

SECOND FASCICLE

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endless bliss



Se'adet-i ebediyye

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SE'ÂDET-İ EBEDIYYE

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SECOND FASCICLE

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Published by

HÜSEYN HILMI İŞİK

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BASKI : OZ - AKIN MATBAASI

PREFACE TO THE SECOND FASCICLE

I begin writing the second fascicle of the book (*Se'adet-i ebediyye*) by mentioning the name of Allahü teâlâ. In order to write the correct and useful information in this book of mine, I trust myself to His name. I expect aid from Him. Allahü teâlâ pities all the people in this world. Creating useful things, He sends them to everybody. It is Him, alone, who creates every living being, keeps every being in existence every moment, and protects all. Thanks be to that exalted being, Allah! Salât and salâm be to His beloved Prophet, hadrat Muhammed! My greetings and auspicious prayers be to all the pure relatives of this exalted Prophet and to all his Ashâb, his companions!

We see that all living and lifeless beings are in a regular order. We learn that there is an unchanging order, a mathematical connection in the construction of every substance, in every event, in every reaction. We give these orders, these connections such names as the laws of physics, chemistry, astronomy and biology. Utilizing this unchanging order, we make up industries, build factories, prepare new medicines, form relations with stars and atoms, make radios, televisions, electronic brains. If it were not for this order in creatures, in beings, if everything happened by chance, haphazardly, we could not do any of these. Everything would collide, get out of order, disasters would happen. Everything would perish.

The fact that beings are dependent upon orders, relations, laws, indicates that they did not come into being haphazardly by themselves, and that they were created by a knowing powerful, seeing, hearing supreme Being who does what He likes. He creates or annihilates what He likes. He has made other things causes for His creating or annihilating each thing. If He created without causes, there would not be such an order in beings. Everything would be in utter disorder. And His existence would not be known of. Nor would science or civilization happen.

He did not only make His existence known through this order, but also, pitying His born-servants, He informed them in addition. By sending messages to someone whom He had created as the best and the highest of the men all over the world through an angel, He informed him of Himself and His names, and explained what people should do and what they should avoid in order to be comfortable in this and the next worlds and live well. Such superior people are called (*Prophets*). And what they communicate are called (*Religion*). Because people are apt to forget old things and because the evil people, who exist in every age, defile, change the Prophets' books and words, the old religions were forgotten, and the known ones were defiled. Even, the evil people made up fabulous, corrupt religions.

Allah, the supreme being who created everything, pitying people very much, has sent the last Prophet and a new religion to His born-servants. He has given the good news that He would protect this religion to the last day and that He would spread it everywhere undefiled though the evil people would attack it and try to change, defile it.

I, Hüseyin Hilmi IŞIK, the son of Said Bey, who prepared this book (*Se'adet-i ebediyye*), believed in the one creator when I was small yet. I learned that His name was (*Allah*), that His last Prophet's name was (*Muhammed*), and the name of the religion which he communicated was (*Islam*). I wanted to understand this religion of Islam correctly. While getting high school and university education, I tried to learn religious knowledge very much, too. But the corrupt books of the evil people and the lies of the enemies of Islam were so many and they worked so cunningly that it was impossible to distinguish and choose the right way. I could find no other way than begging my Allah. I wept for years. I prayed very much. Allah, the supreme being, pitied me in the hijri year 1347, which coincided with 1929 A.C. He accepted my prayer. He made me know a righteous, beloved and distinguished, and very deeply learned born-servant of His. His knowledge was very much. His moral quality was so beautiful. His words were so sweet. He was an ocean of knowledge morale and virtue. He was a descent of hadrat Muhammed. His name was (*Sayyed Abdülhakim Efendi*). When I was a student in the faculty of chemical engineering, and as I was an officer in Istanbul, I attended his lectures in his home for seven years. He pitied me. He was kind enough to direct his attention to me. For seven years more I tried to get use from that source of knowledge and ma'rifet by exchanging letters with him and by visiting him from Mamak, Ankara. But I had met with the enemies of religion before. Infinite thanks to the exalted Allah that I matured to the state to distinguish good from bad. I was able to realize that my soul was poisoned and my heart was darkened. Had not I seen that great Islamic savant, I could not have escaped the disaster. I, too, would have believed the insidious enemies, who introduced ignorance, irreligiousness and immorality as modernism. I would have fallen into the traps of those who call their parents, who are true and pure moslems, retrogressive, fanatical, and I would make fun of my parents and of the Islamic knowledge which I had learned from them.

In order to make all the people hear of this right Islamic religion, which I heard and learned from Abdülhakim Efendi, and to serve so that every person may attain comfort and ease in the world and infinite blessings in the next world, I am writing this book, (*Se'adet-i ebediyye*). A fortunate, happy person attains the blessing of reading this book. He believes, learns and follows it. Thus he becomes comfortable in this and the next worlds. He becomes useful for his nation and for everybody. He always does favours. Nobody suffers any harm from him.

Now I am presenting this book, *Endless Bliss-Second Fascicle*, to my readers in forty-one matters, twenty-seven of them being letters translated from *the Letters (Mektûbât)* by Imâm-ı Rabbâni.

Infinite thanks to my exalted Allah, who guided me to the right way and made me a means for guiding all the people to the right way, to the way of salvation. And I pray so that all the people will not believe in the lies and slanders, but reading and believing this book of happiness they will cling to this right way, thus escaping the disaster.

2 Rajab al-fard, 1395

Jum'a

July 11, 1975

Said Beg's Son
HÜSEYN HİLMİ IŞIK
 M. S. in Chemical Engineering,
 Druggist and
 Retired Teacher-Colonel

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1 — FIRST VOLUME, 266th LETTER

In the two hundred and sixty-sixth letter, which he has written to hâje Ubeydüllah and hâje Abdüllah, two of the sons of hadrat Muhammed Bâki, his master, he communicates some of his (ilm-i kelâm), that is, belief, that occurred to his blessed heart through inspiration and firâset⁽¹⁾. Though he has not written it by deriving it from books or by finding out through mind and thought, all of it coincides with the words of the savants of Ehl-i sünnet val-jemâ'at⁽²⁾. May Allahü teâlâ reward those savants with the highest favours, who worked ceaselessly by spending their lives and sacrificing their rests!

Imâm-i Rabbânî Müjeddî-i elî-i thâni Shaikh Ahmed-i Fârûkî had just newly dived into the ocean of knowledge, when he dreamt of hadrat Prophet, who said to him: (You will become a müjtehid in the knowledge of kelâm). He told his master that dream of his. Since that day, he has had different idjtihâd⁽³⁾ and views on each matter of ilm-i kelâm. But on the majority of matters he is together with our leader of (Mâ-Türîdiyye)⁽⁴⁾. By refuting the words of philosophers, which do not conform with the sheri'at, he proves that they are wrong, and he exposes the disgrace of those ignorant idiots who, being unable to recognize the great men of tasavvuf⁽⁵⁾ and to understand their words, deviate from the right path, and who, thinking of themselves as religious men, cause everybody to deviate as well. In this letter, in addition, he communicates a few matters of fikh concerning nemâz [moslems' ritual prayer which they perform five times each day], the value and high degree in tasavvuf, informs that those great men who have been promoted through this way are fully adherent to the sheri'at and that the slanders of those who are unable to recognize them are unsound; and advises not to go dancing or playing, and a few other things.

Thanks be to Allahü teâlâ. May all prayers and favours be on Muhammed Mustafâ, who is His Prophet and darling, and who is the most beautiful and the most superior of all people in every respect, and on all of those who love and follow him! May Allahü teâlâ bless you, my children, with se'âdet-i ebediyye. May He protect us against letting our faith and imân be stolen by listening to the words,

(1) Insight.

(2) Our Prophet declared that moslems would part into seventy-three groups, only one of which would be in the right way. This right group is called Ehl-i sünnet val-jemâ'at.

(3) Ability to understand the meaning of symbolic Ayets in the Kur'an.

(4) One of the two right sects in imân.

(5) See Endless Bliss, first volume, page 64, fig. 60.

or by reading the books full of slanders and lies, of disbelievers, whether they be the evident disbelievers who want to demolish Islamic religion from the outside, or they be the hidden ones who, under moslem names, strive to demolish it from the inside!

O you beloved children of my exalted master, of my dear teacher, who caused me to attain the blessings of this and the next worlds! Be it known that this poor brother of yours am from head to foot swimming in the alms and favours of that exalted father of yours. From him did I learn the alphabet of humanity. From him did I read the words informing with high grades. In his presence, under his teaching manners did I attain the grades in a short time, which others could get after years' labour. All values that embellish men with virtues and superiorities were sprinkled on me as the prizes for my serving him. This poor person, who used to be good for nothing, and who used to know of nothing of humanity, matured under his luminous looks in two and a half months, thus joining the path of superiors and attaining the grades closer to Allahü teâlâ, which were peculiar to them. In such a short time the hidden gains, which they wanted to express as tejellis, zuhûrs, nûrs, hâls and keyfiyyets, were scattered in front of me as the drops of the ocean in your father's brilliant heart. Which one of these shall I tell? He being so kind and so merciful as to turn his blessed heart to this poor person, next to none of the ma'rifets⁽⁶⁾, of the subtle pieces of knowledge remained unearned, which men of tasavvuf want to explain through such words as (*Tevhid*) (to know as one), (*Kurb*) (closeness), (*Ma'iyet*) (togetherness), (*Ihâtâ*) (to surround everywhere), (*Sereyân*) (to exist in every mote). Nothing of their interiors, of their essences was left unknown to me. To see the superiority of Allahâ teâlâ in everything, - which they call (*Wahdet-i vücûd*)⁽⁷⁾ —, and to find kesret (maniness) in wahdet are the beginnings of these subtle pieces of knowledge. It would be ignorance and idiocy to attempt to explain the knowledge which Islamic superiors reach and know through the staff of words. The grades which they attain, reach are very high. The knowledge and the zeal which they understand and acquire are very subtle. Not every seller of knowledge or those who are considered as superiors and leaders can reach or approach there.

Even if I should rub my head to the feet of your servants till I die as a recompense for the favours and gifts of that very exalted father of yours to this poor person, I wouldn't have done anything towards you. Which one of my defects shall I tell? Which one of my shames and disgraces shall I reveal? May Allah reward Hüsâmeddin Ahmed for taking our duty, our debt towards you upon himself, and being honoured with taking service with you, thus causing us to breathe freely. Translation of a couplet:

*Even if every hair of my body should begin to speak;
Still I couldn't say the thanks due to you!*

I had been honoured three times with kissing the threshold of the door of that treasure of values, whom centuries cannot educate; nor can the human power measure him. At the third time he said, (I have become enfeebled. My hope of living has decreased. After me, watch over my children!) They brought you. You were small then; you were in arms. He commanded me to turn my attention

(6) See *Endless Bliss*, first volume, page 73, fig. 65.

(7) Not to know that creatures also exist. To know that only the Creator exists, who is one, and that creatures are His various reflections.

spiritually towards you. Obeying his command in his presence, you were paid so much spiritual attention that its effect soon showed itself. Then he said, (Turn your spiritual attention also to their mother in her absence). Though she was not present there, she was paid attention, too. As it was done with his command and in his presence, I hope that that *tevejjüh* [heartfelt spiritual attention] will provide with many uses.

Do not presume that I will be forgetful or absent-minded about your father's commands, which must be done in any case, about his advice, which should be fulfilled no matter what it costs. Is that ever possible? I have been waiting for a small signal of yours. For the time being I am writing down a few lines of advice. Listen with rapt attention! May Allahü teâlâ bless you both with *se'âdet-i ebediyye*!

Every moslem should first correct his belief, that is, believe as the savants of *Ehl-i sünnet val-jemâ'at* communicated. May Allahü teâlâ plentifully reward those savants, who worked incessantly, undauntedly! It is only them and those who follow them who will escape the eternal, infinite torment of Hell. Of the beliefs which they communicated, I will explain the ones that have been being forgotten:

[*The principles of imân are six: The first one is to believe Allahâ teâlâ*]. Allahü teâlâ exists with His own being. Everything other than He came into being with His creating. He Himself, His attributes, and His deeds are only one. That is, nothing resembles Allahü teâlâ in any respect. As He does not have a companion, a partner in existing, He does not have any likeness in any respect, either. Likeness is only in names and words. His attributes and deeds, like He Himself, cannot be understood through mind, nor can they be explained, nor do they ever resemble or fit men's attributes and deeds. [He has eight attributes. These are called (*Sifât-i sübütîyye*). One of them is the attribute knowledge, that is, He knows]. This attribute of His is, like He Himself, eternal. That is, it is not of recent occurrence. It always exists and is elementary, that is, in one state. It never changes, it is indivisible, and it never increases. The things which He knows change, and He knows every change. But there is no change in His knowledge or in the dependence of His knowledge upon these things. He knows every change from eternity in the past to eternity in the future through only one knowing. That is, in one moment He knows all the things in these eternal times, both the big ones and the tiniest motes, with their states similar and dissimilar to each other, each being in its own time. For example, both a person's existence, and his non-existence, his states before existence, his childhood, youth, and old age, that he is standing, sitting, leaning, and lying, that he is in gaiety and flavour, in pain and sorrow, in honour and value, in disgrace and degradation, in the grave, in Resurrection, in the place of judgement, and, for example, among blessings in Paradise; He knows all these in one time and in one state. There is no change either in His knowledge or in the dependence of His knowledge upon these things. If there would be change, there would be change in time, too. Whereas there, there is an unbreakable moment from eternity in the past to eternity in the future. To be more exact, Allahü teâlâ is free from time. There is not being before or being after. If we say that His knowledge reaches all things, He knows all things by knowing them as one and by one dependence of His knowledge upon them. This one knowledge and dependence is a dependence above mind's reach. I find the following example fit for explaining this to mind: Man can think of various cases of a word and its different forms at one moment. At one moment he can know one word both in nominal form, and in verbal form, and as a mass of letters, and in past form, and in future form,

and in imperative form, and in negative imperative form, and with particles, and without particles, and in affirmative form, and in negative form. He may say that he sees various forms of the word at the same moment. When it is possible for a man to gather various different cases together in his knowledge, and even in his seeing, why shouldn't it be possible in the knowledge of Allahü teâlâ? Moreover, in His knowledge the staying of two opposites at the same place together is only in appearance. In fact, there is no oppositeness there. For example, He knows a person both as existent and as non-existent at the same one moment. But, at that same moment He knew his existence, for example a thousand years after the Hegira, and his first non-existence before this existence, and his second non-existence, for example a hundred years after this existence. Then, there is no oppositeness there. For the time of the existence and that of the non-existence are different. Thus, though Allahü teâlâ knows separate, different things at one moment, no change takes place in His knowledge. Contrary to what philosophers suppose, nothing happens in His attribute knowledge afterwards. For the knowledge of something does not originate from the knowledge of something preceding it; why should there be change in the knowledge, then? Since He knows everything at the same one moment, no change or novelty happens in His knowledge. Then, in order to explain that there is no change in the knowledge, it is irrelevant to say that the knowledge has been attached to the things through various bonds and that these change. As a matter of fact, for refuting the philosophers, some of our superiors have said so. It would be pertinent to say that there is change in the attachment of these bonds to the things.

One of the sıfât-ı sübûtiyye of Allahü teâlâ is His attribute (*Kelâm*). Also, His attribute kelâm, that is, His word, is an elementary word; He is the speaker of that one word from eternity in the past to eternity in the future. All commands, all prohibitions, all that are communicated, all questions, all requests are that one word. All the books and pages that He has sent are of that one elementary word. The Tevrât has originated from it. And the Kur'ân has descended from it.

[One of the sıfât-ı sübûtiyye of Allahü teâlâ is His attribute (*tekvîn*). That is, He is creative]. All that He created, all that He made are one deed, one making; all His creations, from His first creation until eternity, are created through that one deed. The âyet (*We made everything in the twinkling of an eye*) shows this fact. His giving life and killing are through that one deed. His creating and annihilating, too, are of that one deed. There are not various attachments in His deed, either. Perhaps, with one attachment He creates all the things in the beginnings and in the ends, each being in its own time. Since mind cannot understand His deed, it cannot comprehend the attachments of the deed. Mind does not have access there. Even Abûl-Hasan Esh'arî, one of the Ehl-i sünnet savants, being unable to understand the deed of Allahü teâlâ, said that His attribute tekvin, that is, His creating, was of recent occurrence. That is, he said that His making each thing happens when He makes it. Whereas, all the deeds that have been done in process of time are the works, appearings of that deed in eternal past. They are not the deed itself. So, of the great men of tasavvuf, those who say, we see His deeds, we have attained (*Tejelli-yi ef'âl*), are wrong, too. They presume that they see the deed of Allahü teâlâ in everything. Whereas those manifestations, appearings are not the deed itself, but His works. For since Allahü teâlâ cannot be seen. His deed cannot be seen, felt, thought of, or understood through mind, either. His deed, and also all His attributes are eternal. They are not of recent occurrence.

With Him they always exist. His deed is called (*Tekvin*); it does not settle on the mirror of creatures, nor is it seen there. Translation of a couplet:

How can meaning go into cup of shape and form, which is narrow?

What is Sultan's business in beggar's cottage?

To this poor person [Imâm-i Rabbâni means himself], unless Allahü teâlâ manifests, His attributes and deeds cannot manifest. How can His attributes and deeds ever manifest without His own manifestation, despite the fact that they do not part from Him. What part from Him are the shades, reflections, visions of His attributes and deeds. Not everybody can understand these. Only those born servants of His whom He likes does Allahü teâlâ inform with them. His blessings are a lot.

Let us come back to the point under discussion: Allahü teâlâ does not enter anything. He does not penetrate any substance. Nothing penetrates Him. But Allahü teâlâ surrounds everything, and is close to everything, and is together with everything. Yet these are not like the surrounding, the closeness, or the togetherness which we understand and with which we are familiar. They are not worthy of Him. Nor are the surrounding, the closeness, or the togetherness, which the evliyâ⁽⁸⁾ understand through keshf⁽⁹⁾, through müşâhede⁽¹⁰⁾, are worthy of Him. For none of the poor creatures can understand His attributes and deeds. It is necessary to believe without understanding. Translation of a couplet:

The phoenix cannot be hunted, undo your trap!

It's only the air, in this hunting, that'll go into the trap.

We believe in that Allahü teâlâ surrounds everything, that He is close to everything, and that He is together with everything. But we cannot know what this surrounding, this closeness and this togetherness mean. To say that His knowledge surrounds or that His knowledge is close would mean to translate the open meaning of the Kur'ân. We do not approve giving such meanings.

Allahü teâlâ does not unite with anything. Nor does anything, unite with Him. Great men of tasavvuf have uttered some words which are understood as uniting. Yet they mean something else. For example, by their words, (When fakr⁽¹¹⁾ is completed, he is Allahü teâlâ), they mean, (Nothing exists. Allahü teâlâ exists only). They do not mean to say that the fakîr unites with Allahü teâlâ. It would be disbelief, zindiqness⁽¹²⁾ to say so. Allahü teâlâ is not like the disbelievers suppose. My master has said: The meaning of Hallâj-i Mansûr's word, (I am Allah), is, (I am not. Only Allah is). [Such words of those who obey the sheri'at will be judged with good opinion].

Allahü teâlâ Himself does not change, nor do His attributes or deeds. No change takes place in Him, in His attributes, or in His deeds when actions, works take place, when He creates everything. Those who maintain that there is wahdet-i vücûd say that Allahü teâlâ created these beings in five grades, which is called (*Tenezzülât-ı hams*); yet this does not have such a meaning as to make change

(8) Person or persons whom Allah loves

(9) The manifestation, the appearing of Allah's attributes.

(10) A word used by men of tasavvuf. We may say it is to see through heart's eye.

(11) The quality of not regarding worldly possessions, not hesitating to give one's possessions in the way of Allah.

(12) endeavour of defending and spreading his own thoughts under the name of Islâm, though they are, in fact, incompatible with Islâm.

in Hlm. He who expresses it in this meaning will deviate from the right way and will become a disbeliever. These great people say that there have been five grades downwards in the appearing of Allah's attributes; and this means that there is no change in the attributes and deeds of Allahü teâlâ.

[In explaining the second couplet of (*Mesnevî*), hadrat Molla Abdürrahman Câmî says, when (*Hakâyik-i eşyâ*), that is, the real essence of everything, is in Allahü teâlâ Himself, it is called (*Shû'ûnât-ı zâtıyye*). They call this grade (*Gayb-ı avval*) and (*Te'ayyün-i avval*). In this grade the real essences of beings are not separate from the Divine Person, nor are they different from each other.

They call the second grade (*Gayb-ı sâni*) and (*Te'ayyün-i sâni*). In this grade the real essences of beings are called (*A'yân-ı sâbite*). In this grade the a'yân-ı sâbite themselves are not different from each other; they are different in knowledge, they are distinguished in knowledge. That is, they exist and are distinguished in knowledge, but their real essences do not exist separately. That is, they do not have real and distinguished existences. Though this grade, te'ayyün-i sâni, has originated from te'ayyün-i avval, both the grades, not existing separately, are not different.

The third grade is (*Mertebe-i ervâh*). In this grade the real essences exist in knowledge and separately, and are different from each other.

The fourth grade is (*Âlem-i misâl*).

The fifth grade is (*Âlem-i ecsâm*), the world of matter, which is also called (*Âlem-i shehâdet*).

All beings other than man are called (*Âlem-i kebir*), and man is called (*Âlem-i sagir*). Everything which exists in âlem-i kebir has a sample in âlem-i sagir.

The majority of the men of tasavvuf have called these five grades hadarât-i hams or tenezzülât-i hams].

[Imâm-i Rabbâni says at the end of the thirty-third letter of the third volume of his (*Mektûbât*): According to sofiyye-i aliyye⁽¹³⁾, there are five kinds of te'ayyünât, which are also called (*Tenezzülât-i hams*) and (*Hadarât-i hams*). They know two te'ayyünât in the grade of vüjûb⁽¹⁴⁾ and three in the grade of mümkinât. The two (*te'ayyün-i vüjûbi*) are the (*te'ayyün-i wahdet*) and the (*te'ayyün-i wâhidıyyet*), both of which exist in the grade of knowledge. The only difference between them is ijmâl in knowledge [not to be separate from one another] and tafsil [to differ]. The three te'ayyünât which they say are in the grade of mümkinât are the (*te'ayyün-i rûhi*), the (*te'ayyün-i misâli*), and the (*te'ayyün-i jesedi*). Since the a'yân-ı sâbite are in the grade of wâhidıyyet, they are te'ayyün-i vüjûbi. The te'ayyünât that is in the grade of mümkinât cannot be united with the te'ayyün-i vüjûbi, because it causes one to go out of the religion. This tenezzülât-ı hams, which they say, is only a theory. They see it so. In fact there is no tenezzül, no change. No change takes place in Allahü teâlâ Himself, in His attributes, or in His deeds. Sofiyye-i aliyye, being intoxicated with divine love, said what they saw. The meanings of these words are not what we understand from them].

Allahü teâlâ is (*Ganiyy-i mutlak*). That is, He does not need anything for anything. Nothing is necessary for Him, for His attributes, or for His deeds in any respect. As they do not need in existence, they do not need in appearing, in being

(13) Great men of tasavvuf, that is, the evliyâ.

(14) First volume, page 103, fig. 92

known, either. Those words of the great ones of the sôfiyye-i aliyye which are understood as, (Allahü teâlâ needs us in order to display His names and attributes), seem very much humiliating to this poor person. Being created, we have been made valuable, we have been honoured. Nothing has increased in Allahü teâlâ. Such words are quite out of place and are very loathsome. He declares, (*I created human beings only in order that they worship me*). This means that the creation of genies and human beings is intended that they know Allahü teâlâ; this is an honour, a happiness for them. It is not intended to make Him gain something. In the hadith-i kudsi, that is, through the Prophet's blessed mouth Allahü teâlâ declares, (*I created everything in order to be known*); this means, (So that they be honoured by knowing me). It does not mean, (So that I be known and through their knowing reach perfection). This meaning is not worthy of Allahü teâlâ.

Allahü teâlâ does not have the attributes of deficiency, or the peculiarities and symptoms of creatures. He is not matter. He is not substance. He is not with place. That is, He does not occupy a place. He is not with time. As He is not at a place, so He does not have time. The attributes of perfection, the indeficiencies exist only in Him. He has declared that He has eight attributes of perfection, which are: (*Hayât*), being alive. (*İlm*), knowing. (*Kudret*), being powerful. (*İrade*), decreeing. (*Sem'*), hearing. (*Basar*), seeing. (*Kelâm*), saying. (*Tekvin*), creating. These attributes of His exist separately from Himself. Their existence is not in knowledge. That is, they are not only said to exist theoretically, but they exist separately and actually. As He Himself exists, so these attributes of His exist separately. What those sôfiyye-i aliyye who believe wahdet-i vüjüd suppose, and their words, such as:

*Through mind and thought the attributes are separate;
But in reality they are all nothing but He Himself.*

mean to deny, disbelieve the attributes. Of moslems, the Mu'tezile group, who deny the attributes, and of disbelievers, the ancient philosophers say that though His attributes are theoretically separate from Himself He only exists in reality. That is, they do not deny that His attributes are theoretically separate from Himself. For example, they do not say that the meaning of the attribute knowledge is the same as that of His own self. But they say that their existences on the outside are the same. Then, for escaping the denying of attributes, it is necessary to believe that each one of them exists separately and actually. It is no good to know them separate theoretically.

Allahü teâlâ is (*Kadim*). That is, His existence does not have a beginning. Before His existence, He was not non-existent, He always existed. He is (*Ezelî*). That is, He was never non-existent. No being other than He is kadim or ezeli. Owners of faith, owners of holy books have always believed in this manner, and have said disbelievers about those who deem anybody besides Allahü teâlâ as kadim and ezeli. For this reason, hadrat Hujjet-ül Islâm Imâm-ı Muhammed Ghazzâlî has said that Ibnî Sinâ and Fârâbî and a few others were disbelievers. For they believed that the Spectre, which they said was the initial state of mind, soul and matter, was eternal, and said the skies, together with their contents, were eternal.

It is written in the book (*Ahlâk-ı âlâ'î*), (Ibnî Sinâ denied resurrection after death in his book (*Mu'âd*)). Though it has been rumoured that towards his death he performed gusl ablution and repented for the cruelties he had done when he had

been the vizier, it has been said [by savants] that the *gusl*, the *nemáz* and the prayers of a person with a corrupt belief would not be accepted). My master has said, [the word (The souls of great people are eternal), by Shaikh-i ekber-Muhyiddin-i Arabi, should be adapted to the unanimous beliefs and words of the savants; its outward meaning should not be esteemed].

Allahü teâlâ is (*Kâdir-i muhtâr*). That is, He can do whatever He wants to do. Unlike naturel forces, He does not have to do the work. Philosophers, being unable to comprehend the matter, presumed that it was maturity, greatness to have to do at any case, thus denying the choice of Allahü teâlâ. They said that He had to do. These idiots said that Allahü teâlâ had had to create one thing, and that He had not created anything else. They called this fabulous thing the active mind, and said that it had been doing everything.

[Imâm-i Ghazzâlî divided the irreligious into three groups, who think of themselves as intelligent men of knowledge and as never going wrong. The first group are the Dehriyyûn and the materialists, who existed centuries before the Greek philosophers. Also, today some idiots who pass for scientists are in this group. Disbelieving the existence of Allahü teâlâ, they say that these beings have come to existence by themselves and they will go on so, that they [Allah forbid!] do not have a creator, that the living will multiply from each other, and will go on everlastingly. The second group are the naturalists, who, seeing the mind-astounding order and subtleties in the living and in the lifeless, have had to affirm the existence of Allahü teâlâ; yet they have denied the Resurrection, the next world, Paradise and Hell. The third group are the Greek philosophers, who date later, and who also include Socrates, and Plato, his disciple, and Aristotle, a disciple of the latter, and their philosophies. Refuting the Dehriyyûn and the naturalists, they said so many things about them that in describing their wrong and base way others do not need to say anything any more. But they didn't escape disbelief, either. These three groups and also their followers are all disbelievers. It is astounding to hear that some credulous people think of them as religious men and even laud them to the grade of prophethood, for they have even fabled hadiths⁽¹⁵⁾ about them. Disbelievers may say everything. But it is a very pitious state for those who seem to be moslems to be unable to distinguish imân from küfr].

All these three groups of disbelievers [and also the renaissance leaders such as Luther Martin, Calvin, Voltaire, Auguste Conte, Karl-Marx, and Dürkheim, who are today called as men of knowledge and who are praised as the founders of modern philosophy and sociology, but who in actual fact have nothing in their capitals of religious knowledge except the christianity that was born from the changing of the Injil by the jews and priests and a few made-up books written by the enemies of Islam] excelled everybody in idiocy and baseness, thus leaving all classes of disbelievers behind. All these both disbelieve the religions and persist and bear hostility against the Prophets, and find unsound proofs and witnesses in order to deceive each other and everybody through their words which they made up about family, society and the religion. They say so wrong, so funny things that no ignorant, no idiot has shown so much baseness. They are so stupid, so poor. And those who think of these as clever are more wretched, unhappier than these are. They stole

(15) The blessed words of our Prophet.

much of valuable information from the Prophets' books, betwixt which they added other things.

Imâm-i Ghazzâlî explains these at full length in his books (*El münkizü anid-dalâli*). If the owners of religion, those who follow the Prophets make mistakes while proving that something is true, they will not be in harm or danger. For they follow them in all their learnings and deeds and try to prove their words true. Their following the Prophets suffices to tell that they are true. But those wretched people call it retrogression to follow the Prophets, and try to adapt their words to mind. No doubt they go wrong in the things which mind cannot grasp. When Plato, who is known as the greatest of them, heard about the words of hadrat Isâ, who was the Prophet of Allahü teâlâ, he said, (We are pure, mature, and modern people. We do not need a person to guide us to the right way). Whereas, he should have gone to see and observe a person about whom he had heard that he enlivened the dead, opened the eyes of the blind, and cured the speckled, that is, that he did the things which their own science and experiments couldn't do; but he answered so without seeing, without understanding. [Also, the abovementioned leaders of renaissance say and write a lot of nonsense on the religion and social life without reading, understanding the books of the Ehl-i sünnet, that are nourishments for the souls and that give life to the hearts]. These words and writings of theirs show very obviously how stubborn, how stupid and base they are.

[It is seen that Plato lived in the time of hadrat Isâ (Jesus). It is written in European books and in their translations that Plato had died [384] years before hadrat Isâ honoured the world with his presence. Since the lessons of this Greek philosopher, who is also called Platon, were famous, the time of his death is believable. Yet because hadrat Isâ was born secretly, stayed shortly in the world, and was ascended to heaven, and because only twelve apostles believed him, and the Isavis, being few, lived secretly for centuries, his birth, that is, christmas night could not be found out precisely. His birth is thought of as the twenty-fifth of December or the sixth or so of January. As well, it is written in books in various languages that today's christian years have one to four years missing. Then, unlike the hijri year, which is moslems' year, the christian year is not correct and precise; both its day and its year are wrong. According to hadrat Imâm-i Rabbânî, it has more than three hundred years missing, and the duration of time between hadrat Isâ and hadrat Muhammed is no less than a thousand years].

Recently my son Muhammed Ma'sûm has completed the book (*Şerh-i Mevâkif*). In his lessons he has well learned the mistakes and faults of these people, who are said to be wise, and has learned a lot. Thanks to Allahü teâlâ, who did not leave us within the narrow frame of mind, and who took us out to the right way. If He had not guided us to the right way through His Prophets, we, too, like these wretched people, would believe as we suppose in the things which mind cannot grasp, thus being annihilated.

Imâm-i Muhammed Ghazzâlî, Imâm-i Ahmed Rabbânî, and many more Islamic superiors have observed the Greek philosophy very minutely, and have explained that those philosophers were ignorant, stupid disbelievers. They have written in many of their books that moslems should not like or believe such disbelievers.

Then, it is quite out of place and wrong for the disbelievers, for the renegades, for the enemies of Islam to say, (Islamic savants, men of tasavvuf have been influenced by the Greek philosophers, by the Roman tasavvuf men, by the school

of Batlemius). By misrepresenting Islamic savants as their pupils, imitators, they are the slanders that are done in hostility in order to belittle them. Whereas, Islamic savants have rebutted the Greek and Roman philosophy and law through their own very subtle and strong knowledge, have thrown them down to the ground, and have explained that of their words on laws, morals, and medicine the ones that are true had been stolen from the books of ancient Prophets. The words of the sôfiyye-i aliyye about tasavvuf, contrary to what the ignorant and the idiots suppose, are not taken from books, learned from others, or imitated, but they are the ma'rifets⁽¹⁶⁾ which they understand through keshf, that is, by flowing into their blessed hearts, into their pure souls. Most letters of (*Mektûbât*) explain these facts very well and clearly.

Philosophers are the people who attempt to understand everything through mind, to adapt everything to mind, and who believe only what mind likes. They may find out what is right in the affairs which mind can comprehend, yet they go wrong in many things which mind cannot reach. As a matter of fact, their latter comers find fault with their predecessors, thus they dislike each other.

As for Islamic savants; after studying the scientific knowledge up to their time and learning the eight branches of knowledge well, they have opened their hearts and purified their nefs⁽¹⁷⁾ in the way which the sher'at shows, thus finding out the right and attaining the hakikât⁽¹⁸⁾. To call Islamic savants as philosophers would mean to belittle them. Philosophers are the people who are the slaves, prisoners of mind, which may go wrong any time. When they say through mind without experimenting, and when they follow their illusions in explaining the experiments, they are wrong and so are harmful. For this reason and because they cannot go over mind, they cannot be exalted like Islamic savants.

He who is without mind is insane. He who does not use his mind is dissolute. It is wretchedness not to act compatibly with mind. Also, he who is with little mind is an idiot. And the person who follows and depends on mind only, and who goes wrong in the affairs which mind cannot grasp, is a philosopher. And those exalted people who trust mind in the affairs which it can grasp, and who guide mind to the right under the light of the Kur'an in the places where mind falls short and thus goes wrong, are Islamic savants. Then, there is no philosophy in Islam, there is no Islamic philosophy or Islamic philosopher. There is the Islamic knowledge, which is above philosophy, and there are the Islamic savants, who are above the philosophers].

Also, Muhyiddin-i Arabi's books bear the meaning that Allahü teâlâ, like natural forces, does everything without will. It is perceived that in explaining the power of Allahü teâlâ he agrees with philosophers. He does not say, (He does not do if He does not want to do), but he says, (He should do). What an astonishing thing it is for Muhyiddin-i Arabi, whom our superiors like and know as great, to say many words that disagree with the true words of the Ehl-i sünnet and that are wrong. Since his errors are in his keshf, in the knowledge that occur to the heart, maybe they will not be deemed as guilts. Nothing can be said about him, like in the errors of idjtihâd. Only this fakîr [hadrat İmâm-i Rabbânî means himself] say that

(16) First volume, page 73, fig. 65.

(17) A malignant power in man that forces him to do what Allah prohibits and not to do what Allah commands.

(18) First volume, page 92, fig. 82.

he is great and his errors cannot be taken as faults. I know him great and like him. Some of the Sôfiyye-i aliyye dislike him and say unbecoming things about him. They consider all his knowledge wrong and depraved. And some others, following him, receive all his knowledge, all his writings as they are. They consider all of them as true and attempt to prove that they are true. Both these two groups are wrong and unjust. One group overflows the measure. And the other is altogether deprived. Could Muhyiddîn-i Arabî, who is one of the great ones of evliyâ, be refused altogether for his errors in his keshfs? But, could his erroneous information, which disagrees with the true words of the Ehl-i sünnet, be agreed with, thus admitting his everything? Here, the right path is the middle one which does not deviate into either side and which has been endowed upon us by Allahü teâlâ. [Hadrat Imâm-i Süyûtî, in his (*Tenbih-ul gabi*), proves the greatness of hadrat Muhyiddîn-i Arabî through documents. It is written in the fetwâs⁽¹⁹⁾ of Ebüssü'ûd Beg that he cannot be spoken ill of]. It is obvious that in the knowledge of wahdet-i vüjûd, most of the sôfiyye are together with Muhyiddîn-i Arabî. He has chosen a peculiar way here, too; yet they share the essence of the word. This knowledge of his, too, seems to disagree with the belief of Ehl-i sünnet, yet it is easy to adapt and it is possible to unite them. This fakîr, while explaining the rubâîs⁽²⁰⁾ of my master, have united this knowledge with the Ehl-i sünnet belief with the aid of Allahü teâlâ. Showing that the difference between them is only in the words and expressions, I have illuminated the places on which the both sides feel doubt so well that those who read it will have no doubt any more. It will be understood when seen.

O moslem! Be it known well that everything which you see, hear, everything that comes to being, matter and substance, their properties, minds, thoughts, the skies, the stars, elements and compounds used to be non-existent. All they came into existence with the decree of Allahü teâlâ, through His creating. As they came to being from nothing through His creation, so they need His decree, His power every moment so that they may remain existing, lest they will be annihilated. Men's uniting the substances with each other, formation of new substances with the changing of causes and conditions, veils, conceals Allah's deed, His making, from us. In order that His might, His power will appear, He has put media for His making and creating. A person, who has wisdom, who is vigilant, and who has salved, polished his heart's eye by obeying the Prophets, will think that these causes and media have been created by Allahü teâlâ, too, that they need His might every moment, that they came to being through Him and remain being through Him, that they all are lifeless, ineffectual, inactive and impotent, that they cannot affect others, which are like themselves, and that they could not create the other things, that are like themselves. He will understand that behind these causes and media there is a power owner who creates them, and who gives them effectuality, strength and energy. When a wise person sees something lifeless moving, he understands the existence of some power that makes it move. He knows that a stopping object cannot move by itself, and that only some exterior power can make it move. This means that the motion of a lifeless object does not conceal from wise people the existence of some agent, some power that sets it in motion. That the moving object is lifeless informs the clever with the existence of an agent, of a power owner. Thus all causes

(19) Answers which a religious savant gives to the people's questions.

(20) A poem of four lines is called rubâî.

and media declare the existence of Allahü teâlâ and His power to wise people. But idiots, seeing the object move, suppose that it moves by itself, thus being unable to see and understand the agent, the power owner. Denying the agent, the power that makes it move, they become disbelievers. Allah's making, creating everything through causes and media causes the idiots, the unwise to deny, to disbelieve. It shows the owners of wisdom and conscience the way to salvation. To understand the existence and the oneness and the power of Allahü teâlâ by seeing the intermediaries and media is possible only with the Prophets' guiding and awakening. The human mind cannot understand it by itself. Some people suppose that it would be more compatible with greatness if the media weren't and everything were created without means. They say that there is no effectuality in the media, and that without the means interfering everything comes into existence directly through Allah's creating. They do not understand that to annul the media would mean to defile the hikmet, [that is, what Allahü teâlâ decides to be good], and His law. There is many a use in this hikmet. O our Allah! In this existence Thou have not made anything without hikmet, out of place, or unbecoming! All Thine Prophets have clung to the media in all their works. They have begged Allahü teâlâ, however, for the creation of the works. For example, when hadrat Ya'kûb (Jacob) sent his children from Syria to Egypt, he advised them, (*Do not enter altogether through one door. Enter through different doors*), lest they would be overlooked by evil eye. Nevertheless, he begged Allahü teâlâ to protect them against evil eye, and said, (*By giving this advice I cannot change what Allahü teâlâ has decreed about you. For the precaution cannot change the destiny. Always what He says happens. I trust you to Him. So should everybody trust Him only in everything he does. He will certainly come to the rescue of those who, thinking that everybody is nothing but a poor means, depend upon Him only*). Allahü teâlâ declares and likes this case in the Kur'an, in the Yûsûf sûreh,⁽²¹⁾ and says that He gave that knowledge to him: (*He was learned, He knew my kazâ and kader.*⁽²²⁾ *I had let him know. But people do not know my kazâ and kader*). Translation of a couplet:

*Man takes measure, clings to media, but doesn't know the decree;
Allah's decree doesn't change with man's precaution.*

Allahü teâlâ, declaring, (*O my beloved Prophet! Allahü teâlâ und, of believers, those who obey you will suffice for you!*) in Enfâl sûreh, commands also hadrat Muhammed, our Prophet, to cling to the media. [Hüseynî and Beydâvî].

As for the effectuality of media; also, Allahü teâlâ sometimes creates effectuality, that is, enough power to do some work. So, they do that work. And sometimes He does not create this effectuality in the same media. So they cannot do that work. Everybody witnesses this fact every time.

We all witness that some media sometimes do some work and sometimes they cannot do same work. To say that there is no effectuality in the media would be to deny the experiences, the events blindly. We should believe their effectuality. But we should know that this effectuality in the media, like the media themselves, comes into existence through Allah's creating. This fakîr's say in this matter is so. This means to say that clinging to the media is not a hindrance from tevekkül [trusting

(21) One of the chapters of the Kur'an.

(22) It will be explained with details at the end of fourth matter.

oneself to Allahü teâlâ]. The sofis who are in the way of tasavvuf and who have not improved yet will say so. Whereas it is the highest grade of tevekkül to cling to the media, to use the media. Hadrat Ya'kûb both clung to the media and trusted in Allahü teâlâ.

[Another one of the six principles of imân is to believe the kader, that good and evil are from Allahü teâlâ]. Allahü teâlâ decrees, wishes, and creates good and evil. He is the creator of both the good and the evil. But He is pleased with the good, and displeased with the evil. That is, He dislikes them. Decree and consent are different. Only the Ehl-i sünnet savants could see the difference between them. The other seventy-two sects, being unable to understand this distinction, remained in aberration, all losing their way. For example, the Mu'tezile sect presumed that everybody was the creator of his own work, said that so and so created such and such a work, and also said that men created their own imân and küfr. [Because they derive this belief from the âyets⁽²³⁾ and hadiths, they do not become disbelievers, yet since they do not accept what is right, they will burn for a while in Hell. But it is disbelief for those who know nothing of the âyets, of the hadiths, of the religion, of imân to say, 'You created', in order to flatter the rank owners and sultans, thus earning their sympathy. It is very dangerous to say, 'He created', about a person other than Allahü teâlâ. And the râfizis, who bear the name of alevîs-or shiites-say that men create the sins. Allah creates goodness only. In our books (*Eshâb-ı kirâm*), (*İslâma Hizmet*), and (*Aldanmıyalım*)⁽²⁴⁾, these words of the Shiites have been written, and they have been answered very well].

As it is understood from the books of Shaikh-i Ekber Muhyiddîn-i Arabî and his followers, (As Hâdî, one of the names of Allahü teâlâ, likes imân and worships, so Mûdil, another name of His, likes küfr and sins). Also these words of theirs disagree with the belief of Ehl-i sünnet and approach to denying the decree. It is like saying that the sun is pleased with its job of illuminating.

Allahü teâlâ has given His born servants strength, power, and will. They do what they want. Men do their works themselves. And Allahü teâlâ creates them. Allah's hikmet, law is as follows: When man wants to do something Allah creates that action. Because this action has been created through man's purpose and option, the responsibility of this action, its reward and punishment belong to man. If those who say that man's option is weak, little mean to say that it is less than Allah's decree, it is true. But if they mean that it is not so much as to do the commands, it is wrong. Allahü teâlâ has not commanded His born servants anything which they could not do. He has always commanded what is easy, He has not asked what is difficult. He has decreed to give everlasting torment for a short time's disbelief and to give everlasting blessings for a short time's imân. We cannot comprehend its reason. With the aid of Allahü teâlâ we know as far as to say that not to believe such a being as Allah, who has given men all the visible and invisible blessings, goodnesses, who is the creator of the earth and the skies and the motes, and who is the only owner of perfection, indeficiency, will certainly necessitate very bitter torment, which is to burn eternally in Hell. To believe such an owner of blessings

(23) Verses of the Kur'ân.

(24) These books have not been translated into English yet. They cover very valuable religious information.

without seeing Him, and to trust Him without believing the deceits of the nefs, of devil, and of the enemies of religion, will require a great reward, which is to remain eternally in the blessings and flavours of Paradise. Most of the meshâyih-i kirâm⁽²⁵⁾ said: "Entering Paradise is only Allah's goodness and blessing. The reason why imân has been shown as the cause of entering Paradise is because there is more flavour in the blessing which is earned" To this fakir -Imâm-i Rabbânî means himself-, entering Paradise depends on imân. But it is a goodness of Allahü teâlâ. And entering Hell is because of küfr. And küfr is born from the desires of nefs-i emmâre (see fig. 17). As a matter of fact, the Kur'ân declares, *(Everything beautiful, good, reaches you from Allahü teâlâ. And everything loathsome, evil is caused by your nefe)*. To end up entering Paradise by imân is intended to show the value of imân. And this means the value and the importance of the things that should be believed. Likewise, to end up Hell by küfr is intended to insult küfr; it shows the value of the things that are not believed, and so much torment is given for not believing them. There is no such subtlety in the other sayings of some meshâyih.

He who goes to the other world from this world with imân will see Allahü teâlâ without direction or state, without likening to anything, and without example. Of the seventy-three sects of moslems only the Ehl-i sünnet believed this. The others denied, saying that it is impossible to see Allahü teâlâ without direction and without state. Muhyiddin-i Arabî even says that it is *(Tejelli-yi sâri)* to see Allahü teâlâ in the next world. That is, he says that it is not seeing Allahü teâlâ, but seeing His vision, it is impossible to see otherwise. One day my master said that Muhyiddin-i Arabî had said: (If the Mu'tezile sect did not say that Allahü teâlâ would be seen without direction or state through a seeing which mind cannot comprehend, if they said He would be seen like seeing other things, and if they knew seeing Him as tejelli, they would not disbelieve seeing Him by saying that He cannot be seen. That is, they do not believe that He will be seen without direction, without state. For there are direction and state in seeing the vision). Whereas to say that it is the manifestation of the vision about seeing Allahü teâlâ in the next world is to deny seeing Him. Though the manifestation of the vision is not like the appearing of the visions of things in the world, still it is not seeing Him. In short, owners of imân will see Allahü teâlâ in the next world without direction or state. It is impossible to describe this seeing.

[The fourth principle of imân is to believe the Prophets]. Pitying His born servants, Allahü teâlâ sent them Prophets. If these great people had not been sent, who would communicate Him and His attributes to the people, who had lost their way? Who could distinguish what He liked from what He disliked? The human mind, being deficient, cannot know these, nor can it distinguish them unless it is illuminated with the light of the invitation of those great people. Since our understanding capacity is incomplete, we will go wrong and be confused about understanding them unless we follow these great people. Yes, mind is a gauge for distinguishing what is right from what is crooked. But it is an incomplete gauge. It is completed with the invitation, with the informing of these great people. The reward or the torment of the next world is only after this invitation and informing

[Mind is like the eye, and the sheri'at is like a light. That is, man's mind, like his eyes, has been created weak. Our eyes cannot see things, objects in the dark.

(25) They are the mürshids of men of tasavvuf. Also, teachers in Islamic schools are called so.

Allahü teâlâ has created the sun, the light, so that we might utilize our means of seeing. If it weren't for the light of the sun and of various other sources, our eyes would be good for nothing, thus we being unable to escape dangerous things and places, nor could we find the useful ones. Yes, he who does not open his eyes, or whose eyes do not function, cannot get use from the sun. But he does not have the right to find fault with the sun.

Our mind cannot understand the spiritual things, the useful and harmful things by itself, either. Allahü teâlâ has created the Prophets, the light of sheri'at so that we might utilize our mind. If the Prophets had not shown the way of being comfortable in this and the next worlds, our mind could not find it, thus being of no use. We couldn't escape dangers, harms. Yes, people or peoples who do not adapt themselves to Islam, or who have little mind, cannot get use from the Prophets. They cannot escape dangers and harm in this and the next worlds. No matter how plentiful scientific media, money, and how high grades, ranks are owned, no individual, no society can be happy unless following the way shown by the Prophets. Very happy and pleased as they may seem, their inner parts weep bitterly. Who live comfortably and happily in both this and the next worlds are only those who obey the Prophets. It should be known also that for attaining comfort and happiness it is not enough to claim to be moslem or to pretend to be moslem. It is necessary to learn Islam well, to understand it correctly, to do it correctly, and to obey it].

Question: Since the infinite torment in the next world depends on the Prophets' invitation, how can sending them be a compassion for the classes of beings?

