkish book Tarih-i Wahhabiyyan by Ayyub Sabri Pasha, printed in Istanbul in 1296, have become famous from among the men of knowledge "rahmatullahi ta'ala 'alaihim ajmain'.

When a grave is visited, the soul of the one in the grave is reflected on the visitor's soul like a mirror. If the visitor's soul is higher, his heart becomes uneasy, disturbed, and he suffers harm. For this reason visiting graves had been prohibited during the early years of Islam. Later on, when deaths took place among Muslims, too, it became permissible to visit them. The hadith ash-Sharif, "He who visits my grave will have visited me when I was alive," orders us to visit the Hujra-i saadat and get blessed with it. Those who visited him (Rasulullah) when he was alive would leave him having been blessed very much. This hadith ash-Sharif informs us that those who visit his blessed grave will leave him having been very much blessed.

Great Islamic savants, such as AbdulQadir-i Geilani, Muhyiddin-i Arabi, Taqiyyuddin-i Ali Subki, Ahmad Ibni Hajar-i Makki and AbdulGhani Nabalusi had proved through documents that it was permissible to visit the graves of Awliya and to beg for Allah's pardon and mercy by benefiting from them as intermediaries, long before the Wahhabis appeared. Hadrat Yusuf Nabhani, extracting long excerpts and documents from the books of those exalted savants, disgraces the Wahhabis in his book Shawahid-ul haqq. Fifty pages of this Arabic book were published in the book 'Ulama-ul-muslimin wal-wahhabiyyun in 1972. And another section in Turkish was appended to the book The Religion Reformers in Islam. Those wise and reasonable youngsters who have read them will immediately realize that Wahhabis are extremely ignorant, stupid and untruthful.

Hadrat Alauddin-i Attar wrote in his book Rashahat: "The person who visits the grave of a Wali receives fayd to the extent that he has realized the greatness of the great person in the grave and to the extent of the amount of good thoughts with which he has turned towards that Wali, that is, to the extent that he has attached his heart to him. Though there are many benefits to visiting graves, distance is not a hindrance to a person who can attach his heart to Awliya's souls. Hadrat Khwaja Bahaaddin-i Naqshiband commanded [those who can] to attach their hearts [directly] to Allahu ta'ala.

Visiting the graves of the Awliya should be intended to turn towards Allahu ta'ala. The soul of a Wali should be made an intermediary for completely turning towards Allahu ta'ala. Likewise, while being modest towards human beings one should turn towards Allahu ta'ala. For modesty towards human beings is acceptable when it is done for Allah's sake." To obtain -by attaching one's heart directly to Allah- one's share from fayd-i ilahi (Divine Grace), which emanates every

moment, the heart must be purged from ghaflat (forgetfulness of Allah) and worldly interest. A heart that is not so and which has been blackened by the darkness of disbelief, bidats and sins cannot get attached to Allahu ta'ala or get fayd-i ilahi. Such people, by following the hadith ash-Sharif "La-yasa'uni...", should find a murshid-i kamil and mukammil who has attained Allahu ta'ala's fayd and who is an inheritor of Rasulullah, and should sit in his presence in good manners and strive to get fayd from the fayds that come to the murshid's heart. When a real murshid cannot be found, one should not be taken in by false shaikhs who do not know their place and who cannot distinguish disbelief from belief.

Hadrat Abdullah-i Dahlawi wrote in his eighth letter, "Attach your heart to this faqir's soul! Or, go to Mirza Mazhar-i Jan-i Janan's tomb and attach it to his soul! By attaching the heart to him, one can attain Allahu ta'ala's fayds. He is more beneficial than thousands of people from our time." Mazhar-i Jan-i Janan "qaddasallahu ta'ala sirrahul'aziz' declared: "Visit the graveyards of the Awliya and beg them to give you fayd! Recite the Fatiha and Salawat, send the blessings to their blessed souls, and make them a means to attain Allahu ta'ala's love, which is the way of bliss for the body and the soul. But, without purifying the heart, it is very difficult to receive fayd from the hearts of the Awliya. That is why Khwaja Bahaaddin "qaddasallahu ta'ala sirrahul'aziz' had said that it was better to ask directly from Allahu ta'ala than to ask through the hearts of the Awliya."