Answer: Sending them is intended so that Allahü teâlâ communicated Himself and His attributes. And this knowledge is the cause of se'adet-i ebediyye, that is, the endless favours of this and the next worlds. Through their information the things that are worthy towards Allahü teâlâ have been distinguished from which are unsuitable. For our blind and lame minds have been created from nothing, and they will not remain existing, being annihilated. Then, can they understand what is suitable for the eternal, real being, in whom there is no non-existence, and whose names, attributes and deeds exist eternally? Can they find out what is worthy of Him? Can they distinguish what are unsuitable, and abstain from saying them? On the contrary, being deficient themselves, most of the time they will think of perfection as deficiency and vice versa. The Prophets' informing and distinguishing them, to this fakir, is above all goodnesses and blessings. Who can be baser than those who consider the things that are unsuitable for Allahü teâlâ —e. g. non-existence— as worthy of Him? It is the words of those great people which distinguish what is wrong from what is right, what is false from what is true, and those who are not worthy of worship or obeying from the one who is indispensably worthy of worship. Through their words does Allahü teâlâ invite people to the right way. Through their mediation does He bless His born servants with the happiness of approaching Him. By means of them is it made easy to learn the things which Allahü teâlâ likes. Through their information is it understood which of the creatures of His, how and how much Allahü teâlâ, who is the creator and the owner of these beings seen and known, permits us to use, and which ones of them He doesn't permit. The Prophets have these uses which we have counted and many other such uses. Then, sending those great people is certainly a compassion, a favour. But if a person, obeying his nefs-i emmâre, following the accursed devil,

and being deceived by the made-up articles of the irreligious, does not believe the Prophets, does not read the books of the real religious savants, of the religious experts, which communicate their words, and does not do their commands, what is the Prophets' sin, and why shouldn't they be compassion for this reason?

Question: Mind, being deficient in its early state when it is created, is not as complete as to understand the things pertaining to Allahü teâlâ. Yet couldn't it form a connection with Hlm maybe by making progress, by purifying itself in the course of time? Without the information coming to the Prophets through the angel, couldn't man receive through his mind the things pertaining to the eternal and real being directly from Him?

Answer: Mind can form such a relation. But as long as mind remains in this world, it remains attached to this body, too. It cannot get rid of this attachment. Its connection with this temporary being cannot be cut off. Delusion always stays around mind, and fancy together with it. Wrath and lust, that is, the desires of the nefs, always stay with it. Ambition and personal advantages do not leave it alone. Confusion and oblivion, the indispensable symptoms of being human, never leave it alone. Going wrong and mistaking, the peculiarities of this world, do not slip away from it. Then, how can mind be believed in everything? Mind's decisions, commands cannot escape the interference of delusions or the influence of fancies, nor can they be protected against the danger of oblivion and confusion. Whereas, none of these defects exists in angels. These dirt, evils do not exist in them. For this reason, certainly angels never go wrong. Angels can be trusted, depended upon. The interfering of delusions, the danger of oblivion, the probability of confusion cannot find their way to the news the angel brings. Sometimes, when I want to convey some information through sense organs which has come through the soul, I feel that some untrue beginnings come out by way of delusion and fancy and that beyond my power get mixed with the information coming from the soul so that I cannot distinguish them. And sometimes they let me know how to distinguish them. For this reason, errors getting mixed with the information coming through the soul, it all becomes unreliable. It can be also answered as follows: The progress and purification of mind is only possible by doing the things which Allahü teâlâ likes, that is, by learning and doing the rules of the sheri'at. And for doing this it is necessary to learn the words, the news of the Prophets. Unless they inform, mind cannot make progress, nor can it be purified. The signs of purity and brightness seen in some disbelievers and sinners are not the brightness of the heart, but the brightness of the nefs. And the brightening of the nefs provides with nothing but losing the way and damage and loss. It is called (*Istidrâj*) for some disbelievers and sinners to inform with some unknown things when their nefs shine. It is intended to drag them to disaster, to torment gradually, slowly. May Allahü teâlâ protect us all against such calamities. For the sake of the greatest of Prophets, may He protect us against such things!

This means to say that all the rules of the sheri'at, which the Prophets have communicated, are compassions, favours. Contrary to what the mülhids⁽²⁶⁾ zindıqs⁽²⁷⁾, renegades and masons think and say about them, these commands and offers are not burdens, torments or tortures, nor are they implausible. Such words as

(26) First volume, Page 89, fig. 75

(27) (A person who is) in an endeavour of defending and spreading his own thoughts under the name of Islam, though they are, in fact, incompatible with Islam.

(Is it mercy to command His born servants difficult things and then to say, you will enter Paradise if you do these? He shouldn't have commanded anything. He leaving all people alone, they should have been eating and drinking, going about and diverting, living as they wish. Mercy is this), which they say often, are so basely, so stupidly. Do not they ever think that it is something which mind requires to thank those who do favours, to let know that one is pleased? And the rules of the sheri'at show how to thank Allahü teâlâ, who creates all blessings, favours, and who sends them. Then, the rules of the sheri'at, the divine orders are the things which mind requires. Furthermore, the order of one's world, of one's life, is possible by doing these commands. If Allahü teâlâ had left everybody alone, nothing but evils, chaos would happen. If it weren't for the prohibitions of Allahü teâlâ, those who run after their nefs, their pleasures would attack others' possessions, lives and chastities, from which chaos would arise. Both the assaulter and those whom he assaults would suffer harm, thus being annihilated. Countries wouldn't flourish, people wouldn't be comfortable, there wouldn't be any civilization, thus humanity turning into savagery. [Even today, it is conspicuous that the majority of the commands of Allahü teâlâ occupy places in the laws of those societies who dislike Islam and who boast about an overflowing courage which is caused by ignorance. It is seen that the more they abandon the principles of religion, the more do people writhe under incompatibility, misery, trouble, and torture. Warningly it strikes the eye that though scientific media, civilized apparatus have been improved astonishingly, the uneasiness in the world, the distresses in humanity do not decrease but increase]. The Kur'an declares: *(O those who have reason, just think! You will see that in my command, «Kill the murderer,» there is no death but life!)*

Translation of a couplet:

*If the judge didn't have a cudgel hidden behind him,
The drunk black African would vomit into Kaaba.*

We will also mention the fact that Allahü teâlâ is the unconditioned owner of everything, of all of us without a cause. All people are His creatures, born servants. It is always reasonable and useful for Him to use every command which He gives His born servants and everything as He wishes. There cannot be cruelty, malice in this. The inferiors, the born servants cannot ask their superiors, their owners the reason for their commands, for their actions. Nothing is more clearly reasonable than this. Translation of a couplet:

*Who on earth would dare, from thy fear,
To say anything but surrender!*

If He had put all people into Hell and tormented them eternally, who would have the right to say anything? For He is using His possession which He Himself has created and grown. How could it be said to be cruelty while there is no transgression to the other one's property, because there is no other one? Whereas, the possessions which people use and about which they boast belong in actual fact not to themselves but to Him. Indeed, it is injustice for us to lay hands on them, to interfere with them. For the order of this world, and so that it might cause some uses, Allahü teâlâ has assigned these under our possession, yet in fact they are all His. Then, it will be right for us to use them as much as their real owner allows us to.

All the things, all the commands which the Prophets conveyed to us from Allahü teâlâ are true. They are all just right. It is possible for these great people to

make a mistake in the rules that are in the group of idjtihād; yet the continuance of this error is impossible, it being corrected. Then, this cannot be said to be a mistake.

For disbelievers and for the disobedient ones of those who have died with imān there is torment in the grave. Muhbir-i Sādiq [he who always tells the truth] has informed with this fact. When disbelievers and believers [or only believers] are put into the grave, two angels named Mūnker and Nekir will come and question them. The grave being a bridge, a pass between this and the next worlds, the torment of the grave is in one way like worldly torment; it is not eternal. And in another way it is like the torment of the next world; it is of the same kind. The āyet (*Mornings and evenings they will be tormented with fire*) in the Kur'ān communicates the torment of the grave. Also the blessings in the grave are both like worldly comforts and like those of the next world.

A good person, a fortunate person is the one whose faults, sins, being forgiven through goodness, mercy, are not cast in his teeth. If a person's sins are cast in his teeth and if, being pitied for this reason, he is made to suffer only worldly torments, thus being purified of his sins, he is so fortunate, too. Also, a person who, not being thoroughly purified with this only, suffer the grave's squeezing and tormenting for the rest of his sins, and who is taken without any sins to the place where people will gather on the Day of Resurrection, is very lucky. If instead of doing so they punish him in the next world, it is still mercy and justice. But that day those with sins, those who are in embarrassing position, those with black faces are in such a very difficult situation. But of these the ones who are moslems will still be pitied, will attain mercy at last, thus being freed from the eternal Hell torment; and this is a very great blessing, too. O our Allah! Do not extinguish the light of imān which Thou hast endowed upon us, cover our defects! Thou canst do everything!

[The fifth principle of imān is to believe in the next world]. The Day of Resurrection certainly exists. That day the skies, the stars, the earth on which we are living, mountains, seas, animals, plants, metals, and, in short, everything, matter and energy will be annihilated. The skies will break to pieces, the stars will disperse, the earth, mountains will turn to dusts and will be blown about. This annihilation will take place with the first signal of the Sūr. With its second blowing everything will be recreated, people will get out from their graves, and will gather together at the place of Mahsher. Those who claim to be positive scientists, that is, who attempt to solve everything with their minds say that the skies and stars will not be annihilated. By saying that science does not admit that they will be annihilated and that everything will go as it came, they slander the knowledge of science, which is based upon observation, research, and experimentation. Because the minds of some of them do not function at all, they call themselves moslems. They do the majority of the rules of Islam. What is more surprising is that some moslems, believing their words, books, think of them as moslems and even as Islamic savants, religious superiors. They get angry with those who say that these are disbelievers. They praise and defend these disbelievers. Whereas, these disbelieve the Kur'ān and hadiths, and deny what all the Prophets communicated unanimously. The Kur'ān declares in one āyet, (*When the sun, having no light any more, gets dark, and the stars fade away*), in another āyet, (*When the skies crack and hear the voice of their Rab [Allah]*), in another āyet, (*The skies positively do the commands of Allahü teâlâ*), and in another āyet, (*That day the skies will certainly crack*). There are many such āyets. These people do not know that for being moslems it is not enough

to express the word kelime-i shehâdet⁽²⁸⁾ only. For being a moslem it is necessary to believe and confirm all the things that are to be believed, to abstain from küfr, that is, from all the things that may cause disbelief, and to dislike disbelievers. Only in this way can one become a moslem. Unless these conditions are fulfilled he can not be a moslem.

In the next world there is questioning on the actions done in the world. There is a pair of scales, which is peculiar to the next world, and a pass which is called Sirât bridge. Muhbir-i sâdiq has communicated these. That some ignorant people disbelieve these —because they do not know what prophethood means— does not show that these are non-existent. It is valueless, nonsense to say non-existent about the things that exist. The rank of prophethood is above mind. To try to adapt the true words of Prophets to mind would mean to distrust, disbelieve prophethood. In the affairs pertaining to the next world it is necessary to obey, follow the Prophets. The rank of prophethood is beyond and above the mind's borders. Mind thinks of the things that it cannot comprehend as not conforming with itself. Unless mind adapts itself to the Prophets it will not attain high grades. Not conforming, that is, disagreeing, is different from not comprehending, from not understanding. For one may disagree with something only after understanding it.

Paradise and Hell exist. On the day of Resurrection, after settling of accounts many will be sent to Paradise, and many others will be put into Hell. The rewards, the blessings of Paradise and the torment of Hell are eternal, everlasting. These are declared clearly in the Kur'ân and in the hadiths. Muhyiddin-i Arabî, in his book (*Fûsûs*), says, (At last everybody will attain mercy), and, quoting the âyet, (*My mercy has covered everything*), he says, (After staying three thousand years in Hell, Hell will be cool and comfortable for disbelievers, just as the fire was salvation for hadrat Ibrâhîm in the world. Allahü teâlâ may go back on His word promising torment). By saying, (None of the ârifs said that disbelievers will remain in Hell eternally), he deviates from the right way here, too. He couldn't understand that the âyet, My mercy includes everything, indicates that in the world the mercy is both upon moslems and upon disbelievers. In the next world there is not even a mote of mercy upon disbelievers. Allahü teâlâ informs with this fact in the Kur'ân and, after declaring, (*My mercy has covered everything*), He declares, (*Mercy is upon those who, fearing me, abstain from the harâm, give their zekât⁽²⁹⁾, and believe my Kur'ân*). Muhyiddin-i Arabî reads the beginning of the âyet and omit the remaining part, Allahü teâlâ declares, (*My mercy is upon those with imân and favours*). The âyet, (*Do not think Allahü teâlâ will go back on His word which He has given to Prophets*), does not mean that He may go back on that which He has given to others. Here, His declaring only that He will not go back on His promise which He has given to the Prophets perhaps means His promising that His prophets will be more powerful than disbelievers and will overcome them, thus He having promised both the prophets and disbelievers, who are their enemies. Then, this âyet declares that He will not go back either on His promise which He has given to the Prophets or on that which He has given to disbelievers; thus this âyet, which he writes in order to prove his word right, exposes the fact that he is wrong. Let's mention also that His going back on His promise which He has given to His enemies, like going back on the promise given to His lovers, would be mendacity, which is quite unbecoming to attribute to Allahü teâlâ. For it is very loathsome

(28) The word telling that Allah is one and that hadrat Muhammed is His creature and Prophet.

(29) A certain amount of one's property given to those whom one prefers of the eight classes of people declared in the Kur'ân every year.

to say that Allah, though He knew He would not torment disbelievers, against this knowledge of Hisbut for some use, said He would torment them eternally. And the Arifs' saying that disbelievers will not remain in Hell is one of the words which Muhyiddin-i Arabi says through keshf, that is, by understanding through the heart. There are often errors in the things which occur to the heart. Such keshfs of the great men of religion, which contradict what they write by deriving from our Prophet and from the Ashâb-i kirâm⁽³⁰⁾, are without any value or importance. [Also, Ibn Teymiyye denies the fact that disbelievers will remain eternally in Hell].

[The second principle of imân is to believe angels]. Angels are the born servants of Allahü teâlâ. They do not commit sins or go wrong or forget. They do not eat or drink. That is, they do not need eating and drinking. They are not male or female. In the Kur'ân angels are communicated through words and letters peculiar to men because men are more honoured and higher than women. As a matter of fact, Allahü teâlâ represents Himself through such words and letters for this same reason.

As Allahü teâlâ has selected some people as Prophets, so He has distinguished some of angels as Prophets. The majority of the Ehl-i Sünnet savants said that the great ones of people are higher than the great ones of angels. Imâm-i Ghazzâlî, Imâm-i Mâlik, and shaikh Muhyiddin-i Arabi said that the great ones of angels are higher. To the understanding of this fakîr [hadrat Rabbânî means himself] the evliyâ side of angels is superior to that of Prophets. But there is a grade which nebis and resûls reach and which angels cannot reach. This honoured grade has come to the Prophets from the substances of earth. And this is peculiar to mân only. Again, as it has been revealed to this fakîr, the exaltedness of angels, when compared to the exaltedness of the Prophets, is nothing, not even a drop of water compared to the ocean. Then, the superiority which is gained through way of prophethood is very much superior to that which is attained through being evliyâ. Then, a collective superiority in every respect belong to the Prophets, and a superiority in one respect belongs to angels. The correct word is what the majority of the Ehl-i sünnet savants said. May Allahü teâlâ endow upon them plenty of rewards for their works! This means to say that none of the evliyâ can ever reach the grade of any Prophet. The head of the veil is always under the foot of a Prophet.

What should be known very well is that when there is disagreement between savants and sôfis, it will be seen that savants are right and correct, when it is thought over well and minutely. Its reason is that because savants follow the Prophets they look at their grades of Prophethood and the knowledge of these grades. They derive their knowledge from there. But sôfis look at the Prophets' grades as evliyâ and at the ma'rifets being there. The knowledge received from the grade of prophethood is certainly more precise than the knowledge which is received from the grade of evliyâ. I have explained this word of mine more detailedly, more profoundly in the letter -two hundred and sixtieth letter-, which I wrote to Muhammed Sâdiq, my dear son who has a superior mind and knowledge, and who has understood the facts and attained the blessings and fayz from Allahü teâlâ. Those who wish may read it! [Mürshid-i kâmil⁽³¹⁾, being exalted savants in the grade of idjtihâd, have both knowledge and ma'rifet. Namely, they are (Züljenâhain)].

İMÂN : Means the heart's confirming, admitting, believing the things which the books of the Ehl-i sünnet savants communicate to be from the religion, that is, which have to be believed. They have said that it is necessary to express with the

(30) First volume, page 46.

(31) First volume, page 82, fig. 67.

tongue what the heart believes. [Yet this expressing is not the faith itself, but it is the announcement of the faith being in the heart. He who does not express imân without any excuse becomes a disbeliever. They have said that in case of a threat of death or cutting one of one's limbs, or when one is forced through bitter hurting, one's concealing one's imân will be forgiven; he who does not express his imân or who expresses the opposite in this case will not become a disbeliever. We have derived this supplement from the book (*Milel-Nihal*)].

The symptom of imân's existence in the heart is to abstain from disbelief and from wearing Zünnâr [rope girdle] around the waist, and from such things that are the signs of disbelief. To abstain from disbelief means to dislike the enemies of Allahü teâlâ and bear hostility against them. When disbelievers are powerful and dominating and they may give harm, it is necessary to dislike them through the heart, and when there is no such fear it is necessary to oppose them both through the heart and with every kind of means. Allahü teâlâ commands His beloved Prophet in the Kur'an to fight against disbelievers and münâfiks⁽³²⁾ and to be superior to them by working for this purpose. For unless one bears hostility against the enemies of Allahü teâlâ and the Prophet, one will not have loved Him and His Messenger, nor will one have the right to say that one loves. If a person both says that he has imân and does not abstain from disbelief, he has believed both Islam and disbelief, thus having two religions; such persons are called (*Mürted*). These should be looked upon as münâfiks. Imân's existence in the heart certainly necessitates abstaining from disbelief. The lowest grade of this abstaining is abstaining through the heart. And its highest grade is that which is both through the heart and through the body. That is, to make known the abstaining of the heart through words. Line:

Unless there is enmity there won't be friendship!

Shiites misuse this condition of love in loving the Ehl-i beit, who are the relatives, the grandsons of our Prophet. They say that loving them necessitates enmity towards the three caliphs of our Prophet and towards the majority of moslems. This word of the shiites' is quite wrong. For the symptom of love is enmity against the enemies of the darling. It does not mean to be hostile against everybody other than the darling. Anybody who is wise, whose mind functions well can think the Ashâb of our Prophet were not hostile against the Ehl-i beit. Especially these three caliphs, the greatest ones of the Ashâb-i kirâm, sacrificed their possessions and lives for the sake of our Prophet. They left their ranks, fames, and credits for him. Moslems are clearly commanded by the Kur'an to love the Ehl-i beit. In thanks, in return for the blessing of Resûlullah's inviting and bringing them to se'âdet-i ebediyye, they are asked to love the Ehl-i beit. Then, how could these great people ever be thought or spoken of as being hostile against the Ehl-i beit?

The reason why hadrat Ibrâhim was so great, why he won the second degree from top among all human beings, and why he was honoured with being the father of Prophets was because he abstained from the enemies of Allahü teâlâ. Allahü teâlâ declares in the (*Mümtetine*) sûre of the Kur'an, (*O believers! Follow the beautiful way shown by hadrat Ibrâhim! That is, you, too, become like him and like the believers who were with him! They said to the disbelievers: Don't expect sympathy from us! For you disobey Allahü teâlâ and worship others. You don't like those whom you worship, either. We don't believe your made-up religion. This*

(32) A person who disbelieves one or more of what the Kur'an and the Prophet declare and who does not let others know of his disbelief.

difference has caused enmity between us. Unless you believe that Allahü teâlâ is one and admit His commands, this hostility will not be erased from our hearts, but will show itself in every manner).

According to this faktır, for earning Allah's consent and love, there is no deed, no worship as good as abstaining from disbelief. Allahü teâlâ Himself is hostile against disbelievers' disbelief. All idols which people worship, and those who worship them are the enemies of Allahü teâlâ Himself. Burning eternally in Hell is the punishment for this base deed. But the desires of the nefs, and all other kinds of sins are not so. Allah's enmity towards these is not from His own self, but from His attributes. Allah's wrath, anger against sinners is not through His own wrath but through His attribute wrath. His tormenting, abhorring these is always through His deeds and attributes. It is for this reason that sinners will not stay in Hell eternally, but He will forgive the majority of them if He likes. Since Allah's enmity against disbelief and disbelievers is from His own self, His attributes mercy and compassion will not reach disbelievers in the next world, and His attribute mercy will not be able to cancel the enmity of His own person. The enmity of the person is stronger than the mercy of the attribute. The thing which is done through the attribute cannot change what is done through the person. It is declared in the hadith-i kudsi: *(My mercy has overflowed my wrath)*. Its meaning is: My attribute mercy has overflowed my attribute wrath. That is, it has overflowed my wrath against the sinning ones of believers. But it does not mean that His attribute mercy overflows the person's wrath, which is against disbelievers and polytheists.

Question: Allahü teâlâ pities disbelievers in the world. As a matter of fact, it has been mentioned somewhere above. Then, doesn't His attribute mercy overflow the Person's wrath in the world?

Answer: Pitying disbelievers in the world is only an appearance. That is, it is an istidrâj, a trick which seems like mercy. As a matter of fact, He declares in the *(Mü'minûn)* sûreh of the Kur'ân, *(By giving disbelievers many possessions and children, are we helping them, are we doing them favours? Do they presume that in return for their disbelief we are sending plenty of blessings one soon after another? No, it is not so. This helping is not a favour to them, but perhaps an istidrâj. It is intended so that they go astray, go mad, and then go into Hell)*. (And the âyet, *(I am gradually getting them closer to torment. They are unaware of it. As they overflow the measure, I am giving them opportunities by increasing worldly blessings. They are being deceived. The torment which I have prepared for them is very bitter)*, in the A'râf and Nûn sûrehs, shows clearly that this is so.

USE: Remaining eternally in Hell is in return for disbelief. May be said here that if a person, though having imân, does the rites and customs of disbelievers, our savants say that this person loses his imân and becomes mürted. [For these behaviors mean not to abstain from disbelief]. The majority of the moslems of our time have caught this nuisance. According to this word of our savants, most of those people who are said to be moslems today will suffer eternal torment in Hell. Whereas, our Prophet has said, *(He who has a mote of imân in his heart will not remain in Hell eternally, but will be taken out)*. What would you say about that?

Answer: We would say that if a person disbelieves, doubts about or dislikes even one of the things that are to be believed in the religion, his imân goes away. He becomes kâfir. He will burn eternally in Hell. If a person expresses the word tevhid⁽³³⁾, believes its meaning, says that hadrat Muhammed is Allah's Prophet,

(33). The oneness of Allah; belief in that Allah is one.

every word of his is right, beautiful, and believes that those who disagree with him are wrong, evil, and takes his final breath in this manner and goes to the other world with this imân, but if he attends the customs, rites and ceremonies peculiar to disbelievers, and on the days and nights which disbelievers deem sacred does as they do, he will go to Hell. But, having a mote of imân in his heart, -that is, since he believes briefly as we have explained,- he will not remain eternally in Hell. [For having believed briefly, when he hears about one of the things that have to be believed in the religion he should believe it without doubt]. One day this fakir —Imâm-i Rabbâni means himself— visited a patient. He was about to die. I paid *tevejjüh*⁽³⁴⁾ towards his heart. His heart had darkened. I did my best to clear that obscurity away. It was useless. After searching for a long time it was understood that those blacknesses were the contagions and symptoms of disbelief and that they were caused by his relation, togetherness with disbelievers and disbelief. No matter how hard I strove, those obscurities couldn't be cleared away. It was understood that they would be cleared away only with Hell fire, the punishment of disbelief. But, since a tiny light of imân was seen in his heart, owing to this he will be taken out from Hell. Having seen the patient in that manner, I went deep into wondering whether I should perform his *jenâze*⁽³⁵⁾ prayer. After searching my heart for a long time, I understood that it was necessary to perform it. This means that we should perform the *jenâze* prayers of those who, though having imân in their hearts, are intimate with disbelievers and follow their ceremonies and easters. We shouldn't deem them as disbelievers. As a matter of fact, such persons are treated so today. We should believe that owing to their imân these people will be taken out of Hell. But there is no pardon or forgiveness to those without any imân [to those who do not like even the words and habits of *hadrat Muhammed*], and in return for their disbelief they will remain eternally in Hell torment. [Please read the four hundred and eighty-first page of the fifth volume of *(Ibni Âbidin)*⁽³⁶⁾. If the enemies of religion, in order to deceive moslems, try to cover the fact that the customs and rites of disbelievers are disbelief by saying that they are moslems' customs, moslems' holy days, we shouldn't believe them. We should learn the fact by asking the real moslems whom we trust, or our relatives who perform *nemâz*, or our father's friends who know their religion. All over the world today, ignorance is not a real excuse either in knowing imân and *küfr* or in doing the worships correctly. He who is deceived because of not knowing his religion will not escape Hell. Today Allahü teâlâ has made His religion heard all over the world, and it has become very easy to learn imân, *halâl*, *harâm*, and the *farz*⁽³⁷⁾. It is *farz* to learn these as much as necessary].

In short, if he who attends disbelievers' rites and ceremonies has a mote of imân, [that is, if he has believed the meaning of the word *tevhd* shortly and if he has not done or said anything removing imân], he will not remain eternally in Hell, though he will enter Hell torment. As for those believers who have big sins; Allahü teâlâ will forgive these sins if He likes. Or He will torment them in Hell until they are purified of their sins, if He likes. According to the understanding of this fakir, Hell fire, whether endless or temporary, is for disbelief and for the symptoms

(34) A heartfelt look.

(35) When a moslem dies, his relatives, neighbors and acquaintances make lines in front of his dead body. They beg Allah for his forgiveness. It is necessary to beg by saying the prayers prescribed by the religion.

(36) First volume, page 34, fig. 8

(37) (an act) that commanded by Allah in the Qur'an.

and contagions of disbelief. The big sins committed by those believers who abstain from disbelief will be forgiven either through Allah's mercy for the sake of their imân or by repenting or by being blessed with shefâ'at⁽³⁸⁾. Those who are not forgiven in this manner will be purified through worldly cares and troubles or through the troubles which they will suffer while dying. If they are not purified with these either, some of them will attain forgiveness by suffering torment in the grave. And some others will be forgiven through the torment and inconvenience in the grave in addition to the vehemence of the Resurrection day; they thus being without sins any more, there will be no need for them to be purified through Hell torment. As a matter of fact, Allahü teâlâ declares in the eightieth âyet of the En'âm sûreh of the Kur'ân, *(Those who have imân and do not smear their imân with polytheism are secured against remaining eternally in Hell. There is not such fear for them)*, which proves our word right. Only Allahü teâlâ knows the truth of everything.

Question: «Allahü teâlâ declares that also those who commit some sins other than disbelief will enter Hell. For example, the punishment for killing a believer on purpose is to remain eternally in Hell, He says. Our Prophet says, *(He who does not perform one nemâz at its due time and omits it on purpose will suffer torment for one Hukbe in Hell)*. [One Hukbe means eighty years]. Then, Hell torment is not only for disbelievers.» If we are said so we answer it as follows: Hell torment is for those who slight the fact that it is harâm to kill a moslem and who will kill a moslem by saying that it is halâl [permitted]. As a matter of fact, the Ehl-i sünnet savants have given it this meaning in their interpretations. The news informing that there is torment in Hell also for the sins other than disbelief is always intended to tell that there are contagions of disbelief in these sins. For instance, to commit a sin by slighting, by ignoring its importance, not to perform nemâz by abhorring the commands of the sherî'at. Our Prophet declared, *(Of my ümmet, I will do shefâ'at for those who commit big sins)*. And he said once, *(Allah's mercy is for my ümmet. In the next world there is no torment for them)*. And the âyet the meaning of which has been written above stresses this word of ours. [Suicide, that is, killing oneself, is a bigger sin than killing somebody else].

In the letter which I wrote to my son Muhammed Sa'id, I explained detailedly what will become of disbelievers' children who die before reaching the age of sanity and puberty, of those who, having been born and grown up in the mountains or deserts, die without having heard of a religion, and of those irreligious people who lived in ancient times when one religion was changed, defiled by disbelievers and died before the coming of another Prophet, when the next world comes. Please read it to learn the matter! [Read the second matter in our book!].

Our savants have said differently on the increasing and decreasing of imân. Hadrat Imâm-i a'zam Abû Hanife said that imân does not increase or decrease. Hadrat Imâm-i Shâfi'i said that it increases and decreases. Since imân is the confirmation and believing of the heart, there is no increase or decrease in it. A belief which increases and decreases cannot be imân. It is called supposition. By doing the worships, the actions which Allahü teâlâ likes, imân gets polished, becomes luminous and shines. When committing harâm it becomes cloudy. Then, increasing or decreasing happens in the lustre of imân on account of deeds. It

(38) *Intercession; help. In the next world the good will beg Allah for the excusal of the sinful. This is called shefâ'at.*

doesn't happen in itself. Some [savants] said that the imân which is bright is much, more than that which is not bright. They almost did not recognize some of the beliefs that are not bright as imân. And about some they said that they were imân but they were little. Imân is like two mirrors opposite each other with different brightnesses. And it is like saying that the mirror which is more lustrous and reflects the thing opposite itself more brightly is more than the one which reflects less brightly. And another person, for instance, says that the two mirrors are equal. Only they are different in brightness, in reflecting the things opposite themselves, that is, their properties, qualities are different. Of these two persons the latter's opinion is sharper and more correct. The former has looked at the appearance, and has not penetrated into the essence. This example, telling which has fallen to the lot of this fakir, has cancelled the words of those who would not believe the fact that imân does not increase or decrease, and the imân of any moslem has not been likened to the imân of Prophets in every respect. For their imân, being very luminous and very bright, will provide much more fruit, much more advantage than the dark naimân of their ummets. It was declared in the hadith, *(The imân of Abû Bekr-i Süddiq is heavier than the sum of the imâns of all this ummet)*. And this is in respect of the nûr, the lustre of imân. Being more is not in the essence, in the basis, but in the attributes. As a matter of fact, the Prophets are human beings, like anybody is. There is no difference with respect to being human. The difference arises from mature, superior attributes. The one without superior qualities is in one way different from those who have them. They are all the same, however, in being human. There is no muchness or lessness between them. Humanity cannot be said to be increasing or decreasing. Some [savants], in describing imân, have said that it is to confirm, to express with the tongue; in this case, both believing and supposing are imân and imân can increase and decrease. But the true form of imân is the heart's confirming, that is, believing. Supposition or doubt can not be called imân.

Imân-ı a'zam Abû Hanife says that one should say, (I am rightfully, that is, certainly mü'min [believer]). But İmâm-ı Şâfi'i says that one should say, (I am mü'min inshâallah). The difference between these two is only in words. For one should say, (I am mü'min certainly), when expressing one's present imân. And when speaking of one's imân at one's last breath, one should say, (Inshâallah I am mü'min then, too). But instead of ending it up by a condition by saying inshâallah, it is more provident and more fitting to say «certainly» always.

It is necessary to believe the kerâmets of evliyâ. Allahü teâlâ creates everything through His divine laws in this world. [That is, He creates them through the laws, order and harmony that are learned in scientific lessons]. Through the hands of His evliyâ, that is, those whom He loves, He creates, makes some things outside His divine laws. These things are called *(Kerâmet)*. He who disbelieves the kerâmet has disbelieved the events that have often been seen all over the world and that have spread from mouth to mouth. Allah's creating some things which no one can do by cancelling His divine laws temporarily in the hands and words of Prophets is called *(Mu'jize)*; a person who shows mu'jizes declares His Propethood. But the person who shows kerâmets says that he is not a Prophet but is in the way of a Prophet.

[Mu'jize is peculiar to the Prophets. It is not permissible to use this word about anybody besides them].

The superiority of the Hulefâ-i râshidin, that is, of his four caliphs who succeeded the Prophet, to each other is in accordance with the order of their

caliphates. All the Ashâb-i kirâm and all the tâbi'in⁽³⁹⁾ said that Abû Bekr and Omer were superior to all moslems. The majority of our religious leaders wrote these words in their books. One of them is hadrat Imâm-i Shâfi'i. The great savant Ebûl-Hasen-i Esh'arî, who gathered and wrote the belief of Ehl-i sünnet, says, (It is obvious, certain that first Abû Bekr and then Omer are higher than all believers). Imâm-i Zehebi, one of the great savants, says, [We have been told by more than eighty people who heard hadrat Ali say in a large crowd of moslems, (Abû Bekr and Omer are the highest of this ümmet)]. Giving the names of most of them, he says, (Râfizis, [that is shiites do not believe this. They dislike and slander the three caliphs and most of the Ashâb-i kirâm. They] are very loathsome, very evil people. Allahü teâlâ will meet them very badly in the next world). Imâm-i Buhârî, the author of the book (*Buhârî-yi sherif*), which in Islamic religion is the second most dependable and most valuable book after the Kur'an, says: [Hadrat Ali said, (After our Prophet, the best, the highest of this ümmet is Abû Bekr. Then comes Omer, and then somebody else). At that moment his son Muhammed ibni Hanefiyye said, «And it's you». Upon this he said, (Like any other moslem, I am one of this ümmet)]. Imâm-i Zehebi and other savants said, [Hadrat Ali said, (Be careful, listen well! I have heard that some people have been holding me superior to Abû Bekr and Omer. If I catch any one of them I will exercise on him the punishment for slanderers. For he is a slanderer)]. Dârül Kutni says, [Imâm-i Ali said, (If I catch the person who holds me superior to Abû Bekr and Omer, I will punish him with beating, as I do with slanderers)]. There are so many such informations coming from the majority of the Ashâb-i kirâm that no one will find a possible way to deny the fact. Even Abdürrazzâq, one of the shiite savants, says, (Since hadrat Ali holds hadrat Abû Bekr and hadrat Omer superior to himself, I hold them superior, too. For if I didn't hold them superior, I would have disobeyed hadrat Ali, though I love him very much. And this would be a big sin for me. [A person, who says that he is shiite, writes made-up stories in his book titled (*Hüsniyye*), and says that these three caliphs are disbelievers. He has been given beautiful answers in our books (*Aldanmıyalım*), (*İslâma Hizmet*), and (*Ashâb-i kirâm*)]]. We have derived what we have written about hadrat Abû Bekr and hadrat Omer from the book (*Savâik-ül muhrika*), by hadrat Ibni Hajeri Heytemi, the great savant.

As for the fact that Imâm-i Osmân is higher than Imâm-i Ali; the majority of the Ehl-i sünnet savants said, (After shaikhayn, that is, after Abû Bekr and Omer, the highest moslem is Osmân. Next to him is Ali). So did the leaders of our four sects say. Though Imâm-i Mâlik is said to have doubted about the superiority of hadrat Osmân, Kâdi Iyâd, the writer of the book (*Shifâ*), says that later he said that hadrat Osmân is higher. There are those [savants] who say that by his word (The symptom of Ehl-i sünnet is to believe the superiority of the shaikhayn and love the two sons-in-law), it is understood that Imâm-i a'zam Abû Hanîfe does not hold any one of the two sons-in-law superior to the other, yet to the understanding of this fakîr, there are other reasons for why the Imâm has said so. That is, seeing the discord, the disappointment in the hearts because of the chaos and faction that had begun during the caliphates of the two sons-in-law, the imâm has deemed the phrase «loving the two sons-in-law» suitable, and said that loving them is the symptom of Ehl-i sünnet. Can Imâm-i a'zam Abû Hanîfe be said to have had doubts on the superiority of hadrat Osmân, despite the fact that the books of the savants of Hanefî sect are full with the writings (Superiority is

(39) First volume, page 52, fig. 30.

in accordance with the order of caliphates.)? In short, the superiority of the shaikhayn is definite. But that hadrat Osman is superior to hadrat Ali is not so definite. But we should abstain from saying 'disbelievers' about those who deny the superiority of hadrat Osman and even of the shaikhayn. We should deem them as bid'at owners, as deviated moslems. For a part of our savants did not say disbelievers about them. The case with them is like the case with Yezid, whom our savants did not allow us to curse just in case.

Hurting our Prophet by way of disliking the Hulefa-i rashidin is like hurting him by way of disliking Imam-i Hasan and Huseyin. Our Prophet declared, (*Fear Allahü teâlâ in hurting my Ashâb! After me, do not think of them as evil. He who loves them loves them because he loves me. He who bears hostility against them has born hostility against me. He who hurts them hurts me. He who hurts me has hurt Allahü teâlâ, and He will torment him for this*). Allahü teâlâ declares in the Kur'an, (*Curse upon those who torture Allahü teâlâ and His Prophet, in this and the next worlds!*) The great Islamic savant Sa'deddin-i Teftâzâni says, (*We should be reasonable in this order of superiority*), in his revision of (*Akâid-i Nesefiyye*), yet he himself is unreasonable by saying so and his doubt is out of place. For our superiors say that here superior means the one with more sawâbs. It does not mean the one who is more useful to others with his goodness and trueness. A wise person will not cherish them. Ashâb-i kirâm and the Tabi'in-i izâm have informed us with so many states and events showing the goodnesses of hadrat Ali that they have not communicated so many about any other sahabi⁽⁴⁰⁾. Nevertheless, they, not others, have said that the three other calphs were higher than he. As it is seen, being superior is not because of the maniness of virtues and epics. Superiority arises from some other reasons. Those who can understand these reasons are only those fortunate people who have been honoured with seeing the wahy⁽⁴¹⁾, that is, the coming of the angel. They have understood the reasons of superiority by seeing them clearly or through some indications. And they are the Ashâb-i kirâm of our Prophet. Then, it is out of place for the commentator of (*Akâid-i Nesefi*) to say, (*If the meaning of superiority is the maniness of sawâbs, this is the place to doubt about the order of superiority*). For if the order of superiority had not been informed by the owner of the sheri'at, then there would be place for doubt. Why does he doubt after it had been informed? If the Ashâb-i kirâm had not understood this superiority obviously, would they have ever communicated it? It is unnecessary for those who deem all four of them as equal to say that superiority among them is unnecessary. Could there be a word more unnecessary, more useless than saying «it is an unnecessary word» about the unanimity of the religious superiors? Or does the word «superior» cause them to talk such nonsense? Neither does Muhyiddin-i Arabi's word, (*The order of their caliphates was in accordance with the order of their lives*), show that they are equal. For being caliph is different from being superior. If we should say that he said so with regard to superiority, it is not a word that can be taken as a witness, but it may be one of his erroneous words. A few of his keshfs, findings that do not conform with the words of the Ehl-i sunnet savants are not correct. Only the psychopaths, or the sick-hearted, or those who imitate everything blindly will follow such words.

It is necessary to believe that the combats, the disagreements among the

(40) First volume, page 41.

(41) Allah's commands that come to prophets directly or through angel. Whole the Kur'an is wahy that has come through angel.

Ashâb-i kirâm were for good reasons, that they were not intended for worldly blessings or for the desires of the nefs. Though Sa'deddin-i Teftâzânî is one of those who love hadrat Ali excessively, he says: (Their disagreements and combats were not for caliphate. They arose from an error in idjtihâd). Hadrat Ahmed Hayâlî, one of the savants of Sultan Muhammed the Conqueror Khan's era, wrote a very valuable comment on the big commentation made by Sa'deddin-i Teftâzânî to the book (*Akâid-i Neseî*) by Omer Neseî. Hayâlî says in this comment of his, (Hadrat Mu'aviyye and those who were with him did not agree with hadrat Ali. However, they knew and said that he was the highest one of that time's people and that the caliphate belonged to him rightfully. They revolted because he wouldn't catch and punish those who had martyred hadrat Osmân. In his comment of Karamânî, that is, in the explanations which he has written on the page sides of the book (*Sherh-i Akâid*) that hadrat Ali said, (Our brothers would not listen to us. But they are not disbelievers. They have not committed sins, either. They are doing what they understand from the religion, from the sheri'at). It is doubtless that in idjtihâd making a mistake is not a fault, nor can anything be said against it. Thinking that the Ashâb-i kirâm were educated by the company, by the lessons of our Prophet, we should think of all of them as good, and we should respect them all. Since we love our Prophet, we should love them all. For he said, (*He who loves them does so for he loves me, and he who is their enemy is so for he is my enemy*). That is, «Loving my Ashâb is loving me, and hostility against them is hostility against me». We do not have any relation to those Ashâb-i kirâm who fought against hadrat Ali, nor are they our acquaintances. On the contrary, these combats of theirs worry and hurt us. But since they are the Ashâb of our Prophet, we have been commanded to love them. We have been prohibited from hurting any one of them, from bearing hostility against them. Then, we have to love them all. We love them because we love our Prophet. We abstain from treating them in a hostile manner, from tormenting them. For hostility against them or hurting them will go up to our Prophet. Only, we say who is right and who is wrong. That is, hadrat Emir [Ali] was right. Those who opposed him were wrong. It is not right to say more than that. Please read that letter for Muhammed Eshref.

WORSHIPS — After correcting our imân, our beliefs, it is certainly necessary to learn the rules of fiqh, that is, the actions which our religion commands and prohibits. We should be sure to learn the farz, the wâjibs, the halâls, the harâm, the sünnet, the mekrûhs, and the doubtful ones, and act in accordance with this knowledge of ours. It is necessary for every moslem to read and learn books of fiqh. There cannot be moslem without knowing these. We should strive to do the commands of Allâhü teâlâ and to live as He likes us to. What He likes best is to perform nemâz five times each day, which He commands time and again. Nemâz is the basic pillar of the religion. I am going to inform with a few things on the importance of nemâz and on how it should be performed. Please listen with rapt attention. First, we should perform abdest [ablution] precisely as it is prescribed in the books of fiqh. While performing ablution, we should be extra careful to wash the prescribed parts three times and wash them all over at each time. Thus we will have performed the ablution compatible with the sünnet. When rubbing the head with the hands, we should draw them over the entire head. The ears and the back of the neck should be wiped well. While applying hilaal to the toes, [that is, when washing between the toes], we have been directed to insert the small finger of the left hand between the toes from under them. We should treat

this seriously, instead of dismissing it by saying that it is just a müstehâb. We shouldn't slight müstehâbs⁽⁴²⁾. These are the things which Allahü teâlâ likes. If it were known that an action which He likes would be done by giving the whole world and if that action could be done by giving the whole world, a great profit would be obtained, like getting a precious diamond by giving a few pieces of a broken flower-pot. Or, it would be like resurrecting the soul of a dead darling and enlivening him by giving a few pieces of gravel.

After performing abdest compatibly with the commands, the turn comes to nemâz, which is the mi'râj⁽⁴³⁾ of believers. That is, the blessings which were endowed upon our Prophet on the night of Mi'râj are given to his ümmet to taste only in nemâz in this world. Men should be extra careful to perform the farz nemâz in jemâ'at and not to miss to take even the first tekbîr with the imâm. [It is a sin for women to enter a mosque where men are, in order to perform nemaz in jemâ'at, or to listen to readers of the Kur'ân, to mevlid⁽⁴⁴⁾, or to perform Friday prayer in order to receive sawâb].

We should perform the prayers of nemâz at their müstehâb times. [That is, when alone, we should perform each nemâz at its early time, and afternoon nemâz at its late time. The later the nemâz is performed the less sawâb will be given. The times that are müstehâb are intended to perform nemâz in jemâ'at, to go to the mosque. If the due time is over without the nemâz being performed, one will be as much sinful as if one murdered a man. This sin will not be pardoned when one performs it later. Only, the debt will have been paid. For having this sin pardoned, one should either perform tevbe-i nasûh⁽⁴⁵⁾ or perform an acceptable hadj. (Ibnü Âbidin)].

In nemâz the Kur'ân should be recited as much as sünnet. It is certainly necessary to remain motionless at rüqû' [bowing by putting the hands on the knees] and sejde [prostrating]. For it is either farz or wâjib. When straightening up after rüqû', one should stand so straight that one's bones may settle. After this, it has been said [by savants] that it is either farz or wâjib or sünnet to remain straight for a while. So is the case with sitting straight between the two sejdés. At any rate these should be paid much care. At rüqû' or sejde the tesbîh⁽⁴⁶⁾ should be said at least three times and at most five or seven or eleven times. For the imâm⁽⁴⁷⁾, it depends on the state of the assembly. It is so disgracing for a sound person to say the tesbîh minimum times when performing nemâz alone, especially when he is not in trouble. He should say it at least five times. When prostrating for sejde one should put one's limb which is closer to the ground earlier on the ground. Accordingly, first the knees, then the hands, then the nose, and then the forehead should be put down on the ground. Of the knees or hands, the right one should be put on the ground first. When getting up from sejde, the upper limb should be raised first. Then, the forehead should be raised first. One should look at the place of sejde when standing, at one's feet when bowing for rüqû', at the point of one's

(42) Actions which deserve a lot of reward in the next world. See my The Religion Reformers in Islam.

(43) The Prophet's ascent to Heaven.

(44) Any poem which tells about the Prophet's birth.

(45) It means: After committing a sin, to repent it, to promise Allah not to do it again, to beg Him for forgiveness. Everybody does his tevbe himself.

(46) See First volume, page 107, fig. 94.

(47) When Moslems perform nemâz in congregation, one of them leads, conducts nemâz. He is called imâm.

nose when prostrating, and at one's hands or lap when sitting. If one looks at these places without one's eyes squinting around, the nemâz can be performed with a heart free from worldly thoughts. Thus hushû takes place. As a matter of fact, our Prophet has said so. It is sünnet to open the fingers at rüqû' and attach them to each other at sejde. These should be done with care. It is not without reason or vain to keep the fingers apart or attached. The owner of the sher'at [that is, our Prophet] has done so thinking of its uses. For us there is no use as great as obeying the owner of the sher'at. These words of ours are intended to incite, awake the desires to do the things communicated in the books of fiqh. May Allahü teâlâ bless us and you with doing the accepted deeds shown by the sher'at! For the sake of the sayyed, the master, the best, and the highest of Prophets, may He accept this prayer of ours! Amen. After correcting your imân, if you want to understand the use of nemâz and the superiorities peculiar to it, read the three letters. I wrote one of them to my son Muhammed Sâdiq, the second one to Mir Muhammed Nu'mân, and the third one to hadrat Tâjeddîn. [These are the 260th, 261st, and the 263rd. letters in the first volume of Mektûbât. Of these the translations of the latter two have been appended to our book].

If we liken man's promotion, his attaining se'âdet-i ebediyye to the flying of an aeroplane, belief and deed, that is, imân and worship are like its body and engines. And making progress in the way of tasavvuf is like its matter of energy, that is, its benzine. For reaching the goal, the plane is obtained. That is, imân and worship are acquired. For starting, it is necessary to get the matter of energy, that is, to improve in the way of tasavvuf.

Tasavvuf is not intended to obtain things other than the Ehl-i sünnet belief and the commands of the sher'at. Tasavvuf is intended so that the belief of Ehl-i sünnet become certain and conscientious and firm lest it be shocked by the effects that cause doubt. The imân which is strengthened through mind, through evidence, through proving cannot be so firm. Allahü teâlâ declared: *(The penetration, the settlement of imân in the hearts is possible only and only through zikr)*. The second purpose of tasavvuf is to facilitate worships, to bring about a zeal, and to remove the idleness, the reluctance born from the nefs-i emmâre. It should be understood well that clinging to tasavvuf is not intended to see what others do not know, to inform with the unknown, to perceive nûrs, souls, or to experience valuable dreams. All these are vain, useless things. What is not in the everyday light, in the various colours, in the natural beauties, that will allure man to leave these and look for other things at the cost of suffering many troubles? For both this light and those nûrs, both these beautiful shapes and those other things are all the things created by Allahü teâlâ and are the witnesses indicating His existence and the infinitude of His might.

There are many paths of tasavvuf. Of these the most important and the most suitable one is the path of those great people who cling to the sünnet and abstain from the bid'ats. Those great people do not worry if they obey the sünnet in each of their words and actions and if none of the keshfs, kerâmets, hâls and findings occurs to them. But if they become slack in obeying the sünnet while all these occur to them, they do not like these. It is for this reason that in their way such things as music and dancing are prohibited. They have not esteemed the flavours and hâls originating from such things. Even, they have said that it is bid'at to mention Allah's name loud. They have not turned to look at the things originating from this. One day I was serving food at the meal table in the presence of my exalted master, when shaikh Kemâl, who was one of those who liked him,

said Besmele loud in his presence before beginning to eat. Being quite displeased with this state, he severely prohibited him from doing so, and told us to tell him not to eat with him once more. As I have heard from my master, Hâje Muhammed Behâeddîn-i Buhârî gathered the savants of Buhâra together and took them to the home his master Sayyed Emîr Külâl. They said, «It is bid'at to mention Allah's name loud. Give this up.» It being his habit to receive the right word willingly no matter where it is, hadrat Sayyed admitted it and said, «I won't do it again». [Also, hadrat Jelâleddîn-i Rûmî writes in his Mesnevî that zikr should be done silently through the heart]. Since the superiors of this way prohibit even mentioning Allah's name loud, what won't they say about such things as music, dancing, boiling up, bouncing about, yelling and shouting?

To this fakîr, all hâls and zevks born from the things which the sheri'at prohibits are istidrâj. For these hâls happen from the disbelievers and sinners, too, and they, too, learn such things as tevhîd and keshf, which occur to them in the mirror of this universe. These states are seen in the Greek philosophers, in the jûkis [dervishes in the Brahmin religion], in the Brahmin priests and Hindu beggars. The symptom of the trueness of the hâls is their compatibility with the sheri'at and their issuing not from the things that are harâm. Music and dancing are playings. The âyet (*Lehv-el hadis*) in Lokman sûreh descended in order to prohibit reading melodiously. Imâm-i Mûjâhid, one of the disciples of Abdûllah ibni Abbâs, is one of the great ones of the tâbi'in. He communicated that this âyet prohibited music. It is written in (*Medârik Tefsiri*) that (*Lehv-el hadis*) means music. Abdûllah ibni Abbâs and Abdûllah ibni Mes'ûd swore that this âyet is about music. Imâm-i Mûjâhid said that the seventy-second âyet of Furkân sûreh declared, (*A group of those whose sins will be pardoned are those who do not stay at the places where music, songs are sung*). Books write that the leader of our sect in belief, Abû Mansûr-i Mâ-Tûridî, said, (The person who, hearing the tunes of our time's melodious reciters of the Kur'ân, says, «You have recited so beautifully», becomes a disbeliever. His wife becomes unoccupied. He loses the sawâb of all the worships he has been doing up to then). Abû Nasr-i Debbûsî says that Kâdî Zahreddîn-i Harezmi has said, (If a person listens to a song from a singer or at some other place or commits another harâm and then says, «So beautiful», though he does not like it, [even if he doesn't know that it is harâm], his imân goes away at that moment. For he has slighted Allah's command. All mûjtehids have unanimously said that he who slightes Allah's commands becomes a disbeliever. The worships of such people will not be accepted. The sawâbs which he has earned before will be annihilated. We trust ourselves to Allahû teâlâ against such a disaster).

The âyets, the hadiths, the writings of fiqh savants communicating that music is harâm are so many that it is difficult to count them. If a mensûh hadith⁽⁴⁸⁾ or a fetwâ showing that music is permissible is seen we should ignore it. For no savant has ever given fetwâ on that music is permitted or permitted to dance. Imâm-i Ziyâeddîn communicates so in his book (*Mültekit*).

That the men of tasavvuf do or do not do something does not show that it is halâl or harâm. Nor do we say anything about their doing it. We hold them excused. Allahû teâlâ knows their state and meets them as He likes. For understanding if something is halâl or harâm, we look at the words of Imâm-i a'zam Abû Hanife, of Imâm-i Yûsuf Ensâri and of Imâm-i Muhammed Sheybânî. We do not see if

(48) A hadith which has been invalidated by another hadith expressed by the Prophet at a later date.

the great men of tasavvuf such as Abû Bekr-i Shibli, Abûl Hüseyin-i Nûri and Jüneyd-i Baghdâdî did it or not. [But all of what they communicate from the sheri'at is quite true. It is necessary to believe and follow all of what they communicate]. The unripe söfis who know nothing of the sheri'at and tarikat turned it into religion and worship to cry «hie» and «huy», to play music and to dance on the pretext that their masters had done so. They have supposed that they earned sawâb through these. Allahü teâlâ declares in the En'am and A'râf sûrehs, (*O my beloved Prophet! Keep away from those who turn their religion and worships into playing and dissipation through songs, through music! They will go to Hell*).

As it is understood from what is told above, he who likes the things which are certainly harâm becomes a disbeliever. He is not a moslem. He has turned a renegade. [But those who do the harâms with regret knowing them as loathsome do not become disbelievers, though they may taste sweet]. Then, let us think of the case with those who esteem the harâms and who know them as worships. Infinite thanks to Allahü teâlâ, our superiors who educated us did not smear themselves with this filth. They rescued us from doing these disgraceful things by following them. I have heard that the precious sons of my master took to music. They formed it as a habit to assemble together on friday nights to recite ilâhîs and kasides. And most of our acquaintances being there have been following them and attending the gatherings. I was surprised, very much surprised to hear this. Others' disciples do as their masters did on the pretext that their masters did so. They hush up what the sheri'at has prohibited with their masters' doing it. Not rightful as they are, they take shelter behind their masters. But I wonder what idle pretext our friends will be able to put forward to cover their guilt? Not only the sheri'at has prohibited it, but also our superiors have abstained from it. Both the sheri'at and tasavvuf dislike this deed. Even if the sheri'at had not prohibited it, it would be so disgraceful only to do the thing which does not exist in the way of our superiors. Since the sheri'at also has prohibited it, we should think of how great the disgrace is. I send my salâm to you all.

[The two hundred and sixty-sixth letter by hadrat Îmâm-ı Rabbânî has been completed here. In the seventy-second letter of the third volume he says to Hâje Hüsameddîn Ahmed:

(It is permissible to read the Kur'an, the kasides and the mevlid with a beautiful voice. What is harâm is to tune up the voice to the pitches of music, in which case the letters get changed and the meaning gets defiled. It is permissible to read these without tunes but with a beautiful voice, provided for Allah's sake. But, since those who do not spare their faith will not watch these conditions, it seems more suitable to this fakîr not to permit this, either). Also, it is necessary for women and men not to be together].

2 — FIRST VOLUME, 259th LETTER

He wrote this letter to his son hadrat Hâje Muhammed Sa'id, who was exalted in religious and scientific knowledge. It explains the uses of sending Prophets, communicates that mind falls short of knowing Allahü teâlâ, what will become of those disbelievers who grew on the mountains or in the times of ignorance, informs that the ancient Hindus were sent Prophets:

Infinite thanks to Allahü teâlâ, He has honoured us with being moslems. If He had not shown the right way, who on earth could find it? We believe His Prophets. All of them have told the truth.

It is the greatest blessing of Allahü teâlâ to have sent Prophets to men.

Through which mouth could the thanks of this favour be done? Which heart could comprehend the goodness in sending them? Which body or limbs could do anything that can be thanks for those favours? If it weren't for the blessed existence of those great people, who would show the existence of the creator of these beings to us short-sighted people? However clever and shrewd the early philosophers of ancient Greeks [and the impostors of science who have existed everywhere in every age] were, they weren't able to understand the existence of the creator. They said, «This universe has come incidentally, and so will it go on. And the living will multiply from each other. This will go on so forth». The era of ignorance being over and the world being illuminated with the nûrs of invitation by the new Prophets, the succeeding Greek philosophers were wakened by the lights of those nûrs, and refuted their masters' words. They wrote in their books that there was one creator and proved that He was one. Then, unless human mind is illuminated with the nûrs of those great people, it cannot find out this fact. Without Prophets our thoughts cannot approach the right way. I wonder why Abû Mensûr-i Mâ-Tûridî and the great people whom he educated said that mind can find out the existence and the oneness of Allahü teâlâ by itself? They said that those who grew up on the mountains or in the deserts and who worshipped idols would go to Hell even if they did not know of Prophets. They said that they must find out the fact through their minds. We do not understand it in this manner. We say that unless they are informed with the fact they will not become disbelievers. And this information is sent through Prophets. Yes, Allahü teâlâ created mind so that it might find the right way, yet it cannot find it alone. Unless mind is informed with that way, it will not be tormented.

Question: If those who grow up in the mountains and worship idols will not remain eternally in Hell they will have to enter Paradise. But this is impossible. For Paradise is harâm, prohibited to polytheists. Their place is Hell. As a matter of fact, Allahü teâlâ has declared in the seventy-fifth âyet of Mâide sâreh that hadrat Îsâ said, (Those who worship someone other than Allahü teâlâ and who hold others' words superior to His commands cannot enter Paradise. The place where they will land is Hell). In the next world there is no place other than Paradise and Hell. Those who stay at (*A'râf*) will go to Paradise after a while. The place for remaining eternally is either Paradise or Hell! In which will these remain?

Answer: It is very difficult to answer this! My dear boy! You know, you asked me this various times. An answer to soothe the heart could not be found. For solving this question, the word (Our Prophet will invite them to the religion on the day of Resurrection. Those who accept it will be put into Paradise, and those who refuse it will be put into Hell), by the author of (*Fütûhât-ı Mekkiyye*) [Muhyiddîn-i Arabî], does not sound good to this fakîr. For the next world is the place of rewards, accounts. It is not the place of commands, deeds; why should the Prophet be sent there, then! After a long time, Allahü teâlâ pitied me and blessed me with the solution of this matter. I was informed that these disbelievers will not remain either in Paradise or in Hell, but after being resurrected in the next world they will be called to account, and will suffer as much torment as their guilt at the place of Judgement. Everybody being given his rights, these will be annihilated like all animals. They will not remain everlastingly at any place. If this answer of ours were said in the presence of Prophets, they all would like and accept it. He knows the truth of everything. While the human mind gets confused, goes wrong even on

worldly affairs, it is very offensive, to this fakir, to say that our owner, whose goodness, mercy are endless, will burn them eternally in fire without informing them through His Prophets just because they could not find out through mind. As it is out of place to say that such disbelievers will remain eternally in Paradise, so it is out of place to say that they will suffer eternal torment. As a matter of fact, our second leader in belief Abûl-Hasan-i All Esh'ari says that they will not enter Hell, yet this word of his means that they will remain in Paradise. For there is no place other than the two. Then, the true answer is the one with which we are informed. That is, after their accounts are settled on the day of judgement they will be annihilated. According to this fakir, so will disbelievers' children be. For Paradise is accessible with imân. And these children do not have imân. They cannot enter Paradise. Remaining eternally in Hell is the punishment of disbelieving after hearing. But the child is not liable. After being resurrected and their accounts settled, they will be annihilated like animals. Also, those ancient people who did not hear of any Prophet because they lived at the times when the religion was forgotten being defiled by the cruel a very long time after a Prophet's death, will be annihilated after such a procedure in the next world.

O my boy! Thinking very broadly and deeply, I, the fakir, understand that on earth there is no place left where our Prophet has not been heard about. It is seen that the whole world is shining like the sun with the nûr of his invitation. Even, it has been reached the Ye'jûj and Me'jûj [Gog and Magog] that are behind the wall.

In the ancient times also, there was almost no place on earth where Prophets were not sent. Even in India, which is supposed to be the most deprived in this respect, Prophets were made from Indians and through them Allah's commands were declared. It is understood that in some parts of India the nûrs of Prophets shone like stars in the disbelief. If you want to know, I can tell you the names of these cities. Some Prophets were not believed by even one person; no one accepted them. Also, there were Prophets whom only one person believed. And some others were believed by a couple of people. In India no Prophet is seen whom more than three people believed. That is, there was no Prophet who had an ummet of four people. The writings about the existence and the attributes of Allahü teâlâ that are seen in the books of some people whom Hindus worship are all the reflections of the lights of those Prophets. For in every century, every ummet was sent a Prophet who communicated Allah's existence and attributes. If it hadn't been their blessed beings, minds, which have been dirtied with the filths of disbelief and sinning, could not attain the fortune of imân. With their invalid minds, these idiots deceived all people, forced them to worship them, and, saying, [We saved you. You are living owing to us], they supposed that there was no power besides them. As a matter of fact, the Egyptian Pharaohs said, *(There is nobody besides me whom you will worship)*, and *(If you worship anybody other than me, I will imprison you)*. And some others, having heard that this universe had a creator and so having realized that they could not have themselves be called as the creator [the eternal leader], said that one creator existed, but that this creator had entered themselves, thus striving to have the people worship themselves through this fraud.

[In the Brahmin and Buddha religions, which are today widespread in India, valuable pieces of information are seen that have been derived from the books and words of the Prophets who existed there. The Brahmin and Buddha religions,

like christianity, are the changed, defiled forms of the true religions brought by ancient Prophets. All these are disbelievers because they do not believe that hadrat Muhammed is the Prophet. Sayyed Sherif-i Jürjâni says at the end of (*Sherh-i Mevâkif*), at the third chapter, (He who does not believe that hadrat Muhammed is the Prophet becomes a disbeliever. Of these, jews and christians believe other Prophets. Of those who do not believe other Prophets either, Brahmins believe the existence of Allahü teâlâ. The Dehriyyûn do not believe Allahü teâlâ, either. They say that everything comes to being through natural forces, that there is not one creator, and that everything changes as the dehr goes on, that is, in the process of time). Magians believe that Allahü teâlâ is two, and polytheists and idolaters believe that He is many. Brahmins, magians and idolaters are the disbelievers without holy books. For they do not believe any Prophet. They do not read any heavenly books. Communists, being irreligious, godless disbelievers, are in the group of Dehriyyûn. Today the earth's only unchanged righteous religion is Islamic religion, which has been brought by hadrat Muhammed. Allahü teâlâ has promised that this religion will not be defiled, but will remain right until the end of the world.

Question: If Prophets had been sent to India, we would have heard about them. From tongue to tongue it would have spread everywhere?

Answer: They were not sent all over India. Some of them were sent to a city, even to a village. Allahü teâlâ honoured the best of a nation or of the inhabitants of a city with this great fortune, and he informed the people with Allah's existence and oneness, with His commands, and with the fact that nobody other than He could create anything. But they disbelieved, denied him. Saying that he was ignorant, mendacious, crazy, they made fun of him. Their outrage and torment on him increasing, Allahü teâlâ annihilated them. Long after that He sent another Prophet in the same way and the same thing happened. In India many ruined cities are seen that were demolished thus. That the cities were ruined for this reason and Prophets' invitations spread among the people around and remained the subjects of public talks for a long time. Had many people believed the Prophets and had the believers remained dominant, then we would know about it. But if one person advises for a few days and then goes away without being believed by anybody, and if another one is believed by only one or two people, how can this news reach us? For the disbelievers were striving to extinguish the religion, disliking the religion which did not conform with the way of their fathers. Who would communicate it, and whom would he tell about it? Moreover, the words Resûl, Nebî and Peygamber are Persian and Arabic. Hindi language did not have these words; how can those Prophets have been given these names, then? Finally let us say that if we should say that in India there are also places where no Prophet came and the right way was not shown, the people who were there are like those disbelievers who grew up in the mountains or deserts, and will not enter Hell to be tormented, even though they persisted and had everybody worship themselves. It being conflicting with accurate minds for such people to enter Hell, unerring keshfs will not let it be so. But we see that of these a group of the ones who persisted [that is, of those who would not believe though hearing], went into Hell. Allahü teâlâ only knows the truth of everything.

3 — FIRST VOLUME, 63rd LETTER

This letter, written to the nakib⁽⁴⁹⁾ sayyed shaikh Ferid, communicates that all Prophets said the same imân:

May Allahü teâlâ not separate us and you from your great fathers' way! Salâm to the highest of your fathers and to all the remainder!

Allahü teâlâ, through Prophets, showed men the way to the infinite salvation and rescued them from endless torment. If it hadn't been the blessed beings of Prophets, Allahü teâlâ would not have communicated His person and attributes to anybody. Nobody would know of Allahü teâlâ. Nobody would be able to find a way to Him. The commands and prohibitions of Allahü teâlâ would not be known. Allahü teâlâ is ganî. That is, He does not need anything. Pitying men, He did them a favour by sending them commands and prohibitions. The uses of commands and prohibitions are for men. They do not have any use for Allahü teâlâ. Allahü teâlâ does not need them. If it weren't for Prophets, the things which Allahü teâlâ likes and those which He dislikes would not be known, nor would they be distinguished from each other. Then, the sending of Prophets is a great favour. Which tongue can express the thanks of this favour? Who can fulfil this thanks? We thank our Allah, who has sent all blessings, who has let us know Islamic religion, and who has blessed us with the fortunateness of believing Prophets.

The essences, the bases of the religions of all Prophets are the same. They are not different. They all said the same thing. What they said about Allah's person and attributes, about (*Hashr*) [to gather at the square of Ararat after resurrecting from the graves], about (*Neshr*) [after the settling of accounts to disperse in order to go to Paradise or Hell], about Prophets, about the sending of angels, about the sending of books through the angel, about the infinite blessings of Paradise and the endless torments of Hell are all the same. Their words agree with each other. But their words about the halâl and harâm and worships, that is, their words pertaining to the fûrû'ât, are different; they do not agree with each other.

At one age Allahü teâlâ sent the commands suitable for the times and states of the people of that age to an ülül'azm Prophet, and commanded those people to obey him. For many reasons and uses Allahü teâlâ makes changes in the rules of the sheri'at. Often the owner of the sheri'at sent the same Prophet disagreeing commands at different times. That is, He abolished, changed His former commands later. [It is written on the three hundred and fifty-fifth page of (*Hadika*) that there are hundred and nine âyets of abrogation in the Kur'ân.]

One of the never-changing words which all Prophets said unanimously is not to worship anything other than Allahü teâlâ, not to attribute a partner to Allahü teâlâ, not to make some creatures idols for others. Only Prophets said this word. No one was honoured with this fortune except those who followed them. No one besides Prophets said this word. A part of those who disbelieved Prophets said that Allahü teâlâ was one, yet they said so either by hearing it from moslems, or they meant that the one with indispensable existence was one. They did not say that it was only He to be worshipped. Whereas moslems say that He is only one who is both indispensable and worth worshipping. (*Lâ ilâhe il lallah*) means that there is nothing besides Allahü teâlâ who is to be worshipped. He only is to be worshipped.

The second word which these great people say unanimously is that they know

(49) Chief of Religious Matters; President of Religious Authorities; Director.

themselves as human beings like anybody and say that only Allahü teâlâ is to be worshipped. They invite everybody to worship Him only. They say that Allahü teâlâ has not united with anything, that He has not settled in any substance. But those who disbelieved Prophets have not said so, but especially their chiefs have wanted to have themselves worshipped. A part of them have said, «Allahü teâlâ entered us. He is in us». Thus, they have not been ashamed to say that they were to be worshipped, that they were gods. They themselves have retired from their duties as the born servants of Allahü teâlâ, and have committed all sorts of abominable evil deeds. They have supposed that being gods they were irresponsible, that they could trespass upon everything, that they would not be prohibited from anything. Thinking that all their words were true, that they would never go wrong, that they could do everything they wanted, they have gone wrong, deceiving the people, too. Curse upon such base people. Shame upon the idiots who believe them!

Another fact which Prophets communicated unanimously is that they were sent an angel. None of those who disbelieved Prophets was blessed with this high luck. Angels are certainly innocent. That is, certainly they act correctly. They are never wrong, evil or dirty. They bring the wahy without changing or forgetting it. They bear Allah's word.

Thus, each Prophet's word is from Allahü teâlâ. Every command or news which they brought is from Allahü teâlâ. Also, every word on which they made idjtihâd has been justified through the wahy. If they make an insignificant mistake in their idjtihâd, Allahü teâlâ sends the wahy immediately and corrects them. Whereas, each of the words of those disbelievers who disbelieve Prophets and represent themselves as gods and who have the people worship themselves by saying, «we have created, rescued you», is from themselves. They think of their words as true. Then, let us be reasonable! If a stupid, ignorant person thinks of himself as a god, commands that he is to be worshipped, and does every evil, harmful deed, is he to be believed? Is he to be approached? Translation of a Persian line:

It is known by from the spring how much fruit the year will give.

The reason why we have told it so lengthily is because we want it to be understood clearly. It might go without saying that right is different from wrong, that light is different from dark. When right comes, wrong goes away. O our Allah, keep us in the way of those great people! Amen.

4 — JUSTICE, WISDOM, IMÂN, QAZÂ AND QADER

This letter was written by the treasure of kerâmets and virtues, the voucher for the greatness of the Ashâb-i kirâm and of Islamic savants, Sayyed Abdülhakim-i Arvâsi⁽⁵⁰⁾, who bewildered every kind of specialist with his profound knowledge, manners and words:

Sir,

The jewels of knowledge which you placed in your exalted letter have pleased those who read it very much. For it is the most pleasing duty and is a food nourishing my soul for this fakir to solve such subtle religious matters, thus clearing away the difficulties in thoughts.

It is possible through either one of the three ways to solve these questions of

(50) See First volume, page 53, fig. 34. A great religious savant.

yours and illuminate the minds. It may be through knowledge, through zavk⁽⁵¹⁾ or through mind.

For answering them through knowledge, the knowledge of belief will be based upon, so it is necessary to know the words that are used in the knowledge of kelâm⁽⁵²⁾ with their meanings pertaining to this knowledge.

[Many words are used in different meanings in different branches of knowledge. For instance, the word zâlim [cruel] means disbeliever in the knowledge of tefsîr⁽⁵³⁾. In the knowledge of fikh⁽⁵⁴⁾ it means the person who trespasses upon somebody's private property. And in tasavvuf it has another meaning. Then, for reading and understanding a book on a branch of knowledge, it is necessary first to know the words with their meanings peculiar to this branch. Otherwise the situation will be as exemplified by the incorrect and harmful translations and interpretations made by those who have learned slang Arabic by being in Baghdad and by the new so-called religious savants who, taking a pocket dictionary in their hands, attempt to translate the Kur'ân and the hadiths in order to earn money. Also, wrong and very harmful are the words and writings of those men of tarikat who teach (*Mesnevi*) and attempt to translate books of tasavvuf without ripening, maturing by taking great pains and wearing the elbows for years in the presence of a savant of tasavvuf].

What do qaza, qader, halâl rizk [permitted sustenance], harâm rizk [illegitimate sustenance] and the infinitude of the knowledge of Allahü teâlâ mean? What are halâl, harâm, the compassion of Allahü teâlâ? What are justice and injustice, the justice of Allahü teâlâ, and wisdom? What are parts of wisdom, akl-i selim, akl-i sakim, and how is Allah? Is anything above Allah necessary? Does Allah have to make the things useful and suitable for creatures?

Understanding these branches of knowledge through zavk is not possible by explaining them at great length or by telling them with details. It is possible through a way beautiful and full of fayz⁽⁵⁵⁾ by trusting and having good opinion of the one who solves the problems and being together with him for a long time, depending upon the high and low grades of understandings. This way does not require any proof or document or knowing the meanings of the words. One will have an indispensable knowledge born in oneself. One will believe closely, conscientiously. One will not need prove them through ulûm-i nakliyye, that is, the âyets and hadiths, or through ulûm-i akliyye [scientific knowledge]. Even, one will find the proofs and documents that are shown for proving far from and foreign to the purpose. Without these conditions every document, every proof will be insufficient.

(51) To taste something. As something put into the mouth is tasted, so the information coming to the heart gives a pleasing taste.

(52) Its lexical meaning is word, speech.

(53) Tefsîr means the meanings which the Ashâb-i kirâm gave to the Kur'ân. The Ashâb-i kirâm learned these meanings from Resûlullah. The savants of tefsîr wrote these meanings in their books. Te'vil means the meanings which the savants of tefsîr understood from the Kur'ân. They wrote these meanings as te'vil [interpretation] in their books.

(54) A branch of Islamic knowledge that includes actions commanded, actions prohibited and actions neither commanded nor prohibited.

(55) Fayz means to flow. The information which flows into a person's heart from his mürshid's heart or from the heart of some other Evliyâ is called ma'rifet. The coming of ma'rifets is called fayz.

The doubts, the erroneous thoughts that occur to the minds of the clever cannot be removed. On the contrary, they will increase, thus their imân being shocked. Examples of this are the semiscientists.

Learning the experimental knowledge well, which is the second part of Islamic knowledge, helps and facilitates clear understanding of those branches of religious knowledge that are subtle and deep.

As for understanding them through mind; for doing this it is necessary first to learn ulûm-i akliyye, that is, the knowledge which is based upon mind. What is this knowledge? How many divisions does it have? Which of them are connected to matters of belief? Which ones are not connected to or do not depend upon them? What are experimental physics, mathematical physics, metaphysics? Learning mathematical physics strengthens the religious knowledge. It does not shock the religious knowledge. Astronomy, arithmetic and geometry are sciences that help the religion. Everything in experimental physics, with the exception of a few theories and hypotheses - which do not conform with the ones that have been experimented and proved-, conforms with the religion and strengthens imân. Of the learnings of metaphysics the ones that are unsound, corrupt do not conform with the religion. When these sciences are learned, those parts of the religious knowledge that conform with intellectual knowledge and those which cannot be solved through intellectual knowledge and their reasons will come to be known, and also it will be understood that the matters that seem not conforming with mind or those which mind cannot grasp cannot be denied.

JUSTICE

At the end of your precious letter you say, (Doesn't it seem to be incompatible with justice?). Sir, justice and its opposite, injustice, has two definitions each:

1 — Justice means to act within the limits of the laws and regulations drawn by a superior or a ruler in order to govern the country. And injustice means to go beyond these laws, these limits, this circle.

Allahü teâlâ, our owner who created the classes of beings from nothing, is the ruler of rulers, the real owner and the only creator of everything. He does not have a commander, a ruler or an owner above Him to compel Him to act within some limits, to remain in a circle, or to keep Him under some laws. He does not have a vizier, a counsellor or an assistant to warn Him, to guide Him in order to distinguish good from bad. For this reason, in any case Allahü teâlâ does not have to do with this definition of justice. Let alone the fact that the word injustice cannot approach Him, it is not suitable to say that He is just by depending upon this definition. It may remind of injustice to say that He is just. It is not permissible, concerning Allahü teâlâ, to remember justice in accordance with this definition, as it is not permissible to remember injustice. A name of Allahü teâlâ is (*Adl* [justice]). It is certain that He is just. This name of His, like His other names, is interpreted. It is adapted to a suitable meaning. That is, what is meant by 'justice' is the purpose of justice. For example, Rahmân and Rahîm are the names of Allahü teâlâ, too. They mean merciful and compassionate. The heart's being inclined towards something is called Rahm. But Allahü teâlâ does not have a heart to be inclined towards any side. The heart exists in a creature. Then, Rahm means the purpose of rahm, that is, it means to endow favours. And the purpose, the conclusion of the name 'Adl' means he who does favours, he who gives the things that taste sweet to the nefs.

Allahü teâlâ does not have to do justice. If He had to do it, He would not be absolute. That is, He would not have a will, a wish. He who does not have a will will have to act under compulsion.

On the basis of this definition one cannot say, (Such and such thing is not compatible with justice). Allahü teâlâ cannot be said to be just in this sense, nor does He have to do such a justice.

2 — High definition of justice is: (To use what is in one's own possession). And injustice means to attack others' property or possessions. And this is the definition of justice in our religion.

All classes of beings, low, high, substantial, symptomatic, corporeal, spiritual, angelic, human beings, genies, animals, plants, lifeless beings, skies, stars, big and small objects, the Arsh and Kürsi⁽⁵⁶⁾, elements and minerals, material and insubstantial worlds, all and all are the incapable, needy creatures and possessions of Allahü teâlâ; He is their one and only creator, their independent owner, He is perfect in every case, in every respect. Why should it be necessary to complete Him, while there is no deficiency in Him? Everything other than He is His possession and creature. As the possessions, the creatures cannot be partners to the owner, to the creator in possessing and creating, so they do not possess anything.

In accordance with both the definitions, there is nothing (incompatible with justice) concerning the deeds of Allahü teâlâ. To consider such a thing would mean to liken the creator to the things which He has created in some respects. And this is the very injustice. The Creator does not resemble His creatures in any respect.

Question: — Moslem children who are born in moslem countries become moslems by seeing, learning from their parents, neighbors, teachers. But nonmoslem children, who are in other countries, are educated as disbelievers, thus being deprived of Islam. If they also were brought up through Islamic education, they would become moslems and would enter Paradise. Isn't it injustice to put those into Hell who were brought in such a manner?

Answer: We should not mistake justice for favour. Allahü teâlâ has done more than due justice to His born servants brought up in every country. That is, He will not put those nonmoslem children who died before becoming pubert into Hell. Nor will He torment those disbelievers who, though being pubert, died without having heard of hadrat Muhammed's religion. If they, after hearing of Islamic religion, of Paradise and Hell, do not want to learn it, or if they are too stubborn to believe it, then they will be tormented. Those who are pubert will not be influenced by the old effects of their parents or environments. If they would, hundred thousands of moslem children, who had been brought up under Islamic education in moslem countries, would not have become irreligious renegades and even enemies of Islam, by being deceived by the lies and slanders of the enemies of Islam. These people go out of the religion, even become enemies of the religion, even take the lead in hostility against the religion, after reaching the age of puberty, even after forty years of age, and even after becoming hodja or hâfiz. They make fun of their parents, neighbors and relatives by calling them as fanatical, retrogressive, reactionary people, as the upholders of Religious Law, and as excessive rightists. These very dismal examples very clearly display the fact that the effects of family education are not permanent. It is for this reason that today going out of the

(56) Please be sure to read chapter 38 on page 68, which is about *Fenâ and Bekâ* in the first fascicle.

religion has been a nuisance, a grievous calamity that surrounds the whole world. Young or old, there are very few people left who have not been seized by this disaster. On the other hand, we see many disbelievers, men of knowledge and science convert to moslems. The fact that there are those who have not changed their faith — though they are very few — shows that family education may be permanent sometimes. Yet it is a favour of Allahü teâlâ for a child to be a moslem child and to be brought up through moslem education. He does not do this favour to disbelievers' children. But He does not have to do favours to anybody. It is not injustice not to do favours. For instance, if we buy a pound of rice from the grocer it will be justice for him to weigh it just as much as a pound. If he weighs it less it will be injustice. If he gives a little more it will be a favour. Nobody has the right to demand this favour. Likewise, it is a great favour of Allahü teâlâ that He brings up through Islamic education. He endows it upon whomever He likes. It is not injustice for Him not to do this favour to nonmoslem children. If those who have been blessed with it become disbelievers, their punishments, torments will be very much more].

EXPLANATION of WISDOM

Wisdom is a (*Kuvv-i derrâke*). That is, it is a comprehensive force. It has been created so that it would distinguish good from bad, useful from harmful. It has been created in human beings, genies and angels, who may mistake right for wrong. In the knowledge concerning Allahü teâlâ Himself there cannot be the mistaking of right and wrong for each other. Therefore, in that knowledge wisdom cannot be a voucher by itself. Since it is possible to mistake right and wrong for each other in the knowledge concerning creatures, it is right for wisdom to interfere with the knowledge among born servants. Since there is no tendency of mistaking right and wrong with each other in the knowledge concerning Allahü teâlâ, wisdom cannot walk on that knowledge. Creativeness wants to be one in every respect. There cannot be difference or absence there. For this reason, wisdom has no business there.

Wisdom is a gauge. There cannot be measuring in the knowledge concerning Allahü teâlâ. But there is measuring in the knowledge concerning creatures, and if one has measured correctly, one will earn sawâb⁽⁵⁷⁾. If one has made a mistake in measuring, one will be pardoned. If there were measuring in the knowledge concerning Allah, it would be necessary to try to understand what is unknown by comparing it to what is known. All wise and learned people unanimously say that it is an unsound way to try to understand the unknown by comparing them to the known. Wisdom has a little function only in proving the existence of Allahü teâlâ. This knowledge is deep and difficult. First, let us see if wisdom is *müşekkik* or *mütewâti*:

What does (*mütewâti*) mean? *Mütewâti* means an attribute which exists in equal amounts in all the individuals of the same species. Like the attributes of being human and those of being animal. Humanity is equal in the highest human being and in the lowest human being. For example, the humanity of a prophet is equal to that of a disbeliever. Humanity is not more or stronger in a prophet. There is no difference between the humanity of a prophet and that of a disbeliever.

(57) See First volume, page 118, fig. 100.

The humanity of such a great emperor as Cemşid⁽⁵⁸⁾ is the same as the humanity of a village shepherd. With respect to humanity, they are the same.

(Müşekkik) — Is an attribute which does not exist in equal amounts in all the individuals of the same species. Like knowledge. Knowledge exists in smaller amounts in some savants than it exists in some other savants. The knowledge of an Islamic savant who is at the same time a great scientist is certainly more, vaster and brighter than that of a village hodja. Then, which savant's information is more dependable in religious knowledge? Certainly, the information of that savant is more dependable who is the greater and who has more information and who is an owner of observation and experimentation in the branches of science. If there be a savant superior to him, he will certainly be relied on more.

Is wisdom mütewâfi like humanity, or is it müşekkik like knowledge? For certain it is müşekkik. That is, it does not exist equally in the individuals of its species. Then, there are thousands of grades between the highest wisdom and the lowest wisdom. How can the word, (the one that wisdom will admit), be true, then? Besides, whose wisdom; that of the person who is the wisest, or that of anybody who is said to be wise?

There are two principal kinds of wisdom: (Akl-i selim), (Akl-i sakim). Both these are wisdom. The wisdom which is selim never goes wrong or errs. It never does an action that will make it repent. It does not make mistakes in the things which it thinks of. It always keeps to the course of actions that are good and that end well. It thinks correctly and finds the right way. Its deeds are always right. This wisdom exists in prophets only. They were successful in every deed they had begun. They did not do anything that would make them repent or that would harm them. The one which is close to theirs is the wisdom of the Ashâb-ı kirâm, of the Tâbi'in, of the Taba-i tâbi'in⁽⁵⁹⁾, and of the religious leaders. Their wisdom is the wisdom which is suitable with the rules of the sheri'at. For this reason, Islam spread wide in their times. The number of moslems increased. He who understands history well will see this fact very well.

The wisdom that is sakim is the one which is quite the opposite of this. It errs in the things which it thinks of or which it does. All of them cause sorrow, repentance, harm and trouble.

(58) Cemşid, alias Cem, is the fourth and the greatest of the sons of Pishdâni, who made up the first government in Iran. He reigned as a Sultan for eight hundred years. For five hundred years nobody became sick in Iran. Therefore he made the people worship himself. Because he came to the throne on the twentieth of March, he called this day Nevruz and made it the new year's day and a religious festival. This festival of disbelief has been celebrated in Iran today, too. In order to demolish Islam, masons and communists uncover the customs of those disbelievers who lived before Islam in Iran and in other Islamic countries, call them souvenirs from our ancestors, have the people do them, thus causing them to go out of the religion. Cemşid, when thousand years old, was caught in a combat against Dahhak, a brother of Sheddâd's, and was cut into two with a fish-bone, which was like a saw.

(59) A moslem who saw Resûlullah or who spoke to him at least once when he was alive is called sahabi. All the sahabis are called Ashâb-ı kirâm. A moslem who saw a sahabi at least once is called tâbi'. Its plural form is Tâbi'in. All those moslems who saw at least one tâbi' each are called Taba-i tâbi'in.

Between these two kinds of wisdom there are various grades. Let us also mention that as believers have religious wisdom and worldly wisdom, so disbelievers have religious wisdom and worldly wisdom. As the disbeliever's worldly wisdom is superior to his religious wisdom, so the believer's wisdom that comprehends the matters pertaining to the next world is superior to his wisdom which comprehends worldly affairs. But this state is not perpetual. The world is transient. The wisdom which is useful in transient affairs cannot be more valuable than the wisdom which is useful in continuous, inexhaustible matters.

[Wisdom and intelligence should not be mistaken for each other. It is intelligence to find the relations, to understand the resemblance and difference between cause and effect. Claparede, a Swiss, explained intelligence as (Mind's best adjusting itself to new requirements and circumstances). That is, it is a force that makes us adjust ourselves to our surroundings. Single-celled animals are affected by their surroundings and change their states by adjusting themselves to these effects. In invertebrates, which are more developed, instincts join themselves to these effects. In vertebrates familiarities are joined with these two forces. And in the highest animals and human beings a new activity, a new attitude for adjusting themselves to their surroundings, appears; this is intelligence. Bergson says, (Of the early people and of the people of every century, those who remained behind made tools in order to adjust themselves to the nature, to form relations between themselves and animals. These tools were made through intellect). As it is seen, making tools, making technical progress, is a symbol not of wisdom but of intellect. William Stern, a German psychologist and pedagogue, said, (Intelligence means to adjust the thoughts to the new conditions of life). That is, it is the power of solving problems, matters. And Terman, an American, said, (Intelligence means to think with concrete thoughts). All these definitions show that intelligence is a step of mind which is above instincts and below wisdom. Intellect, which is the executant of wisdom, is formed before wisdom. Owners of wisdom put forward theoretical ways and rules. The intelligent person practices, executes them. But if he is not wise enough, he only uses what he has learned from the owners of wisdom, but cannot reach the necessary and universal principles by himself. That is, his mind does not function well, and he cannot deduce correctly. Intellect is the power of thinking. But wisdom is necessary so that the thoughts may be correct. The intelligent person needs a number of principles so that his thoughts may be correct. It is wisdom that administers these principles. Then, it would not be right to think of any intelligent person as wise. An intelligent person can become a great commander. By adapting the methods which he has learned from the wise to new situations of war, he can conquer continents. But, if he has little wisdom, with one error his accomplishments may turn to disasters. Obvious examples of these are Napoleon's intellect-radiating military plans, victories, and also the disasters that were the results of his unwise actions. It is written on the pages of history how Napoleon fled from Syria after the defeat which he had suffered against moslem soldiers in the era of Sultan Selim Khan III. If a lion's intellect were as strong as the human intellect, this lion would be ten thousand times as horrible as other lions. Likewise, an unwise and irreligious person will be as great a danger to the society as his power and intellect are much].

If these writings are read with attention, it will be clear that not in every matter — particularly in religious matters — can wisdom be relied on, and that these matters cannot be measured through wisdom.

Religious matters cannot be built upon wisdom. For wisdom does not remain in

the same state. Not every person has the same wisdom, and a man's wisdom which is not selim sometimes finds out what is right, and sometimes it errs; this erring takes place more often. Let alone religious matters, a person who is said to be the wisest one makes many mistakes even in worldly affairs, in which he is an expert. How can a wisdom be relied on which errs so much? How can wisdom be followed in the matters pertaining to the next world, which are continuous, everlasting?

As men's figures, habits are different from each other, so their wisdoms, natures and informations are different. Something which seems suitable to the wisdom of someone may seem not suitable at all to the wisdom of someone else. Something which is compatible with the nature of someone may not be compatible with the nature of someone else. Therefore, in religious affairs wisdom cannot be a precise scale, a sound document. Only, wisdom and the shari'at together can be a precise and sound scale and document. For this reason, they said:

(Do not end up your faith and iman by the conclusions of human thoughts, nor do adapt them to the deductions that are reached by reasoning!)

Yes, wisdom is a voucher, and shows the right way. But, it is the wisdom which is selim, not every wisdom.

This means to say that the wisdoms that are not selim erring so often, it is of no value that they deny a fact, or find it unsuitable. The wisdoms that are selim, that is the wisdoms of Prophets, see clearly that all the religious rules are very suitable and correct. Every word of the shari'at is very obvious and extremely clear to these wisdoms. Not only any document or voucher is unnecessary, but also they need not be warned or informed.

HALAL AND HARAM

Everything was created by Allahü teâlâ. He is the owner of everything. The things which He has permitted us to use are halal. And the things which He has not permitted are harâm. For example, He has made it halal for a man to marry one of two sisters. He has made it harâm to marry the second one. Harâm means something which Allahü teâlâ, who is the owner, the possessor, does not allow to use. And halal means to untie a knot of prohibition.

Something may be halal for someone while it is harâm for someone else.

The person who commits a harâm in the world will be deprived of it in the next world. Those who use the things that are halal here will be blessed with the originals of these things there. For example, if a man wears silk, which is harâm to wear in the world, he will be deprived of wearing silk in the next world. Silk is the Paradise dress. Then, this means to say that he cannot enter Paradise. And he who does not enter Paradise will enter Hell. For there is no place other than these two in the next world.

Matters pertaining to the next world are not like worldly affairs in any respect. This world was created for being annihilated. And it will be annihilated. The next world was created for remaining eternally and in such a manner as to be eternal. There is as much difference between the world and the next world with respect to their matters and constitutions as there is between something which will remain hereafter and something else which will be annihilated soon. Only, their names, explanations are similar. For instance, the word Jennet [Paradise] means vegetable garden in the world, while it means in the next world the place which is called Jennet and where are infinite blessings. And Jehennem [Hell] means a deep well of fire here and the place called Jehennem full of torment there.

IMĀN

Sir! At the beginning of your letter you said, (The imān which is perfect). When imān comes to existence it is perfect already. For there cannot be muchness or paucity in imān. Imān itself cannot be much or little. Being much or little is peculiar to imān's brightness, clearness. Imān itself is:

To confirm, to believe the facts which hadrat Muhammed, master of both worlds, communicated as the Prophet, without consulting mind, experience or philosophy. If one confirms them because they are reasonable, one has confirmed mind. One has not confirmed the Messenger. Or one has confirmed mind and the Messenger together, in which case the Prophet has not been trusted completely. When confidence is incomplete there is no imān. For imān cannot be broken. If a mind finds what the Messenger brought reasonable, it will be understood that this mind is selim, perfect.

If concerning the fact which is to be believed one consults experimental knowledge and believes it when it is suitable with experiments but disbelieves or doubts it when one cannot prove it through experiments, one has believed one's experiments, not the Messenger; such imān, let alone being perfect, is not imān. For imān cannot be broken. It cannot be much or little.

If one attempts to measure religious knowledge through philosophy, this time one has believed the philosopher, not the Prophet. [Yes, mind, philosophical and experimental knowledge are of great help in understanding that Allahū teālā exists, that hadrat Muhammed is Allah's Prophet. But after believing the Prophet with their help, it is not right to consult mind, philosophy and experimental knowledge about each of the facts communicated by him. For not only a few examples are there in literatures showing that many of the learnings acquired through mind, philosophy and experiment change in the course of time, that when new ones are found old ones are discarded]. Then:

Imān is to trust and believe all the commands which our master Resūlullah, as the Prophet, brought and communicated to all people from Allahū teālā. It is kufir to disbelieve or doubt any of these commands or informations. For disbelieving or mistrusting the Messenger means to say that the Messenger is mendacious. Mendacity is a defect. A defective person cannot be the Prophet.

[Imān means to believe all the facts that are clearly communicated in the Kur'ān and in the hadiths that are known through ijmā' or indispensably, as they are understood through ijmā' or indispensably. (*Ijmā'*) means the unanimity of the Ashāb-i kirām. If something has not been communicated unanimously by the Ashāb-i kirām, the unanimity of the Tābi'in becomes ijmā' about that thing. If it has not been communicated unanimously by the Tābi'in, either, the unanimity of the Taba-i tābi'in becomes ijmā' about that thing. For the savants, mūjtehids of these three centuries have been praised through the hadith. They are called (*Selef-i Sālihīn*). It is written in chapter (*Kādi*) in Ibnī Ābidīn that the Ashāb-i kirām and the Tābi'in are called (*Selef-i Sālihīn*). It has been communicated through ijmā' that hundred thousands of hadiths in (*Buhāri*) and (*Muslim*) and in the six books called (*Kütüb-i sittē*) are sahih. [Kinds of hadiths will be explained in the following pages of our book]. To be known indispensably means a widespread information heard by the majority of moslems in every century. It is not an excuse not to know it.

It is written on the hundred and eleventh page of (*Hadīka*), (It is not permissible to do ijthād in those religious learnings that have been communicated through ijmā' and indispensably to be believed and done. It is necessary to believe

them when learning them. Those who believe them are called (*Mü'min*) or (*Moslem*). They become the ümmet of hadrat Muhammed. Hadrat Muhammed's ümmet parted into seventy-three groups. It is permissible to do *ijtihād* in those learnings that are to be believed and done, which have not been communicated clearly in the Kur'ān and hadiths, and also in those clear ones meanings of which have not been understood through *ijmā'* or indispensably. Of these, to do wrong *ijtihād* in those learnings that are to be believed is a sin, though it is not *küfr*. It is the greatest sin. Of the seventy-three groups of moslems, the seventy-two groups have thus gone wrong, dissented from the right way and become (*Bid'at owners*). They will go to Hell as the punishment for their wrong beliefs. But since they are moslems, they will not remain in Hell eternally, but will be taken out after being tormented. The group with correct *imān* who do not do wrong *ijtihād* in those learnings that are to be believed are called (*Ehl-i sünnet*). It is not a sin to do wrong *ijtihād* in understanding if those actions are *halāl* or *harām* which have not been communicated through *ijmā'* or indispensably. It is *sawāb*. In this way have the four right sects parted from one another in respect of actions, which are in the *Ehl-i sünnet* group and agreeing with each other with respect to their beliefs.

Those moslems who are in the way of *Selef-i sālihīn* are called (*Ehl-i sünnet*). Those aberrant people who are not *Ehl-i sünnet*, who dislike the learnings found out by the *Ehl-i sünnet* savants through *ijtihād*, and who defend their own thoughts and understandings as the way of *Selef-i sālihīn*, are called (*Silfiyye*) or (*Selefiyye*). The most famous one of those who invented the *bid'at* of *silfiyye* is *İbni Taymiyye* and *wahhabis*. These defend that they are in the way of *Ashāb-i kirām*. By deriving wrong and depraved meanings from the Kur'ān and hadiths, they slander those real moslems who are *Ehl-i sünnet*.

It was declared in the hadith, (*Do not say kāfir about the people of Lā ilāhe il lal lah! He who calls them kāfir becomes kāfir himself*). This hadith means that when (*a person of lā ilāhe il lal lah*), that is, (*the person of kible*), dissents from the right way of *Ehl-i sünnet* in those matters to be believed that have not been communicated through *ijmā'* and indispensably, or when he commits another great sin, he does not become *kāfir*. But, if a person who has dissented from the *Ehl-i sünnet* disbelieves one of those religious informations that are learned indispensably through *ijmā'*, he is not called (*Person of Lā ilāhe il lal lah*). Such a person becomes *kāfir*. So is it written on the three hundred and seventy-seventh page of *İbni Abi-dīn*. It is written at the end of its second part, (*He who holds hadrat Ali superior to the three caliphs is called (Shi'i)*). He who swears at the *Ashāb-i kirām* is called (*Rāfizi*). The *Shi'i* is a (*person of kible*). But the *Rāfizi* becomes *kāfir*. Today, the *Rāfizis* are also called *Kızılbash*. [The Shiites have parted into twenty groups principally. Their one group which now forms the majority in Iran and India is the group of (*İmamiyye*). These call themselves (*Ca'feri*). On the *Ca'feri* there is detailed information in the name (*Ca'fer-i Sādiq*), which is numbered nine hundred thirty-eight [938], in the name list at the end of the Turkish original of the book. Today, when said Shiite the group of *İmamiyye* is understood].

As it is seen, (*person of Lā ilāhe il lal lah*) or (*person of kible*) means the person who believes all those religious learnings that are known through *ijmā'* and indispensably, that is, the person who is *moslem*. Such a person does not become *kāfir* on account of his aberrant belief.

It is written on its hundred and fifty-fourth page, (*It is not necessary to believe the hadith communicated by one person, yet if its meaning has been communicated through ijmā', it is necessary to believe this ijmā'*).

It is written on the sixty-ninth page of the translation of the book (*Milelnihal*), (Imâm-i a'zam Abû Hanîfe and Imâm-i Shâfi'î said that the person of kible could not be called kâfir. The meaning of this word is that the person of kible does not become kâfir by committing sins. Savants of the seventy-two groups and those who are in their way are Ehl-i kible. Since they erred in those learnings in which it is permissible to do ijtihâd, they cannot be called disbelievers. But, because ijtihâd is not permissible in those religious learnings which are indispensable and which have been communicated through ijmâ', he who disbelieves such learnings becomes kâfir according to the unanimity [of savants]. For he who disbelieves them has disbelieved Resûlullah. (*Imân*) means to believe those indispensably known learnings which Resûlullah brought from Allahü teâlâ. It is küfr to disbelieve even one of these learnings. Every word, every action signifying disbelief, whether done as a joke or unwillingly, is küfr. If it is done by being forced or inadvertently, it is not küfr)].

The person who doubts about something declared by our religion should say, «I believe whatever Allahü teâlâ and His Prophet mean by this». He should immediately begin to search for a religious savant to remove his doubt. He should look for and find a noble person who is dependable for his knowledge and loyalty to the religion, who is intelligent and ârif⁽⁶⁰⁾, who abstains from the harâm, knows the subtleties of religious information and is able to solve problems. When the answer which he receives from him removes his doubt, he should believe in the way shown. It is farz to look for such a person. He should not leave it to chance, but should immediately begin to look for him. If he cannot find him or if he cannot get rid of his doubt though finding him, he should say, «I believe as Allahü teâlâ and His Messenger like me to,» and should pray, entreat to Allahü teâlâ so that his doubt will be removed. For this reason it is farz-i kifâye⁽⁶¹⁾ that in each city there be an exalted person who can solve problems. It is necessary to have a religious savant who can respond to philosophers' slanders through scientific and philosophical knowledge, who can solve the objections of those who pass for scientists through scientific methods, who can refute the wrong words of those disbelievers with holy books by proving the unsound places in their books, who can extinguish the fire of instigation caused by aberrant people, such as shi'is, râfizis, mu'teziles and wahhabis, who has understood world's history well, who has strong mathematical knowledge, and who has reached the depths of Islamic knowledge. Islamic countries used to educate such savants. If there is not such a religious savant, Islam becomes a toy in the hands of the enemies of religion. They write whatever kinds of religious books they want, causing the youngsters to be brought up through irreligious education. Settlement of Islam in a country and remaining of its people in the right way depends first of all upon educating religious savants. If there is no religious savant, enemies of religion will disguise in religious men, write books and magazines, make orations, speeches, preaches, hutbes and lectures, thus stealing away the faith and imân of the people. Easily and very soon they will demolish Islam, nobody knowing of it.