Some people also say that it is bidat to perform the mawlid. Besides having written a book as a documentary to answer them, Hadrat Ahmad Said-i Faruqi proves in the thirty- seventh letter of his Maktubat-i-Ahmadiyya that it is permissible to perform the mawlid, which is also proven on the two hundred and thirty-third page of Yusuf-i Nabhani's Hujjat- ullahi alal'alamin fi mujizat-i Sayyid-il-Mursalin, at the end of the book Al-basair li- munkirit-tawassul-i bi-ahl-il-maqabir, and in the book An-nimat-ul kubra al-alam fi- mawlid-i sayyid-i walad-i Adam. These books have been printed by offsett printing method by Hakikat Kitabevi in Istanbul.

29- In the book Atta'akkub-ul-mufid by Abu Hamid bin Marzuq "qaddasallahu ta'ala sirrahul'aziz', a Damascene savant, and in At-tawassul-u bin Nabi wa bis-Salihin, which is an abridged version of two volumes of Al-barat-ul-ashariyyin, there are answers to the ideas of Ibn Taymiyya, Ibn Qayyim, and the son of Abdulwahhab.

30- The book Al-fajr-us-sadiq fir-radd-i alal-munkiri-t-tawassul-i wal-hawariq, by Jamil Sidqi Effendi, a savant of Baghdad, puts Wahhabis to shame. This book has been printed by offsett printing method by Hakikat Kitabevi in Istanbul.

31- The book Nur-ul-Yaqin, by Hadrat Mustafa bin Ibrahim Siyami, a savant in Thailand, was published in 1345, and reproduced by offsett printing method in 1396 [1976] by Hakikat Kitabevi in Istanbul. It answers Wahhabis with documents.

32- Muhammad Abdurrahman Silhati, a savant in India, proves with documents in his book Sayf-ul-abrar-il-maslul that Wahhabis are in a heretical way. The book is in Arabic and has been reproduced by Hakikat Kitabevi.

33- Mufti Ahmad Sahib, another savant in India, answers Wahhabis and teaches the way of the Ahl as-sunnat in his book Raddi Wahhabi. The book was published in the Farisi language in Ghur Namnad city in 1264, and was reproduced by photocopy in 1399 [1979] by Hakikat Kitabevi.

34- Mawlana Muhammad Kutty "rahmatullahi ta'ala 'alaih', a professor at Faruq Collage in the city of Calicut in the Kerala state of India, answered Wahhabis with documents in his book Kitab-us-Sunni, which is written in Malayalam and has three volumes.

35- Muhammad Hilmi Effendi, from Darende, "rahmatullahi ta'ala 'alaih", in his book Mizan-ush-Sharia Burhan-ut-Tariqa writes about the attacks of some people on the savants of sufism and then gives valuable answers to each. The book is in Turkish and hand-written. He had received fayd first from Ziyauddin Effendi from Gumushhane in Istanbul, and then from Hajji Ahmad Effendi in Sivas. Hajji Ahmad Effendi is the Khalifa to Ashiq Effendi and Ashiq Effendi is the Khalifa to Halid-i Baghdadi. He died in 1334 [1916 A.D.] in Mar'ash. His Khalifas, especially his sons Bahri and Abdurrahman and his son-in-law, Wahbi, and the author of this book, Muhammad Nafi Effendi continued to enlighten people afterwards.

36- Principal of Madrasat-ul-irfan college in the City of Koutiala in the State of Mali, writes in his book Al Haqaiq-ul islamiyya that Wahhabis in Africa have perpetrated divisive activities, and he gives good advice to them.

37- Mudarris-i allama and the imam of the Hamada Sultan Camii (Mosque) Muhammad Hamid, in his book, Luzum-i ittiba'i madhahib-il-aimma, explains in detail the Hanafi Madhhab and proves that it is wajib to follow one of the four Madhhabs. The book was written in 1388 [1968 A.D.] and was printed by offsett printing method in 1984 in Istanbul.

38- The book Nafahat-ul-qurb wal-ittisal bi-ithbat-it-tasarrufi li awliya-illahi ta'ala wal- karamati ba'dal-intiqal is a famous book of Sayyid Ahmad Hamawi, who is a Hanafi savant.

39- Ahmad Baba, a scholar in Ghana, an African country, and the director of Madrasa-i-wataniyya, confutes the Wahhabis with documents in his book Sayf-ul-haqq.