QAZÂ AND QADER

The fifth one of the six fundamentals of imân is to believe qazâ and qader. Qazâ and qader are the informations which the intelligent have doubts about most.

(60) See First volume, page 8, fig. 3.

(61) First volume, page 116, fig. 96.

These doubts originate from not understanding qazâ and qader well. If it is understood well what qader means, no intelligent will doubt any more, and everyone will have a strong imân.

The creator of classes of beings knows at one moment and at one place together all the things which He has created and will create from eternity in the past to eternity in the future, all from motes to the Arsh, whether material or insubstantial. He had known all before creating them. Everything has two kinds of being. One of them is its being in knowledge. And the other is its material being outside. Imâm-i Ghazzâlî explained this with the following example: An architect first plans in his mind the shape and all particulars of the building which he is going to construct. Then he draws this plan in his mind on paper. Then he gives the plan to the foremen. And they construct the building according to the plan. The plan on paper is the building's being in knowledge and is its shape which is drawn being projected in mind. This is named (being in knowledge, in mind or in imagination). And the building which is made of lumber, stones, mortar and bricks is its being outside. The shape which the architect formed in his mind, that is, his knowledge about this shape, is his qader to the building.

Because the knowledge of qazâ and qader is complicated, there may arise some wrong ideas, delusions and illusions in those who read about it. For this reason, our superiors explained qazâ and qader in various ways. Thus, those who read or listen will utilize one of the definitions according to the course and manner of words, and will escape falling into danger.

Qader is Allah's knowing in the eternal past the things that will be created afterwards.

Allahü teâlâ creates everything through His power and knowledge. This knowledge is qader.

Qader is the relation of Allah's attribute 'knowledge' to creatures before anything was created.

(*Ehl-i sünnet val-jemâ'at*) believed in qader and said that it was a principle of imân to believe in qader. In other words, they said that he who disbelieves qader would not be a believer.

Qader is always from Allahü teâlâ, whether it is good or bad, sweet or dismal. For qader means to create what one knows.

[The words qader and qazâ are used interchangeably. Qazâ is used instead of qader].

Great savant Imâm-i Bagavî says: (The knowledge of qazâ and qader is one of the secrets which Allahü teâlâ has concealed from His born servants. He has not disclosed this knowledge to the closest angels, not even to His Prophets, who are owners of sheri'ats! This knowledge is a great ocean. It is not permissible for anybody to dive into this ocean, to talk about qader. Let us know thus far: Allahü teâlâ creates human beings. Some of them are shakî, who will remain in Hell. Others are sa'id, who will enter Paradise. When a person asked hadrat Ali about qader, he said: (It is a dark way. Do not walk on this way!) When he asked again, he said: (It is a dark way. Do not walk on this way!) When he asked again, he said: (It is a deep sea). He asked again. This time he said: (Qader is Allah's secret. He has hidden this knowledge from you).

5 — BOOKS OF TEFSİR, HADİTH-I SHERİFS

This letter, a response of Sayyed Abdülhakim-i Arwâsi, real religious savant with perfect knowledge, to a letter, explains tefsir and hadiths and praises religious savants:

Sir,

At the beginning of your precious letter you have referred to religious savants. Knowledge which moslems have to learn is called (*Ulûm-i Islâmiyye*). This knowledge, which Islamic religion commands, was divided into two sections by Resûlullah, who said: (*Al-ilmü ilmân, ilmü abdân wa ilmü adyân*). He said that the first one was (*Ulûm-i nakliyye*), which is religious knowledge, and the second one was (*Ulûm-i akliyye*), which is scientific knowledge.

[In order to deceive youngsters, enemies of Islam say, (Men made up religions. First totems, then polythelism, and then lastly monotheism were made up, thus religions prevented science and civilization). They slander Islam through base lies. They separate scientific knowledge, intellectual knowledge from within Islam. They misrepresent Islam as if it were against, contrary to intellectual knowledge. They strive to spread the thought that mind should leave Islam in order to learn scientific knowledge. Those vigilant people who have read books teaching elements of religion and realized how much importance Islam places on intellectual knowledge and science certainly will not be deceived by these lies].

Religious knowledge is the knowledge which provides for ease, happiness in this and the next worlds. This is divided into two parts: (*Ulûm-i âliyye*), that is, the exalted religious knowledge, and (*Ulûm-i ibtidâiyye*), that is, helping knowledge. Branches of the exalted religious knowledge are eight:

1 — The knowledge of (*Tefsir*) [interpretation].

2 — The knowledge of (*Usûl-i kelâm*). This is the branch of knowledge which teaches how the knowledge of kelâm is derived from âyets and hadiths. This branch of knowledge is explained clearly in (*Hadîka*).

3 — The knowledge of (*Kelâm*). This is the branch of knowledge teaching the word shehâdet⁽⁶²⁾ and the six principles of imân that are relative to it.

4 — The knowledge of (*Usûl-i hadith*). This is the branch of knowledge teaching kinds of hadiths.

5 — (*İlm-i hadith*). This teaches Resûlullah's deeds, words and manners.

6 — The knowledge of (*Usûl-i fikh*). It teaches how learnings of fikh are derived from âyets and hadiths. The book of usûl named (*Menâr*) is famous.

7 — The knowledge of (*Fiqh*). This teaches ef'âl-i mükellefin. That is, it teaches the commands, prohibitions and permissions that must be done with the body. The knowledge of fikh is divided into four: İbâdât, Münâkehât, mu'âmelât and cinâyât.

8 — (*İlm-i tasavvuf*). This teaches the things that must be done and abstained from through the heart and the ways to purify the soul.

Of these eight branches of knowledge, it is (*farz-ı ayn*) for each moslem to learn the learnings of kelâm, fikh and morals as much as necessary and teach them to his wife and children. Those who do not learn and who do not teach are big sinners. They will go to Hell and burn. And he who does not think it is necessary to learn, who slights them becomes kâfir, his imân goes away. It is

(62) See fig. 28.

(*farz-i kifâye*) to learn these three branches of knowledge more than necessary¹ or the other five branches of the exalted religious knowledge or the *ulûm-i akliyye*.

[While telling about the harmful branches of knowledge which the *shari'at* prohibits, the book (*Hadika*) says: It is *farz-i ayn* to study the knowledge of *kelâm*, as much as to learn the belief communicated by the savants of *Ehl-i sünnet val-jemâ'at*, prove it through religious and scientific knowledge and explain it to the deviated and to the irreligious. To learn more is necessary only for savants, but not permissible for others. It is *farz-i kifâye* to learn more in order to help the religion, yet it is permissible only for the intelligent man of religion who works for Allah's sake. If others learn more, they will slip down to aberrant ways. [They will become *zindiqs*, that is, religion reformers]. *Imâm-i Shâfi'i* said, (When compared to dealing with *ilm-i kelâm* and deviating, committing big sins is trivial). Told so about the *ilm-i kelâm* of the time of *Imâm-i Shâfi'i*, we should think about the harms and the degree of prohibition in reading those books that are now being written by the short-sighted, visionary ignorant of religion. *Imâm-i Shâfi'i*, again, said, (If it were known how harmful it is to deal with the knowledge of *kelâm* before learning the *Ehl-i sünnet* creed well, one would beware dealing with the knowledge of *kelâm* as much as one bewares a lion). Now there has been an increase in the number of those who write books on the knowledge of *kelâm* from their own minds and views. [Wahhabis and religion reformers act as the vanguards of this harmful going]. Their books are full of *şirk*⁽⁶³⁾ and aberration. *Imâm-i Abû Yusûf* said, (It is not permissible for those who deal with *ilm-i kelâm* to be *imâms*). It was declared in the *fetwâ* of *Bizâziyye*, (Most of those who deal with *ilm-i kelâm* become *zindiqs*). As for dealing with the knowledge of *fiqh*, that is, learning what are *farz* and what are *harâm*; it is *farz-i ayn* for every *moslem*. And to learn more is *farz-i kifâye*, and it is very *sawâb*. There is no harm in it. Translation from (*Hadika*) is finished here. It has come into fashion to write religious books with one's own deficient knowledge and aberrant thoughts. Giving these books of theirs such names as (The *Kur'ân's* Translation) and (Facts of the *Kur'ân*), they present them to youngsters. Saying that they should read these books only, they obstruct the learning of the religious knowledge communicated by the savants of *Ehl-i sünnet*. These drag *moslems* to deviation and calamity. For being true *moslems*, we should read the (*ilm-i hâl*) books written by pious *moslems*.]

There are twelve (*Helping branches of knowledge*) that are necessary for learning these eight branches of exalted religious knowledge. These are; *Sarf*, *ishtikâk*, *nahv*, *kitâbet*, *ishtikâk-i kebir*, *lûgât*, *metn-i lûgât*, *beyân*, *me'ânî*, *bedî'*, *bclâgât* and *inshâ*. Thus, branches of religious knowledge are twenty.

For being a religious savant, it is necessary to learn the eight branches of exalted religious knowledge with all their subtle particulars, and to be as much learned in scientific knowledge as necessary. Such persons only can be called Islamic savants. There are two groups of Islamic savants: The first one are the religious *imâms*. These are *Müfessirîn-i izâm*, *Muhaddisîn'i kirâm*, *Mütekellimin*, *Mütesavvifin* and *Fukahâ-i fihâm*. Each word, each declaration of theirs is the explanation of the *Kur'ân* and *hadîths*. Each of their words is unchangeable, just as it was delivered to them, and is absolutely true.

Müfessir does not mean he who writes books of *tefsir*. *Müfessir* is the one who understands what *Allahü teâlâ* means through His word. *Tefsir* is only the news that comes from the blessed speech of *Resûlullah* to the *Ashâb-i kirâm*, thence to the

(63) Attributing a partner to Allah.

Tâbi'in, thence to the Taba-i tâbi'in, and thence, through the communication of such reliable and valuable people, to writers of tefsir books, to be more exact, to savants of fiqh and kelâm. Any information other than this cannot be called tefsir, but it is called te'vil. Correctness of te'vils is understood by measuring them with tefsirs. If the te'vil does not agree with the tefsir, it is discarded. If it agrees, it can be taken. It was said so. Those who made books of tefsir accepted the parts that were tefsir as tefsir and the parts that were te'vil as tefsir again because they agreed with the tefsir.

Some books of tefsir that are other than these communicate the te'vils of the Kur'ân. That is, they are not tefsirs. They do not communicate what Allah means. The tefsir by Shaikh-i Ekber and the tefsir by Necmeddin are books of te'vil. These cannot be vouchers for the knowledge of kelâm or for the knowledge of fiqh, which are the basic branches of knowledge in the religion.

The second group of Islamic savants are those who are other than the above mentioned savants of tefsir, hadith, kelâm, tasavvuf and fiqh. These are not admitted as müjtehids in the religion. Their words cannot be favourable or unfavourable vouchers.

Who explain the essentials, the bases of Islamic religion are the savants of the first group. These derived all their learnings from the Kur'ân and hadiths. They learned the meanings of the Kur'ân and hadiths from the Ashâb-i kirâm. They did not say anything from themselves. Being followers of the Ashâb-i kirâm, they were called (*Ehl-i sünnet val-jemâ'at*).

Owners of sects in fiqh are the four imâms. Also are those who have reached the high grade of müjtehid-i fil-mezheb in their sects. They are such ones as Imâm-i Sheybânî and Imâm-i Abû Yûsûf in Hanefî sect, and imâm-i Nevevî, imâm-i Raffî and imâm-i Muhammed Ghazzâlî in Shâfi'î sect. The idjtihâd of those other than these is the idjtihâd of these. That is, it will be admitted if it agrees with their idjtihâd. If it does not agree, it will be adapted to their idjtihâd if possible. If it cannot be adapted, the religion cannot be established upon it. Those who will do this, that is, who will see if it can be adapted or not, are only those who have higher knowledge and deeper understanding than the owners of this new idjtihâd. They are the Islamic savants educated by those great imâms, that is, they are the savants who love and protect their faith, each of whom is known as high all over the world. Shemseddin Sehâvî, who is mentioned in your letter, is of course outside this circle. And the book which is named (*Al-Meqâsid-ül-Hasene*) is not admitted as one of the valuable religious books. Its gauge is the valuable Islamic books. If it agrees with them, it will be admitted. If it does not, utmost will be done to adapt it to them. If it cannot be adapted, the book will be given up, leaving the responsibility to its writer. The tefsirs that have established bases of the religion cannot be criticized or refuted through such books. On account of this, his saying that there are very few hadiths about Melâhime [great war] and mürtekibe and müntezira [both mean to watch, to wait. These three branches of knowledge teach the ways of preestimating the results of war] is a point to be dwelled upon. It is not important if hadiths are many or few. When it is understood that there is hadith, one hadith is enough, too. For every information coming from the muhbir-i sâdiq is to be believed. Fewness or maniness is understood through a gauge. What will be the gauge to see if they are few or many enough? The number of hadiths about these existing in valuable books of hadith is greater than the number of those about other matters.

Many facts that must remain secret was communicated to Huzeyfet-ibni Yemân by Resûlullah. This exalted person and Abû Hureyre stated: (Resûlullah communi-

cated to us all the things that have happened and will happen from the creation of all beings till the day on which they will be annihilated. Of these, we communicated those which we were permitted to communicate. We did not communicate, but we concealed those which were to be covered). Maybe not all those which were communicated have arrived us. Those hadiths which have not arrived us cannot be said to be non-existent. Nevertheless, books of Melâhime are not of those books that have established the basis of the religion. It communicates the things to be abstained from. In these books there is exaggeration, which makes it possible to abstain. Soundness of the religion does not depend upon the correctness of books of Melâhime; why should it be a fault, a deficiency for the religion, then, that the books are incorrect? These books are like histories. Certainly, histories will be so.

You write that Sehâvi says, (Imâm-i Ahmed has said that the three books do not have a foundation)! This should not be Imâm-i Ahmed ibni Hanbel. Such a great imâm simply does not say, (The three books do not have a foundation) at one effort. These great savants set aside the doubtful points. They do not say that one book is altogether wrong. However, because the books of Melâhim and Megâzi [war history] are not of the valuable books of Islamic religion, the word, (It does not admit of any true hadith) about Melâhim is of no value. Let us say also that not admitting does not indicate non-existence. Things that are non-existent cannot be proved. For there cannot be a witness showing non-existence.

Sehâvi wrote: (Imâm-i Ahmed said that (Tefsir-i Kelebi) was altogether wrong). As we have communicated above, (Tefsiri Kelebi) itself is not a basic book of the religion. And so is (the Tefsir of Mukâtû).

You write that Shevkâni has said that the tefsirs of the Sôfiyye such as (Tefsir-i Selemi) are not tefsirs. The information that has been given above about tefsirs includes this tefsir, too. Let us also point out that the great men of Sofiyye-i aliyye did not write anything in the name of tefsir. They wrote what they called te'vils. It has been said that the inspirations that occurred to their pure brains might be the informations wished by Allahü teâlâ. Their words depend upon conscience. It is left to the consciences of the owners of conscience to believe them. They cannot be vouchers for others. That is, they do not prove the facts to be believed, nor do they indicate deeds or worships. Those who know them understand their states and only those who have reached their high grades know them. Such people as Shevkâni are very far away from these grades. Shevkâni's word cannot be a document against them. You say, (They have many bâtinî tefsirs). If the sect of bâtinîyye is meant by the word bâtin, such sects have already deviated from the right way. [The book (Mîlîl nihâl) by Shihristâni was printed in Egypt, Hindustan and London, and was translated into Latin, English and other languages. It was translated into Turkish by Nûh bin Mustafâ. It is written on its forty-third page: (The Shi'î sect consists of twenty groups. Its eighteenth group is the group of İsmâ'îlî. This group is also called Bâtinîyye. For they say, «The Kur'ân has a bâtinî [secret, interior] meaning as well as a zâhirî [clear] meaning. Its bâtinî meaning is necessary, the zahirî meaning is unnecessary.» This is küfr, ilhâd, that is, to deviate from the right way. For they do not believe any word of the Sher'at). These are not called (Shi'î), but (Râfizi). For it is the group of (Imâmiyye) which is, of the twenty groups of the Shiites, the most widespread in Iran and in India today. Those who are in the group of Imâmiyye call themselves (Ca'ferî). And now, when the name Shiite is mentioned it means these Ca'ferîs. These are Ehl-i kible

But the Râfizis, the most unbridled group of Shiites, have become disbelievers]. If it means the savants of bâtin, this word should be cast in the teeth of the one who has said it.

At one place of your letter you write that Shevkâni has said, (The tefsir of Ibnî Abbâs is never a tefsir). There is no book named the tefsir of Ibnî Abbâs. Abdûllah Ibnî Abbâs did not write books. Having attended the valuable sohbet⁽⁶⁴⁾ of Resûlullah, having seen hadrat Jebrâil, and having been known as one of the most learned of the Ashâb-i kirâm, he gave some explanations of some âyets as well as of hadiths. Taking these high explanations, our savants of tefsir ornamented their tefsirs. Islamic savants unanimously say that these tefsirs are at a very high degree. Shevkâni's word should be corrected. For correcting it, it is necessary to know the subtle rules of the knowledge of (*Usûl-i hadith*), which is so high. And it is not known if Shevkâni reached these grades. For if he had been at these grades he would not have expressed any word incompatible with the methods of great savants.

Concerning the tefsir of Sa'lemî, that is, the tefsir named (*Keshf-ü beyân*), we should keep the abovementioned explanation in view. So is (*the tefsir of Wâhidî*).

Zemahsherî was in the sect of mu'tezile. For this reason, in understanding the divine meaning the abovementioned explanation, again, should be kept in view. But, because Zemahsherî was in the highest grade of savants of the knowledge of belâgât, which is the essential voucher for understanding the fact that the Kur'ân is mu'jiz⁽⁶⁵⁾, the savants of tefsir of the Ehl-i sünnet derived the parts telling about the belâgât of the Kur'ân from his tefsir.

As for Kâdî Beydâvî — may Allahü teâlâ make his face luminous —; he is as high as suitable for his name and prayer. He is loved and honoured above all by the müfessirs. He reached the highest grade in the knowledge of tefsir. He was a voucher in every branch. He was a leader in every sect. He was a guide in every thought. He was skilled in every scientific branch, he was a document in every usûl, and was known as sound, strong and high according to the former and latter savants. It is a great daring to say that there is mevdû' hadith in such a profound savant's tefsir. It is to dig a deep abyss in the religion. It will be right if the tongue who expresses such words, the heart who believes them and the ears who listen to them catch fire. Was this great learned man unable to distinguish the mevdû' hadiths from the sahih ones? What should be said about those who will say, «Yes»? Or did he lack religious faith, fear of Allah so far as to let him make up hadiths or ignore the heavy punishments which our Prophet declared about those who would do so? It would be so base, so loathsome to say he did. The meanings in these hadiths being too much for the narrow comprehension, for the thick head of the person who says so, he will seek for a way, thus finding no other way than saying mevdû'. By the way, let us explain mevdû' hadiths:

The word mevdû' has one lexical meaning and one istilâh meaning [that is, a different meaning peculiar to each branch of knowledge]. That is, it has a meaning given by the knowledge of (*Usûl-i hadith*). In dictionary, mevdû' means that which has been put somewhere afterwards, that is, made-up. That is, it was not produced by the blessed mouth of Server-i âlem, but was put with a view to slander by a

(64) Sohbet means to make friends, to stay together for a long time, to talk to one another and derive use from one another.

(65) Humbling others to impotence. Humbling those who read it to impotence. Everybody is incapable of saying as it says.

zindiq, by a münâfiq or by a liar, and was named hadith. This can be understood through two ways. Firstly, through the stating of Fahr-i Rusûl, who is the owner of the hadith, (This is not my hadith), that is, his saying that he did not express it. Secondly, it can be understood through the absence of this mevdû' hadith among those which have been written by being together with our master Resûlullah from the first day of his prophethood until he honoured the next world with his presence, paying strict attention to his every word, every manner and every habit; certainly it is impossible to understand it through this way. Then, how could it ever be called mevdû'? No one would esteem this word.

From the beginning of the prophethood of Server-i âlem until his death, every word produced by his blessed mouth, every silence and every action, is a hadith. In describing the knowledge of hadith they said, (It is the knowledge which shows his words and manners.)

In the name of (*Usûl-i hadith*) there is another branch or knowledge through ways and methods of which kinds and classes of hadiths are distinguished. Books are filled by the different and lengthy explanations, definitions and specifications of many kinds of hadiths such as Mütewâtir, Meshhûr, Sahih, Hasen, Merfû', Müsned, Mürsel, Za'if and Mevdû'. Each hadith has conditions, provisos. These learnings are peculiar only to the great savants who have reached the grade of idjtihâd in the knowledge of usûl-i hadith.

The knowledge of hadith is altogether different. When a savant who is müjtehid in the knowledge of usûl-i hadith proves that a hadith is mevdû', it is not necessary for all the savants of this knowledge to say that it is mevdû'. For the müjtehid who says mevdû' about a hadith which does not bear the conditions which he considers necessary for a hadith for being sahîh means to say, "It is mevdû' according to the rules of the usûl of my sect." He does not mean that it is not a word of Resûlullah's. That is, he means to say, "I do not recognize this word as a hadith, which is said to be a hadith." That it is not a hadith according to this savant does not show that it is not a hadith in actual fact. And when another müjtehid of the knowledge of usûl-i hadith finds in this word the conditions which he requires of a hadith for being sahîh, he may say that it is a hadith, not mevdû'. Then, Shevkânî's word, (The hadiths in some of the tefsirs are mevdû'), does not make them mevdû'. Even if, let us say, we recognized Shevkânî as a müjtehid in the knowledge of usûl-i hadith, how dare he say that it is a mevdû' hadith though it has not been understood clearly according to the rules of (the knowledge of usûl-i hadith) of his sect that it is a hadith? So obvious is the loathsomeness of expressing such words against religious superiors. As the differences between the well-known four sects does not show that their words are wrong, so you might think so concerning hadiths! Since such things are a matter of idjtihâd, it does not have to be mevdû' actually just because a müjtehid says that it is mevdû'.

(*Tefsir of Ebüssü'ûd*) was derived from the tefsirs of Beydâvi and Zemahsheri and also from (*Tefsir-i kebir*). Your exalted person did not mention *Tefsir-i kebir*. [*Tefsir-i kebir* is also called (*Mefâtiḥ-ul-Gayb*). It consists of thirteen volumes. It was written by Fahreddin-i Râzî].

The word, "the tefsirs communicated by the selef-i sâlihîn are not dependable", is not true at all. The proof, witness, which he shows in order to tell that some hadiths are mevdû', exposes his own mistake. Moreover, his saying mevdû'

about the hadiths informing with the virtue and value of sûrchs is answerable in no way but saying "lâ havleh...(66)"

Yes, zindiqs fabled some words in the name of hadith. Ehl-i sûnnet savants picked them and discarded them. Now there are no such ones in our religious books.

(*Tefsir of Hâzin*) — this tefsir, the name of which is (*Lübâb-üt-te'vil fi me'ânit-tenzil*), was written by Alâ'üddin-i Baghdâdî — and the tefsir of (*Rûh-ul-beydn*) are more of a preaching book each. The hadiths which they contain can be za'if hadiths at the most. Za'if hadiths may be valuable for informing with the virtues and rewards of worships. Basic information of the religion is not derived from these tefsirs. These books are not vouchers for the essentials of Islamic religion. Books of preaching and hutbeh and also books of those who are in the low grades of tasavvuf are like speeches and conferences. Such books are not searched for documents and vouchers. On account of this, they may write any kind of hadith other than mevdû' hadith. But in books of kelâm, which are the bases of the religion, only sound hadiths can be proofs and vouchers. And in books of fiqh and worship in addition to the za'if and mevdû' hadiths âhâd hadiths also are proofs and vouchers. Worships that are communicated through za'if hadiths to have much sawâb in them can be done. It is informed in (*Ibni Abidin*), in the prayers of ablution, that it is harâm, perhaps küfr, to worship with mevdû' hadiths.

Jelâleddin-i Süyûti, author of the books (*Jâmi'-us-sagîr*) and (*Jâmi'-ul-kebir*) — these are great hadith books —, reached the grade of imâm in the knowledge of hadith. There is never any mevdû' hadith in his books, nor in Imâm-i Muhammed Ghazzâlî's books.

A person who says that a hadith is mevdû' first of all has to be a müjtehid in the knowledge of usûl-i hadith. If such a person proves that a hadith is mevdû' according to the rules of the knowledge of usûl-i hadith, it is mevdû' only in his sect. It does not have to be mevdû' in the sects of other savants who are müjtehids in the knowledge of usûl-i hadith. These savants write such hadiths as sahîh in their books. And moslems know them as hadiths.

Muhammed Demîrî is the author of the book (*Hayât-ül-hayvân*). The books such as (*Kisâs-ı enbiyâ*) [it belongs to Imâm-i Ali bin Hamza Kisâi] and (*Müstezraf*) [this book, which is named (*Müstatraf fi külli fenni Müstezraf*)], was written by Muhammed bin Ahmed Ebshihî and (*Enis-ül celis*) [was written by Ali bin Hasan Hullî] and the book (*Hazine-tül-esrâr*) [written by Muhammed Hakkî] and (*Tuhfe-tül ilwân*) [about reading the Kur'ân and written by Halîl bin Osmân] and (*Mekârim-i ahlâk*) [by İbni Ebiddünyâ] are not the books that form the basis of the religion. However, since the owners of these books are great, hadiths that are mevdû' in their own sects should not exist in them. As for those who say mevdû'; one does not have to depreciate what the savants observed minutely, by saying mevdû' even if it is mevdû' in one's own sect. Islamic religion will not be blemished with the sophisms of such outlookers. A person who says mevdû' about hadiths

(66) *Lâ havleh* is the beginning of a long word. The meaning of this long word is: (It is Allahü teâlâ, alone, who gives strength to every living and who has every action done. Nothing can move if Allah does not wish it to. Allah is very high. He only is the owner of power and energy). It is very sawâb to utter this or to think of this. Sawâb means that Allahü teâlâ will give goodnesses in this and the next worlds.

should be able to take a hadith in hand and prove through evidences, witnesses and vouchers that it is mevdû'.

[Men of the seventy-two groups, who will go to Hell, münâfiqs, zindiqs, wah-habis and jews disguised in moslems said mevdû about many hadiths in order to break the Ehl-i sünnet into groups and cover their own evils. And some people who are known as the Ehl-i sünnet were deceived by the books of these enemies, thus thinking of many sahih hadiths as mevdû'. One of those who, being unable to realize the greatness of the Ehl-i sünnet savants and comprehending their books, were deceived by the enemies, is Aliyy-ül kâri. Though he wrote many books and revised valuable books, he said mevdû' about sahih hadiths in his book (*Ehâdis-ül mevdû'ât*). Those who say mevdû' about the sahih hadiths in the most valuable books by being deceived by the enemies of the religion are thus helping the enemies of the religion to demolish Islamic religion].

I never believe that a book named (*Tahzîr-ül-müslimin*) is true, but I understand that it is the lies that are said from behind the curtain in order to demolish the religion.

The books written at the end of the first page of your letter are not the basic books of Islam. [One of these books is (*Dürre-tün-nâsihin*), which was written by Osmân-i Hopavî]. Another one is (*Ettergib-vetterhib*) by Ismâil Isfehâni. Abdül'-azim wrote a hadith book with the same name; hadrat İmâm-ı Rabbâni praises this book. Another one is the book named (*Acâ'ib-ül-Kur'ân*), written by Mahmûd-i Kermâni. Islamic religion does not defend these books. For neither they themselves nor their authors have been known as great by religious savants. Nevertheless, neither all nor a few of the hadiths being in them can be said to be mevdû'. Each hadith has to be proved to be mevdû' separately. Even if there were mevdû' hadiths it would not make any difference. Fundamentals of the religion have not been based upon these books. Faults and defects belong to the owners of the books. And since their owners are not authorities in the religion, or exalted persons, the religion will not be blemished with the words expressed against them.

If those who say mevdû' about the hadiths communicated by men of tasavvuf are saying so with a view to oppose to what the superiors of tasavvuf communicate, their words do not have any value; so they are not worth answering. Every information which those great people communicate from the religion is true, sound and documented. But if they are saying against the shaikhs of false dervish convents, against the false men of tasavvuf, they may say as much as they want, we will not defend them.

Hadrat Muhammed Emin-i Tokâdi quotes the hadith (*One cezbe of the cezbes of Rahmân is like the sawâbs of all human beings and genies*)(*) in his pamphlet (*Sülûk*). This pamphlet exists in Süleymâniyye, at Dâr-ül mesnevî, at number [169]. The hadith (*He who knows his nefis knows his Allah*) is written on the eleventh page of (*Künûz-üd-dekâik*) and informed to be in (*Deylemi*). That Abdül Abbâs-ı Mürsi communicated that this is a hadith and also the long explanation which he made are written in (*Letâif-ül minen*). The first page of (*Keshf-ün-nûr*) and also (*Salât-i Mes'ûdi*) clearly write that this is a hadith and explain its meaning. İbni Teymiyye's and Zerkeshî's and İbni Semâ'i's saying that this is a word of Yahyâ bin Mu'âz-

(*) [Allah's attracting a born servant of His a little, that is, His sending a little nûr into his heart, causes him to attain such high grades that he could not attain those grades even if he did the total of all worships done by all men and genies].

Râzî's is not based upon any foundation. Persian explanation of (*Fiqh-i Geydâni*) communicates that it is also written in the thirteenth chapter of (*Salât-i Mes'ûdi*) that this is a hadith.

(*Love of the world is the origin of all sins*) is a hadith. [Imâm-i Menâvi and Beyheki communicate that this is sahih]. Those who do not know what the world means do not admit this fact.

It is written at the end of (*Sherh-i mewâkif*) that the hadith (*My ümmet will part into seventy-three groups. Only one of these will enter Paradise, and the rest will go to Hell*) is sahih. It is communicated in the translation of the book (*Milel-nihal*) that four of the imâms of hadith who wrote the hadith book named (*Sünen*) quoted this hadith from Abû Hureyre. Great Islamic savant Shaikh-ul islâm Ahmed Nâmiki Câmî writes this hadith in his book (*Miftâh-ün-necât*). Also such müjtehids as Imâm-i Rabbâni and Imâm-i Ghazzâlî write this hadith. Any person's saying that this hadith is mevdû' would be like daubing the sun with sticky mud. It must be the refusal of the enemies of the Ehl-i sünnet.

While telling about the value of knowledge in his book (*Neshr-ül-mehâsin*), Imâm-i Yâfi'i communicates that (*Savants of my ümmet are like the Prophets of the sons of Isrâil*) is a hadith. It is written clearly in many books, particularly at the beginning of the book (*Letâif-ül-minen*). Also, it is written in the book (*Al-hâmülü fil-fülk*) by Abdülganî Nablûsî. This book exists in the library of Süley-mâniyye, section (*Es'ad efendi*), number [3606].

Worships of ebrâr⁽⁶⁷⁾ are sins according to muqarrebs⁽⁶⁸⁾ is a hadith. [Somebody, who mistook this hadith for the word "The riyâ⁽⁶⁹⁾ of ârifs⁽⁷⁰⁾ is better than the ihlâs⁽⁷¹⁾ of mürîds"⁽⁷²⁾, by Abû Sa'id-i Harrâz, made a wrong mark on the pageside of Arabic version of the hundred and twenty-seventh letter, thus causing some people to go wrong]. (*Remainder of believer's meal and drink is healing*) is a hadith. (*The world is the field of the next world*) is a hadith. [Imâm-i Menâvi and Deylemî said that this was a sahih hadith]. The person who does not know their meanings cannot find any other way than opposing. (*Mesnevi*) communicates that (*Love of one's country is of one's imân*) is a hadith.

All the hadiths communicated by those who are in the high grades of tasavvuf are sahih. (*Delâil-ül-hayrât*) is not a book of hadiths, but a book of prayers. I do not know what it might mean for a prayer to be mevdû'.

If the book (*Ihyâ-ül'ulûm*) by Imâm-i Ghazzâlî is meant when said (*Ihyâ*) the book is correct and exalted according to the unanimity of savants. If a non-moslem turns its pages lovingly, he will be honoured with becoming moslem.

The book (*Kût-ül-kulûb*) [written by Abû Tâlib-i Mekki] and the book (*Behcet-ül-esrâr*) [written by Ali bin Yûsuf, consists of the biographies of the superiors

(67) *Ebrâr* means good people. They adapt themselves to the Sheri'at in everything they do and in everything they utter.

(68) *Muqarrebs* are those who are close to Allah. Every word they utter and everything they do are intended for Allah's sake. It is a guilt for them to think of anything besides Allah. They do not even think of Paradise and Hell.

(69) *Riyâ* means ostentation, to do favours in order to look good to others.

(70) See First volume, page 8, fig. 3.

(71) Doing everything only for Allah's sake.

(72) Those who make progress in the way of tasavvuf.

of tasavvuf] are not the books which tell the basic knowledge of the religion; I therefore will not defend them.

To say mevdû' about the hadiths telling about the creation of the world would mean to throw stones towards the unknown. It needs a lengthy observation to understand if a hadith is sahih. It is of no value if it is suitable with mind or not. Our religion is based upon communication. When the communication is correct it is necessary to believe it.

The hadith about the wives of hadrat Ibrâhim is not mevdû'. It is true that our Prophet's blessed heart was taken out and purified. He was seen as circumcised when he was born. So were all Prophets. It is true that he had a seal of Prophethood. [Information about Ashûre is given in the eighty-seventh matter of the first part of the Turkish original of our book].

If the book (*Esnemetâlib*) is that which is by Ibnî Hacer-i Mekki, it is beyond question, absolutely true, and a very sound document. If it is one of others, it is of no importance.

The hadith about the fifteenth night of the month of Sha'bân is sahih. So is the virtue of the month of Rejeb. There is Mi'râj. But it is not certainly known on which night it is. [It is told in detail how Mi'râj happened in the eighty-seventh matter of the first part of the Turkish original. Also, see the book *Belief and Islam*].

[Muhammed Rebhâmî says in his Persian book (*Riyâd-un-nâsihin*), (Those who disbelieve Mi'râj are of two groups:

(Jehmiyye), which are the second group of the sect of Jebriyye, and Kâ'bîyye, which are the twelfth group of the sect of Mu'tezile, said that there was no Mi'râj. The sect of Mu'tezile said that Mi'râj was a dream. Recently there has been an increase in the number of those who imitate the sect of Mu'tezile. And the group of (*Bâhîi*) said that Mi'râj went on up to Jerusalem, not to the sky.

The groups of (*Hashviyye*) and (*Mûshebbihe*), of those who claim that Allah is an object, said that Mi'râj lasted one night, that this night was as long as three hundred years, and that people remained asleep in the course of that time. (*Ibâhâti*), that is, those in the group of *Ismâilî*, said that Mi'râj happened spiritually, and that the body did not leave its place.

Savants of Ehl-i sünnet val-jemâ'at said that on Mi'râj the soul and the body together were taken from Mecca to Jerusalem, thence to the seven skies, thence to the place named Sidre and thence to the rank of (Kaabe kauseyn) when awake, and then were taken back in one moment one night. They said that it was Allahü teâlâ who made this and only He could do this and they proved this in various ways). He has also other mi'râjs which happened only spiritually].

The hadith telling about the nemâz of terâvih is sahih. That the best of human beings is the Arab and also the superiority of Qoureishis and Hâshimis are written in hadiths.

If the writings in the booklet (*Râbita-i sherife*) are read with utmost attention, you will solve your other questions! Those who disbelieve râbita are those who do not know what is râbita. The majority of the savants of Hanefî sect, who have come in a thousand years, tell about râbita in their books. To disbelieve this means to disbelieve the savants of the Hanefî sect. Those who object to them first of all be müjtehids and then reach their grades. To derive meanings from âyets and hadiths is not a job which everybody will do. It is a condition to be a müjtehid. The ignorant's saying, yes, or, no, cannot change the fact.

Men's helping each other will be possible only through shefá'at. Asking for help from souls has become a custom among all moslems and all people.

Sir! It being the month of Ramazán, I was able to write only so far. It is necessary to meet and converse with him who wants to get more detailed information for a long time on an easy day. But it is necessary to be educated and reasonable. For it is not possible to talk with an obstinate person. For understanding why hadrat Ali did not help hadrat Hasan and hadrat Hüseyin, we have to meet and converse. I beg you to pardon me.

28th. Ramazán 1347 [1928]
Abdülhakim Arwâsi

6 — KINDS OF HADITH-I SHERIFS

Kinds of hadiths are defined as follows in the hundred and thirty-sixth page of the first chapter of the book (Mahzen-ul-ulûm), which was printed in Istanbul in the hijri year [1308]:

1 — (*Hadith-i mürsel*): Those hadiths that are sent from the Tâbi'in directly to Resûlullah without the name of any of the Ashâb-i kirâm being mentioned.

2 — (*Hadith-i müsned*): Those hadiths that are ascribed to Resûlullah, the name of the Sahabi being mentioned. Müsned-hadiths are either müttasil or münqatî.

3 — (*Hadith-i müsned-i müttasil*): Those hadiths that are ascribed continuously up to Resûlullah, that is, none of the relaters in between is lacking.

4 — (*Hadith-i müsned-i münqatî*): Those hadiths which do not have any given relater other than the Sahabi.

5 — (*Hadith-i mevsûl*): This means the kind of hadith-i müsned-i müttasil which the Sahabi communicated by saying, (I have heard Resûlullah say so).

The Sahabi is explained detailedly at the bottom of page 46 in the first volume of Endless Bliss. On the thirty-fourth page of the second volume of the translation of (*Mevâhib-i ledünniyye*) and also at the forty-second hadith in the translation of (*Hadith-i erbgân*) of Nevevi by Ahmed Na'im Bey. This kind of hadith is called (*Hadith-i meffû*).

6 — (*Hadith-i mütewâtir*): Those hadiths which many Sahabis heard from Resûlullah and which many other persons heard from them and which are written in the book not before being heard from such many persons, who are not ever likely to have agreed on a lie. It is absolutely necessary to believe and do the hadiths that are mütewâtir; he who disbelieves them becomes kâfir.

7 — (*Hadith-i meshhûr*): Those hadiths that became well-known in the second century though they had been related by only one person in the first century [of Islam]. That is, they are the hadiths which were heard from Resûlullah by one person from whom many other persons heard them later and from whom, again, many other persons heard them; they were related as mütewâtir up to the last person from whom they were heard. He who disbelieves meshhûr hadiths becomes kâfir, too.

8 — (*Hadith-i mevkûf*): Those hadiths all the relaters of which were communicated up to the Sahabi and about which the Sahabi did not say, "I have heard Resûlullah say so", but said, "I have heard that Resûlullah had said so".

9 — (*Hadith-i sahih*): Those müsned-i müttasil, mütewâtir and meshhûr hadiths heard from just persons who are learned in the knowledge of hadith.

10 — (*Haber-i ahād*): Those müsned-i müttasil hadiths that were related always by one person.

11 — (*Hadith-i mü'allak*): Those hadiths of which one of the relaters in between is lacking. Mürsel and münqatı' hadiths also are mü'allak.

12 — (*Hadith-i kudsi*): Those hadiths with meanings from Allahü teâlâ and words from Resûlullah. When expressing a hadith-i kudsi our master the Prophet would be covered by a nûr and it would be understood by his appearance.

13 — (*Hadith-i qavi*): Any hadith after saying which he recited an âyet.

14 — (*Hadith-i nâsih*): Those hadiths which he said towards the end of his life.

15 — (*Hadith-i mensûh*): Those hadiths which he said at the early age but which were changed later.

16 — (*Hadith-i âm*): Those hadiths that were said for all people.

17 — (*Hadith-i hâs*): Those hadiths that were said for one person only.

18 — (*Hadith-i hasen*): Those hadiths the relaters of which are faithful and trustworthy but without as strong memory and understanding as those of those who relate sahîh hadiths.

19 — (*Hadith-i maqtû'*): They are the hadiths related by the Tâbi'in-i kirâm, and their relaters up to the Tâbi'in are known.

20 — (*Hadith-i Shâz*): Those hadiths which a person says he has heard from a savant of hadith. They are accepted, but they cannot be documents or vouchers. If the person who is said to be the savant is not well-known, they will not be accepted.

21 — (*Hadith-i garib*): Any hadith-i sahîh which was finally related by only one person. Or it is a hadith one of the relaters of which was opposed by a hadith savant.

22 — (*Hadith-i za'if*): Those hadiths that are not sahîh or hasen. One of their relaters has a slack memory or justice, or there is doubt in his belief. Much worship is done in accordance with za'if hadiths. But they are not relied on in idjtihâd.

23 — (*Hadith-i muhkem*): Those hadiths which do not need interpretation.

24 — (*Hadith-i müteshâbih*): Those hadiths that need interpretation.

25 — (*Hadith-i münfasıl*): Those hadiths with more than one forgotten relaters in between.

26 — (*Hadith-i müstefid*): Any hadith with more than three relaters.

27 — (*Hadith-i muddarib*): Those hadiths which were related to book authors through various incongruous ways.

28 — (*Hadith-i merdû*): A word which does not bear any meaning or any of the conditions of hadith-relating.

29 — (*Hadith-i müfteri*): Words of Müseyleme-tülkezzâb. Or they are the fabled words of those münâfiqs, zındıqs and of the irreligious in disguise of moslems, who succeeded him. Savants of Ehl-i sünnet found those hadiths that are merdûd or müfteri and discarded them. None of such words exists in the books of religious superiors.

30 — (*Hadith-i mevdû'*): Explained in the previous pages.

GREAT HADITH SAVANTS: Hadith savants are very exalted people. He who knows by heart a hundred thousand hadiths together with their relaters is called (*Hâfiz*). He who has committed the Kur'ân to memory is not called hâfiz,

he is called (*Kâri'*). Since there is nobody today who knows hadiths by heart, we erroneously say *hâf:z* instead of *kâri'*. He who knows two hundred thousand hadiths by heart is called (*Shaikh-ul-hadith*). He who has committed three hundred thousand to his memory is called (*Hujjet-ul-Islâm*). He who knows by heart more than three hundred thousand hadiths together with their relaters and vouchers is called (*Imâm of hadith*) or (*müjtehid*). Today's world does not have such an Islamic savant. The knowledge of hadith is now in the hands of junior and unimportant people. Of the hadith books that have been unanimously confirmed to be correct by all Islamic savants, six ones have become famous all over the world. These six books are called (*Kütüb-i sitte*). The six savants who wrote the *Kütüb-i sitte* are:

1 — *Imâm-ı Buhârî*: His name is Muhammed bin İsmâ'ül. He is briefly signified with the letter (*H*). There are seven thousand, two hundred and seventy-five hadiths in his book titled (*Sahih-i Buhârî*). He selected these out of six hundred thousand hadiths. Before writing down each hadith, he would perform the ritual washing of gusl, perform a nemâz of two rek'ats, and then go to sleep for *istihâre*. He wrote his (*Buhârî-yi sherif*) in sixteen years. He was born in Buhârâ in [194 hijri] and died in Semmerkand in [256], on the night before *fitr bayram* [*Iyd-i fitr*].

2 — *Imâm-ı Abül - Hüseyin Müslim Nishâpûrî*: He is briefly signified with the letter (*M*). He made his book titled (*Câmi'us-sahih*) with selections from three hundred thousand hadiths. He was born in [206] and died in [261].

3 — *Imâm-ı Mâlik bin Enes*: He is signified with the letter (*T*). His book titled (*Muvattâ*) is the first hadith book written. He was born in Medina in [95], and died there in [179].

4 — *Imâm-ı Tirmüzi*: His name is Muhammed bin İsa. He is signified with the letter (*T*). His book titled (*Câmi-us-sahih*) is so valuable. He was born in [209], and died in [279]. It is written in the book (*Mevdû'ât-ül-ülûm*) that when listing the names of (*Kütüb-i sitte*) some savants mentioned the book (*Sünen*) by İbni Mâce instead of (*Muvattâ*).

5 — *Abû Dâvûd Süleymân bin Esh'as Sijistânî*: He is signified with the letter (*D*). There are forty-eight hundred hadiths in his book titled (*Sünen*). He selected these from among half-a-million hadiths. He was born in [202], and died in Basra in [275].

6 — *Imâm-ı Nesâi*: His name is Abû Abdürrahman Ahmed bin Ali. He is signified with the letter (*S*). His two books, the one titled (*Sünen-i kebir*) and the other (*Sünen-i sagir*), are so valuable. (*Sünen-i sagir*) is one of the *Kütüb-i sitte*. He was born in [215], and died in [303].

It is written in the book (*Mevdû'ât-ül-ülûm*) that the word (*Sünen*), when used alone, is understood as one of the books of four savants. These are Abû Dâvûd (*D*), Tirmüzi (*T*), Nesâi (*S*) and İbni Mâce. İbni Mâce is briefly signified with the letters (*MC*). When mentioning the (*Sünen*) book by anybody other than these, it is used together with the name of its author. For example, (*Sünen-i Dâre Kutni*) (*KT, N*) and (*Sünen-i kebir-i Beyheki*) (*HeK*).

Of the famous and very precious hadith books, (*Müsned*) by *Imâm-ı Ahmed bin Hanbel* is signified with (*HD*), *Abû Ya'lâ's* (*Müsned*) is signified with (*Ya'lâ*), *Abdullah Dârimi's* (*Müsned*) is signified with (*DR*), and *Ahmed Bezzar's* (*Müsned*) is signified with (*Z*). These books are called (*Mesnid*).

7 — FIRST VOLUME, 50th LETTER

This letter, written to Sayyed Shaikh Ferjd, tells about the baseness, the evil in this world:

May Allahü teâlâ, for the sake of His beloved Prophet, rescue us from being the slaves of those other than Himself! May He bless us with the lot of being attached to Him with all our being!

By appearance the world is very sweet and is supposed to be beautiful. But in actual fact it is a fatal poison. It is a possession which is good for nothing. There is no rescue for those who love it, who are attached to it. Those whom it kills become carcasses. Its lovers become crazy. The world is like a falsely-adorned filth. It is like a poison covered with sweets. He who has wisdom will not let his heart be seized by this corrupt possession. Savants say, (If a person who is about to die requests that his property be given to the wisest of the time, it is necessary to give it to the zâhid). For the zâhid does not esteem or desire or set his heart on the world. His not being fond of the world shows that he has much wisdom. [Wisdom is different from intellect. Wisdom distinguishes good from bad, useful from harmful. He who has little wisdom may have much intelligence. It is not correct to think of the disbelievers, of the enemies of religion, who has much intelligence, as wise].

[It is declared in the hadiths in (Ma'rifetnâme), (The happy person is the one who had abandoned the world before the world abandoned him), (For him who desires the next world and works for the next world Allahü teâlâ makes this world a servant), (He who works only for the world gets only what is in his qader. His affairs are complicated and his worries are a lot), (It is so astonishing that a person believes that the next world is eternal, but still holds fast to this world), (The world was created for you, and you were created for the next world. And in the next world there is no place other than Paradise and Hell fire), (May the person who worships money and food be annihilated!), (I do not think about your becoming poor, nor do I worry about it. I am afraid that you, having obtained plenty of the world, may become disobedient towards Allahü teâlâ and hostile against each other, just as it happened to your predecessors), (The harm of the ambition of property and fame to man is more than the harm of two hungry wolves that have run among a flock of sheep), (Abandon the world so that Allahü teâlâ will love you! Do not cast a covetous eye upon men's property so that everybody will love you!), (The world is like a bridge to be passed. Do not try to repair this bridge. Pass it as soon as you can and go!), (Work for the world as much as the length of time you will stay here, and work for the next world as much as the length of time you will stay there!).

The world is zill-i zâil⁽⁷³⁾. He who trusts it is contrite. Even if it remains with you, you will not remain with it. Take the love of the world out of your heart before you go out of the world. He who is not taken in by the worldly flavours will attain the blessings of Paradise. He will be cherished and respectable in both worlds. The world is a ruin. Its sherbets are mirages. Its blessings are poisonous and its pleasures are sorrowful. They wear out bodies. They increase desires. They run away from those who chase them, and chase those who run away from them. The world is like the honey and those who have fallen into it are like flies. Its blessings are transient and its states are changeable. The world and those who are fond of it are not believable. For there is no loyalty or ease in them.

(73) It means a transient shade. Every shade is transient.

Give up what is transient so that you may get what is permanent. It would be astonishing if a person with self-consciousness were fond of this world. The evil will be fond of this world. And the good will hold fast to what is eternal. Be in the world with your body, and find the next world with your heart! He who abandons the desires of the nefs will get clean and will be rescued from disasters. On the person who abandons what Allahü teâlâ dislikes Allahü teâlâ will endow a better one. He who understands the world does not feel sorry about its inconveniences. He who understands the world abstains from it. He who abstains from the world knows his nefs. [The nefs is a malignant force in man which desires for what Allahü teâlâ dislikes and is reluctant to do what He likes]. He who knows his nefs finds his Allah. He who serves his Allah is served by the world. The world is like the man's shade. If you chase it, it will escape from you. If you run away from it, it will chase you. The world is a place of troubles for its lovers. It is a place of blessings for those who are not deceived by its flavours. It is a place of earnings for worshippers. It is a place of ultimate divine causes for those who take warning. It is a place of salvation for those who know it. It is like Paradise when compared to one's mother's womb. It is like a rubbish-heap when compared to the next world.

All the things that are before death are called the world. Of these, the ones that are useful after death are not counted as from the world. They are counted as from the next world. For the world is a field for the next world. Those worldly things that are not useful in the next world are harmful. So are the harâms, the sins and those mubâhs that are exceeding. If those that are in the world are used compatibly with the Sheri'at, they will be useful for the next world. Both the worldly flavor and the blessings of the next world will be attained. Property is neither good nor bad. Goodness or evil is in the person who uses it. Then, the world which is cursed as bad is the things which Allahü teâlâ dislikes and which are used in such ways as to demolish the next world. Those who forget about themselves and Allah are like the traveler who on the way busies with his horse's ornament, saddle and grass, thus remaining behind his companions. Being left alone in the desert, he will perish. Likewise, if man forgets about what he was created for, falls for the worldly charms, does not make preparations for the next world, he will drag towards eternal calamity. Love of the world prevents one from getting ready for the next world. For the heart, thinking about it, forgets about Allah. The body, striving to obtain it, cannot worship any more. The world and the next world are like the east and the west. He who tries to approach one of them gets away from the other. If a person does not carry out his prayers, does not watch Allah's commands and prohibitions in his living and earning, he has held fast to the world. Allahü teâlâ makes everybody's heart feel discord against him. Nobody likes him]. The writing from (*Ma'rifetnâme*) is finished here.

8 — FIRST VOLUME, 76th LETTER

This letter, written to Kilinc Khan, informs that progress is possible only through vera' and taqwâ, says to cease from more than necessary mubâhs, or at least to abstain from the harâms and decrease the mubâhs, communicates that there are two ways of abstaining from the harâms:

May Allahü teâlâ protect you against every kind of sorrow! May He protect you against every defect for the sake of the most superior human being [hadrat Muhammed]!

Allahü teâlâ declares in the seventh âyet of Hashr sûreh, (*Take and obey the commands which my Messenger has brought for you! Abstain from what he has prohibited!*) As it is seen, two things are necessary for escaping disasters in the world and Hell torment in the next world: Hold fast to the commands, and abstain from the prohibitions! Of these two, the greatest one, the more necessary one is the second one, which is called vera' and taqwâ. In the presence of Resûlullah they said that a person worshipped, struggled a lot. When they said that another person abstained from what is prohibited very much, he declared, (*Nothing can be like vera'*). That is, he said that it was more valuable to abstain from the prohibitions. In a hadith he declared, (*Vera' is the pillar of the religion*). Men's becoming superior to angels is owing to vera' and their progress, getting exalted, is, again, owing to vera'. Angels also obey the commands. But angels cannot make progress. Then, holding fast to vera' and having taqwâ is more necessary than anything else. In Islam the most valuable thing is taqwâ. The basis of the religion is taqwâ.

(*Vera'*) and (*taqwâ*) means to abstain from the harâms. For being able to abstain from the harâms entirely, it is necessary to abstain from more than necessary mubâhs. We should use the mubâhs as much as necessary. If a person does whatever he likes of the mubâhs, that is, of the things which the Sher'at has permitted, if he uses the mubâhs exceedingly, he will begin to do what are doubtful. And the doubtful are close to those which are harâm. Man's nefs, like a beast, is greedy. He who walks around an abyss may fall down into the abyss. For being able to do vera' and taqwâ precisely, one should use the mubâhs as much as necessary, and should not exceed the necessary amount. When using this amount, one should intend to use them in order to do one's duties as a born servant of Allah's. It is a sin also to use them a little without intending so. It is harmful whether it is little or much. It is next to impossible to abstain entirely from more than necessary mubâhs always, especially in this time. At least, one must abstain from the harâms and do one's best to abstain from more than necessary mubâhs. When mubâhs are done more than necessary, one must repent and ask for pardon. One should know these deeds as the beginnings of committing harâms. One must trust oneself to Allahü teâlâ and beg Him. This repentance, asking for pardon and begging may stand for abstaining more than necessary mubâhs entirely, thus protecting one against the harm and bane of such deeds. One of our superiors says, (*Sinners' hanging their heads seems to me better than worshippers' swelling their chests*).

There are kinds of abstaining from the harâms: Firstly, to abstain from those sins which only disturb the rights of Allahü teâlâ. Secondly, to abstain from those sins in which men, creatures have rights, too. The second kind is more important. Allahü teâlâ does not need anything, and He is very merciful. But human beings do not only need a lot of things but also are very stingy and base. Resûlullah said: (*He who has human beings' rights on himself, and who has violated creatures' property and chastity, should pay the rights back and have himself forgiven before dying! For that day gold and property will not have any value. That day, his sawâbs will be taken away until the rights have been paid, or, if he does not have any sawâbs, the right-owner's sins will be loaded on him*).

[Ibni Âbidîn, while explaining the book (*Dürr-ül-muhtâr*), says in the two hundred and ninety-fifth page of the subject of intending for nemâz, (On the day of last judgement, if the right-owner does not forgive his right, for a right of one dank seven hundred prayers of nemâz which have been performed in jemâ'at and accepted will be taken away and will be given to the right-owner) One dank is

one-sixth of a dirhem, about half a gram, which is about one-sixtieth of an ounce of silver, which is worth about twenty-five kurush, about 1.6 cents].

One day, when Resûlullah asked the Ashâb-ı kirâm, (*Do you know who is called a bankrupt?*), they said, (The person without any money or property left). He declared, (*Among my ümmet, a bankrupt is the person whose deed-book contains many sawâbs of nemâz, fasting and zekât on the day of last judgemen But he has swore at a person, slandered him and taken away his property. His sawâbs will be divided and distributed to such right-owners. If his sawâbs are finished before the rights are paid, the sins of the right-owners will be loaded upon him. Then he will be thrown into Hell*). [As this hadith points out, he who speaks ill of or swears at any one of the Ashâb-ı kirâm will certainly be punished in the next world].

It would be so little no matter how much we thank you, no matter how much we are grateful to you. For owing to your blessed existence the majority of the rules of the Sheri'at have been appearing, being carried out in the big Lahore city in such a time as this. In this city Islam has been getting strong and settled. To this fakir, Lahore city is like the heart of Hindustan. The usefulness and abundance of this city have been spreading over all other cities of Hindustan. Islam's getting strong in this city has been opening a way for its getting strong in all other cities. May Allahü teâlâ increase your energy. May He help you in everything you do! Resûlullah said: (*Of my ümmet, those who are in the right way will exist in every age. Those who oppose to them cannot do them any harm. They will do their tasks until the hour which Allahü teâlâ predestined*). Thinking about your loyalty to my master, an ocean of knowledge, my most beloved one, I wanted to refresh that love through these few lines of mine. I write only this much lest I bother you. May Allahü teâlâ bless your exalted person with real fortunes, endless happinesses. For the sake of His beloved Prophet, may He accept this prayer of mine! Amen.

9 — FIRST VOLUME, 48th LETTER

This letter, written to nakib Sayyed Shaikh Ferid, informs that religious savants should be respected:

May Allahü teâlâ, for the sake of the most exalted of Prophets, help you in your struggle against the enemies of religion! We have been honoured with reading your blessed letter, which fondles the fakirs and which you wrote out of mercy. You write that you have sent some money to be spent for the youngsters who learn knowledge and who strive in the way of tasavvuf. We were glad to see that you wrote the students who learn knowledge before those who strive in tasavvuf. They said that the outside was symbol of the inside. Inshâallah, in your blessed heart also these students come before. Translation of an Arabic couplet:

Any container will leak out what is inside it!

Holding the students of knowledge in the front causes the Sheri'at to make progress. These are the guard of the Sheri'at. These will protect hadrat Muhammed's religion against the degenerate. On the day of last judgement everybody will be questioned about the Sheri'at, not about tasavvuf. Entering Paradise, being rescued from Hell will be possible only by following the Sheri'at. Prophets, who were the best, distinguished human beings, invited everybody to the Sheri'at. The way to salvation is the Sheri'at. Those great people were sent in order to inform with the Sheri'at. Then, the most valuable worship, the greatest favour to be done to people is to strive so that the Sheri'at be learned

and done and to uncover one command of the Sheri'at. To cause one of the commands of Allahü teâlâ to be done is more sawâb than giving thousands, millions of dollars as alms, especially in a time when the enemies of religion assault the religion furiously. [try to change the nemâz, the fast, the hadj, the zekât and the other worships, say harâm about the things that are halâl, and beautiful, modern about the harâms, call Islam as retrogression, and disbelief and irreligiousness as improvement, modernness, make fun of those who perform nemâz and those who fast by calling them as retrogressive people and idiots]. For this small work means to follow Prophets and become their partner in their tasks. Whereas, the most valuable of worships, the most of sawâbs are for them. Giving millions as alms, doing many favours may fall to anybody's lot. Striving to uncover the Sheri'at is something which the nefs dislikes. He who strives for this will have performed jihâd against his nefs. Yet doing favours may be liked by the nefs. But, no doubt it is very valuable to spend money for the learning and fulfillment of the Sheri'at. Giving little with this intention is no less than giving millions without this intention.

Question: How can a student of knowledge who follows his nefs be superior to a sôfi who struggles against his nefs?

Answer: Though the person who learns knowledge harms himself by following his nefs, everybody gets use from his knowledge. Though he burns himself, he causes others to be saved. For the honour of learning the rules of the Sheri'at falls to his lot. But the sôfi is busy with saving himself. He is not useful to others. Islam holds those who strive for the happiness of others superior to those who strive to save themselves.

[Some people who have not understood Islam, and some enemies of Islam say that moslems are egoistic, selfish and arrogant. They say to those who perform nemâz, "Instead of performing nemâz for saving yourselves from Hell, stand up and serve the people!" We have very well explained above that Islam is not a religion of egoism, that those who are not egoistic are more valuable. As for performing nemâz; moslems, contrary to what the ignorant suppose, do not perform nemâz in order to escape Hell and attain comfort. They worship because it is Allah's command, because it is their duty. (Duty is to do what is commanded by the commander and not to do what is prohibited). When the commanders' commands do not agree with each other, the command of the commander who is higher will be done. Even in military the first duty is to do the command of the first commander. The enemies of religion, in order to deceive the youngsters, say, «Duty is holy. Duty first, nemâz later!» Yes, duty is holier than they think it is. But the first duty is to do the command of the highest commander. The highest commander is Allahü teâlâ. The first duty, then, is nemâz. No commander, no chief, no post should change this first duty. One should perform nemâz during the breaks, in dormitories, and if it is not possible there, in restrooms. But the best to do is not to work with such dark stony-hearted enemies of religion but leave them. Allahü teâlâ will certainly give this moslem more sustenance through another way. Imâm-ı Ghazzâlî says in his book (*Kimyâ-yi se'âdet*), (There is no abundance in the work which prevents from nemâz and which makes it difficult. There is abundance in the works that are convenient for nemâz). He says on the seventy-ninth page, [Resûlullah said, (*Moslem means the person who does not harm moslems with his hand and tongue*). Every moslem should be so. It is declared in a hadith, (*Of you, the one with perfect imân is the one with beautiful character!*) As it is seen, even imân is measured with character, with being useful to people]. When performing nemâz, a

moslem greets all moslems and asks blessings for them. But he who does not perform nemâz runs over this right of moslems. Then, performing nemâz is not egotism, but it is altruism. And not performing nemâz is cruelty].

Yes, if a devotee who makes progress in the way of tasavvuf reaches the grades of Fenâ and Bekâ and gets sent back to this world and gets honoured with inviting the people, he will have a share from the rank of Prophethood. He will become one of those who inform with the Sheri'at and who make everybody attain happiness. He will be exalted and valuable like the savants of the Sheri'at. This is such a blessing of Allah's which He endows upon whomever He likes of the distinguished. His blessing is so great.

10 — FIRST VOLUME, 53rd LETTER

This letter, written to Sayyed Shaikh Ferid again, says that the savants' disagreement will cause confusion:

May Allahü teâlâ not separate you from the way of your blessed ancestors! We have heard that our president, his pure heart being suitable for the religion, selected four of the savants who loved their faith and wanted them to attend the palace and to inform with the commands of the Sheri'at, so anything incompatible with the Sheri'at would not be done. Thanks to Allah for this news. What good news would be greater than this for moslems? What news would be sweeter than this for those with pathetic hearts? This fakîr [Imâm-i Rabbânî means himself] wanted to come over to you for having this useful deed done, and wrote you several times that I would come over. I therefore cannot help writing a few things now. Please excuse me! (Owner of purpose is like mad), they said. The most important thing which I would like to write to you is that among today's men of religion there is next to no one who does not desire for ranks and salaries, who strives only for the spreading of the Sheri'at and for the strengthening of Islam. When the desire of getting a post or seizing a chair gets mixed with the matter, each man of religion takes a different way and wants to show his own superiority. They no longer like each other's words. They try to ingratiate themselves with the president through this way. Sad to say, religious matters become of secondary importance. In the time of the last government, every nuisance which came over moslems came through the persons who passed for men of religion. [In order to curry favour, they wrote fabled translations of the Kur'ân, wrong fetwâs, and books which disagreed with the words of religious savants. And the enemies of religion disguised in men of religion wrote as they liked, misrepresenting Islam as if it were incompatible with mind, science and improvement]. We moslems fear such a nuisance now, too. Improvement of the religion? We are afraid that the religion may be demolished again. May Allahü teâlâ protect moslems against the evils of these false men of religion! It will be enough for you to find or choose a savant who loves his faith, which is a great blessing. For the words and writings of the savant who thinks of the next world will bring everyone with wisdom and conscience round to the right course. They will affect the hearts. Where on earth is such a savant now? If you cannot find him, try to find the one with the least harm among others. There is a famous saying: (If something cannot be obtained altogether, it should not be missed altogether). I am at a loss as to what to write. As the happiness of people is in the hands of savants, so it is the enemies of religion disguised in religious men who drag people towards calamity, towards Hell. A good man of religion is the best of people. And a man of religion who makes the religion a

means for his worldly desires and who deranges everybody's imân is the worst of the world. Men's happiness and destruction, their coming round to the right way and their going out of the right are in the hands of men of religion. One of our superiors saw the devil sitting idly and asked him why. The devil said: (The religious men of this time do our duty. They do not leave us any work in causing the people to go astray). Translation of a Persian couplet:

*The person in disguise of religious man who gathers what are worldly
Have lost his own way, how can he ever guide others?*

For this reason, act not before thinking hard. Once the chance has been missed, it will not come back again. I should have been ashamed to advise you. But I wrote this letter of mine deeming it as a document for my salvation in the next world. Wassalâm.

11 — FIRST VOLUME, 33rd LETTER

This letter, written to Molla Hadji Lâhori, informs with the harm of those evil men of knowledge who love the world and who spend the knowledge for earning the world, and praises those savants who are not fond of the world:

Savants' loving the world and being fond of it is like a black stain on their faces. Though such men of religion are useful to people, they are not useful to themselves. The honour of strengthening the religion and spreading the Sher'at belongs to them, yet sometimes a disbeliever or a fâsiq also does this job. As a matter of fact, the Master of Prophets informed that evil people also would strengthen the religion, saying, (*Allahü teâlâ certainly strengthens this religion through fâjir persons, too*). These are like flintstones. There is energy in a flint. Men make fire from the power in this flint, thus making use of it. But the flint itself does not get any use. Likewise, these do not make any use of their own knowledge. Even, their knowledge harms them. For on the day of Last Judgement they will not be able to say, "We did not know. If we had known that it was a sin we would not have done it". It is declared in a hadith: (*On the day of Last Judgement, the person who will be tormented most is the savant whom Allahü teâlâ did not make to get use from his own knowledge*). Certainly, knowledge, which Allahü teâlâ esteems and which is honoured above all, will be harmful to those who make it a means for seizing property and rank, for coming to the fore. Whereas, being fond of the world is something which Allahü teâlâ does not like at all. Then, it is a very loathsome deed to spend knowledge, which Allahü teâlâ esteems, in a way which He dislikes. It means to abhor what He esteems and to esteem, exalt what He dislikes. To be more clear, it means to stand against Allahü teâlâ. Giving lectures, preaching, issuing religious articles, newspapers and magazines are useful only when they are for Allah's sake, not for gaining rank, property and fame. And the symptom of such pious, pure thought is not to be fond of the world. Those men of religion who have fallen down into this nuisance, who are fond of the world, are in fact worldly men. The evil savants are these. The basest of people are these. Thieves of faith and imân are these. Whereas these think of themselves and represent themselves as men of religion, as men of the next world, as the best of people. Müjâdele sûreh declares about them, (*They think of themselves as Moslems. They are mendacious to the last degree. The devil has fallen upon them. They do not remember Allahü teâlâ, nor do they mention His name. They have adapted themselves to the devil and become the devil. Be it known that those who followed the devil suffered loss. Abandoning the endless bliss, they threw themselves down to the endless torment*).

One of our superiors saw the devil sitting idly, not trying to deceive people, and asked him why. The devil answered, (The evil savants of the time who pass for men of religion help me so much that there is no need for me to do this important job). As a matter of fact, the recent slacknesses in doing the commands of the Sheri'at and men's turning away from the religion are all because of the words and articles said and written in disguise of religious men and because of these men's ill wills. [There are three kinds of religious men: Owners of wisdom, owners of knowledge, owners of faith. Any religious man who has all these three attributes is called a religious savant. If one of his attributes is lacking, his word is not dependable. For being an owner of knowledge, it is necessary to be specialized in the religious and scientific knowledge].

Those religious savants who have not let their hearts be seized by the world and who are not ambitious to gain property, rank or fame or to come to the fore, are men of the next world. They are the inheritors, the representatives of Prophets. They are the best of people. On the day of Last Judgement, their ink will be weighed with the blood of martyrs, who gave their lives for the sake of Allahü teâlâ, and the ink will weigh more. It is these who are praised in the hadith, (*Savants' sleep is worship*). It is these who understand the beauty of infinite blessings in the next world, who see the ugliness, the evil of the world, and who know that the next world is eternal but the world is transient. For this reason, not looking at the things that are not staying but changing and finishing soon, they hold fast to what is eternal, to the beauties which do not deteriorate or finish. Understanding the greatness of the next world is possible by seeing the infinite greatness of Allahü teâlâ. And he who understands the greatness of the next world does not ever care for the world. For the world and the next world are the opposites of each other. If you please one of them, the other will get hurt. He who esteems the world offends the next world. And he who dislikes the world esteems the next world. It is impossible to esteem or abhor both of them. Two opposite things cannot be put at the same place together. [Fire and water cannot be kept at the same place together].

Some men of tasavvuf, after forgetting about themselves and the world altogether, pretend to be worldly men for many reasons and uses. They are thought of as loving, demanding the world. Whereas, there is no worldly love or desire in them. As it is declared in Nûr sûreh, (*Their trading, buying and selling do not ever prevent them from remembering Allahü teâlâ*). They seem to be attached to the world, but they have no such attachment. Hâje Behâeddîn-i Naqshibend Buhârî says, (At the bazaar of Minâ in Mecca, a young merchant shopped some goods which were worth about fifty thousand golds. In the meantime his heart did not forget about Allahü teâlâ even for a moment).

12 — FIRST VOLUME, 47th LETTER

This letter, written to Sayyed Shaikh Ferîd, complains about the excessiveness of the disbelievers of the past years, and communicates that it is necessary to pray for the emperors who give freedom to the religion:

May Allahü teâlâ keep you, in the way of your ancestors, who are the best of the good, and make our prayers and salâms reach first the highest of them [Hadrat Muhammed] and then all the rest!

The president of a state, when compared to the people, is like the heart in a body. When the heart is pure, good, the body does good deeds. When the heart is ill all the limbs always do evil deeds. Likewise, if the president is good, the people

are good, too. They improve. If he is corrupt, the people are corrupt, too. They go towards disasters. In the time of Ekber Shah's government so many troubles, disasters came upon the people. We all know them. A thousand years ago, when Moslems were very few and weak, the heaviest discomfort they suffered was that Moslems would be in their own religion and disbelievers would keep their own ways. As a matter of fact, Kāfirūn sūreh tells this fact. But a few years before now, the enemies of religion did their irreligiousnesses openly in front of Moslems, and in this blessed Moslem country, that is in Hindustan, Moslems could not do the rules of the Sheri'at. What a dismal and terrible baseness it was to show ill treatment to those who believed and followed the lightsome way of Hadrat Mūhammed, who is the darling of Allahū toālā, the owner of the earth and skies and every kind of energy, and to like, to treat with honour those who disbelieved him, those who were his enemies. With injured hearts, Moslems endured them patiently. Mocking, assaulting excessively, furiously [through writings, words, state power, law oppression and every kind of means], the enemies of Islam put salt on the wounds. Hidāyet, the sun of happiness, was covered with the clouds of aberration and apostasy, and the lights of right and virtue were pushed behind the curtains of injustice and immorality.

At the moment when the good news informing with the death of the president, who was the religion's enemy, and with his men's losing power, and the news telling that the new president recognized Moslems' rights and freedom, too, were heard, Moslems deemed it as a debt for themselves to give the new president every kind of help and service. Taking the advantage of the newly-gained freedom, they deemed it as the most sacred duty to struggle for these worthy, noble-blooded people's holding fast to the Sheri'at and for the strengthening of the religion. It is wājib for all Moslems to help this new president through words, writings, hands and works. The most valuable and the most important of these helps is to uncover the belief of Ehl-i sūnnet and the rules of the Sheri'at [writing answers to the books, newspapers and magazines issued in order to defile the belief of Ehl-i sūnnet val-jemā'at], and extinguish the fire of corruption and instigation [incited by the communists, masons, Wahhabis and Shiites, thus preventing the thieves of faith, Jews, Christians and renegades from deceiving Moslem children]. Those who will do this aid to Islam, to the people, are only those savants who walk in the right way. Such savants do not deal with politics. They do not make the religion a means for gaining property, post or fame. Those lovers of property and post who name themselves as religious men and write translations of the Kur'ān and other religious books are not men of the next world, but are the collectors of what are worldly. Their books, magazines and words are poisons. They derange the faith and imān, instigate corruption and faction among the people. Translation of a Persian couplet:

*The person who in the guise of religious man worships the world
Have lost his own way, how could he guide others to the next world?*

All the calamities that came upon Moslems in the time of Ekber Shah were caused by such irreligious people disguised in religious men. State authorities were incited always by their books and newspapers. Chiefs of those who followed a wrong path under the name of Moslems were always these evil men of religion. If a person who is not known as a religious savant deviates from the right way, this deviation does not spread among others, or it may spread very little. Also, today's men of tarikat cause Moslems to deviate from the right way. These, like the

writings of false religious men [in books, magazines and newspapers], derange the youngsters' faith and imān. Thus, if each Moslem does not do his best today and if Islam falls under oppression and insult again, everyone who spares help will be responsible in the next world. For this reason, this fakir [imām-i Rabbānī means himself] desire to run for help, though I do not have power and energy enough. Overcoming the difficulties, I seek a way of doing the smallest service to Islam. He who wants the good people to increase in number will be counted as one of them, they said. I have the expectation that this poor person will be touched by the drops of the great sawābs which fall to the lot of just state authorities who give Moslems freedom and who protect their rights. I liken myself to the old woman who went out to the market place in order to buy Hadrat Yūsuf [Prophet Joseph] for a few pieces of thread.

Nowadays I have been hoping to be honoured with your presence. Allahū teālā has endowed upon you the opportunity to talk to the Sultan frequently. We earnestly request that whenever you meet him you encourage him to let Moslems learn their religion easily and comfortably and do their worships [and to prevent the renegades from attacking Moslems] I pray Allah for your attaining transient fortunes as well as eternal ones.

[The Sheri'at is the commands of Allahū teālā. The ruler is Allahū teālā. And His command is the Kur'ān. The Sheri'at has left the earth. It can no longer be found at any place of the world. Allahū teālā sent down the Kur'ān not only so that it would be read, but also so that it would be carried out, so that we would do what the religious savants understood from it and wrote in books of fiqh. Those who will do these and who will have these done are His representatives. Egypt has already become a country of disbelief. Its ruler was Mehmed Ali Pasha. He was a good man devoted to the religion. After him Egypt corrupted. Islam being based upon knowledge, lack of knowledge and savants causes Islam to be defiled. When there are no clouds it would mean to ask for miracles to expect rain. Allahū teālā can do this. But it is not His way. Educating Islamic savants requires that Islamic knowledge should reappear, spread, and a hundred years elapse. Islamic sun has gone out. It will rise again in the time of Hadrat Mehdi].

13 — FIRST VOLUME, 45th LETTER

This letter, written to Nakib Shaikh Ferid again, thanks him, informs that man is needy, explains the holy month of Ramazān, fast and nemāz:

May Allahū teālā not separate you from the way of your grandfathers, who are so valuable! May He keep you away from the deeds with regretful results! Amen. Those who love Allahū teālā are together with Allahū teālā. For it was declared, (A man is together with the person whom he loves). Man's essence is his soul. The soul's combining with this body prevented it a little from being together with Allahū teālā. When it leaves the body, gets rid of this dark place, it becomes together with and close to Allahū teālā. For this reason it was declared, (Death is a bridge which makes two lovers meet each other). The good news in the fifth āyet of Ankebūt sūreh, (To him who wants to meet Allahū teālā, that time is certainly coming), is a consolation for His lovers. But, those poor people who are not honoured with the presence, with the sohbet of the superiors are in a desolate position. On the other hand, there are conditions for getting use from the souls of the superiors. Not everybody can fulfil these conditions. Thanks to Allahū teālā who is the owner of all blessings, against these horrible events and savage assaults, the Ehl-i beyt of the Master of the religion and the world still comes to rescue

these fakirs, who are so destitute. Thus the way of the great is saved from being deranged. Their fayz is protected against being cut off. Yes, this blessed way had remained secret in this country and its travellers had decreased next to none. It being a way opened by the Ehl-i beyt, its repair, its cleaning would be done most suitably by the Ehl-i beyt, too. Others should not be needed. As it is necessary for these fakirs to thank the Ehl-i beyt, so it is necessary for the Ehl-i beyt to thank Allah for this fortune. It is necessary for men to focus their hearts and souls to the love of Allahü teâlâ and not to be attached to anything other than He, but it is necessary as well to unite outwardly and help each other mutually. This uniting, cooperation is firstly necessary, for of all creatures man is the most needy.

The reason why man is most needy is because man has everything. For this reason, man needs all the things which are needed by everything. Man gets attached to the thing which he needs. Then, men's attachments are more than the attachments of others. Each attachment takes man away from Allahü teâlâ. For this reason, the creature which is farthest away from Allahü teâlâ and which is most deprived is man. Translation of two Persian couplets:

*The highest of creatures is man,
He, again, is deprived of this rank.
If he does not give up that way and come back,
He will be more deprived than anybody else.*

On the other hand, the reason why man is superior to any other creature is, again, because he has everything. Because he has gathered everything in himself, man's mirror is perfect. All the things which are seen in the mirrors of other creatures are seen at the same place together only in his mirror. It is for this reason that man has become the best of creatures. Again, it is for this reason that the most deprived, the worst of creatures is man. On account of this, as such a Prophet as Hadrat Muhammed is man, so such an accursed person as Abû Jahl is man.

The great blessing which Allahü teâlâ made a means for gathering these fakirs together is no doubt you. The hearts' turning towards Allahü teâlâ is also owing to you. Certainly, in accord with the good news, (The son is like his father), you are our hope.

The valuable letter, which you were so kind to write, honoured us in the blessed month of Ramazân. For this reason, I remembered to write few lines about the virtues of this great month:

The blessed month of Ramazân is very honourable. The sawâbs that are given for the supererogatory nemâz, zikr, alms and all other such worships done in this month are like those that are given for the farz ones done in other months. One farz done in this month is like seventy farz done in other months. The sins of the person who gives iftâr to one fasting person in this month will be forgiven. [Iftâr is the supper which is eaten after breaking the fast after the sunset. It also means to break the fast]. He will be emancipated from Hell. In addition, he will be given as many sawâbs as those which the fasting person receives. The sawâbs of that fasting person do not decrease. In this month, also those chiefs who facilitate the work of those under their commands and who make it easy for them to worship will be forgiven. He will be emancipated from Hell. In the holy month of Ramazân, Resûlullah would emancipate the slaves and would give whatever asked from him. Those who can do good deeds in this month will be blessed with doing such deeds all the year round. The year of the person who disrespects this month and who

commits sins in this month will elapse with sinning. We should deem this month as an opportunity. We should worship as much as we can. We should do the deeds which Allahü teâlâ likes. We should deem this month as an opportunity for earning the next world. The Kur'ân descended in Ramazân. The night of Qadr is in this month. In holy Ramazân it is sünnet to have the iftâr early and to have the sahûr late. [Sahûr is the meal which is eaten towards dawn before beginning to fast]. Resûlullah paid much attention to doing these two sünnets. Maybe hurrying for the iftâr and being late for the sahûr shows man's incapacity and that he needs eating and drinking and, consequently, everything. And that is the meaning of worshipping. It is sünnet to have the iftâr with a date. They are important sünnets to recite a certain prayer after the iftâr, to perform the nemâz of terâwih and to read hatm [to read some chapters of the Kur'ân].

In this month, thousands of those Moslems who are to go to Hell are forgiven and emancipated every night. In this month the doors of Paradise are opened. The doors of Hell are closed. Satans are chained. The doors of mercy are opened. May Allahü teâlâ bless us all with the lot of worshipping Him in a manner worthy of His greatness, of being in the right way which He likes! Amen.

[Those who fast at places where it is difficult to fast and who do not break their fast by believing the lies of the enemies of religion will be given more sawâbs. The holy month of Ramazân is the chastity of Islamic religion. He who does not fast in this month has not respected this month. He who has not respected this month has torn the honesty veil of Islam. Even he who does not perform nemâz should fast and abstain from the harâms. Their fasting is accepted and is a symptom of their imân].

14 — FIRST VOLUME, 70th LETTER

This letter, written to Hân-i Hânân, informs that man's accumulating âlem-i halk and âlem-i emr in himself causes him both to get away from Allah and to approach Allah:

May Allahü teâlâ keep you in the right way shown by Hadrat Muhammed Mustafâ's Sheri'at. May He have mercy upon those who say «Amen» to this prayer! The accumulation of âlem-i emr and âlem-i halk in man has caused him to approach Allah, to be valuable and superior. It is this accumulation, again, which has caused him to get away from Allah, to deviate from the right way and to remain ignorant. Owing to this accumulation, man's mirror has been perfected and he has approached Allah. He has become prepared to reflect Allah's names and attributes and even the Divine Person Himself in him. The hadith-i kudsi that declares (*I do not go into the sky and the earth. But I go into the heart of my believing born servant*), points out this fact. Man's needing every mote of the motes in âlem [all classes of beings] has caused him to get away from Allah. For man needs everything, every mote. The twenty-eighth âyet of Bakara sûreh, (*I created everything on earth in order to meet your need*), tells this fact. Because of this need of his, man sets his heart upon everything. For this reason he gets away from Allah, and deviates from the right way. Translation of two Persian couplets:

*The highest of creatures is man,
He, again, is deprived of this rank.
If he does not give up that way and come back,
He will be more deprived than anybody else*

As it is seen, man is the highest of creatures. The lowest, the worst of creatures is him, again. For as Hadrat Muhammed Mustaffa, the darling of the Creator of all beings, is a man, so Abû Jahî bih Hishâm, the enemy of the Creator of all beings, is a man. Then, unless the heart gets rid of loving everything it will not attain the love of a being who is different from everything. And this case is the greatest wretchedness and lowness. Following the formula of «if something cannot be obtained altogether, it should not be missed altogether,» we should spend this several days' life adapting ourselves to the owner of the Sheri'at. For escaping the torment of the next world and attaining endless blessings will be possible only by following him. For doing this, he who has gold and silver possessions, banknotes, commercial goods and animals which graze on the grass, should give his zekât suitably with the Sheri'at, thus showing that he is not attached to possessions and animals. When eating, drinking, wearing beautiful dresses, we should not think of our pleasure and comfort, but we should intend to get strong enough to do our worships and to obey the âyet. (When performing nemâz, cover yourselves with lovely, clean dresses!) We should not let these get mixed with other intentions. If it is hard to do this intention, we should force ourselves to do it. There is a famous saying. (If you cannot weep, force yourself to weep). For doing such an intention we should incessantly pray, beg Allahü teâlâ. Translation of a Persian couplet:

*I hope He will see my tears,
For He turns drops of water into pearls.*

Likewise, we should do everything compatibly with the writings of those righteous savants who love and defend their faith and should deem it, as a means for escaping the endless torment to follow these savants, who abstain from the (Ruhsat)s permitted by the Sheri'at and hold fast to the (Azimât)s which the Sheri'at holds superior. Allahü teâlâ declares, in the hundred and forty-sixth âyet of Nisâ sûreh: (If you have imân and thank for the blessings, Allahü teâlâ will not torment you!)

15 — FIRST VOLUME, 71th LETTER

This letter, written to Han-ı Hânân's son, Mirzâ Dârâb, informs that thanking Allahü teâlâ is by obeying His Resûl [Messenger]:

May Allahü teâlâ increase your energy and help you! Both mind and the Sheri'at shows that he who does favours should be thanked. Degree of the thanks is dependent upon the amount of the blessing coming. The more the blessing is the more necessary is it to thank. As it is seen, the rich should thank more than the poor, depending on the degree of wealth. It is for this reason that the poor ones of this ümmet will go into Paradise five hundred years before the rich.

For thanking Allahü teâlâ, it is necessary to have a belief compatible with what the savants of Ehl-i sünnet communicated. For it is only this group that will be saved from Hell. After correcting the belief, it is necessary to act suitably with the Sheri'at. The Sheri'at should be learned from the books of the müjtehid of this sect, too. [It should not be learned from the reformer müfti, who knows nothing of the religion, from the ignorant hafız, or from the deceitful writings of the irreligious people, which are written in newspapers in pretence of praising the religion in order to deceive the youngsters]. Then the turn comes to tasfiye and tezkiye⁽⁷⁴⁾ in the way shown by the great men of tasavvuf, who are of the Ehl-i

(74) It will be explained in the text itself later on.

sünnet. There is great use in this third part of thanks, though it is not obligatory. But the first two parts are obligatory. For these two are the base, the essence of Islam. Islam's perfecting, maturing is through the third part. Everything outside these three parts, which are the belief of Ehl-i sünnet, the commands of Sheri'at and the way of the great men of tasavvuf, is nothing but sin, disobedience and ingratitude, including troublesome mortifications and vehement struggles. Ancient Indian Brahmins and Greek philosophers did most of such mortifications and struggles. But, because they did not adapt themselves to prophets, these were not thanks to Allahü teâlâ, but were sins. None of them were accepted. In the next world they will not escape Hell. Then, hold fast to the way of our Sayyed, of our Master, of our Saviour, of our intercessor for the excusal of our sins, of our specialist who cures our hearts and souls, that is, of our Master Muhammed Resûlullah, and to the way of his four caliphs! His four caliphs are the guides of the way to salvation, who will cause you to attain happiness. Allahü teâlâ will bless those who walk in this way. [To say, «may Allah bless you», does not mean to say that He will bless you though you are in this state. It means to say, "may He correct your morals and deeds and change you into a state in which He will bless you!"]].

*Who on earth is free from the bane of griefs?
Everybody has cares since he is Adam's son.
Thousand hunter cares chase one pleasure phoenix;
I don't see why people should fall for such a fancy.*

16 — FIRST VOLUME, 36th LETTER

This letter, written to Hâji Muhammed Lâhîrî, says that the Sheri'at bears the happinesses of this and the next worlds, that there is no happiness obtained outside the Sheri'at, and that tarikat and hakikat⁽⁷⁵⁾ are the helpers of the Sheri'at:

May Allahü teâlâ let us all know the hakikat of the Sheri'at of our Master Muhammed Mustafâ, and bless us with attaining this hakikat! Amen.

The Sheri'at are of three parts: Ilm, amel and ihlâs, [that is, to learn the things communicated by the Sheri'at, to do what is learned, and to do everything for Allah's sake]. The person who has not attained these three has not attained the Sheri'at. When a person attains the Sheri'at, Allahü teâlâ likes him. The fifteenth âyet of Imrân sûreh and the seventy-third âyet of Tavba sûreh declare that being liked by Allahü teâlâ is the highest, the most valuable of all the fortunes of this and the next worlds. Then, the Sheri'at is a capital which makes one obtain all the fortunes of this and the next worlds. There is no goodness to be looked for, to be desired for outside the Sheri'at. Tarikat and hakikat, which are attained by great men of tasavvuf, are the assistants, servants of the Sheri'at, and are useful in attaining ihlâs, which is the third part of the Sheri'at. Having recourse to tarikat and hakikat is for completing the Sheri'at. They are not intended to obtain anything other than the Sheri'at. The hâls⁽⁷⁶⁾, the mewâjîd⁽⁷⁷⁾, the ulûm⁽⁷⁸⁾ and the

(75) See First fascicle, page 92, fig. 82.

(76) Continuous variation of the keshfs and manifestations that come to the heart.

(77) Transient annihilation of man's mind and conscience on account of the fayz coming to the heart.

(78) Informations.

ma'rifets⁽⁷⁹⁾, which the travellers of tasavvuf see on their way, are not the things to be desired for. They all, like illusions and fancies, are transient. They are nothing but means for training, improving those travellers. It is necessary to pass all these, leave them behind, and reach the grade of (rizâ). The end of the grades, stages in the way of sülûk and jezbe⁽⁸⁰⁾ is the grade of rizâ. For the purpose of the way of tarikat and hakikat is to attain ihlâs, which happens at the grade of rizâ. They honour only one of ten thousands of the travellers of tasavvuf with attaining ihlâs and the grade of rizâ, by rescuing him from three kinds of tejellis⁽⁸¹⁾, from the müşâhedes that are based upon ma'rifets. Those poor people who cannot see hakikat think of hâls and mewâjîd as something. They desire for müşâhedes and tejellis. Thus they get delayed on the way, being unable to get rid of delusions and fancies and reach perfection in the Sheri'at. It is declared in the thirteenth âyet of Shûrâ sûreh, (Allahü teâlâ selects whomever He likes of His born servants for Himself. To those who turn away from others and want Him only, He shows the way to attain Him). Yes, for reaching the grade of ihlâs and rizâ, it is necessary to go through these hâls and mewâjîd and to acquire these informations and ma'rifets. These are the way that guides to the purpose. They are the beginning of the purpose. Only after ten years of travelling in this way was this fakîr [Imâm-i Rabbânî] made to know that this was so. Not before then did the beauty named Sheri'at show its glory as the alms of His beloved Prophet. I had not got stuck in the hâls and mewâjîd before, either. I had had no other desire than of attaining the hakikat of the Sheri'at. But the sun of hakikat rose only ten years later. Many thanks to Allahü teâlâ for this favour of His.

Death of the Meyân shaikh Cemâl, who attained Allah's forgiveness, has caused sorrow among all Moslems. I request that you offer condolence to his children and recite Fâtiha on behalf of this fakîr, and I send my salâm.

17 — FIRST VOLUME, 51st LETTER

This letter, written to Sayyed Shaikh Ferîd, encourages to spread Islam:

I pray to Allahü teâlâ so that Islamic sun shine with the help of that great family! May the beauty of the divine rules spread far and wide! Translation of a Persian line:

This matters, nothing else!

Today also, the hope of salvation for moslems who are so destitute from this whirlpool of aberration is in the ship of the sons of the Best of mankind. It is declared in a hadith: (My Ehl-i beyt that is, my sons are like Hadrat Noah's ship. Those who take refuge in them will be saved). Strive hard so that you may attain this great fortune! Thanks to Allahü teâlâ a whole lot, He has given you such blessings as rank, power and influential speech. The honour of your own person being added to these, it will be very easy for you to attain all happinesses.

[Hadrat Ali and Hadrat Fâtima and their children and all their descendants are called (Ehl-i beyt)].

(79) First fascicle, page 73. fig. 65.

(80) To make progress by striving in the way shown by men of tasavvuf. Jezbe means the mürid's [disciple] progress with the fayz that flows into his heart from his müreshid's heart.

(81) A word which is used in tasavvuf.

This fakir [Imâm-i Rabbâni means himself] attempted to be honoured with your exalted service in order to say such words which are useful for strengthening and spreading this right Sheri'at. The crescent of the blessed month of Ramazân was seen when I was in Delhi. It being understood that your honourable mother wanted us to remain in Delhi, we remained there to listen to the hatm of the Kur'an. The commander is Allahü teâlâ. I pray to Allahü teâlâ for your happiness in this and the next worlds.

18 — ISLAM

Derived from the fifty-seventh page of the booklet (Râbita-i sherife) by Sayyed Abdülhakim ibni Mustafâ Arwâsi:

Islam is the ways and rules which Allahü teâlâ sent to His beloved Prophet Hadrat Muhammed through the angel named Jebrâil in order to make people be comfortable and happy in this and the next worlds. All superiorities, useful things are within Islam. Islam has gathered in itself all the visible and invisible goodnesses of the past sheri'ats. All happinesses, accomplishments are in it. It consists of the essentials and morals that are to be admitted by unerring, unfailing minds.

Those who are defectless by creation will not refuse or hate it. There is no harm in Islam. There is not and cannot be any advantage outside of Islam. To think of any benefit outside of Islam would mean to expect wine from a mirage. The Sheri'at commands to improve countries and promote people, and asks to respect the commands of Allahü teâlâ and pity the creatures. It bears responsibility towards every creature. It provides the purification of the nefis, and distinguishes bad habits from good ones. It commands to have good habits, and severely refuses and prohibits bad habits. It commands chastity and modesty from every point of view. It forces to be healthy entirely. It refuses and prohibits laziness, wasting time. It absolutely commands agriculture, trade and arts. It stresses due importance on knowledge, science, techniques and industry. It importantly asks men to help and serve each other mutually. It forces to protect the lives, possessions and chastities of those of other religions and countries, and prohibits from hurting them. It teaches the rights and administration of individuals, children, families and peoples, and watches a right and responsibility towards the living, the past and the coming generations. It is (*Se'âdet-i dâreyn*), that is, it includes the happiness of this and the next worlds.

Other religions are not so. All other religions have been defiled, formulas issuing from the human mind have taken the place of Divine rules. For this reason, it having not been predestinated by the Divine decree that they would never be changed, they have remained as only forms and dead words in front of improving, changing life. Allahü teâlâ based Islamic religion upon the principles that will meet the progress of life, the change of needs, and will provide with improvements. To say that the Sheri'at is the unchangeable rules based on the needs of the Middle Ages would mean to slander Islamic religion. Only those obstinate and mendacious disbelievers, who see Islamic laws from the outside and who do not know its inside, will say so; they are either blind and ignorant or hostile against the religion. They think of the books of fiqh as jerry-made, as their words are, and say that the Sheri'at is stereotyped dead words. Attacking Allah's commands and prohibitions in such a manner shows that they are so unaware of the religion, that they are so ignorant. Isn't the disorder which is seen in the practicing of today's laws all over the world a result of abandoning divine justice and Islamic

rules? Islam has set the people's destiny on the basis of a certain, settled, never-changeable and strong justice, thus leaving no need for dictators, for the cruel and ignorant to make up incongruous laws which will either support or reduce to poverty certain individuals or classes. It has attached the people's destiny not to coincidences or chances, but to equal rights, just rules which spread out to the white, to the black, to east and west. Books of fiqh and the Sheri'at communicate not the rules of the Middle Ages or the laws of the cruel, drunkards and imitators in every century, but the divine rules which will solve the difficulties in every progress and improvement and which will provide with ease and happiness in every age.

Islamic religion has brought a Sheri'at that provides men with both spiritual and substantial comfort. This Sheri'at does not only form a connection between the individual and Allah, but also comprehensively organizes the individual's rights and duties towards a society, and even towards all humanity, always guides forward, wants progress, and is progressive. It is the representative of progress and dynamism. This Sheri'at consists of principles that will manage the human soul and administer the whole humanity. It is based upon the essentials of social justice. There is no classification of people in this Sheri'at. Everybody has equal rights, equal dignity. It commands reaching a free and civilized standard of life not only for the individual, for a certain society or even for only Moslems, but also for all human beings, and holds social justice essential to this. Then, wouldn't it mean to annihilate, to prohibit Islam to say, "Islamic religion should remain only as a matter of conscience, and [like in Christianity] it should be no more than a secret connection between Allah and man"? Isn't this against secularism? Is this religious freedom or hostility against the religion?

[On Wednesday, June 13, 1962, the morning papers of Istanbul wrote as follows: In 1953, 105 millions of Africa's population of 215 millions were Moslems. This number has increased today. Because Islamic religion respects everybody's honour and dignity with no regard to race, nationality, political belief, language and education, it becomes very successful].

19 — FIRST VOLUME, 52nd. LETTER

This letter, written to Sayyed Shaikh Ferid, explains the evils of nefs-i emmâre, the illness peculiar to it, and its medicine:

We have been honoured with reading your blessed letter, which you mercifully offered to your inferiors who pray for you. May Allahü teâlâ, for the sake of your great ancestor [Hadrat Muhammed], make your rewards increased, your degree high, your chest broad, which is a source of knowledge, and your works easy! May Allahü teâlâ keep our body and soul in his way and forgive those who say "Amen" to our prayer! Amen. You complain about the existence of evil-spirited people who want to sow discord and arouse instigation among your officials. My dear son! Man's nefs-i emmâre has the ambition of seizing a post, coming to the fore. Its whole desire is to be chief so that everybody will bow his head in front of it. It does not like to need anybody or to be under someone else's command. These desires of the nefs mean that it wants to be god, idol, so that everybody will worship it. It wants to be a partner to Allahü teâlâ. Even more, the nefs is so base that it does not like partnership but wants that it be the only ruler, commander and everybody be under its command. Allahü teâlâ declares in a hadith-i kudsi: *(Bear hostility against your nefs! For your nefs is my enemy).*

This means to say that to strengthen the nefs, to do its desires for seizing property, post, ranks, being superior to everybody and abhorring everybody, would mean to help and strengthen this enemy of Allah's; it should be realized what a terrible, horrible guilt this is. Allahü teâlâ declares in a hadith-i kudsi: (*Greatness, superiority are peculiar to me. He who wants to be my partner in these two is my great enemy. Without pitying him, I will throw him into Hell fire*). [As it is seen, such worldly wealths as property, rank, post, commandership and leadership should be desired not for following the nefs but for doing and practicing Allah's commands, for serving people and Moslems. It will be a great worship to desire them with this intention and to do them].

The reason why Allahü teâlâ is hostile against the world, why the world is so base, is because it causes the nefs to get its desires and because it strengthens the nefs. He who helps the nefs, which is Allah's enemy, will certainly be Allah's enemy. Our Prophet praised being poor. For poverty does not let the nefs do its desires. It does not listen to it. It takes its conceit out of it. The sending of Prophets, the Sheri'at's commands and prohibitions are all intended to break, crush the nefs, and to prevent its excessive actions. The more the Sheri'at is obeyed, the less desires will the nefs have. It is for this reason that doing one command of the Sheri'at is more effective in annihilating the desires of the nefs than thousands of years' riyâzet and müjâhede done with one's own thought. [*Riyâzet*] means not to do the desires of the nefs. [*Müjâhede*] means to struggle against the nefs, to do what the nefs dislikes]. Even, those riyâzets and müjâhedes that are not suitable with the Sheri'at increase the desires of the nefs. They cause it to be excessive. The priests of Brahmin in India and the magicians called jûkiyye went so far in riyâzet and müjâhede, but it was no good. On the contrary, it caused their nefs to get strong and become excessive. [Those irreligious people in Hindustan call the highest of the four spiritual classes as Brahmin, which means the chief of the Hindu priestly caste of Brahmin. Jûki is the name given to the dervishes of Hindu disbelievers].

For example, giving one cent of zekât, which the Sheri'at commands, to the people shown by the Sheri'at, destroys the nefs very much more than giving thousands of golds as alms or doing favours by oneself. On the day of Bayram [Iyd], eating and drinking instead of fasting, because the Sheri'at commands to do so, is more useful than fasting for years. Performing the two rek'ats of morning prayer in jemâ'at is better than performing supererogatory prayers all night till morning and not performing morning prayer in jemâ'at.

In short, unless the nefs gets purified and gets rid of the dream of being a chief, being superior, it is impossible to escape calamity. Before going to endless death, it is necessary to think of saving the nefs from this illness. The blessed word (*Lâ ilâhe il lallah*) dispels all the mendacious idols inside and outside man, and so it is the most useful, the most effective medicine for purifying the nefs. Great men of tasavvuf chose this word for the purification of the nefs. Translation of a Persian couplet:

*Unless the road is cleaned with the broom of Lâ,
You will not get to the palace of il lallah!*

If the nefs goes astray and begins to be obstinate, it is necessary to refresh the imân by expressing this word. Our Prophet declared: (*Renew your imân by*

saying *Lâ ilâhe il lallah!*) It is always necessary to say it, for the *nefs-i emmâre* is always filthy. The following hadith tells the virtues of this beautiful word of *tavhid*: (*If they put the earth and sky on one scale of the balance and this word of *tavhid* on the other scale, certainly the scale on which this word is will weigh more*).

Salâms to those who are in the right way and to those who follow footsteps of Muhammed Mustafâ!

20 — SECOND VOLUME, 25th. LETTER

This letter, written to Hâje Sherâfeddîn-i Hüseyin, communicates that any deed suitable with Resûlullah is zikr:

Alhamdû lil lâhî va salâmûn ibâdihî lezî nestafâ. The letter which my dear son sent through Mavlânâ Abdürreshîd and Mavlânâ Jân Muhammed has arrived us, together with the horse and other things. May Allahü teâlâ endow the best things upon you in return! We are glad to hear that you are in good health.

O my son! These times of yours is a chance. And chance is a great blessing. Times that are spent healthily and without cares are rare booties. Every hour should be spent remembering Allahü teâlâ. Then, every action, every attitude should be adapted to Resûlullah. Thus all of them will become *zikr*. (*Zikr*) means to expel unawareness. That is, it means to remember Allahü teâlâ. When one observes Allah's commands and prohibitions in one's every action, every deed, one will escape from forgetting about the owner of commands and prohibitions and will always remember Him.

21 — THIRD VOLUME, 105th. LETTER

This letter, written in response to a letter from Shaikh Hasan-i Berki, encourages to uncover the forgotten sunnets and to abstain from what is bid'at:

In the name of Allah I begin writing this letter of mine. I send my salâms and prayers to the good people distinguished by Allahü teâlâ. I was very much pleased to read the letter from my brother Shaikh Hasan. Valuable informations and *ma'rifets* were written in it. When I understood them, I was pleased so much. Thanks to Allahü teâlâ, all the informations, *keshfs* which you wrote are correct. They are all suitable with the Kur'an and hadiths. The right beliefs of the savants of Ehl-i sünnet are so. May Allahü teâlâ keep you in the right way. May He bless you with attaining high grades! You write that you have been striving to do away with the *bid'ats* that are so widespread. At such a time as this, when the obscurities of *bid'ats* are so widespread, it is a very great blessing to cause the annihilation of one *bid'at* and to uncover one of the forgotten sunnets. Our Prophet declares in the sahih hadith: (*He who uncovers one of my forgotten sunnets will receive as many sawabs as a hundred martyrs will receive!*) The greatness of this deed must be understood from this hadith. But, when doing this, there is an important subtlety to be watched. That is, while trying to uncover one sunnet, we should not cause any *fitne*; one goodness should not give birth to various evils, harms. For we are in the latest time. We are in a century when Moslems are weak, *garîb*.

It is written in (*Hadîka*), (*Fitne* means to cause faction among Moslems, to cause them to go into troubles, harms and sins, to instigate the people to revolt against the State. It is *wâjib* to obey the government which is cruel, too. Also, it will cause *fitne* for men of religion to give people those *fetwâs* which they will not be able to do. So is the case with telling a villager or an old person that

he cannot perform nemâz without tejvid⁽⁸²⁾. For such people can no longer learn it and may cease from nemâz altogether. Whereas, among the four sects there are those [savants] who give the fetwâ that nemâz can be performed without tejvid. This fetwâ is weak, yet it is better than not performing nemâz at all. Thinking that it is permissible to follow another sect when there is necessity, we should not make up hardship for the ignorant and incapable. We should not prevent them from visiting graves and tombs or from votive of offerings for the Evliyâ. For there are fetwâs that say that it is permissible. We should not give the advice that will cause fitne. If he who has power and authority does not advise, it will be (*Müdâhene*), harâm. If he does not advise lest he cause fitne though he has power enough, it will be (*Müdârâ*), permissible. Even, it will be müstehâb [an action which is liked by Allahü teâlâ]. To use power is the duty of state authorities. Those who ridicule, harm Islam should not be advised. Advice should not be thrown to the face of a person, but it should be given generally, indirectly. We should not quarrel with anybody. A person came to Resûlullah. Upon seeing him from the distance, he [Resûlullah] said, (*He is the worst of this tribe*). When he entered the room, he met him with a smile, praised him. When he was gone, Hadrat Âishe asked Resûlullah why. He said, (*The worst of people is the person who is not approached in order to be safe from his harm*). He was a münâfiq presiding some Moslems. In order to protect Moslems against his harm, Resûlullah did müdârâ. Hence it is understood that it is not (*Giybet* [backbiting]) to tell others about a person whose sins, fornication and cruelty are public, that is, spread out among people, and that müdârâ is permissible in order to be safe from his harm. It is declared in a hadith in *Künûz*, (*I was sent in order to do müdârâ to people*). It is called (*Müdârâ*) to give what is worldly in order to protect the religion and the world. It is called (*Müdâhene*) to give the religion in order to obtain what is worldly. To please someone's heart through soft words, favours and even lies is to give what is worldly. When seeing Moslems' big sins, it is necessary to cover them. It is (*Qazf*) to utter them. It is a greater sin to utter them out of supposition or slanderously].

Do your best in the education, in the decent and well-learned bringing up of the late Mavlânâ Ahmed's children. Teach them spiritual and bodily edebes⁽⁸³⁾! Pioneer everybody whom you know and meet and even all your brothers-in-Islam being there to obey the Sher'at and hold fast to the sünnet! Tell everybody about the harms of committing sins, of disbelief! May Allahü teâlâ bless you with the lot of doing good deeds! May He give success to those who strive for the spreading of Islamic religion, for teaching it to the youngsters! May He protect us and our children against going astray by being deceived by the enemies of religion and virtue, who strive to demolish Islamic religion and steal the imân and morals of the pure youth, and who try to deceive the youngsters through lies and slanders! Amen.

(82) Means to read beautifully. Those books which explain the ways of reading the Kur'ân correctly and well are called books of tejvid.

(83) There is a special edeb in doing everything. The edeb of doing something means to follow the conditions necessary for doing it in the best way.

22 — SECOND VOLUME, 23rd. LETTER

This letter, written to his master Muhammed Báki Billáh's son Háje Muhammed Abdüllah, says that the first thing to do is to hold fast to the sünnet-i seniyye and abstain from the bid'ats, and many other things:

Thanks to Allahü teâlâ. I pray to Him that He bless those people whom He chose with salvation and goodness. My dear son! The first advice that I will give you is to hold fast to the sünnet-i seniyye and abstain from bid'ats. Islamic religion has been becoming garib and weak. Moslems are now destitute. From now on it will go on being garib, too. This will go so far that there will not be anybody left on earth who will say "Allah". It has been said that the Doomsday will come when there are no longer any good people on earth and evils spread everywhere.

[Our Prophet declared: *(There will come such a time when only the name of Islam will remain on my ümmet. Believers will do only a few of Islamic customs, and they will not have any imân left. The Kur'ân will be read only. They will not even know of the commands and prohibitions. Their only thought will be about eating and drinking. They will forget about Allahü teâlâ. They will worship money only. They will become women's slaves. They will not be contented with earning little. They will not be satisfied with earning much).*

Hadrat Abdülwahhâb-ı Sha'rânî says in his brief explanation of *(Tezkere-i kurtubî)*: It is declared in a hadith quoted by Ibni Mâce: *(There will come such a time when Islam, as the colour, the beauty of a dress fades, will fade away from the earth so much so that nemâz, fasting, hadj and alms will be forgotten. None of the Kur'ân's âyets will be left on earth).* Imâm-ı Kurtubi says, *(The forgetting of Islam is after Hadrat Isâ [Jesus] descends from the sky and then dies. Before that, Moslems will be garib. Though the Kur'ân will not be obeyed, it will not be forgotten altogether).* It is written in *(Ma'rifetnâme)*, *(There are many presages of Doomsday. Mosques will be many, jemâ'at [congregation of Moslems in mosques] will be few. Buildings will be tall, dresses thin, and women domineering. Men will become womanlike).*

The happiest, the most fortunate person is he who uncovers one of the forgotten sünnets and annihilates one of the widespread bid'ats in a time when irreligiousness is on the increase. We are now in such a time when a thousand years have elapsed after the Best of mankind [Hadrat Muhammed]. As we get farther from the time of happiness of our Prophet, the sünnets are gradually being covered and, lies being on the increase, the bid'ats are spreading. A hero is needed who will help the sünnets and stop, expel the bid'ats. To spread bid'ats is to demolish Islam. To respect those who make up and commit bid'ats, to deem them great will cause Islam to perish. It is declared in a hadith, *(He who says "great" about those who commit bid'ats has helped the demolition of Islam).* It should be well thought of what this means. Utmost energy should be spent in striving for uncovering one sünnet and annihilating one bid'at. For strengthening Islam anytime, especially when Islam has become so weak, it is necessary to spread the sünnets and demolish the bid'ats. The former Islamic savants, having seen maybe some beauty in the bid'ats, gave some of them the name of hasene [beautiful]. But this fakîr [Imâm-ı Rabbânî means himself] do not follow them in this respect; I do not regard any of the bid'ats as beautiful. I see all of them as dark and cloudy. Our Prophet declared: *(All bid'ats are aberration, deviation from the right way).* In such a time as this when Islam has become weak,

I see that salvation and escaping Hell is possible by holding fast to the sūnnet; and demolishing the religion, no matter how, is possible through falling for any bid'at. I understand that each bid'at is like a pickaxe to demolish the building of Islam and all sūnnets are like brilliant stars to guide you on a dark night. May Allahū teâlâ give enough reasonableness to the hodjas of our time so that they will not say that any bid'at is beautiful or permit any bid'at to be committed. They should not tolerate bid'ats even if they seem to illuminate darknesses like the rising of the sun! For the satans do their works easily outside the sūnnets. In old times, Islam being strong, the darknesses of bid'at were not conspicuous, but, maybe, along with the world-wide powerful light of Islam, some of those darknesses passed as bright. Therefore they were said to be beautiful. Whereas, those bid'ats did not have any brightness or beauty, either. But now, Islam having become weak and disbelievers' customs and even the symptoms of disbelief having become settled [as fashion] among Moslems, each bid'at has displayed its harm, and Islam, without anyone noticing it, has been slipping away. Our hodjas should be most vigilant in this respect, and they should not act as ringleaders in spreading the bid'ats by saying, "it is permissible to do so and so", or "such and such thing is not harmful", being supported by old fetwās. Here is the place for the saying, "The religion will change in the course of time". It is out of place for disbelievers to use this saying as tongs for demolishing Islam and settling the bid'ats and disbelief. The bid'ats having covered all the world, this age looks like a dark night. The sūnnets being on the decrease, their lights blink like fire-flies flying here and there in a dark night. As the committing of bid'ats increases, the darkness of the night has been increasing and the light of sūnnet has been decreasing. But the increasing of the sūnnets would decrease the darkness and increase the light. He who wants can increase the darkness of bid'at, thus strengthening the devil's army! And he who wants can increase the light of sūnnet, thus strengthening the soldiers of Allahū teâlâ! Be it known that the end of the devil's army is calamity, damage. He who is in the army of Allahū teâlâ will attain endless bliss.

[Let us repeat that those beliefs, words, actions, manners and customs which did not exist in the time of our Prophet or in the times of his four caliphs, but which were made up, invented later in the religion, are called (*Bid'at*). It is bid'at to make up all these under the name of religion and worship, and to say about the things which the religion holds important that they are outside the religion, that they do not concern the religion. Some of the bid'ats are disbelief. Those who say, do or like these become disbelievers, kâfirs. Some others are great sins].

Also, today's men of tasavvuf should come to reason and, thinking that Islam is so weak and made-up things have turned into faith and worships, they should not do those actions of their master dervishes' which are not suitable with the sūnnet. They should not take those things that are not in the religion as faith and worships for themselves just because their masters did them. Holding fast to the sūnnet will certainly rescue you and will make you attain goodnesses and happinesses. Imitating the things other than the sūnnet will take you to dangers and disasters. Our duty is to inform with what is right. Everybody may do what he likes, and will get the deserts of what he has done. [Every sane man who has reached the age of puberty is responsible for his own actions].

May Allahū teâlâ very well reward our superiors who educated us because they protected us, the ignorant, against the bid'ats. They did not drag us, who were following them, to dark dangers, abysses. They did not show us any way

other than the sūnnet. They guided us to no way but obeying the owner of Sheri'at and abstaining even from the doubtful along with the harāms. For reason, the gains of these great people are a whole lot. The grades which attained are very high. They did not even turn to look at music and dancing, did they pay any attention to raptures and ecstasies. They deemed the hāls, which others saw and found through the heart and considered as greatness, as far the purpose and other than what is desired; they expelled and refused the fancy, which others fell for. Their affairs are not the kind which can be understood seeing, finding or learning. They are above knowledge, fancy, tejellis, zūkeshfs and views. Others try to find something, to attain something. But the great people do not want anything other than Allahū teālā; they expel all others' expressing the word tevhid again and again is intended to approach Allah teālā. By expressing the word tevhid [lā ilāhe il lālah], they try to find, see Allah teālā in all this universe, which is just an incapable creature of Allah's and who does not have any other relation with Him. But these great people repeat the word (Lā ilāhe il lālah) in order to know everything as non-existent, to refuse, to deny non-existent all views, findings, knowings and fancies when saying (Lā); refusing anything which they feel in existence, they do not remember anything.

23 — FIRST VOLUME, 37th. LETTER

This letter, written to Muhammed Chetri, informs that it is necessary to obey the sūnnet, and praises the tasavvuf:

We have been honoured with your elegant letter, which you endowed upon us. You write about your belief and love towards our superiors. Upon reading this, I thanked Allahū teālā. May Allahū teālā, under the auspices and fruitfulness of the superiors of this way, bless you with endless highnesses! Their way is more valuable than anything else. It is to obey the sūnnet-i seniyye. Under the auspices of this way, for a long time they have been pouring down informations, ma'rifets, hāls and ranks like an April rain on this fakir [Imām-i Rabbāni]. With the blessing of Allahū teālā, they did exactly all they would do. My whole desire now is to uncover one of the forgotten sūnnets of our Prophet. Let the hāls, mewājid [losing consciousness], raptures and zavks of the tasavvuf be owned by those who desire them! The most important thing to be done is make the bātin [heart and soul] live with the love of our superiors and ornament the zāhir [heart and soul] with obeying the sūnnets.

Translation of a Persian line:

This matters, nothing else!

You should perform the prayer of nemāz five times each day as soon as their times come. Only, it is müstehab to delay the night prayer until one-third of the night has passed in winter. In doing this, I cannot control myself. When the time of nemāz comes, I do not want to delay it as long as a hair's breadth. Of course, the times of incapability because of human frailty are exceptional.

[It is written in the Arabic book *Miftāh-üs-se'āde*: (The āyet "Maintain the prayers of nemāz and the nemāz of Vüstā" means: Perform the nemāz five times punctually. For the word 'the prayers of nemāz' shows at least three prayers of nemāz. Vüstā means that which is in the middle. Since Vüstā, the nemāz in the middle, is joined with the conjunction 'and', it is the nemāz which is other than the

third one and which is in the middle. Hence it is understood that the prayers of nemâz that are commanded are five). You should learn how to perform the nemâz correctly by reading the books of those people who know and protect their faith. You should not read the books of those who know nothing of faith and imân. Such corrupt books, magazines and newspapers will derange your imân and worships. Of these corrupt books, the Turkish version of Ibnî Sinâ's book *Nemâz* and a Turkish book titled *Miftâh-üs-se'âde* have been being presented to Moslems in recent years. In these books, there are things disagreeing with the Sheri'at. Ibnî Sinâ observes the nemâz in two kinds and says, "The zâhiri nemâz (done with the body) is to beg the felek-i kamer. For the felek-i kamer is the trainer and the master of beings. The bâtinî nemâz (done with the heart and soul) is to beg Allah without the body interfering," and says that the first kind of nemâz is necessary for low people and the second kind is necessary for high people. You should not read the religious books of such stupid people who, being authorities in the sciences of their time, think of themselves as religious savants and say whatever occurs to their minds, thus going out of faith and imân. See the first matter of the second part of the Turkish version about Ibnî Sinâ].

24 — FIRST VOLUME, 39th. LETTER

This letter, written to Muhammed Chetri, informs that the heart is important and that those worships done only as habits are no good:

May Allahü teâlâ bless you with the lot of turning away from things other than Him and turning towards Him! The heart is essential. If the heart has fallen in love with anybody other than Allahü teâlâ, it has been ruined. It is good for nothing. Unless the intention is true, auspicious deeds, helps and worships done as a mere formality will be of no avail by themselves. It is also necessary for the heart to gain safety and not to be fond of anything besides Allahü teâlâ. [That is, everything done should have been done because He commands, likes it. Anything which He dislikes should be abstained from. Everything should be for His sake]. Both the heart's safety and the body's doing pious actions are necessary together. Unless the body does pious actions, it will be vain to say, "My heart is safe, [my heart is pure, you look at my heart]." It will mean to deceive oneself. In this world, as there cannot be a soul without a body, so the heart cannot be pure unless the body worships and abstains from sins. Most irreligious, aberrant people of our time do not worship and claim that their hearts have gained safety and that they even have keshfs, thus deceiving credulous Moslems. May Allah, as an alms of His beloved Prophet, protect us all against believing such aberrant people! Amen.

[Things which Islam prohibits are vehement poisons. When Allahü teâlâ created people, He commanded useful things and prohibited harmful things to them. He commanded indispensably those with definite uses. It became (*Farz*) to do them. And, of the things that are useful, those that are dispensably necessary became (*Sünnet*). It being indispensably necessary to cease from those which are definitely harmful, they became (*Harâm*). And it being dispensably necessary to abstain from some others, they became (*Mekrûh*). It has been left to men's option in some other actions; these became (*Mubâh*). If mubâhs are done with goodwill, they will be given sawâb. If not done with goodwill, they are sins].

25 — FIRST VOLUME, 40th. LETTER

This letter, written to Muhammed Chetri again, informs with ihlās:

Thanks to Allahū teâlâ. Prayers and salâm on His Prophet. My son! After passing beyond the grades of jezbe and sülûk, it has been understood that the purpose in jezbe and sülûk, that is, the purpose in the way of tasavvuf is to reach the grade of ihlās. For reaching the grade of ihlās, it is necessary to get rid of worshipping the idols inside or outside man. Ihlās is one of the three parts of the Sheri'at. For the Sheri'at has three parts: ilm [knowledge], amel [worship] and ihlās [doing everything for Allah's sake]. As it is seen, tarikât and hakikat are useful in obtaining ihlās, the third part of the Sheri'at, that is, they are the Sheri'at's assistants. This is the true word. It is a pity, not everybody can understand this. Others deceive themselves being content with dreams and fancies. Like children, they waste their time with walnuts. What could such people ever know of the superiority and subtlety of the Sheri'at? How could they ever know what tarikât and hakikat are? Thinking of the Sheri'at as a mere cover like the shell of a walnut, they say that the walnut's kernel is tarikât and hakikat. Being unable to see the inside of the matter, they have their attentions distracted by the words which they heard, memorized about love and zavk. They desire ardently to attain hâls and grades. They think of these as something. May Allahū teâlâ bless them with seeing the right way. May He give safety to us and to all His devoted born servants! Amen.

26 — FIRST VOLUME, 46th. LETTER

This letter, written to nakib Sayyed Shaikh Ferid, communicates that the existence and oneness of Allahū teâlâ, and that Hadrat Muhammed is His Messenger are very obvious facts; there is no need even to think over them:

May Allahū teâlâ keep you in the way of your honoured ancestors. May our prayers and salâm be on the first of them, who is the highest, and on all of the rest! That Allahū teâlâ exists and is one, even that Hadrat Muhammed is His Messenger, and even that all commands and information which he brought are true are the facts as clear as the sun. There is no need to think over them or to prove them. But seeing this requires not having an ill müdrike [comprehension] or any other kind of spiritual illness. When comprehension is ill, unhealthy, it is necessary to think, to observe. But if the heart gets rid of its illness and the curtains in front of the eyes go away, one will see these clearly. For instance, a bilious patient does not feel the taste of sugar. It is necessary to tell him, to prove him that sugar is sweet. But when he gets rid of the disease, there is no longer any need to prove. The necessity of proving because of illness does not harm the fact that sugar is sweet. A squint-eyed person sees one man as two and thinks that there are two men in front of him. The eye illness in the squinting person does not require the one man in front of him to be two. Though he sees two, there is only one man seen. There is no need to prove that there is one. [A person who has the eye illness called Doppelsehen is called ahvel. Today we mostly use the term "squint-eyed", which is wrong. An ahvel sees one thing as two].

Not everything can easily be made believable by proving through mind. For obtaining a certain, conscientious imân, it is necessary to rid the heart of illness

instead of taking the way of proving. As a matter of fact, for making the bilious patient believe that sugar is sweet, it is necessary to cure him of the disease, rather than attempting to prove it. No matter how much it is proved that sugar is sweet, it cannot form a positive belief. For he being ill, sugar tastes bitter to his mouth and his conscience knows it as bitter.

[Sayyed Abdülhakim Arwâsi writes that the forces of müdrike are in three groups: The first group are the forces in sense organs; these exist in animals as well as in human beings.

The second group are the forces in the invisible sense organs, which are called hiss-i müshterek (feelings), hâfıza (memory), wâhime (representative power), mütesarrifa (will power) and hazânet-ül-hayâl (imagination); these forces are proper to man they do not exist in animals.

The third group are the spiritual forces peculiar to exalted, distinguished people. Things that are understood through spiritual forces cannot be comprehended by the forces of mind and feelings. If you tried for years, you could not tell the things that can be comprehended through the forces of mind to the horse, which is the highest animal. Likewise, these distinguished people could not tell other men the things that are understood through spiritual forces, e.g. knowledge pertaining to Allah, even if they tried to explain them for years. Higher than these are the distinguished of the distinguished. Higher than these are the Nebis and higher than the Nebis are the Ressûls and above these are the grades of Üül-azm. And above these are the grades of Kelimiyyet, Rûhiyyet, Hillet and, lastly, Mahbûbiyyet, which, the highest, is proper to our Master Muhammed Mustafâ].

By the same token, the nef-s-i emmâre disbelieves the rules of the Sheri'at, its creation, nature being unsuitable for the Sheri'at. As man's nef-s and conscience deny the Sheri'at, it will be very hard to make him believe positively no matter how hard you try to prove the rightness of the Sheri'at. For forming a certain belief, there is no other way than purifying the nef-s and ridding it of evils, which is called tezkiye. Without tezkiye it is very difficult to obtain a positive belief. It is declared in the nineteenth âyet of Veshshemsi sûreh, «*He who has done tezkiye in his nef-s (that is, he who has purified it of evils and filled it with virtues) has been saved. He who has left his nef-s in sins, ignorance and aberration has suffered loss*».

[It is written in the explanation of *Mewâkib*: (When the nef-s is purified the heart finds tasfiye. That is when the nef-s is ridded of evil desires, the heart ceases from being attached to creatures. Translation of a Persian couplet.

*Unless the nef-s ceases from desiring for the harâms,
The heart will never reflect the divine lights!*

The evils, filths of the nef-s are the things which the Sheri'at dislikes and prohibits). Today some people call the things, which Allahü teâlâ says evil and prohibits, fashion, modernness and progress. They call the things which Allahü teâlâ likes and commands retrogression and ignorance. There are also those who call those who commit sins artists, modern people, and Moslems reactionary, retrogressive bigots. We should not believe them. We should learn the religion, Islam, from the books of Ehl-i sünnet savants].

As it is seen, the person who disbelieves this clear, brilliant Sheri'at is ill, like the bilious who cannot feel the taste of sugar. The Persian line in English:

If a person is blind why should we blame the sun?

The purpose of seyr and sülûk (making progress in the way of tasavvuf) and the tezkiye of the nefs and the tasfiye of the heart is to remove the spiritual disasters and to cure the heart of illnesses. Unless the illness communicated in the ninth âyet of Bakara sûreh, (*They have disease in their hearts*), is cured, real imân will not be obtained. When these disasters exist, the imân which is thus obtained is only the appearance of imân. For the nefs desires the opposite of imân and persists and insists in disbelief. Such imân is like the bilious patient's believing that sugar is sweet. Though he says that he believes, his conscience knows sugar as bitter. When bile becomes normal he has real belief in that sugar is sweet. Likewise, the real imân happens after the purification and tranquillization of the nefs. Such an imân will not be lost. The good news. (*Be it known that there is no fear of torment or worry of not getting the blessings for the Eviya of Allahü teâlâ!*), in the sixty-second âyet of Yûnus sûreh, is intended for the owners of such an imân. May Allahü teâlâ honour us all with this perfect imân! Amen.

27 — FIRST VOLUME, 97th. LETTER

This letter, written to Shaikh Dervish, communicates that we were commanded to worship so that we might attain positive, certain imân:

May Allahü teâlâ, for the sake of the Highest of His prophets, let us, who are good for nothing, know the real imân! Men were created so that they do the worships commanded. And doing the commands is for obtaining yakin (positive imân), which is the truth of imân. The meaning of the last âyet of Hijr sûreh may be: (*Worship your Allah so that you obtain yakin*). For the word 'hattâ' may come mean, 'to cause, for' as well as, 'until, so far'. In a way, the imân which is obtained before worshipping is not the imân itself, but its shape. It is declared in the âyet, (*For obtaining yakin*), that is, (*so that you obtain imân itself*). It is declared in the three hundred thirty-fifth âyet of nisâ sûreh: (*O, thou who have imân! Have imân!*). Its meaning is. (*O those who have obtained the shape of imân! Attain imân itself by worshipping!*).

Vilâyet, that is, being Evliyâ, means to reach the two grades called fenâ and bekâ. Reaching fenâ and bekâ is for obtaining this yakin. But it is ilhâd and zindiqness (going out of the religion) to understand such things as uniting with Allahü teâlâ or entering Him by saying fenâfillah and bekâbillah.

[It is written in the third volume of *Ibni Âbidîn*: Those who claim to be Moslems though they are not Moslems but disbelievers are called münâfiq, zindiq, dehrî and mülhid. Among them there are also those who sometimes perform nemâz, fast and even go on hadj. (*Münâfiq*) is in another religion. He does not say that Hadrat Muhammed is the Prophet. (*Dehrî*) does not even say that Allahü teâlâ exists; he denies Him. (*Mülhid*) says that he believes both of them, but he has slipped down to disbelief and dissented from the Sheri'at. His belief is corrupt. He tries to convince Moslems to believe his own corrupt belief. (*Zindiq*) does not believe Allahü teâlâ, the Sheri'at, the harâms and halâls. He does not have any faith. He says that he believes Hadrat Muhammed. Of such people, those who introduce their aberrant ideas as Islam are very dangerous. (*Mürted*) is the person who has renegaded from Islam. He does not conceal the fact that he is kâfir. Communists and Masons are in the group of Dehrîs].

Yes, when making progress in the way of tasavvuf, some excitements like

intoxication occur because of the excessive love towards Allahü teâlâ. At such moments some information is misunderstood. Such excitements should be passed, jumped over. It is necessary to repent, to beg Allah's pardon for such understandings. Ibrâhîm bin Sheywân Kazvîni, one of the great men of tasavvuf, says, (The information of fenâ and bekâ exists in those who have true belief in the fact that Allahü teâlâ is one and who do their worships correctly. Whatever others say on fenâ and bekâ are lies and zindiqness). This word of his is just pertinent and shows that he is in the right way.

(*Fenâ-illah*) means to become fânî in the things which Allahü teâlâ likes. That is, to love only His lovers, to make His lovers darlings for oneself. So are such words as (*Seyr-i ilallah*) and (*Seyr-i fillah*). Salâms to you and to those who are in the right way!

28 — FIRST VOLUME, 59th. LETTER

This letter, written to sayyed Mahmûd, communicates that those who disagree with the Ehl-i sünnet val-jemâ'at will not escape from going to Hell:

May Allahü teâlâ bless us all with walking in the way of the Sheri'at. May He enslave us to Himself! Your precious letter and your sweet twritings pleased these fakirs very much. We were happy to read about your love for our superiors and your ihlâs towards them. May Allahü teâlâ increase this blessing of His. You ask for advice. My son! For attaining the endless salvation, three things are absolutely necessary: ilm, amel, ihlâs. Ilm is of three parts. The first one is to learn the things to be done. The knowledge that teaches these is called (*ilm-i fiqh*). The second one is the knowledge of the things to be believed with the heart. The knowledge which teaches these is called (*ilm-i kelâm*). Ilm-i kelâm consists of the information which the savants of the Ehl-i sünnet val-jemâ'at have understood from the Kur'ân and hadiths. It is only these savants who will be saved from Hell. He who does not follow them will not escape from going into Hell. It has been understood through the keshf of the Evliyâ and through the inspirations coming to their hearts that it is a great danger to dissent from the way of these great people as much as a hair's breadth. There is no likelihood of any mistake. Good news to those who follow the savants of Ehl-i sünnet and who keep in their way. Shame upon those who disagreed them, who deviated from their way, who dislike their knowledge and who dissented from them! They dissented and also caused others to deviate. There were those who disbelieved the fact that believers will see Allahü teâlâ in Paradise. There were those who disbelieved the fact that on the Day of Resurrection the good will intercede for the sinful. There were those who could not realize the value and the highness of the Ashâb-ı kirâm and also those who disliked the Ehl-i beyt-i Resûl.

The savants of Ehl-i sünnet say that the Ashâb-ı kirâm unanimously said that the highest one amongst them was Hadrat Abû Bekr-i Siddik. Imâm-ı Idris bin Shâfi'i, one of the savants of Ehl-i sünnet with very strong information on the Ashâb-ı kirâm, says that when Hadrat Resûlullah honoured the next world with his presence, the Ashâb-ı kirâm were not able to find on earth someone superior to Hadrat Abû Bekr-i Siddik, though they searched for one very minutely. Making him the caliph, they took service with him. This word shows that the Ashâb-ı kirâm agreed on the fact that Hadrat Abû Bekr-i Siddik was the highest of them. That is,

It shows that there is ijmā'ī ümmet on that he is the highest of the Ashāb-i kirām. Ijmā'ī ümmet is a document; there cannot be doubt about it.

As for the Ehl-i beyt, the hadith "*My Ehl-i beyt are like Noah's ship. He who gets on board it will be saved. He who does not will get drowned*" about them, is enough. Some of our superiors have said that our Prophet likened the Ashāb-i kirām to stars. He who follows the star will find the way. And he likened the Ehl-i beyt to the ship. For he who is on board the ship should advance under the guide of stars. The ship will not get to the shore if it does not follow the stars. As it is seen, since both the ship and the stars are indispensable for being saved, it is necessary to love and respect all of the Ashāb-i kirām as well as all of Ehl-i beyt. To dislike one of them means to dislike all. For all of them have the virtue of having been honoured with the company of the Best of mankind. And the virtue of this company, —which is called sohbet,— is superior to all virtues.

[*Sohbet*] means to be in company with someone at least once. It is written in *Hazānet-ür-rivāyāt* that it is also written in *Mudmerāt* that being in the sohbet of a religious savant for one hour is more useful than worshipping for seven hundred years. Emīr-ül-mü'minin Alī says in one of his wills that he heard Resūlullah say: "*The heart of the person who has not been in company with a religious savant will darken. He will begin to commit big sins. For knowledge animates the heart. There cannot be worship without knowledge. Worship without knowledge is no good!*" It is declared in the hadiths in *Künz-üd-dekâ'ik*, (*It is worship to be in company with a savant*) and (*To attend at gathering of the knowledge of fiqh is more useful than one year's worship*) and (*When seeing the Evliyâ, Allah is remembered*) and (*Everything has a source. The source of taqwâ is the hearts of ârifis*) and (*It is worship to look at a savant's face*) and (*He who stays together with them does not become evil*)! and (*Respect the savants of my ümmet! They are the stars of the earth*). These hadiths show that the real guides of life are Islamic savants].

It is for this reason that Veysel Karânî, who was the highest of the Tâbi'in, was not able to reach the grade of the lowest one of the Ashāb-i kirām. [Those who saw our Prophet when they had imân are called (*Ashâb*). Those who were not able to see him but who saw one of the Ashâb are called (*Tâbi'in*)]. No superiority can be as high as the superiority provided by sohbet. For the imân of those who were blessed with sohbet, [that is, of the Ashāb-i kirām], is as strong as if they had seen owing to the abundance of sohbet, owing to the fertility of the wahy. None of the later comers had so exalted imân. Deeds, worships are dependent upon imân and their highness is like the highness of imân.

The disagreements, combats among the Ashāb-i kirām are because of good thoughts and mature views. They were not because of the desires of the nefs or out of ignorance. They were from knowledge. They were out of the difference in idjtihād. Yes, some of them were erroneous in their idjtihād. But Allahü teâlâ gives one sawâb also to the one who errs in idjtihād.

Thus, the way which the savants of Ehl-i sünnet have chosen concerning the Ashāb-i kirām is this middle way. That is, neither being excessive nor being too slack, they have told the truth. This is the safest and the soundest way.

[Râfizis, that is, Shiites, became excessive in loving the Ehl-i beyt. They said that for loving the Ehl-i beyt it is necessary to dislike the three caliphs and all of those Ashâb who obeyed them and to be hostile towards them all. Hârijis, that is, Yezidis, were slack in this love. They became hostile against the Ehl-i beyt].

Ilm and amel are shown by the Sher'at. For obtaining ihlâs, which stands for

the soul, the root of ilm and amel, it is necessary to make progress in the way of tasavvuf. Without (*Seyr-i ilallah*), that is, walking in the way towards Allahü teâlâ, without (*Seyr-i fillah*), the precise ihlâs cannot be obtained. The maturity of the muhlis cannot be reached. Yes, all believers can obtain some ihlâs, though little, with difficulty in some of their worships. But the ihlâs which we are telling about is the one which always occurs easily and automatically in every word, in every action, in every work and in every motionlessness. [*Ihlâs*] means to make real and pure, to purify the intention, to do only for Allah's sake]. For the formation of such an ihlâs, one should not worship or be fond of anything besides Allahü teâlâ whether inside of one or outside of one. And this is a fortune which can be obtained only after fenâ and bekâ and after attaining vilâyet-i hâssa. The ihlâs which has been obtained with difficulty is not permanent, but it will go out. The ihlâs which is obtained without taking pains is permanent and occurs in the grade of Hakk-ul-yakîn. Thus, whatever the Evliyâ who has reached this grade does, he does it for Allah's sake. He does nothing for his nefis. For his nefis has been sacrificed for Allah's sake. They do not need to intend for obtaining ihlâs. Getting exalted to the grades of Fenâ - fillah and Bekâ-billah, his intention has become correct. As a person who follows his nefis does everything for his nefis and does not need to intend for doing this, so he will do everything for Allah's sake when he gets rid of following his nefis and falls in love with Allahü teâlâ. He does not need to intend at all. Intention is necessary in doubtful things. It is not necessary to make certain those things that are certain already by intending about them. This is such a blessing which Allahü teâlâ gives to those born servants of His whom He likes. Owners of permanent ihlâs are called (*Muhlas*). Those who have inconstant ihlâs and who strive to obtain are called (*Muhlis*). There is a great deal of difference between the muhlas and the muhlis. Those who make progress in the way of tasavvuf have advantages in ilm and amel, too. Learnings of the knowledge of kelâm, which occur to others by studying, learning, understanding, occurs to these through keshf. Deeds, worships are done easily, willingly, no laziness, slackness being left which are from the nefis and from the devil. Sins, things that are harâm seem ugly, loathsome. Persian line in English:

*We wonder whom they will give this great fortune.
I send my infinite salâms.*

29 — FIRST VOLUME, 80th. LETTER

This letter, written to Mirzâ Fethullah Hakîm, informs that of the seventy-three groups declared in the hadith the one group that will be saved is the group of Ehl-i sünnet:

May Allahü teâlâ bless you with the lot of walking along the street of Sheri'at-i Mustafâviyye! Persian line in English:

This matters, nothing else!

Each of the seventy-three groups claims to obey the Sheri'at. Each group says that it is the one that will be saved from Hell. It is declared in the fifty-fourth âyet of MÜ'minûn sûreh and in thirty-second âyet of Rûm sûreh: (Each group is glad thinking that it is in the right way). Whereas, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet as follows: (Those who are in this group are those who follow the way which I and my Ashâb

follow). After mentioning himself, the owner of the Sheri'at did not need to mention the Ashâb-i kirâm; yet his mentioning them may come to mean, (My way is the way which my Ashâb followed. The way to salvation is only the way which my Ashâb followed). As a matter of fact, it is declared in the seventy-ninth âyet of Nisâ sûreh, (He who obeys my Messenger has certainly obeyed Allahü teâlâ). Obeying the Messenger is obeying Allahü teâlâ. Disobeying him is disobeying Allahü teâlâ. Declaring, (They want to differentiate between the way of Allahü teâlâ and the way of my Messenger. They say, we believe some of what you say but we do not believe some. They want to open a different way between the two. Certainly they are disbelievers,) about those who presume that obeying Allahü teâlâ is different from obeying His Messenger, in the hundred and forty-ninth âyet of Nisâ sûreh, He informs that they are disbelievers. He who says that he follows the Prophet though he does not follow the way of the Ashâb-i kirâm is wrong. He has not followed him, but he has disobeyed him. He who has taken such a way will not be rescued in the next world. In the eighteenth âyet of Mûjâdele sûreh, (They think they are doing something. Be it known that they are liars, disbelievers), He shows how such people are.

Those who follow the way of the Ashâb-i kirâm are no doubt the group of Ehl-i sünnet val-jemâ'at. May Allahü teâlâ give plenty of rewards to the superiors of this group, who worked undauntedly without falling tired! The group that will be saved are only these. For he who speaks ill of our Prophet's Ashâb is certainly deprived of following these. So are the sect of (Shiite) and the group of (Hâriji).

[The Shiites are of twelve groups. Each group has parted into branches. Thus they have become twenty groups. Those who swear at the Ashâb-i kirâm and who slander Hadrat Âishe are called (Râfizî). Râfizîs are disbelievers. Most of Râfizîs go about without abdest (ritual ablution) and without gusl (ritual washing in Islam after sexual intercourse or nocturnal emission). Those Râfizîs in Iran and Syria call themselves as Alevîs. (Alevî) means the person who likes Hadrat Ali and follows his way. This honour has been won by the Ehl-i sünnet, who said that loving Hadrat Ali and following his way were signs, symptoms of taking the last breath on imân. Then, the Ehl-i sünnet are the Alevîs. For this reason, the real Alevîs who are Moslems should love the Ehl-i sünnet. Today, the Bektashis, that is, the Râfizîs in other countries name themselves as Alevîs in order to deceive the Alevîs in our country. Under the shade of this beautiful name, they strive to deceive the Moslem Alevîs and to separate them from Resûllah's way. There is detailed information on this subject in our Turkish books (Alevîye Nasihat), (Aldanmıyalım) and (İslâma Hizmet)].

(Mu'tezile) appeared later. Vâsil bin Atâ, its founder, used to be a disciple of Hadrat Hasan-i Basrî. Because he dissented from Hasan-i Basrî's way by saying that there was a third part between imân and küfr, Hasan-i Basrî said, "I'tezele Annâ," about him, which means, "he dissented from us". All the other groups appeared later.

To slander the Ashâb-i kirâm means to slander Allah's Prophet. As declared, "He who disrespects the Ashâb-i kirâm does not have imân in Allah's Messenger" For slandering them means to slander their owner, their master. May Allahü teâlâ protect us against falling into such a dirty creed. It is the Ashâb-i kirâm who brought us the Sheri'at, which originated from the Kur'ân and from the hadîths. When they are slandered, the thing which they brought loses its value. Not only certain persons among the Eshâb-i kirâm brought us the Sheri'at. Each of them

has a service, a share in this. They are all equal in trueness, in justice and in teaching. When any one of the Ashâb-i kirâm is slandered, Islamic religion has been slandered, sworn at. May Allahü teâlâ protect us all from falling into such a loathsome situation! If those who swear at the Ashâb-i kirâm say, "We still follow the Ashâb-i kirâm. It is not necessary to follow them all. It is not even possible. For their words do not agree with each other. Their ways are different", we respond to them:

For having followed some of the Ashâb-i kirâm, it is necessary not to deny any of them. When some of them are disliked, the others have not been followed. For Emîr (Hadrat Ali), for instance, respected the other three caliphs, deemed them great and knew that they were worth obeying. He obeyed them willingly and admitted of their caliphates. Unless the other three caliphs are loved, it will be a lie, a slander to say that one follows Hadrat Ali. Even, it will mean to dislike Hadrat Ali and to refute his words. It would mean a stupid, ignorant word to say about Hadrat Ali, who is Allah's Lion, that he handled them, that he just smiled at them. Which wisdom would admit that Allah's Lion, despite his so much knowledge and bravery, had concealed his enmity against the three caliphs, pretended to be friends with them, made superficial friends with them for full thirty years. Even the lowest Moslem could not manage such a hypocrisy. We should understand the ugliness of such words which belittle Hadrat Emîr to such an extent and which make him impotent, deceitful and münâfiq. Even if we would admit for a moment that Hadrat Emîr was so—may Allah forbid —, what would they say about the fact that our Master the Prophet praised these three caliphs, lauded them and esteemed them through all his life? Would they say that our Prophet was hypocritical, too? Never! It is impossible. It is wâjib for the Prophet to tell the truth. He who says that he was handling them becomes zindiq, becomes irreligious. Allahü teâlâ declares in the seventieth âyet of Mâide sûreh, (*O my dear Messenger! Communicate what was sent down to you from your Allah to everybody! If you do not communicate these corectly, you will not have done your duty as the Prophet! Allahü teâlâ will protect you against those who want to bear enmity towards you*). The disbelievers had been saying that Hadrat Muhammed had been communicating whatever suited to his purposes and not communicating whatever did not suit his purposes of the Kur'ân that had been descending to him. Upon this, this âyet descended to declare that he had been telling the truth. Our Prophet had been praising the three caliphs and holding them above all others until he honoured the next world with his presence. This means to say that it cannot be an error, a wrong way to praise them, to hold them superior.

It is necessary to follow all of the Ashâb-i kirâm in the things to be believed. For there is no difference among them in the things to be believed. There may be difference in the fûrû', that is, in the things to be done.

The person who speaks ill of one of the Ashâb-i kirâm has blemished all of them. For the imân, the belief of all of them is the same. He who slanders one of them has followed none of them. He has said that they disagreed with one another and there was no unity among them. To slander one of them means to disbelieve what he said. Let us say once more that it is them all who communicated the Sheri'at. Each of them is just and right. There is something in the Sheri'at communicated by each of them. Each bringing the âyets, the Kur'ân was collected. He who dislikes some of them will have disliked the one who communicated the Sheri'at. As it is seen, this person will have not done all of the Sheri'at. Can such a person be saved from Hell? Allahü teâlâ declares in the eighty-fifth âyet of Bakara sûreh, (*Do you believe*

in some of the Kur'ân and disbelieve in some of it? The punishment of those who do so is to be disgraced and to be a subject of scorn in the world. And in the next world they will be thrown into the most vehement torment).

The Kur'ân was collected by Hadrat Osmân. It was collected by Abû Bekr-i Siddik and Omer Fâruk, too. The Kur'ân that was collected by Hadrat Emir was different from this. As it is seen, slandering these great people goes as far as slandering the Kur'ân. May Allahü teâlâ protect all Moslems from falling into such a nuisance! One of the müjtehids of the Shiite sect was asked, "The Kur'ân was collected by Hadrat Osmân. What would you say about the Kur'ân collected by him?" He answered, "I do not see any use in finding fault with the Kur'ân, for slandering the Kur'ân causes the religion to be demolished."

Certainly, a wise person cannot say that all the Ashâb-i kirâm agreed on a wrong decision on the day when our Master the Prophet died. Whereas that day thirty-three thousand of the Ashâb-i kirâm unanimously made hadrat Abû Bekr-i Siddik the caliph willingly. It is impossible for the thirty-three thousand Ashâb to agree on a wrong deed. As a matter of fact, our Prophet had declared, "My ümmet do not agree on a wrong deed". The reason why Hadrat Emir was sorry first was because he was not called to those talks. He himself informed that this was so and said, "I was sorry because I was called to the talks late. But I know well that Abû Bekr is superior to us all". There was some reason why he was called late. That is, he was then among the Ehl-i beyt. He had been consoling them.

The disagreements among the Ashâb-i kirâm of our Prophet were not because of the desires of the nefes or evil thoughts. For their blessed nefses had been tranquillized and become quite pure. They had got rid of being emmâre and attained tranquillity. Their only desire was to obey the Sher'at. Their disagreements were out of the difference of idjtihâd. They were intended to find out what was right. Allahü teâlâ will give one grade of sawâb to those who erred, too. There is at least two grades of sawâb to those who were right. We should not hurt any of those great people with our tongues! Hadrat Imâm-i Shâfi'i, who was one of the greatest savants of the Ehl-i sünnet, said, "Allahü teâlâ did not smear our hands with those bloods. So let us not smear our tongues!" Again, he said, "After Resûlullah, the Ashâb-i kirâm pondered very much. Finding no one on earth superior to Abû Bekr-i Siddik, they made him the caliph. They took service with him." This word of Imâm-i Shâfi'i also shows that Hadrat Ali was never hypocritical and that he willingly made Abû Bekr-i Siddik the caliph. Wassalâm val ikrâm!

[In order to show that the Shiites have deviated from the right way and that especially Râfizis, the most unbridled and the most excessive ones of their twenty groups, have altogether dissented from Islam, and that they have even been striving to demolish Islam, Islamic savants wrote very many books. The names of some of them together with their authors have been given below. On behalf of religious brotherhood and humanity, I pray to Allahü teâlâ that our brethren in Islam who say that they are Alevi read these books carefully and observe the difference between the Ehl-i sünnet and Râfizis and choose the right way through wisdom, conscience and reason and not believe the lies and slanders of the factious ignorants and attain the happiness in this and the next worlds by holding fast to the way of safety and salvation.

Of the books written by Islamic savants in order to advise the Shiites, here are a few ones which we could get:

1 — The book (*Ibtâl-ül Menhec-ül bâtil*) was written by Fadl bin Ruzbehân.

It refutes the book (*Minhâc-ül-kerâme*) by Ibn-ül-Mutahhir, one of the Shiite savants, and rebuts its errors through documents. He wrote the book in Isfahan in 852 A.H.

2 — The book (*Nüzhet-ül-isnâ asheriyye*), written by Mirzâ Ahmed bin Abdurrahîm-i Hindî. It refutes Râfizis.

3 — The book (*Nevâkid*) was written by Mirzâ Mahdûm.

4 — The book (*Muhtasar-ı Nevâkid*) is the summary of the book *Nevâkid*. It was summarized by Muhammed bin Abdirresûl-i Berzencî.

5 — The book (*Seyf-ül bâtir li-rikab-üşshiat-i verrâfida-til-kevâfir*) was written by Shaikh Ali bin Ahmad Hitî in Istanbul in 1025 A.H.

6 — The book (*Ecvibe-tül Irâkıyye Ale'es'iletîl-Irâniyye*) was written by Shihâbüddîn Sayyed Mahmûd bin Abdullah Alûsî.

7 — The book (*Ecvibe-tül Irâkıyye Ale'es'iletîl-lâhûriyye*) was written by Alûsî. Also, Hayderî wrote a similar book.

8 — The book (*Nefehât-ül-kudsiyye*), written by Alûsî, refutes the Shiites.

9 — The book (*Nehc-üs-selâme*) also was written by Shihâbüddîn Alûsî.

10 — The book (*Sârim-ül-hadîd*) was written by Muhammed Emîn bin Ali Baghdâdî. It responds to the slanders of the Shiite named Ibni Ebil-Hadîd.

11 — The book (*Reddi-alel-imâmiyye*) was written by Ali bin Muhammed Süveydî.

12 — The book (*Hâdika-tüs-serâir*) was written by Abdullah bin Muhammed Bitushî.

13 — The book (*Tuhfe-i isnâ asheriyye*) was written by Shah Abdül'azîz-i Dehlevî.

14 — The book' (*Minha-tül-ilâhiyye muhtasar-ı Tuhfe-i isnâ asheriyye*) was written by Mahmûd Shûkrî Alûsî. It was printed in Cairo in 1373 A.H.

15 — Imâm-ı Rabbânî explains the superiorities of the Ashâb-ı kirâm very well through documents and disgraces the Shiites in his book (*Mektûbât*).

16 — The book (*Hucec-i kat'ıyye*) was written by Abdullah-i Süveydî.

17 — In the book (*Mûel-Nihal*) by Shihristânî and in its Turkish, English, French and Latin versions, Shiism is explained detailedly and their answers are given.

18 — The Turkish book (*Tezkiye-i ehl-i beyt*) gives beautiful answers to the Shiites. It was written by Osmân Bey, who was the Shaikh of Topkapı Mevlevihânesi, and was printed in Istanbul in 1295 A.H. Along with (*Hucec-i Kat'ıyye*), it was printed in Latin alphabet in the Turkish book (*Islâma Hizmet*) in Istanbul.

19 — Hadrat Imâm-ı Rabbânî's book (*Reddi Revâfîd*) is in Persian and its Turkish version has been printed in Latin alphabet in the book (*Islâma Hizmet*) in Istanbul.

20 — The great savant Ibni Hacer-i Heytemî proves that the Shiites are wrong through âyets and hadiths in his book (*Savâ'ik-ul-muhrika*).

21 — Ibni Hacer, again, proves very well that Hadrat Mu'âviyye cannot be spoken ill of, in his book (*Tathîr-ul-cenân vellisân an Mu'âviyye-tebni-Ebî Süfyân*).

22 — Ibni Taymiyye, in his book (*Minhâcüs-sünne-tinnebeviyye fi nakdi kelâm - ishsh'â val qaderiyye*), refutes the book (*Minhâc-ül-kerâme*) by Ibnil-Mutahhir, one of the Shiite savants, through strong documents and beats it down to the ground.

23 — Ibnî Taymiyye, again, explains the superiorities of the Ashâb-ı kirâm through strong documents in his book *(Fadâil-i Abî Bekr ve Omer)*.

24 — In the translation of *(Mevâhib-i ledünniyye)* and in *(Mir'ât-ı Kâinât)*, the glory of the Ashab-ı kirâm is told.

25 — The booklet *(Ashâb-ı kirâm)* by Sayyed Abdülhakîm-i Arwâsî is in our book *(Ashâb-ı kirâm)*.

26 — The book *(Nûr-ül-Hüdâ)*, written by Karakashzâde Omer bin Muhammed in 1005 A.H., responds to the Shiites and Bektashis. It was printed in Istanbul in 1286 A.H.

27 — *(Menâkıb-i Chihâr yâr-i güzîn)*, which is in Turkish, explains the superiorities of the Ashâb-ı kirâm very well. It was written by Sayyed Eyyûb bin Sîddik. It was reprinted various times. The edition in 1264 A.H. is very beautiful.

28 — Alevism, Shiism, Nusayrism are explained and the advices which Islamic savants gave to them are told at full length in the books *(Ashâb-ı kirâm)*, *(Islâma Hizmet)*, *(İmân-Islâm)*, *(Seâdet-i ebediyye)*, *(Aldanmıyalım)* and *(İslâmın İç Düşmanları)*, which have been edited various times in Istanbul.

29 — It is written in the books *(Berika)* and *(Hadika)* that Râfızîs are disbelievers because they believe in metempsychosis and say that Allah entered the twelve imâns.

30 — Yûsûf Nebhânî, in the final part of his book *(İzhâr-ül-haq)*, gives very beautiful responses through documents to the Shiites, to Râfızîs, who are their more excessive ones, and to *(Nusayrî)s*, who are the most unbridled ones.

31 — Sayyed Ahmed Dahlân vehemently refutes the Shiites in his book *(Al-jethul-mübîn)*. This book of his was printed as an addition to the end of *(Hucec-i kat'iyye)* by Süveydi.

32 — Shah Veliyyullah-ı Dehlevî refutes the Shiites through strong documents and praises Hadrat Mu'âviye very much in his book *(İzâle-tül-hafâ an hilâfe-tül-hulufâ)*. This book, which is in Persian, was printed together with its version in Urdu language in Pakistan in 1392 (1972 A.C.). It consists of two volumes.

30 — FIRST VOLUME, 23rd. LETTER

This letter, written in Arabic to Abdürrahîm, who was known with the name Hân-ı Hânân, prohibits to learn the religion from the ignorant and tells about choosing last names:

May Allahü teâlâ rescue us all from empty words and bless us with the lot of doing something. For the sake of the best of all people and the Prophet of all, may He protect us against knowledge without application, against useless information! Arabic couplet in English:

*He who says «amen» to this prayer;
Allahü teâlâ will have mercy upon him.*

O my high-natured brother! May Allahü teâlâ bless the perfect qualities in your creation with becoming apparent! This world is the field for the next world. Shame upon those who do not sow their seeds here, who do not cultivate their growing capacity which, like earth, exists in their creation, who do not utilize this, and who thus miss the seeds of deeds and worships! Not to cultivate the growing

capacity, which is like earth, means not to sow anything on it, or to sow harmful, poisonous seeds. The harm, the corruptness of this second one is much more than the former. To sow poisonous, corrupt seeds is to learn the religion and religious lessons from those who know nothing of the religion and to read them from the books [and magazines] of the enemies of religion. For the ignorant of the religion follow their nefs and run after their pleasures. They explain the religion as it suits their purposes. They also cause the nefs of the one who listens to them to go astray and his heart to darken. When giving religious lessons, [and when writing religious books,] the ignorant of the religion cannot distinguish what is suitable with the Sheri'at from what is not suitable with the Sheri'at. They cannot know what to teach and how to teach the youngsters. Like themselves, they educate their disciples as ignorant, too. By reading and memorizing many things, [by becoming an authority in other branches of knowledge, by becoming specialized in branches of science and arts], one cannot become a religious man, [write religious books] or give religious information.

When a religious savant is to teach the religion to youngsters, first he finds out the fallacious propagations and slanders syringed into them by the irreligious, by the enemies of Islam [and by the ignorant men of religion], and purifies their clean, young minds of these poisons. He cures their poisoned souls. Then, in accordance with their ages and understandings, he places in them Islam and its virtues and uses, the ultimate divine causes and subtleties in its commands and prohibitions, and the fact that it makes humankind attain happiness. Thus, fragrant flowers that are panacea for cares and food for souls begin to grow in the spiritual gardens of youngsters. It is the greatest advantage to procure such a religious savant. His looks penetrate into souls. His words affect hearts. Only with the presenting of such a man of Allah will it be possible to swallow Islamic religion like an already prepared candy, to cool oneself down to the lungs by drinking cold sherbets. May Allahü teâlâ keep us all in Hadrat Muhammed's way! For it is this way only which makes men attain ease in this and the next worlds. The following Persian poem has been expressed so well. Its translation is:

*Hadrat Muhammed, who was born in Arabia,
Is the highest in both worlds!
May he who will not become earth at his door
Remain under the earth all the time!*

May our salâms be on the highest and the most superior of Prophets!

To my astonishment, I have heard that one of the poets who had been honoured with your valuable tawajjuh accepted a disbeliever's name as his last name. Moreover, he is one of the Sayyeds, one of those great people whom we are to love. I wish I had not heard this. I wonder why he accepted this base name? I can never see why he should. It is necessary to beware of accepting such names more than bewaring of terrible lions. Such names should be deemed uglier than anything ugly. For these names and their owners are the enemies of Allahü teâlâ. They are His Prophet's enemies. Moslems have been commanded to know all the disbelievers as enemies [whether they be Christians or Jews or disbelievers without book]. It is wâjib for every Moslem not to give such dirty names to his children. Tell him on my behalf to change that name! Let him replace with a name which is better and which becomes a Moslem! What suits a Moslem is to accept a Moslem name. It is this only which Allahü teâlâ likes, which His Prophet likes, and which

is suitable with the position of a person who has been honoured with being in Islamic religion.

[Abû Dâvûd and Ibni Habbân communicate that Resûlullah declared, "On the Day of Resurrection you will be called with your names and with the names of your fathers. Therefore, accept beautiful names!" As Tirmûzi communicates, Hadrat Aishe said that Resûlullah used to change ugly names.

Tirmûzi and Ibni Mâce communicate: Abdûllah bin Omer said that one of Hadrat Omer's daughters was Âsiye (meaning rebellious). Resûlullah changed it. He replaced it with Jemle. Also, Abû Dâvûd communicates that he replaced the names of many more men, places and streets with those names suitable for Moslems]. Moslems have been commanded, (*Keep away from the places that will cause you to be under suspicion!*) It is each Moslem's duty to avoid accepting the names, [uttering the words, using the instruments and doing the works], which are the symptoms of irreligiousness or which arise this suspicion. Allahü teâlâ declares in the two hundred and twenty-first âyet of Bakara sûreh, (*A slave who is a believer is more valuable than a master who is a disbeliever!*).

May Allahü teâlâ give safety to those who follow Hadrat Muhammed's way! Amen.

31 — FIRST VOLUME, 61st. LETTER

This letter, written to Sayyed Mahmûd, communicates that it is necessary to find a perfect master and to avoid ignorant shaikhs:

May Allahü teâlâ increase the desire of looking for Him! May He bless us with the lot of avoiding the things that prevent us from attaining Him! The precious letter, which is a favour of yours, has arrived here. It is very pleasant because it informs that you have been wishing Allahü teâlâ, that you have been being consumed with love for Him. For wishing is the bearer of the good news of attaining. And being consumed with love is sort of beginning of attaining. One of our superiors says, "If He would not give, He would not give the wish". One should appreciate the value of the blessing of wish and abstain from the things that will cause it to be lost. One must be careful lest the wish become slack, lest the fervour become chilly. What avails most lest this blessing be lost is to thank [Allahü teâlâ] for this. For He declares in the seventh âyet of sûre-i Ibrâhîm, (*If you thank me for my favours, I will certainly increase them*). It is necessary both to thank Him and to trust oneself to Him and to weep and beg Him lest one love or wish anything else. If one does not feel like weeping, begging, one should force oneself to do so. "If you do not weep, make yourself weep", has been said. Till finding an exalted person who is kâmil and mükemmil, [that is, who has reached perfection and who is able to make one reach perfection also, one should preserve this wish together with all its fervour in one's heart. When such an exalted person is procured, all wishes and desires should be delivered into his hands, one being like a corpse on the bench under the washer's hands. (*Fenâ-fish shaikh*) is first. This fenâ will then turn into fillah. [That is, when finding an exalted person who has reached the end of the way of tasavvuf and then come back in order to make attain it, too, and who now seems to be any ordinary person, one should surrender oneself to him. First, one should annihilate oneself in him, that is, one should obey not oneself but him. Such a person will gradually be annihilated in Allahü teâlâ. That is, his own desires being annihilated, he will act with Allah's will. He will no

longer have any will]. The exalted person who will take from Allahü teâlâ and give men should be double-sided. Because man is very mean and evil-attributed, he cannot have any relations with Allahü teâlâ. A two-sided intermediary is necessary; and this intermediary is [*Insan-ı kâmil* (perfect man)].

The worst thing which slackens the tâlib's wish and which extinguishes his fervour is his surrendering himself to a nâkis person who has not reached the end of the way. Nâkis means the person who has not completed his way through sülûk and jezbe and who names himself as shaikh, mürshid. [And tâlib means the person who makes progress in the way of tasavvuf]. The company of the nâkis shaikhs is semm-i kâtil. He who surrenders himself to them ends in disasters. Such companies derange the high tendency, the inclination of the tâlib. For example, if a patient takes the medicine of a doctor who is not specialized, who does not even have a diploma, he will, let alone healing, get sick all the more. He will even lose the tendency to heal. That medicine may first stop his aches. But the aches are not felt because it disturbs, harms the nerves. This case is not a favour, but a disfavour. If this patient goes to a real doctor, this doctor will first try to do away with the harms of that medicine. Then he will begin to cure the disease.

The way of our superiors is based on sohbet. Nothing is obtained by memorizing and uttering a few words of the great men of tasavvuf. On the contrary, it slackens the wish of the tâlib. Hadrat Shaikh Tâc, who is an owner of ma'rifets, lives close to you. His blessed being is a great favour for the Moslems being there. You get in touch with him rarely. Scarcity in relations does not bring any use. If you occasionally write about your state, we will not hesitate to answer. Thus the chain of love and ihlâs will be stirred.

32 — THE NAMES OF ALLAHÜ TEÂLÂ

Allahü teâlâ has many names. We do not know their number. Ninety-nine of His names has He communicated to people in the Kur'ân. Kâdî Zâde Ahmed Bey says in his explanation of (*Birgivi Vasıyyetnâmesi*), "The ninety-nine names of Allahü teâlâ are called (*Esmâ-i hüsnâ*). The names of Allahü teâlâ are (*Tevkîfi*). That is, they are dependant upon the Sheri'at's communicating. He is called the names which the Sheri'at has communicated and mentioned with the names communicated by the Sheri'at. The Sheri'at has not permitted to call Him or to mention Him with any names other than these". It is written on the five hundred and forty-first page of (*Sherh-i Mewâkif*), (Kâdî Abû Bekr said that a name with no meaning unsuitable for Allahü teâlâ and which suits Him could be said. But the majority [of savants] said that none but the only ninety-nine names could be said).

This means to say that it is not permitted to call Allahü teâlâ 'God'. That is, it is a sin to call Him 'God'. It is the greatest and ugliest guilt not to be willing to use the name 'Allah', and to use the name 'God' or even one of the ninety-nine names instead of 'Allah'.

Hadrat Noah's son Yâfes was a Moslem. His children having increased in number, he became their chief. Like their grandfathers, they all worshipped Allahü teâlâ. When Yâfes was drowned as he was crossing a river, his younger son, who was named Turk, took his father's place. His children, increasing in number, were called Turks. These Turks were Moslems, patient and studious people, like their ancestors. Their number increasing in the course of time, they spread out

over Asia. Some cruel rulers who came to the fore canceled Islam and they began to worship idols. Of these, the Yâkuts, who live in Siberia today, still worship idols. As they became remote from the religion, they gradually lost their former civilizations and morals. Especially Atilla, one of the chiefs of the Huns, was named as 'Allah's wrath' because of his irreligiousness and cruelty. When Islamic sun rose in the blessed city of Mecca and began to radiate its lights of knowledge, morals and every kind of virtue over the world, the humanity, which had been twisting, moaning under the Romans' dissipations and immoralities that had spread as far as to Asia and Africa, could not see Islam's sacred light, but converted to Moslem with the fear of swords, while the Turks, owing to their nobility and vigilance, accepted Islam willingly, thus attaining a happiness which has fallen to no other nation's lot. Shemseddin Sâmî says in (*Kâmûs-ül-a'lâm*), "Before the Turk's nobility and Islam's honour came together, Assyrians had invaded Turkistan and accustomed the Turks to worshipping the sun and stars". They used to worship the sun when it dawned. For this reason, the sun's name became Tanyeri, that is, Tanrı (God). Allahü teâlâ declares in the Kur'ân: (*My name is Allah. Call me Allah, worship me saying "Allah". Entreat me saying "Allah!"*) It is obvious how wrong it is, how big an obstinacy it is not to call Him the names He likes but to call Him the name God, which the disbelievers, who are His enemies, name their idols, which He hates most. For example, if a ruler says to the persons under his command, "My name is Ahmed. Call me Ahmed!", and if they answer him, "No, sir. We do not feel like calling you Ahmed. We want to call you Stone or Wolf or Dog or the name of your basest and greatest enemy", and if they call him so, he will get so mad; likewise, instead of the name Allah, reciting ezân or worshipping by uttering the name God, which He does not command but which perhaps is His enemy, will cause His wrath and enmity. When beginning to explain the ezân, Ibnî Âbidîn says, "The ezân means to recite the prescribed words in the prescribed manner. It is not permissible to recite its translation even if its meaning is the same and is understood by everybody. Nor is it permissible to recite it musically defiling its words. To defile its words means to tune it to the pitches of music, and to add or subtract vowel points, letters and prolongations in doing so. Also, it is a sin to listen to the ezân, the Kur'ân or the mevlid that are recited so. It is permissible and good to recite it melodically, [that is, to beautify the voice], without adding, that is, without defiling the words".

When worships are not done as they are commanded, they become toys. And it is the worst and the ugliest disbelief to make the religion a plaything.

Many of His names which Allahü teâlâ declares in the Kur'ân shows that He is creative. For example, His names Mukît, Hâliq, Bâri, Musavvir, Razzâq, Mübdi, Mu'id, Muhyî, Mümit, Kayyûm, Wâli and Bedî' are so. [These names have been written according to Turkish spelling. Therefore, for one who is not familiar with them or who can not read them correctly it will be better not to try to pronounce them lest one may mispronounce them].

Of these twelve names, the name (*Hâliq*) means he who decrees and appoints. (*Bâri*) means he who creates. (*Musavvir*) means he who gives shape. For instance, when an engineer wants to build a house, first he decides about the numbers, the dimensions, the amounts of the lumber, of the bricks, of the tiles, of the cement, of the iron, of the area, of the rooms, which are necessary, he calculates them and prepares a project. The architect is the bâri of the building. At last the

decorations, the ornaments of the building are done. The one who makes these is the musavvir.

Allahü teâlâ does not have a partner in anything He does. It is only Him who is the halîq, the bârî, the musavvir of every creature. To create is to make existent from nothing. It is to create also to make existent from no substance or element or to change to some other being with some substance or element. For instance, the âyet, (*He created men from semen and genies from fire*), informs that this is so. The earth and the sky and the hundred and three elements which we know today used to be non-existent. He created all these afterwards. By uniting together or breaking apart the elements, the oxides, the acids, the alkalis, the salts, He forms millions of organic and inorganic substances, that is, He creates them. It is Allah's habit to create everything through some causes and media. It is Him who creates, makes the causes and gives them activity, effective power. Physical and chemical properties of substances, physical, chemical, biologic events, reactions are the causes which He creates. He has created the forms of energy of electricity, heat, mechanics, light and chemistry, and the various forms of energy that make reactions, as causes. As He has made these causes intermediaries for His creating the substances, so He has made man's mind and power intermediaries for His creating. For example, the heating of the coal over five hundred degrees, that is, up to the ignition temperature, and the beginning of the event of burning are caused by the flames of the match; yet it is Him who creates the oxidization, the burning of the coal. The match is not the creator of the event of burning. For it is Him alone who creates the construction of the match, its properties, its flames, the energy of heat, the relation of the atoms of carbon to oxygen, and who makes this exothermic event heat the coal up, which then radiates red rays. Likewise, the zinc dissolves in hydrochloric acid, a compound named chloride of zinc appears, which has a new property. This net of ions cannot be said to be created by the atoms of zinc and the molecules of acid. For zinc and acid do not do anything in the exchange of electrons during the formation of the ions of zinc and chlorine in the net of ions called chloride of zinc out of atoms, or in its causes, in the power of attraction and repulsion among ions; nor does the man who puts the zinc into the acid do anything besides doing so. The man has merely looked on the formation of the chloride of zinc, and the reaction, the properties, the energies that form the net of ions have been created by Allahü teâlâ. This means to say that man's mind and power, like other natural forces, are nothing but a cause, an intermediary for the creation of a new balance, order or system by changing the conditions, the equilibria among the substances, the elements, the properties, the powers and the energies, which Allahü teâlâ has created before. Then, Archimedes did not create a law, but was able to see a relation between the properties that had already existed. By the same token, Thomas Edison, who is the discoverer of such gadgets as phonographs, megaphones and bulbs, did not create or make them, but caused them to be made. It is Allahü teâlâ who created these. Edison, let alone creating these, did not even know of anything of the functioning of his hands, eyes, feet and other senses, of his various cells, of his heart, lungs, kidneys and many other organs, of the construction of the various substances and tools which he used, or of the forces of atoms and protons in them, when becoming the cause of the creation of new tools by gathering the existing substances together. Can a cause, an intermediary, who does not know anything of the subtleties neither in himself nor in the things which he uses, be said to be creative? The creator is the one who knows the smallest and the subtlest of these and who makes all these; and this is only Allahü teâlâ.

A wise and intelligent scientist who has got several diplomas from university and who, having read the new literatures, has a great deal of experience, will understand well that man is nothing but an intermediary a cause in all his works and explorations. It is Allahü teâlâ, alone, who makes every event, every reaction, every action, and who administers every law. One and only honoured share that distinguishes man's power from natural forces is that he is playing a role as an intermediary by thinking and by being conscious. Man can cause Allah's creating to manifest as he wishes. Allahü teâlâ declares in seventieth âyet of Isrâ sûreh that by endowing upon man this honoured share He distinguished him from other creatures, thus creating him superior to other creatures.

The creator is Allahü teâlâ only. It is disbelief to call anybody besides Allahü teâlâ the creator, no matter for what purpose. It is written in (*Birgivi Vasıyyetnâmesi*), (If a person says that food comes from Allahü teâlâ and man's action is necessary, too, he becomes a disbeliever. For action also is created by Allahü teâlâ). That is, he who says that action, deed is created by man becomes kâfir. Hadrat Ismâil Hakki from Bursa writes in his (*Hucet-ül-Bâliga*), (In reality hâliq and râziq is Allahü teâlâ. It is disbelief to call man hâliq and râziq. Man's essential attributes are impotence and need. The attributes of Allah's person are power and opulence). We should not say about a person, "he created, he is creative". We should not use the name Hâliq, which belongs to Allahü teâlâ, about anybody, nor should we call anybody it. So are the names Rahmân and Rahîm.

Allahü teâlâ has made other things causes for His creating something. He who wants something to be created should obtain the things that cause its creation. If there is human power among the things that cause the creation of something, the thing which is created is said to be 'artificial'. For example, coke and vegetable oil are artificial. If there is no human power among the things that cause the creation of some substance, the substance created through this way is said to be 'natural'. Though human power does not interfere with the creation of a natural substance, human power also is a cause in its being turned into an available state. Coal, butter are natural substances. To say, «Nature created...» about natural substances and, "man created..." about artificial substances or about events, would be, like saying other causes to be 'creative' also, an ignorantly nonsensical word. It would be like saying that bee created honey or saying that electricity created light.

Those names of Allah which show the attributes of Allahü teâlâ, such as Âlim (omniscient), Semî' (hearing), Basîr (seeing), Qâdir (powerful, capable), Mürîd (decreeing), Mütekellim (saying), and the like, can be used for men provided one will think of the meanings and conditions communicated in seventy-second matter of the second part of our book. In the treatment of the disasters caused by tongue, the book (*Hadîka*) writes that it is harâm to name men with the names which belong to Allahü teâlâ only, such as (*Rahmân*), (*Kuddûs*), (*Müheymin*) and (*Hâliq*). Hadrat Nevevî communicates this detailedly in his explanation of (*Müslim*). It is permissible to use those names that are Allah's attributes such as (*Azîz*) also for men in their figurative meanings; yet it is better to observe the edeb and not to use them. Whenever uttering, hearing or writing the name of Allahü teâlâ, it is wâjib to say one of the words of reverence such as (*Sübhânallah*), (*Tebârekallah*), (*Jelle-jelâlih*), (*Azze-ismüh*), (*Jellet-kudretüh*) or (*Teâlâ*) each time. As for uttering the certain prayer called salewât when hearing the name of Resûlullah, it is wâjib to utter it once in life. It is sünnet to utter it whenever hearing.

It is written on the two hundred and sixty-eighth page of the fifth volume of (*Dürr-ül-muhtâr*): (Allahü teâlâ likes those who give their children such names

as Abdŭllah, Abdŭrrahmān, Muhammed, Ahmed... It is permissible to give men those names of Allah such as Alf, Rashid, Kebir and Bedi' with their meanings suitable for men; yet the ignorant may do the meanings and pronounciations of these names erroneously, thus causing sins and even disbelief. Instead of Abdŭlkādir, for instance, they say Abdŭlkoydur, which causes kŭfr when said intentionally. He who disgraces these names on purpose, e.g. he who says Abdŭluzeyz instead of Abdŭl'aziz, becomes kāfir. So is the case with saying Hamo instead of Muhammed, Hasso instead of Hasan, Ibo instead of Ibrāhim). [Hence it is understood that it is harām to read the Kur'ān musically, changing the words]. The value of these names should be appreciated. Some tradesmen write these blessed names in shoes, slippers for advertisement because they are their names, and those who buy them put them on their feet thus stepping on them. There is the fear that both those who write them and those who step on them will lose their imān.

When telling about mŭrteds, (*Dŭrr-ŭl-muhtār*) writes, (He denies what is known through the unanimity [of savants] becomes mŭrted. When a man who has become mŭrted repents, he should renew his nikāh (betrothal). It is written on the hundred and ninety-eighth page of the second volume of (*Hadika*), (When one of the husband and wife becomes mŭrted, their nikāh becomes cancelled. If the husband repents, they should renew their nikāh. But the wife cannot be forced to perform nikāh. If the wife has become mŭrted, she will be forced to renew nikāh when she repents. Since there has not been a divorce, hulle⁽⁸⁴⁾ is not necessary). When the person who has denied something on which there is no unanimity repents, it is prudent, that is good, for him to renew his nikāh. When a person becomes mŭrted, his property goes out of his possession. All of it is taken away from him. If he repents it will be returned to him. If he dies or goes to Dār-ŭl-harb, it will be given to his Moslem inheritors. [Dār-ŭl-harb is the country where Non-Moslem rules and laws are in effect]. What he earned when he was mŭrted belongs to Beyt-ŭl-māl, (the budget of Islamic government).

Some people say, "How does one become mŭrted by saying one word though he performs nemāz and does every kind of worship and pious deed?" Kādī zāde Ahmed Bey says in his explanation of (*Birgivi*), "As a kāfir becomes a believer by saying the word tevhd once, so a believer becomes kāfir by saying one word and loses all his worships which he has done until that time. When he repents and renews his imān, his worships except hadj will be returned to him. But the use and the sawāb of any of them will not come back. If he is rich he has to perform hadj again. When the husband or the wife becomes mŭrted, their nikāh becomes cancelled, but this does not mean a divorce. For this reason, it is permissible for them to renew their imān and nikāh more than three times without hulle. It is not enough for one of them only to renew the nikāh. The husband and wife should renew their nikāh in the presence of two witnesses. In Shāfi'i sect, if she repents during the time of iddet⁽⁸⁵⁾ it is not necessary to renew the nikāh. For facility, he who is in Hanefi sect should take a verbal proxy from his wife for renewing the nikāh and say in the presence of two witnesses, "I have remarried my wife, who has been my wife since before, acting by proxy on her behalf and in person on my behalf". Wife and husband should say the certain prayer which renews imān

(84) Hulle will be explained in the next fascicle in the subject of (*Marriage and Divorce*).

(85) It will be explained in the next fascicle under the same heading.

and nikâh in the morning and in the evening every day. In mosque, after the prayer of a nemâz which has been performed by a large congregation, if the imâm says this prayer together with the congregation, the congregation will be each other's witnesses and their nikâh will be renewed. Until the person who has become kâfir repents and renews his imân, the possessions which he earns become (*Fey*). That is, they belong to the poor by rights, and the worships which he does are not accepted. Even if he says the (*Word shehâdet*) habitually, his imân is not accepted. Unless he repents for his word, action or belief which has caused his küfr, he will not become a Moslem.

It is not a sin to use the word God outside worships to mean the one who is to be worshipped. For instance, it is not a sin to say, "the God of ancient Egyptians", or, "thanks to our God." For in this context it means, "Thanks to our Creator." But it is better not to use it in such occasions, either.

33 — FIQH, SECT, IMÂM-I A'ZAM

In the following I am going to write what I have derived from the beginning of the book (*Mecmû'a-i Zühdiyye*):

In Arabic, when the word fiqh is used in the category of yefkahî, that is, in the fourth category, it means to know, to understand. When in the fifth category, it means to know, understand the Sheri'at. The knowledge that shows the (*Sheri'at*), that is, the (*rules of the Sheri'at*), has been called (*The knowledge of fiqh*). The person who teaches fiqh is called (*Fakih*). The knowledge of fiqh shows the things which people should do and those which they should not do. The knowledge of fiqh originates from the Kur'an, from the hadiths, from the ijmâ'-i ümmet and from kiyâs. These four sources of the knowledge of fiqh are called (*Edille-i sher'iyye*). We have told in the fourth matter that the Ashâb-ı kirâm and the müjtehids who came in the century after them were called (*Selef-i sâlihîn*). The unanimity of the selef-i sâlihîn is called (*Ijmâ'-i ümmet*). Those rules of the Sheri'at that have been derived from the Kur'an or from the hadiths or from the ijmâ'-i ümmet are called (*Kiyâs-ı fukahâ*). For understanding through the way of kiyâs if something is halâl or harâm, it is compared to something else which is known as halâl or harâm. For doing this, the reason which makes that thing halâl or harâm has to exist in the former, too!

It is Imâm-ı Azâm Abû Hanîfe who established and first practiced, the knowledge of fiqh.

The knowledge of fiqh is very extensive. It is divided into four large parts: 1 — (*Ibâdât*) is divided into five branches: Nemâz, fast, zekât, hadj, jihâd. Each jihâd is to invite people to Islamic religion and to fight against those who will not accept it. It is jihâd also to help those who fight through property, through idea, by increasing their number and by curing wounded ones. It is declared in a hadith: (*Perform jihâd against disbelievers through your possessions, through your lives and through your tongues!*) Also, it is jihâd to keep guard near the frontier and to learn how to use the media of war in the time of peace. It is farz-ı kifâye for Moslems to perform this kind of jihâd. When the enemy attacks, it becomes (*Farz-ı ayn*) for everybody, for women and children, that is, for those who are close to the place, and if their power does not suffice, for those who are far, even very far from the area.

[It is written on the two hundred and seventy-second page of the fifth volume of (*Ibni Abidin*), (Women go for jihād veiling themselves and with their husbands or mahrem relatives)]. Those who do not help become sinful. The person who understands that he will be killed if he attacks and will be captured if he does not attack does not fight. But he had better attack if it will harm the enemies and will be useful for the Moslems. The case is not so with performing (*Nayh-i anilmünker*) to the sinning Moslems, that is, with advising them. Those for whom it is wājib to advise are permitted to advise even if it will be to no avail, even if they know that they will be killed. It is not permissible when it causes instigation. When besieging a city of disbelievers, first they are invited to Islam. If they accept it, they will become brothers with us. If they do not, they will be asked to become (*Zimmi*) by paying the tax called jizye. If they do not accept this, either, they will be attacked. If they accept the jizye they will be our countrymen and will live under Islam's justice. They will be granted the right of doing their worships and selling each other pork and alcoholic drinks. Among them and between them and the Moslems the same laws as the ones among the Moslems will be practiced. The 'Had'⁽⁸⁶⁾ for hard drinks will not be practiced on them. Their customs except receiving interest will not be taken as a guilt. If the enemies are powerful, it is permissible to give up jihād and to make peace with even by giving them goods. If the mürteds being powerful capture a city and the city becomes (*Dār-ül-harb*), it is also permissible to make peace with them when there is necessity.

After the five principles of Islam, the highest of worships is jihād. All the sins of a martyr except his debts to people will be forgiven. And Allahü tealâ will make the debts to people be returned on the Day of Resurrection. Those who die in jihād and in the way to hadj and when on guard near the frontier will be given the sawâb of these worships of theirs until resurrection. Their bodies will not rot. Each of them will intercede for seventy people on the Day of Resurrection. It is written on the six hundred and thirty-eighth page of the second volume of (*Hadika*), (He who becomes a martyr being drowned will be given twice as much sawâb as the one who becomes a martyr on land).

It is declared in a hadith, (*Learn how to throw arrows and how to ride a horse!*) It is declared in another hadith, (*He who learns how to throw arrows and then forgets it is not from us*), and in another hadith, (*Playing is not useful. Only, it is right to learn how to throw arrows, to tame one's horse and to play with one's wife*). That is, they are useful and necessary. These hadiths command and encourage the preparation and the learning the usage of all media of war in the time of peace. As it is seen, it is worship to get ready for jihād. Our Prophet communicates that there are three kinds of jihād against disbelievers: Through actions, through words, through heart. It is farz to get ready for the jihād through actions, to learn how to make and how to use new weapons. Recently the second type of war, that is, the attacks of the irreligious through writing, movie and radio, has grown. It is jihād also to stand against this.

2 — (*Münâkehât*), which has many divisions such as marrying, divorcing, alimony, and many more.

3 — (*Mu'amelât*), which has many divisions such as buying and selling, rent, companies, interest, inheritance...

(86) A kind of punishment in Islam. It will be explained in the next fascicle.

4 — (*Ukûbât*), that is, the punishments called (*Had*), which are mainly divided into six sections: *Kisâs* (retaliation), drunkenness, *sirkat* (theft), *zinâ* (fornication), *qazf* (forgery), *riddet* (turning renegade), and the punishments for these. Because the punishments come after the sins, they are called (*Ukûbât*).

It is farz for everybody to learn the *ibâdât* (worshipping) part of *fiqh*. It is farz-*i* *kifâye* to learn the parts of *Mûnâkehât* and *Mu'âmelât*. That is, it is farz to learn these for those who meet with such situations. Also, the *Zimmîs*, that is, non-Moslem countrymen have to learn the branches of *Ukûbât* and *Mu'âmelât*, for the *Sheri'at* also commands the *Zimmî* to obey the *Ukûbât* and *Mu'âmelât*. A disbeliever who lives in *Dâr-ül-Islâm* but who has another nationality has to obey only the *Mu'âmelât*. After the branches of knowledge *Tefsîr*, *Hadîth* and *Kelâm*, the most honoured branch of knowledge is *fiqh*. It is more *sawâb* to study the knowledge of *fiqh* than performing supererogatory prayers of *nemâz* at nights. And it is more *sawâb* to learn it from a teacher than studying it alone. The following six hadiths are sufficient to indicate the honour in *fiqh*:

When Allahü teâlâ wishes to do a favour to a born servant of His, He makes him a fakih.

If a person becomes a fakih Allahü teâlâ sends the things which he longs for and his food through the place unexpected to him.

The person whom Allahü teâlâ calls the highest is the one who is a fakih in the religion. This hadith alone would suffice to show the greatness of Imâm-i A'zam.

Against the devil one fakih is stronger than a thousand âbids (those who worship much).

Everything has a pillar to lean upon. The basic pillar of the religion is the knowledge of fiqh.

The best, the most valuable of worships is to learn and teach fiqh.

The rules of the *Sheri'at* in Hanefi sect were brought to view through a way beginning with *Hadrat Abdüllah Ibni Mes'ûd*, one of the *Ashâb-i kirâm*. This means to say that the chief of the sect, *Imâm-i A'zam Abû Hanife*, learned the knowledge of *fiqh* from *Hammâd*, who learned it from *Ibrâhîm-i Nehâ'i*, who from *Alqama*, who from *Abdüllah bin Mes'ûd*, and who learned it from *Resûlullah*.

Abû Yûsûf, *Muhammed*, *Züfer bin Hûzeyl* and *Hassan bin Ziyâd* are all *Imâm-i A'zam's* disciples. Of these, *Imâm-i Muhammed* wrote some thousand books on religious knowledge. Because he married *Imâm-i Shâfi'i's* mother, who was one of his disciples, when he died his books were inherited by *Imâm-i Shâfi'i* and caused his knowledge to increase. For this reason *Imâm-i Shâfi'i* said, "I swear that my knowledge on *fiqh* has increased by reading *Imâm-i Muhammed's* books. He who wants to deepen in the knowledge of *fiqh* should keep *Abû Hanife's* disciples' company". And once he said, "All Moslems are like *Imâm-i A'zam's* household, children". That is, as a man earns his household's subsistence, so *Imâm-i A'zam* undertook the task of uncovering the religious information which people need, thus rescuing everybody from a very difficult job. *Imâm-i Shâfi'i's* establishing a different sect does not mean that he disliked *Imâm-i A'zam* or that he disagreed with him. The *Ashâb-i kirâm* had different sects, too. Despite this, they liked and respected each other. Last âyet of *Feth sûreh* is the witness to this fact.

Imâm-i A'zam Abû Hanife not only gathered the pieces of knowledge of *fiqh*, divided it into branches and put ways and methods, but also gathered the pieces of knowledge of *fiqh* coming from *Resûlullah* and from the *Ashâb-i kirâm* and communicated it to the hundreds of disciples of his. Of these, some were educated and trained as specialists in (*Ilm-i kelâm*), that is, in the knowledge of *imân*. Of

these, Abû Bekr-i Jûrcânî, one of those educated by Imâm-i Muhammed Sheybânî, became famous. And of his disciples, Abû Nasr-i Iyâd educated Abû Mensûr-i Mâtûridî in the knowledge of kelâm. Abû Mensûr wrote the information of kelâm coming from Imâm-i A'zam into books. Struggling against those who had deviated from the right way, he strengthened the belief of Ehl-i sünnet. He spread it everywhere.

Everyday Imâm-i A'zam Abû Hanîfe performed morning prayer in mosque and then answered the students till noon. Before midday, he performed (*Kaylûle*) sitting. It is written in (*Shir'a-tül-Islâm*), in (*Ibni Âbidin*), in its chapter about bey'î fâsid, and in (*Mevâhib-i ledünniyye*), in its chapter about dream interpretation, that it is sünnet to perform Kaylûle, that is, to sleep for a while, as the sun approaches noon. It is written in (*Mizân*) that Kaylûle can be performed in the afternoon, too.

After noon prayers he taught knowledge to the disciples until night prayers. After night prayers he went home and rested for a while. Then he went to the mosque and worshipped until morning prayers. This fact has been communicated by Mis'ar bin Kedâm-i Kûfi, one of the selef-i sâlihîn, and by many noble persons.

He traded and earned his living on halâl. Sending goods to other places, he bought what his disciples needed with his earnings. He spent much for his own home and gave as much as he spent for his home as alms to the poor. Every Friday he distributed twenty golds to the poor for the souls of his parents. He would not stretch his legs towards Hammâd's house, who was his master. Whereas, there was a distance of seven streets between them. Once he heard that one of his partners had sold a great amount of goods incompatibly with the Sheri'at, and he distributed all the ninety thousand aqcha earned from this merchandise, thus accepting not even a penny of it. The villages of Kûfe city had been raided by brigands, who had drove away the sheep. Thinking that these stolen sheep might have been slaughtered and sold to the people, he did not buy or eat mutton for seven years from then on. For he had learned that a sheep lived at most seven years. He avoided harâm so much and observed the Sheri'at in everything he did.

For forty years Imâm-i A'zam performed the morning prayers with the ablution which he performed for night prayers, [that is, he did not sleep after night prayers]. This fact is written with documents in (*Mevdû'âtül'ulûm*), in (*Dürr-ül-muhtâr*), in the preface of (*Ibni Âbidin*) and in (*Mizân-ül-kübrâ*). [Wives of these great people, like they themselves, made it a pleasure for themselves to worship Allahü teâlâ, to serve His religion, and sacrificed their rights and pleasures for Allah's way. Also, all the Ashâb-i kirâm, with the wishes and permissions of their wives, had gone to distant places for jihâd in order to spread Allah's religion, and many of them had become martyrs and had not come back. And their wives were glad because they shared these sawâbs]. He performed hadj fifty-five times. At his last hadj, he entered Kaaba and performed a nemâz of two rek'ats there. He recited the whole Kur'ân in the nemâz. Then, he wept and prayed, (O Allah! I wasn't able to do the worship in a manner worthy of Thee. But I have understood very well that Thou couldn't be understood through mind. Forgive my faults in my service for this understanding of mine!) At that moment a voice was heard saying, "O Abû Hanîfe! You have known me well and served me beautifully. I have forgiven you and those who, being in your sect, will follow your way until the end of the world". He read the whole Kur'ân once every day and once every night. These facts are written in (*Dürr-ül-muhtâr*), in the preface of (*Ibni Âbidin*), in (*Hayrât-ül-hisân*), in (*Mir'ât-i kâinât*), and also at the end of (*Hazânet-ül-müftin*). Reciting the whole Kur'ân in one rek'at of nemâz has been the lot of only Osmân bin Affân, Temîm-i Dâri, Sa'id bin Cübeyr and Imâm-i A'zam Abû Hanîfe. It is written in (*Shir'a-tül-Islâm*), (It is

loves him has loved me. He who dislikes him has disliked me), and says that Abû Cevzi's saying that these are mevdû' is because of his obstinacy, for they have been communicated by various people. Ibnî Âbidîn writes that these hadiths are sahih, and says as explaining these lines, "As communicated in the book (*Hayrât-ül-hisân*) by Ibnî Hacer-i Mekki, it is declared in the hadith in (*Buhâri*) and (*Müslim*), 'Even if imân goes up to the planet of Venus, one of the sons of Fâris will certainly take it back'. Fâris means the people in that part of Iran called Fars. Imâm-i A'zam's grandfather is from there. It is obvious that this hadith denotes Imâm-i A'zam. There is no doubt about it".

Such hadith savants as Süyûtî, Zehebi and Askalâni said mevdû' about some hadiths; yet these words of theirs mean, "They do not have the conditions which sahih hadiths should have according to my sect". They did not mean that they were made-up hadiths. We should not say made-up about these hadiths, which exist in valuable books, by being deceived by the obstinate, envious writings of such people as Ibnî Taymiyye, Ibnî Cevzi and Aliyyülkârî, who have dissented from the Ehl-i sünnet, or of those aberrant people called Wahhabis. Please read the fifth matter! It is written on the three hundred and tenth page of the book (*Berika*) that it is declared in the hadith in (*Buhâri*) and (*Müslim*), (*The most useful of people are those Moslems who are in my century. That is, they are the Ashâb-ı kirâm. After them the best ones are those who come after them. That is, they are the Tâbi'in. And after them the best ones are those who come after them. Mendacity will spread among those who come after them. Do not believe their words and deeds!*) (This hadith is also written in the book (*Feth-ül-mecid*) by Wahhabis. All the Ashâb-ı kirâm, and also most of those who came in the centuries after them are as they are communicated in the hadith. Imâm-i A'zam is one of the Tâbi'in, who are praised in this hadith. Even, it is known by all Moslems and even by all men of knowledge, whether they are religious or irreligious, that he is one of the highest of the Tâbi'in. Since Imâm-i A'zam is one of the greatest of those who have been given the good news by this hadith, it would be unnecessary to look for another hadith in order to explain his greatness. A person who says mevdû' about the hadiths that are written above and that praise him has disbelieved also this sahih hadith. It is understood that the person is not of the Ehl-i sünnet.

As our Prophet praises the imâms of sects through the hadith above, let us see what he declares about Wahhabis and about those men of religion who, like Wahhabis, have appeared recently: It is declared in the two hadiths that are written in (*Tenbih*) and (*Muhtasar-ı Tezkire*): (*Towards the end of the world there will be a decrease in knowledge and an increase in ignorance*) and (*Decrease of knowledge is with the decrease of savants. Ignorant men of religion will cause instigation by giving fetwâs according to their own points of view. They will cause men to deviate from the right way*). These hadiths inform that in the latest time ignorant, sinful and aberrant men of religion will be on the increase and will deceive Moslems).

Studying the knowledge of kelâm and ma'rifet in his youth, he became very skilful. Then, serving Hammâd for twenty-eight years, he reached maturity. When Hammâd died, he replaced him as a müjtehid and müfti. His knowledge, his superiority spread everywhere. On account of his knowledge, virtue, intellect, comprehension, zühd, taqwâ, trustworthiness, quickness at reply and repartee, devoutness, trueness and all human maturities, he is superior to anybody else. All müjtehids contemporary with him or succeeding him, other savants and great

persons, and even Christians have praised him. It is written in (*Hayrat-ül-hisân*), in (*Mizân-ül-kübrâ*), in (*Mir'ât-i kâinât*) and in (*Mevdû'âtül'ulûm*) that Imâm-i Shâfi'i has said, "In the knowledge of fiqh, all people are Abû Hanîfe's children". Again, it is written in the same books that once he said, "I get use from Abû Hanîfe. I visit his grave every day. When in a difficult situation I go to his grave and perform a nemâz of two rek'ats. I beg Allahü teâlâ. And He gives me what I wish", and this is explained in the preface of (*Ibni Âbidîn*) and also on the hundred and sixty-sixth page of (*Shewâhid-ül-haq*). It is written in (*Gâliye*), (Imâm-i Shâfi'i used to perform morning prayers near Abû Hanîfe's grave, but would not recite the prayers of Kunût out of his respect towards him. There was no savant on earth who was superior to Abû Hanîfe). Imâm-i Shâfi'i was a disciple of Imâm-i Muhammed, who was Imâm-i A'zam's second disciple. He has said, "Allahü teâlâ endowed knowledge upon me through two persons. I learned hadith from Süfyân bin Uyeyne and fiqh from Muhammed Sheybânî". And he has said once, "There is one person to whom I am grateful in religious knowledge and in worldly affairs. He is Imâm-i Muhammed". Imâm-i Shâfi'i, again, has said, "I wrote as many books as to load a pack-animal with what I had learned from Imâm-i Muhammed. Hadn't it been for him I wouldn't have acquired anything of knowledge. In knowledge, all people are the children of the savants of Iraq. The savants of Iraq are the disciples of the savants of Kûfe. And the savants of Kûfe are Abû Hanîfe's disciples". Imâm-i A'zam has acquired knowledge from four thousand people.

Various books have been written by savants coming in each century in order to tell the greatness of Imâm-i A'zam.

Five hundred thousand religious matters have been solved and answered in Hanefi sect.

Imâm-i A'zam's taqwâ was very much. He used to trade in order to eat halâl. He had commercial partners. He used to distribute earnings of thousands of aqchas which he thought as doubtful to the poor and religious men. He used to support his hundreds of disciples and meet their needs with his own earnings. For thirty years he fasted every day. [He ate for five days in a year, on the days of E'id.] He used to perform nemâz at nights. He used to spend most hours of the days giving lectures and answering the questions of the people in the mosque. At nights he used to worship his Owner in the mosque or in his home. For forty years he performed morning prayers with the ablution he had performed for night prayers. He often used to read the whole Kur'ân in one rek'at or in two rek'ats. And sometimes, whether or not in nemâz, he would recite an âyet telling about Allah's torment or mercy time after time and then cry and moan sobbingly. Those who heard him would pity him. He would dress like the poor. But sometimes he would wear a very valuable suit in order to exhibit the blessings of Allahü teâlâ. He performed the hadj fifty-five times and stayed in the blessed city of Mecca for several years. Simply at the place where his soul was taken away he recited the whole Kur'ân seven thousand times. He has said, "I have laughed once in my life. And I repent it". He would talk little, but think much. He used to discuss some religious subjects with his disciples. One night, after performing night prayer in jemâ'at, he was going out of the mosque, when he began to talk to his disciple Züfer on some matter one of his feet being outside the door and the other inside the mosque yet. They talked until morning ezân and then went back into the mosque for performing morning prayer, before he had time to take his other foot out. Saying that Hadrat Imâm-i Ali had said, "It is permissible to spend not

more than four thousand dirhem for livelihood", he used to distribute the rest of the four thousand dirhem of his earnings to the poor. Yezid bin Amr wanted to make him the governor and the judge of Kûfe city. He would not accept it. He imprisoned him and had him beaten. His blessed head and face swelled. The next day he took the imâm out and repeated his offer with oppression. The imâm said, "Let me consult", and took permission. He went to the blessed city of Mecca and stayed there for five or six years.

The Caliph Mensûr used to respect the imâm very much. He had presented him ten thousand aqcha and a concubine. The imâm would not accept them. One aqcha was worth one dirhem of silver. Mensûr was cruel. In 145 A.H., Ibrâhîm bin Abdûllah bin Hadrat Hasan had been recruiting soldiers in order to help his brother Muhammed, who had declared his caliphate in the blessed city of Medina. He had come to Kûfe. It was rumoured that Abû Hanife had been helping him. Upon hearing this, Mensûr had the imâm brought to Baghdad from Kûfe. He told him to tell everybody that Mensûr was the caliph rightfully. He would give him the presidency of the Supreme Court of Appeal in return for this. He oppressed him very much. The imâm, having too much taqwâ to esteem worldly ranks, did not accept it. Being hurt, Mensûr imprisoned him. He had him thrashed. Having received thirty blows, his blessed feet bled. Mensûr repented and sent him thirty thousand aqcha, but he did not accept it. He imprisoned him again and had him thrashed, each day thirty blows more than the day before it. On the eleventh day, being afraid that the people might attack in, he was forced to lie down on his back. Poisonous sherbet was poured into his mouth. He performed sajda (prostration) while dying in 150 A.H. Some fifty thousand people performed his funeral prayer. There was such a great crowd that the performance was finished with difficulty not before the afternoon prayer. For twenty days many people came to his grave and performed his funeral prayer there.

He had seven hundred and thirty disciples. His son Hammâd was one of the notables of his disciples.

There have been some differences among the disciples of Imâm-1 A'zam. The hadith, (*Differences among the savants of my ümmet is Allah's compassion*), informs that these differences are useful. He used to fear Allah very much, and was very careful in obeying the Kur'ân. He used to say to his disciples, "On any matter, if you happen to obtain a document that disagrees with my word, leave my word aside and follow the document!" For his disciples, like he himself, were müjtehids. All his disciples swear, "We have said even our words disagreeing with him by being based on a proof, a document which we had heard from him".

Müftis should act in accordance with Imâm-1 A'zam's word. If his word cannot be found, they should follow Imâm-1 Yûsûf's word. Next to him, Imâm-1 Muhammed's word should be followed. When the word of Imâm-1 Yûsûf and that of Imâm-1 Muhammed are on the one side and Imâm-1 A'zam's word is on the other side, a müftî can give fetwâ according to either side.

There are seven grades of fiqh savants. Kemâl Pasha zâde Ahmed bin Süleymân Bey explains these seven grades in detail in his book (*Vaqfunniyyât*).

34 — WAHHABIS AND THE RESPONSE OF THE EHL-İ SÜNNET

Most of the following information has been derived from (*Mir'ât-ül-haremeyn*):
Founder of Wahhabiism is Muhammed bin Abdülwahhab. He was born in Hureymile town in Nejd in 1111 A.H. (1694 A.C.), and died in 1206 A.H. (1787

A.C.). Formerly, with the idea of travelling and trading, he went to Basra, to Baghdad, to Iran, to India and to Damascus, whereabouts he happened to find Ahmed ibni Taymiyye's books that were against the Ehli sūnnet, and he read them, and, being intelligent, clever, and strong-tongued, he became famous as (Shaikh-i Nejdī). In order to increase his fame, he learned from the savants of Hanbelli sect in the blessed city of Medina and then in Damascus, then he went back to Nejd, where he wrote books. His ill thoughts deceived the villagers, particularly the inhabitants of Der'iyee and their chief Muhammed bin Sū'ūd. As the number of those who adopted his ideas which he named Wahhabism increasing, he introduced himself as the Kādī and Muhammed bin Sū'ūd as the Emir and the Judge. He had it admitted that they would be succeeded only by their children. When the book (*Mir'ât-ül-hāremeyn*) was printed in 1306 A.H., the Emir of Nejd was Abdūllah bin Faysal.

Muhammed's father, Abdūlwahhab, was a good Moslem. He and the savants in Medina had understood by his words that the son of Abdūlwahhab would take a corrupt way and advised everybody not to talk to him. But he declared Wahhabism in 1150 A.H. There are too many wrong ideas to be counted in the books which he wrote, especially in (*Kitāb-üt-tevhid*), which is the worst of them, and in (*Feth-ül-mejid*), an explanation of the former prepared by his grandson, Abdürrahmān bin Hassan. Yet Wahhabism is based upon three matters:

1 — Wahhabis say that deeds and worships are parts of imān; he who does not perform one farz action, e.g. a person who omits one nemāz, though he believes that it is farz, becomes a disbeliever; he should be killed and his possessions should be distributed to the Wahhabis. These are written on pages 17, 48, 93, 111, 273, 337, and 348 in (*Feth-ül-mejid*).

2 — They say that he who asks shefā'at (intercession) from the souls of the prophets or of the Evliyā, or who visits their graves and prays putting them as intermediaries, becomes a disbeliever. It is written on the five hundred and third page of the Wahhabite book (*Feth-ül-mejid*), (When Resūlullah was alive it would be permissible to ask him to pray. Even, any pious person who is alive may be asked to pray. As a matter of fact, when Hadrat Omer was about to leave for Mecca to perform Omreh⁽⁹⁰⁾, Resūlullah said, "O Omer, don't forget us in your prayer." Also, it is permissible for the alive to send prayers for the souls of the dead that are buried or that will be buried. But it is not permissible to ask for prayers from those who are in graves. Allahū teālā has declared that it is şirk (to attribute a partner to Allahū teālā) to ask for prayers from those who do not hear or answer. The dead and the ones of the alive who are absent, far away, do not hear or answer. They cannot be useful or harmful. None of the Ashāb-ı kirām or of those who succeeded them asked anything from Resūlullah's grave. If it was permissible to ask something from the Prophet after his death, Hadrat Omer would have prayed him for rain. But he did not visit his grave or ask him to help. He asked prayers of Hadrat Abbās, who was alive and present). It is written on its seventieth (70th) page, (Asking something from a dead person or from a person who is absent means to attribute him as a partner to Allahū teālā).

These slanders of Wahhabis are contradicted first of all by their own book. It is

(90) It is a worship which, outside the five days of the prescribed duration of hadj, consists of turning around Kaaba and going and coming between the hills of Safa and Merve seven times. It isn't farz; it is the Prophet's sūnnet.

written on the two hundred and first page of (*Feth-ül-mejîd*), (Abdüllah ibni Mes'ûd says in Buhâri [see kinds of hadiths], "We heard the food which we ate praise and laud Allahü teâlâ". Hadrat Abû Zer says, "Resûlullah took some pieces of stone in his hand. We heard them praise and laud Allahü teâlâ." The news telling that the wood which Resûlullah leaned upon as he made a speech moaned, is true). This means to say that Moslems other than Resûlullah could hear the sounds which not everybody could hear. It is communicated at the end of the same news that these stones were heard to praise and laud Allahü teâlâ when they were in Hadrat Abû Bekr's hand, too. Many books [of Islam] communicate that while Hadrat Omer was making the speech called Hutbe in Medina, he saw Sâriye, the commander-in-chief of the army, warring in Iran and said to him, "Sâriye, beware the enemy on the mountain!", and Sâriye, hearing him, captured the mountain. Wahhabis attempt to prove their words right through those âyets which have descended for idolaters. Whereas, believers, [that is, the Ehl-i sünnet], do not worship the prophets or the Evliyâ. But they believe that these are Allah's beloved born servants and that Allah will pity His other born servants for their sake. They say, "It is only Him who creates harm and use. No one besides Him has the right to be worshipped." They visit graves and pray to Allahü teâlâ through the exalted persons in the graves.

It is written on the hundred and twenty-sixth page of the second volume of the book (*Hadîka*), (It is permissible to pray to Allahü teâlâ through Resûlullah, through the Tâbi'in, or through the Taba'i tâbi'in even after their death. To pray through them means to ask for their shefâ'at. The savants of Ehl-i sünnet communicated that this was permissible. But the group of Mu'tezile disbelieved it. The admission of the prayer of the one who asks for shefâ'at is the kerâmet of the intercessor. That is, it is the latter's kerâmet after death. Owners of bid'at, the aberrant, did not believe this. Imâm-ı Menâvî responds to these ignorant people in his explanation of (*Câmi'us-sagîr*). Imâm-ı Sübkî says, "To pray through Resûlullah means to ask his shefâ'at (intercession). This is a fine thing. Neither the former Islamic savants nor the latter ones said anything against this. Only Ibni Taymiyye denied this. Thus he dissented from the right way. He made up a bid'at which had been said by none of the savants preceding him. Because of this bid'at of his, he became the topic of Moslems' indignant talks." Ibni Abdüsselâm explains detailedly that it is permissible to ask something from Allahü teâlâ by saying, "For Resûlullah's sake". Also, it is communicated by Ma'rûf-i Kerhî and also written in the booklet (*Kusheyri*) that it is permissible to pray through the Evliyâ, who are Resûlullah's inheritors. It is written on its hundred and fifty-first page that a person who does something which has been said to be permissible by any müjtehid should not be prohibited from doing it. For it is permissible to follow one of the four sects. For this reason, those who visit graves, those who bless themselves with the graves of the Evliyâ and those who vow something to their souls so that their sick relatives may be cured or what they have lost may be found, should not be prohibited from doing so. When vowing, to say, "I vow to the Evliyâ", is figurative, and it means "I vow to those who serve the grave". It is like saying that one is just lending it when one is giving the alms called zekât to the poor; the savants of fiqh have said that to say so is permissible. Here, the meaning, not the word, is important. Likewise, the present given to the rich becomes alms. And the alms given to the poor becomes a present. Hadrat Ibni Hacer-i Heytemî has given the fetwâ stating that when vowing at the graves of the Evliyâ, it is sahîh to vow with the intention of another (*Kurbet*), that is, another useful deed such as alms to their children or disciples, or to other poor Moslems being

there. The things vowed in this way should be given to the persons intended before. All the vows made at the graves today bear this kind of intention. This should be understood from the utterance "Vowed to the Evliyâ". It is harâm to speak ill of the passed-away-Evliyâ, or to say that they are ignorant, or to derive meanings unsuitable with the Sheri'at from their words, or to disbelieve that they will show kerâmets after death, or to think that they are no longer Evliyâ when they are dead, or to prevent those who bless themselves with their graves, as it is harâm to think ill of Moslems, or to torment them, or to take away their possessions, or to envy or slander them, or to lie or talk behind their backs). Translation from (*Hadîka*) is completed here.

It is written on the hundred and eighty-eighth page of (*Hadîka*), (A hadith which Buhâri quotes from Abû Hureyre declares, "Allahü teâlâ declared, My born servant cannot approach me through anything as much as he approaches by doing farz actions. When my born servant does supererogatory worships, I love him very much. So much so that he hears with me, sees with me, holds everything with me, walks with me. I give him whatever he asks me. When he trusts himself to me I protect him). As this hadith indicates, he who does the supererogatory worships together with the farz ones will earn Allah's love. The prayers of such people will be admitted. Different savants understand different meanings from the word, "He hears, sees, walks with Allahü teâlâ". Saïd bin Ismâil Abû Osmân Hayrî Nishâpûrî is one of the great ones of the sôfiyye. He passed away in 298 A.H. He says that this hadith means "I immediately give him all kinds of wishes such as to see, to hear, to go, to hold". Also, the hadith, "When you have a trouble in your work, ask help of those who are in graves!", shows that Allahü teâlâ gives this power to His beloved born servants when they are dead, too.)

Imâm-i Birgivî quotes the hadith, "When visiting a believer's grave, if you say, 'O Allah, don't torment him for Hadrat Muhammed's sake', Allahü teâlâ will stop his torment until the end of the world", in his booklet (*Etfâl-ül-müslimîn*). Resûlullah orders us to say this prayer. But Wahhabis say that he who prays so becomes a disbeliever.

There are many hadiths communicating that a Moslem is conscious in the grave. The Ashâb-i kirâm and the Tâbi'in used to visit the (*Kabr-i se'âdet*) and bless themselves with the Prophet's soul. There are many books written about this.

While explaining how to pray in due manner, the book (*Hîsn-ül-hasîn*) communicates, "Admission of a prayer requires that you put the Prophet and pious Moslems as intermediaries. It is declared so in a hadith in (*Buhâri*)".

Hadrat Alf Râmiteni said, "Pray with a tongue that has not sinned so that it will be admitted!" That is, humiliate yourself in the presence of Allah's darlings, beg them so that they will pray for you. This is the meaning of praying through an Evliyâ.

The son of Abdülwahhab and those ignorant people who have been deceived by him deem the Ehl-i sünnet as disbelievers who worship idols and graves and say that it is halâl to kill the Ehl-i sünnet and take away their possessions; this causes them to become disbelievers themselves. In a hadith in (*Buhâri*), our master the Prophet declares, "The disbelievers impute the âyets that have descended for the disbelievers to Moslems". He declared in another hadith, "Of those who bear the name Moslem, the ones whom I fear most are those who change the meaning of the Kur'ân". These hadiths foretell that Wahhabis will appear and that they are disbelievers.

If he who prays through the Evliyâ by visiting their graves became a disbeliever, our Prophet would not be made to intercede. Whereas, he has always been made to intercede before he came to the world, when he was alive in the world, and after his death. In the hadith of Ibnî Mâce which is written on the hundred and fifty-third page of (*Shevâhid-ül-haq*), our Prophet used to pray, "O Allah! I ask thee for the sake of those people whom thou hast given when ever they asked thee!", and he used to order his companions to pray so. Taberânî, Ibnî Hibbân, Hâkim and Süyûtî communicate that he said a certain prayer when he interceded Hadrat All's mother Fâtîma with his own blessed hands. As Nesâî and Tirmûzî communicate, he ordered a blind man, who had asked him to pray so that he might heal, to take ablution, to perform two rek'ats of nemâz and then say a certain prayer, which is written in the Turkish version of (*Seddât-i ebediyye*). The Ashâb-ı kirâm often used to say that prayer. It is declared in a sahih hadith quoted by Hâkim that when Hadrat Adam was taken out of Paradise, he prayed much. But his repentance would not be accepted. When at last he said, "O Allah! Have mercy upon this father for the sake of my son Muhammed!", his prayer was accepted, and he was told, "O Adam! If you had asked anything with the name of Muhammed, I would give it whatsoever. If it hadn't been for Muhammed I wouldn't have created you". This fact is detailedly explained on the hundred and ninth page of the book (*Gâliye*) by Alûsî. The word 'haq' in these prayers means 'sake, value'. The phrases that contain them mean 'for the sake of the valuable grades which He has given those whom He loves. For no creature has by any means any haq (right) upon Allahü teâlâ.'

Question: At that time, Hadrat Muhammed was not in the world. He would honour the world with his presence three hundred and thirteen thousand years later. How did Hadrat Adam know him?

Answer: When Hadrat Adam was in Paradise, he saw the writing (*Lâ ilâhe ilâllah Muhammedün Resûlullah*) everywhere in Paradise and also on the Arsh. Hence he understood that Resûlullah was Allah's most beloved born servant. This was written there in Islamic letters. This means to say that those letters are not man-made. They were put by Allah. Those letters existed as the world and Adam were nonexistent. All heavenly books and pages were sent in Islamic letters.

These prayers show that it is permissible to ask from Allah by putting His beloved ones as intermediaries and to ask for their sake.

It is written on the five hundred and twenty-fourth page of the fifth volume of *Ibnî Âbidîn*, (It will be fine to pray to Allahü teâlâ through Resûlullah's intercession. None of the early savants or the later ones said anything against this. Only Ibnî Taymiyye would not admit this. He put forth a bid'at by saying what nobody had said. Imâm-ı Sübkî explains well that this is so).

3 — According to Wahhabis, it is not permissible to build tombs over graves, to perform nemâz at tombs, to burn candles for those who worship and serve in the tombs, or to vow alms for the souls of the dead!.. And the inhabitants of Mecca and Medina have been worshipping domes and walls up to now. For this reason, those Moslems called (*Ehl-i sünnet*) and also those who are called (*Shiite*) or (*Alevi*) become polytheists. It is, as they say, halâl to kill them and to plunder their possessions, and the animals which they cut become carcasses. For this reason, Wahhabis do not eat the sacrificed animals which the hadjis cut in Minâ. They bury them.

'Türbe (tomb)' means 'room'. If it were not permissible to build tombs, the Ashâb-ı kirâm would not have buried our Master Resûlullah, Hadrat Abû Bekr and Hadrat Omer in a room. The tomb is not built in order to worship the dead person. It is built in order to pay love and respect towards him and to protect those who

visit him for praying against rain and the sun. Our religion orders us to love and respect the savants and the pious. It is written on the five hundred and fifty-second page of the second volume of the book (*Mecmâ'ul-enhür*), (When Muhammed bin Haneflyye intered Abdüllah bin Abbâs, he set up a tent over his grave. The visitors prayed in this tent for three days). As it is seen, he who is in the way of the Ashâb-ı kirâm does not demolish tombs, but he builds tombs. The fact that Wahhabis are not in the way of the Ashâb-ı kirâm is understood hence, too.

It is written in (*Keshf-ün-nur*), (Building tombs over the graves of the savants and of the Evliyâ is for protecting them against the insults of the ignorant. It is written in (*Câmi'ul-jetâvâ*) and in (*Tenvir*) that it is not mekrûh to build a dome on the tomb. Their word, "we have been demolishing tombs for fear that the ignorant might think of the Evliyâ as creative", is disbelief. So did Pharaoh say; he attempted to kill Hadrat Mûsâ by saying that he had been causing instigation. Allahü teâlâ loves His Evliyâ. He creates whatever they want. But Wahhabis think ill of Allahü teâlâ, of the Evliyâ and of all Moslems. It is harâm to think ill of Moslems. The Evliyâ do not create anything when alive or when dead. They cause the creating of Allahü teâlâ. The souls of the Evliyâ have relations to their bodies in the graves. It is declared in a hadith communicated by Deylemî, "when I am dead I know as I do when I am alive", which is written in *Künûz*). The savants of Ehl-i sünnet declare that it is harâm to build tombs over graves with a view to decoration and boasting. It is mekrûh when it is intended not to be forgotten about. But it is not mekrûh when it is intended to protect the dead against animals and thieves. It is permissible to inter a dead person in a tomb that has been built before. Resûlullah built his son Ibrâhîm's tomb a span above the level and had it plastered. One day, as he was passing Ibrâhîm's grave, he saw that a small part of it was open; so he closed it; this fact is written in (*Hülâsa*). None of Islamic savants likened tombs to idols; the ones who wrote most excessively said that it would be harâm to build them. Those Moslems who visit graves and pray through the Evliyâ have not been spoken ill of or slandered by any of the savants except by Wahhabis. It is written on the two hundred and forty-second page of the Wahhabite book (*Feth-ül-mejîd*), (Ibni Hacer-i Mekki says in his book (*Zevâcir*) that it is a great sin to build domes over graves, that it is wâjib for Moslem rulers and governors to demolish such domes, that it is necessary to demolish Imâm-i Shâfi'i's tomb first). Whereas, Hadrat Ibni Hacer-i Mekki does not say, "It is a great sin to build domes over graves" in his book (*Zevâcir*), which is mentioned above. He says, "It is necessary to demolish the tombs in the public cemetery of Wakf, where everybody is buried. For they occupy too much ground to let other Moslems be buried". But he does not say that it is harâm or disbelief to build tombs, or to visit graves. This slander done against Hadrat Ibni Hacer-i Mekki is another obvious document showing that Wahhabis, who are not ashamed to change the meanings of âyets and hadiths or to make up false interpretations, have been attempting to deceive Moslems by changing and writing the information in the books of the savants of Ehl-i sünnet, too.

Ibni Hacer-i Mekki says on the hundred and twenty-fifth page of his book (*Fetâwâ-i fikhîyye*), "It is sahîh to perform nemâz at the tombs of prophets. It is not even mekrûh. Prophets are alive in their graves. But their lives are different from our lives in every respect. They do not have to eat, drink or worship. Theirs are like the lives of angels. They worship in order to enjoy its taste. For they perceive Allahü teâlâ in the life of grave better than they do in the world).

The son of Abdülwahhâb and those ignorant people deceived by him wrote many books in order to spread Wahhabism. And the savants of Ehl-i sünnet strove to

warn and guide the people by writing many books and booklets refuting their books and exposing their mistakes. They showed the fact through âyets and hadiths; yet these books caused the grudge and enmity of Wahhabs to increase. Some of these books are:

1 — The very valuable book (*Fetwâ*), by Muhammed ibni Süleymân, one of the Shâfi'i savants in the blessed city of Medina.

2 — The book (*Eddürerüsseniyye firreddi alel-wahhâbiyye*), by Ahmed Zeyni, chief of savants in the blessed city of Mecca, exists in the Municipality library in Istanbul; at No. 1079.

3 — The book (*Risâlet-üsseniyyin firreddi alel-mübtedi'in-il-wahhâbin*), by Mustafâ Kırımı; it exists in the Municipality library.

4 — The books (*Fi reddi wahhâbiyye*) and (*Minha-tül wahbiyye firreddi alel-wahhâbiyye*), by Hadrat Dâvûd bin Süleymân Baghdâdi, who is registered in the word (Hâlidî) in the book (*Müncid*). The latter exists at No. 292 in the Municipality library. It was printed several times under the name (*Vesikalar*) in Istanbul.

5 — Ahmed bin Sa'id-i Sâhib, one of the grandsons of Hadrat Imâm-ı Rabbâni, proves through documents that Wahhabism is an aberrant way in his book (*Alhakk-ul mübin firreddi alel-wahhâbin*).

6 — Allâme ibni Âbidin says on the three hundred and ninth page of the third volume of his explanation of (*Dürr-ül-muhtâr*), (The Wahhabs of our time appeared in the desert of Nejd. They captured the Haremeyn [Mecca and Medina]. These call themselves Moslems and those who do not believe as they do polytheists, disbelievers. Therefore, they say that it is sawâb to kill the Ehl-i sünnet and their savants. In 1233 A.H. the Ehl-i sünnet overcame them and they became grieved and distressed).

7 — The Muftî of Zebid, Sayyed Abdürrahmân says, "For refuting Wahhabs and explaining that they are aberrant, it will be sufficient to quote the following hadith: Our Prophet declared, (Some people will appear in eastern Arabia. They will read the Kur'ân. But the Kur'ân will not go down their throats. They will leave Islam as the arrow leaves the bow. Their faces are always shaved). One of the most important duties of Wahhabs is to shave their heads. They shave their cheeks and wear sharp beards only on their chins. This hadith shows that Wahhabs have dissented from the religion."

8 — In the book of articles (*Esseyf-üs-sakil*) by Zâhid-ül-Kevserî, the ideas of Ibni Taymiyye and Ibni Kayyim are explained and refuted.

9 — The book (*Wahhâbilere reddiyye*) by the ninety-sixth Shaikh-ül-Islam, Sayyed Muhammed Atâullah Bey, is famous.

10 — The book (*Advice for the Wahhabi*) is in Turkish. Parts have been quoted from the Wahhabite book (*Feth-ül-mejîd*), and each of these parts has been given responses from the books of Islamic savants. Its first edition was prepared by İshâq Kitabevi in Istanbul in 1970.

11 — The book (*Shewâhid-ül-haq*), by Yûsûf-i Nebhâni, refutes Ibni Taymiyye and the Wahhabs through strong documents. A part of the valuable writings in this book exists in Arabic in the book (*Ulemâ-i Müslimin*), which was printed in 1972. Translation of a small part is written at the end of the Turkish version of our book, in the entry (*Yûsûf-i Nebhâni*), No. 870.

12 — The book (*Es-sihâm-üs-sâhibe*), by Yûsûf Nebhâni, again, refutes Wahhabs by proving itself through âyets.

13 — Ahmad Dahlan responds to the slanders of Wahhabis through documents in his book (*Hülâsa-tül-keâm*).

14 — Imâm-i Sübkî proves in his book (*Shifâ-üs-sikâm*) that it is permissible to visit Resûlullah and the Evliyâ and to pray through their souls. It was printed in Bulak Printhouse in Egypt in 1318 A.H. (1900 A.C.).

15 — Shaikh Süleymân, the brother of Muhammed bin Abdülwahhâb was one of the savants of Ehl-i sünnet. Understanding that his brother, Muhammed, opened an evil way, he wrote refutations to his corrupt books. He struggled against Wahhabis until his death.

16 — Muhammed bin Ali Zemlikâni, the Kâdi of Aleppo and one of the Shâfi'i savants, proves in his book (*Dürre-tül-madiyye firreddi-alâ-ibni Taymiyye*) that it is permissible to pray through the graves of Prophets.

17 — Ehl-zâde Abdülhalim bin Muhammed, the Kadi-asker of Thrace, proves in his book (*Fi-ısbât-il-kemâlât-il-evliyâ hâlelhayât va ba'delmemat*) that the Evliyâ have kerâmets after dying, too. He passed away in 1013 A.H.

18 — Great savant and perfect Velî, Sayyed Abdülhakim-i Arwâsi, in his book (*Keshkül*), terminates his writings refuting Wahhabis as follows: Millions of lovers, who had keshfs and shühûds, have visited Resûlullah and received infinite blessings from Allahü teâlâ. Rather than giving various examples, it will be enough to read the eulogy by Imâm-ül-eimme and Sirâc-ül-ümme Abû Hanife Nu'mân bin Sâbit, 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.

19 — Sun'ullah-i Halebî, one of the savants of the blessed city of Mecca, proves in his book (*Seyfullah alâ-men-kezzebe alâ-Evliyâullah*) that the Evliyâ are honoured with kerâmets after dying, too. He wrote this book of his in 1117 A.H.

20 — Hadrat Shâh Ahmed Saïd-i Dehlevî, in his book (*Tahkik-ul-hakkil-mübin*), answers forty wrong words of Wahhabis with documents. He says in the fortieth answer that Abdül' Aziz-i Dehlevî says in his explanation of Fâtiha "When asking for help from somebody, if one trusts him only without thinking that he has been honoured with Allah's help, it is harâm. It will be permissible if one trusts Allah only and thinks that the person has been honoured with Allah's help, that Allah creates everything through causes and that the person is one of such causes. The Prophets and the Evliyâ, too, have asked for help from others by thinking so. Asking for help from somebody else by thinking so will be asking for help from Allahü teâlâ." He says in the interpretation of (*Abese*) sûreh, "To burn the corpse is to leave the soul without place. To bury the corpse is to allot a place for the soul. It is for this reason that we get use from the buried Evliyâ and other pious Moslems. Also it is thus possible to help the dead. These cannot be thought of for the burned dead." Hadrat Abdülhak-i Dehlevî says in his translation of (*Mishkât*) "Most of the great shalkhs and the majority of the savants of fiqh said that it was permissible to ask for help from the prophets and from the Evliyâ after their death. The owners of keshf and perfection communicated that this was correct. Most of them got exalted by receiving fayz from the souls. They called those who got exalted by this way (*Üveysi*). Imâm-i Shâfi'i says that the grave of Imâm-i Mûsâ Kâzim is like a theriac for me for the acceptance of my prayers. I have experienced it many times. Imâm-i Ghazzâlî says that a person who is made an intermediary and received fayz from can be made an intermediary and received fayz from after his death, too. One of the superior great shalkhs says that he has seen four great Evliyâ who were active after dying as well as when alive; two of these were Ma'ruf-i Kerhî and Abdülkâdir-i

Gellâni. Ahmed bin Zerrûk, one of the great ones of the western savants and of the Evliyâ, says that Abul-Abbâs-i Hadremî asked me, 'Who helps more; an alive Veli or a dead Veli?' I said, 'Everybody says an alive Veli, but I say that a dead Veli helps more.' 'You are right. For he is among the people when alive, but he is in the presence of Allahü teâlâ when dead,' he said. Ahmed bin Abul-'Abbâs Hadremî is one of the great Evliyâ. His biography is written in the entry Demirbash in the book (*Kerâmât-ül-Evliyâ*). He clearly explains through âyets and hadiths that man's soul does not die when he dies. Also he communicates that the soul is conscious and that it notices the visitors and what they do. The souls of the perfect mürshids and the Evliyâ are in high grades when they are dead as well as when they are alive. Spiritually they are close to Allahü teâlâ. The Evliyâ have kerâmets (miracles) both in the world and after death. It is their souls that have the kerâmets. And the soul does not die with man's dying. It is only Allahü teâlâ who makes, creates the kerâmets. Everything comes to being by His power. Every person, both when alive and when dead, is nothing in front of Allah's power. For this reason, it is not surprising that Allahü teâlâ sends blessings to a born servant of His through one of His beloved ones. Everybody sees every time that He creates many things and sends them through the alive ones. Man cannot create anything when he is alive or dead. Only, he becomes a cause, a means for Allah's creating".

Hadrat Mevlânâ Abdülhakim-i Siyâlküti says in the book (*Zâd-ül-lebîb*) by deriving from the Arabic explanation of (*Mishkât*) by Abdülhak-i Dehlevî, "Many people disbelieve the fact that it is possible to get use from those in graves. They say that visiting graves is intended for sending prayers to the dead, for asking blessings on them. But the majority of the great men of tasavvuf and the savants of fiqh said that help from those in graves was seen. Also, the Evliyâ, who have keshf, communicated this unanimously. Even, many of these have communicated that they had become perfect by receiving fayz from the souls. They have called these (*üveysî*)." After this Hadrat Siyâlküti says: "I don't understand the intention of those who say that the dead cannot help. He who prays asks for help from Allahü teâlâ. He puts a beloved born servant of Allah as intermediary so that his prayer will be accepted. He says, 'O my Allah! Give me for the sake of this beloved born servant of yours, whom you have blessed plentifully'. Or, calling to a born servant of Allah, whom he believes He loves very much, he says, 'O Allah's Veli, intercede for me!' It is Allah, alone, who gives the wish and from whom it is asked. The Veli 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 it were shirk, to trust in somebody besides Allah, to say so or to believe so, it would be prohibited to ask for prayers or for something else from the alive, too. It has not been prohibited by our religion to ask for prayers or for something else from the alive. On the contrary, it has been declared to be müstehâb. It has always been done. If those who disbelieve this mean to say that there is no kerâmet left after death, they will have to prove this word of theirs. Yes, some of the Evliyâ are exalted to the âlem-i kuds after death. Being in the Divine presence, they forget about everything else. They know nothing of the world, of what are in the world. They do not hear the prayers. There are such ecstatic dervishes among the alive Evliyâ who are in the world, too. If the person does not believe in kerâmet at all, it does not make any difference. He cannot prove his word. The Kur'ân, the hadiths, 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 Allah's power and says that the Veli makes and creates, and if he asks from him with this thought, he should be prohibited

and even punished. But Islamic savants, the ârifs cannot be spoken ill of by this assertion. For Resûlullah used to greet the dead as he visited the graves. He never prohibited to ask for something from the dead. Depending upon the state of the visitor and upon that of the one who is visited, some are sent prayers and others are asked for help. Every Moslem knows that prophets are alive in their graves. No one can say anything against this. But we have been hearing about those who disbelieve the fact that the Evliyâ can help from their graves and they can be asked for help".

Abdülhak-ı Dehlevî says in his book (*Cezb-ül-kulûb*), "İbni Sheybe communicated: There was drought in Medina in the time of Hadrat Omer. A person went to the Prophet's grave and said, 'O Resûlallah! Pray for rain on behalf of your ümmet! Or else we'll be destroyed.' Resûlullah appeared in his dream and said to him, 'Go to Omer and give him the good news that it will rain.' İbni Cevzî says, 'There was drought in Medina. They went to Hadrat Âişe and begged her. She told them to hole the ceiling of Resûlullah's grave. They did so. It rained a lot. The blessed grave got wet.'" These two narrations show that they used to ask help from graves. Even Hadrat Âişe, who was a müftehid, ordered to ask for help from graves. Also, Resûlullah gave the good news that there would be rain for the person who asked for help from his grave. For this reason, to disbelieve asking for help from Resûlullah's grave is to deny the İjmâ' of the Ashâb-i kirâm. As communicated in the book (*Hisn-ül-Hasin*), Resûlullah declared: "The person who has lost his animal should say, 'O Allah's born servants! Help me! And may Allahü teâlâ help you!'" It was declared in another hadith: "At an awful place one should say, 'O Allah's born servants! Help me!'" This prayer has been experienced many times. It was declared in another hadith: "A person who has suffered harm from something should take ablution and perform a nemâz of two rek'ats! Then he should say, 'O my Allah! I ask from Thee. Putting Thine Prophet as an intermediary, who is a compassion for worlds, I beg Thee. O Muhammed! I make thee an intercessor with my Allah so that He will accept my wish. O Allah! Make him my intercessor!'" Every Moslem calls to Resûlullah by saying "Esselâmiü aleyke ~~ayyühen~~ Nebiyyü" when performing nemâz. This, alone, would suffice to answer those who disbelieve the fact. At the same time it proves the fact that it is permissible to do (*Râbita*). Doing râbita with the Evliyâ is like wearing glasses for an old person who cannot see well. The âyet (*Look for an intermediary!*) shows that it is necessary to look for a mürshid-i kâmil in order to receive fayz from Allahü teâlâ. The mürshid-i kâmil is the inheritor of Resûlullah.

It is written in the book (*Tavâli'ul-envâr*), "When visiting Resûlullah one should dispel the mundane thoughts from one's heart. One should only expect help from Resûlullah. Mundane thoughts prevent the help from coming. One should think of the facts that he is alive in his grave, that he recognizes the visitors, that he is Allah's caliph on the earth, that he has been permitted by Allahü teâlâ to give what are asked from him, and that it is only through him that Allahü teâlâ can be attained."

İmâm-ı A'zam Abû Hanife, in his book (*Müsned*), conveys from Abdüllah İbni Omer: "He who visits the Prophet's grave approaches it from the side which faces the qible. He turns his back to the qible. He faces the grave. Then he recites the certain prayer [that exists in the Turkish version of our book]". Hadrat İbni Hacer-i Mekki says that it is better to pray standing than praying sitting. Rûknüddin Abû Bekr Muhammed Kirmânî, one of the savants of fiqh in Hanefî sect, says, "When

visiting, the right hand is put on the left hand, as it is done when performing nemâz." It is müstehâb to stand two metres from the Shebeke. Translation from the book (*Tahkik-ul-hakkilmübîn*) is completed here.

21 — The Wahhabite book, (*Feth-ul-mejid*), says on its 66, 107 and 386th. pages that it is necessary to do idjtihâd every time. It says on its 387 and 390th. pages that those who follow a sect should know the proofs of their sect, if they do not know they become polytheists. On its 432nd. page, it contradicts itself by saying that the ignorant cannot do idjtihâd. On its 78, 167, 183, 503 and 504th. pages, it says that he who asks for shefâ'at from the dead becomes a polytheist. It says that it is şirk to expect miraculous help from the dead. On its 115, 140, 173, 179 and 220th. pages, it says that Moslems have been worshipping the Evliyâ. On its 133, 134, 136, 139, 140, 484, and 485th. pages, it says that it is şirk to expect blessings, uses from graves. On its 143, 146, 191 and 503rd. pages, it says that it is şirk to ask for prayers from the dead. On its 169, 179, 416 and 513rd. pages, it says that the dead do not have sense, they do not perceive anything. On its 222, 223, 234, 247, 274 and 486th. pages, it says that it is şirk (attributing a partner to Allahü teâlâ) to get benefit from the graves of the Evliyâ by visiting them. On its 181 and 211th. pages, it says that to ask for shefâ'at means to attribute a partner to Allahü teâlâ. 258, 259 and 260th. pages say that it is forbidden to approach Resûlullah's (*Hujre-i Se'âdet*) in order to greet him. It says on its 486th. page that the Ashâb-ı kirâm used to pray turning their backs to Resûlullah's grave.

Islamic savants had given responses to these slanders of Wahhabis hundreds of years before they appeared. Among these responses, (*Shifâ*) by Hadrat Kâdi İyâd, (*Tergib vet-terhib*) by the hadith savant Abdül'azim-i Münziri, (*Mishkât-ül-Mesâbih*) by Veliyyüddin-i Tebrizi, (*Mevâhib-ül-ledünniyye*) by Imâm-ı Kastalâni, (*Câmi'us-sagir*) by Imâm-ı Süyûti (*Yevâkit-vel-cevâhîr*) by Abdül-wahhâb-i Sha'râni, (*Hülâsa-tül-Vefâ*) by Imâm-ı Semhûdi, (*Cem'tl-esrâr*) by Abdülgani Nablusi, (*Takrib-ül-üsül*) by Sayyed Ahmed Dahlân, (*Metâlib*) by Fahrüddin-i Râzi, (*Tuhfet-üz-züvâr*) by İbni Hacer-i Mekki, (*Feth-ul-bâri*) by İbni Hacer-i Askalâni, (*Sherh-i Shifâ*) by Shihâb-üd-din Haffâci, (*Mensek*) by Allâme Halil Maliki, (*Sherh-ul-mevâhib*) by Muhammed Zerkâni Mâliki, (*Sherh-i shemâil*) by Imâm-ı Menâvi, (*Nükûl-üş-sher'iyye firreddi al-el-wahhâbiyye*) by Mustafa Shattî Hanbeli, (*Neshr-ül-mehâsin*) by Abdüllah Yâfi'i, (*Sherh-ul-ihyâ*) by Sayyed Mürtedâ Hânefi, (*Se'âdet-i Dâreyn*) by Yûsûf Nebhâni, (*Mesâlik-ül-hunefâ*) by Imâm-ı Kastalâni, (*Kitâb-üz-zühâ*) by Imâm-ı Ahmed, (*Hilye-tül-evliyâ*) by Abû Muhammed Halil, (*Safve-tüs-safve*) by İbni Ebiddünyâ, (*Kerâmât-ül-evliyâ*) by Lâlkâi, (*Fetâvâ-i hadisiyye*) and (*El cevher-ül-münzam*) by İbni Hacer-i Mekki, the books (*Misbâh-üz-zulâm*) by Allâme Abû Abdüllah Mâliki and by Kilâ'i, (*Bugye-tül-ahkâm*) by Nûreddin Ali Shâfi'i, (*Huccet-ullahi al-el-âlemin*) by Yûsûf Nebhâni, (*El-intisâr il-evliyâ-il-ebrâr*) by Tâhir Sünbül Bey, (*Cevâhir-ül-akdeyn*) by Nûreddin Ali Semhûdi, (*Nefehât-i Shâziliyye*) by Hasan Advî Misri, (*Ecvibe-tül-merdiyye*) and (*Bahr-ül-mevrûd*) by Abdülwahhâb-i Sha'râni, (*Ber'ül-eskâm*) and (*Lem'u-Berk-il-mekâmât*) by Mustafâ Bekri, (*Keshf-ün-nûr*) by Abdülgani Nablusi, (*Sherh-i Hizb-ül-Bahr*) by Ahmed Zerruk Mâliki, and (*Cilâ-üz-zulâm firreddi alen-Necdillezi edallel-avâm*) by Allâme Sayyed Ulvi became famous among men of knowledge.

These books and many a valuable book like these prove that Wahhabis are in a wrong and corrupt way.

When a grave is visited, the soul of the one in the grave is reflected on 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 in the early years of Islam. Later on, when Moslems died, too, it became permissible to visit them. The hadith, (*He who visits my grave is like that he visited me when I was alive*), orders to visit the Hucre-i se'adet and get blessed with it. Those who visited him (Resulullah) when he was alive would leave him having been blessed very much. This hadith informs that those who visit his blessed grave will leave him having blessed as much.

The great Islamic savants such as Abdülkâdir-i Geylânî, Muhyiddîn-i Arabî, Takîyüddîn-i Ali Sübkî, Ahmed Ibnî Hacer-i Meşkî and Abdülganî Nablûsî had proved through documents that it was permissible to visit the graves of Evliyâ and to beg for Allah's pardon and mercy by putting them as intermediaries, long before Wahhabis appeared. Hadrat Yûsûf Nebhânî, deriving long writings and documents from the books of those exalted savants, disgraces Wahhabis in his book (*Shevâhid-ül haq*). I had fifty pages of this Arabic book printed in the book (*Islamic Savants*) in 1972. And I added another part in Turkish to (*The Religion Reformers in Islam*). Those wise and reasonable youngsters who read them will immediately realize that Wahhabis are extremely ignorant, stupid and mendacious.

Hadrat Alâüddîn-i Attâr wrote in his book *Reshehât*: (The person who visits the grave of an Evliyâ receives as much fayz as he has realized the greatness of the great person in the grave and as the amount of good thought with which he has turned towards that Evliyâ, that is, as much as he has attached his heart to him. Though there are many uses in visiting graves, distance is not harmful to him who can attach his heart to Evliyâ's souls. The hadith, "*Whereever you are, say salewât for me!*" communicates openly that this is so. Seeing the Veli's soul in his own figure is of no value. What is valuable when turning towards him, when visiting his grave, is to have realized that he is a beloved born servant of Allahü teâlâ. Nevertheless, Hadrat Hâjeh Behâüddîn-i Nakshibend said, "Those [who can attach their hearts] should [directly] attach them to Allahü teâlâ, and he often recited the couplet:

*For how long will you go on worshipping the graves of the Evliyâ?
Do as they did, so that you will be saved there!*

Visiting the graves of Evliyâ should be intended to turn towards Allahü teâlâ. The soul of the Veli should be made an intermediary for completely turning towards Allahü teâlâ. Likewise, when being modest towards human beings one should turn towards Allahü teâlâ. For modesty towards human beings is acceptable when it is done for Allah's sake.) In order to gain—by attaching one's heart directly to Allah—one's share from feyz-i ilâhî (Divine Grace), which emanates every moment, the heart must be cleaned out of ghafla (forgetfulness of Allah) and worldly interests. Such a heart, which is blackened with the darkness of disbelief, bid'at and sins, cannot get attached to Allah and gain feyz-i ilâhî. Such people, by following the hadith "*Lâ-yese'uni...*" should find a mürshid-i kâmil and mükemmil who has attained Allah's feyzes and is an inheritor of Resulullah, and should sit in his presence in good manners and strive to gain feyz from the feyzes that come to mürshid's heart. When a real mürshid cannot be found, one should not be taken in by false shaikhs who does not know his place and cannot distinguish disbelief from belief. Therefore, Hadrat Abdullah-i Dehlevî wrote in his eighth letter, "Attach your heart to this fakîr's spirit! Or, go to Mirzâ Mazhar-i Jân-i Jânân's tomb and attach it to his spirit! By attaching the heart to him, one can attain Allah's feyzes. He is more beneficial than thousands of people of our time." But there are prerequisites of taking feyz from spirits, without the completion of which no feyz can be attained.

[In 1381 A.H., a Moslem who had gone on hadj from Istanbul was praying in front

of the Hucre-i se'adet, "O Resûlallah, I have many sins. Do shefâ'at for me!" A Wahhabite hodja approached him, pulled him on the collar and said, "He is dead. He does not hear anything." The Ehl-i sünnet Moslem said, "The hundred and fifty-fourth ayet of Bakara sûreh of the Kur'ân declares, (Do not say that those who died in the way of Allah are dead! They are alive. But you do not understand this). Since it is prohibited to say 'dead' about one of the ümmet of this great Prophet, how can you say dead about the Highest of Mankind?" Being unable to answer, the Wahhabi was disgraced and left the place].

The savants in the blessed city of Mecca issued a written decree proving that Wahhabis were disbelievers, and sent its copies everywhere. They did not let Wahhabite hadjis go into Mecca.

The first war between the Meccans and the Wahhabis was made in 1205 A.H. (1791 A.C.) There was no result. In order to get rid of the Wahhabis' cruelty and torment, the tribes and villagers turned Wahhabis. Thus getting strong, they captured the city of Tâif in 1217. They put all the Moslems to the sword, no matter whether they were women or children. In 1218, they besieged the blessed city of Mecca for three months. The Meccans ate cats, dogs, grass and leaves. At last, not finding these, either, they had to surrender. The Wahhabis insulted and tormented the inhabitants, and said, "Those who died after the year 500 became disbelievers. We will bring you round to imân". They martyred those Ehl-i sünnet Moslems who would not admit Wahhabism. Then they went to Jidda, but they suffered a defeat there, most of them died, and they returned to Der'iyye. In 1220, they attacked the blessed city of Medina and plundered the Hazîne-i nebevviye. They demolished all the sacred tombs and subjected the inhabitants to very bitter torture and loathsome treatment. Their chief, Sü'ûd, gathered the people in the Mesjîd-i se'adet and said, "O you the inhabitants of Medina! Today your religion has been completed. You have become Moslems and pleased Allah! Do not esteem your fathers' and grandfathers' superstitious religion any more. Do not remember them with mercy! All of them died as polytheists and disbelievers. Our books explain how you will worship. Be it known that the possessions, the properties, the children, the wives of those who will not obey our savants are mubâh (free) for my soldiers! They will put you all in chains and torment you. You will no longer stand in front of the Prophet's Mausoleum and say, 'Esselâmü aleyke ya Resûlallah'." He uttered many more loathsome terms which we cannot write here. The Wahhabis did not let the Ehl-i sünnet hadjis go into Mecca for seven years.

In those years, Ottoman army had been warring against exterior enemies. There was chaos in the interior, too. [Though we had been at peace with France for many years, Napoleon Bonaparte had attacked Egypt with fifty thousand soldiers in 1213 A.H. In fights on the sea and on land, the enemy was repelled from Egypt. Russia having attacked our borders, a war was declared in 1221. British navy entered the country through the Dardanelles and come up to Yedikule. All the officials, soldiers and the people, led by the Emperor, Selim Khan III, placed with a great effort more than a thousand cannons on the coasts within three days, thus defeating the navy without any fight. Russia offered peace, but then attacked again and crossed the Danube in 1224. After long combats, Pact of Bukresh was made in 1227. Inside the country, irreligious people had appeared here and there, who had been tormenting the people and disobeying the State. Selim Khan III, who was the caliph at that time, had been training drilled soldiers on the one hand, and on the other hand he had been building cannon factories and running them. Upon seeing the trained soldiers, the Janisseries, particularly those at the bastions of the Bosphorus,

revolted under the command of Kabakçı Mustafa. The Emperor did not want bloodshed among Moslems. Therefore the rebellion became bigger and bigger. All kinds of progress came to a standstill. They martyred Selim Khan. Mahmūd Khan-i Adli II, who came to the throne after him, taught the irreligious their manners and brought them round to obedience. He made peace with Russia in 1227].

In 1226, the Governor of Egypt was given a firman, and Mehmed Ali Pasha sent his son Tosun Pasha with an army corps to Hedjaz. Yet he was overcome. In 1227, Mehmed Ali Pasha went there with an army corps, eighteen cannons and three bombs, and he got back Mecca, Medina and all of Hedjaz from the Wahhabis. In 1230, he came back to Egypt and sent his son, Ibrāhīm Pasha, against Der'iyye, which was the center of the Wahhabis. After many combats, their chief Abdūllah bin Sü'ūd was caught in 1233, he was brought to Istanbul, and he and his men were punished. In Islamic countries public rejoicings were made for a week. Thus the whole of Arabia was once more owned by the Ehl-i sūnnet. The irreligiousness of Wahhabism remained in the savages of the deserts of Nejd. All of what is written up to here from the beginning of the matter has been derived from the book (*Mir'ât-ül-haremeyn*). None of our ideas has been added. Those who wish for documents for these writings might observe the said book (*Mir'ât*), and also our Turkish book (*Advice for the Wahhabi*).

The blessed cities of Mecca and Medina were administered by the Ottomans with justice and reverence, millions were spent for the restoration and ornamentation of the sacred places. The blessed people of the Haremeyn (Mecca and Medina) lived in comfort and abundance. This time of happiness lasted until The First World War. At the end of The First World War [1332 (1914 A.C.) -- 1336 (1918 A.C.)], the enemies, who had fulfilled their desires of breaking Islam's unity, ousted the Emir of Mecca, Sherif Hüseyin bin Ali, and the other notables of the Ehl-i sūnnet, from Hedjaz. And they announced to the whole world that he had fled. Bringing the sons of Sü'ūd, who had been living in the deserts of Nejd, to Mecca, they made them emirs and judges for the country of Hedjaz. Those who have been governing today's Saudi Arabia are Wahhabis. Changing the commands of the Kur'ān, they have been maintaining an ignorant, cruel and wild administration system. Because they bear the name Moslem, they have been blemishing Islam. They have been buttering the bread of Islam's enemies. Those sūnni and pure inhabitants of the blessed cities of Mecca and Medina, who had survived from the Ottoman administration, have been able to live there owing to the Wahhabis' political tolerance, yet their children have been being educated with the Wahhabis' corrupt ideas in the Wahhabite schools.

Though the Wahhabis were not able to establish a force, an army in the time of Ottomans, their books spread over the world. As the Shiism settled in Minor Asia and in Baghdad, so the Egyptian men of religion have been gliding towards Wahhabism. It is a pity that Muhammed Abdoh from Egypt, who had read much and written many books, did not only adopt Wahhabism, but he also completely dissented from the Ehl-i sūnnet by falling for the propaganda of (Introducing irreligiousness under the false name of modernism to Islamic countries), which is the most effective gun in the war which the Masons had started in order to annihilate Islam. Giving the āyets and hadīths those meanings that are suitable for westernization according to his own mind, he deviated from the way of the Selef-i Sālihin. Some of his books have been translated into Turkish by those men of the same way, and have been offered to the youth as the books of Abdoh, the great Islamic savant! The fact that Abdoh and Jemāleddin-i Efgāni are Masons is written at the name Abdoh at the end of the Turkish version of our book. In the book

(*Ifâdetül-ahyâr*) by Muhammed Arabî, which was printed in Mecca, in the book (*Mevkif-ül-akl val-ilm val-âlem*) by Shalkh-ul-Islâm Mustafâ Sabri Bey, and in the book of articles (*Câmi'ul ezher Mecellesi*) by Yûsûf-i Decvî, a member of the council of high knowledge of the Medrese of Câmi'ul ezher, which was edited in Egypt in 1966, their ideas unsuitable with Islam are refuted through strong documents. At one time Ibni Taymiyye also had fallen into aberration by falling for the muchness of his knowledge. But he had not been thus excessive.

The savants of Ehl-i sünnet understood the meanings in the Kur'ân and in the hadiths well, and they explained them by writing thousands of books. For learning the meanings in the Kur'ân and in the hadiths, [that is, Islam], correctly, we should read the books of the savants of Ehl-i sünnet. Those who want to inoculate the people with Wahhabism have been fabling interpretations of the Kur'ân and translations of hadiths by disguising themselves in religious men. They have been giving the Kur'ân and hadiths meanings from their own points of view. They have been deceiving Moslems by writing the Wahhabis' depraved words in the name of fetwâ given by Islamic savants. It is communicated on the two hundred and ninety-first page of the book (*Shevâhid-ül-haq*) that the interpretation of Alûsî was written in accordance with Ibni Taymiyye's ideas and that it defends those thoughts that are against the Ehl-i sünnet. As for the interpretation (*Fi-sulâl-il-Kur'ân*), by Sayyed Kutb, who has attempted to change the Sheri'at in disguise of Islamic socialism; he boastingly writes at many places that he has mixed his own aberrant thoughts with those of the religion reformer Muhammed Abdoh's, chief of Cairo Masonic Lodge, whose ideas are against the Ehl-i sünnet, and thus he confesses that his harm and treason to Islam has been much more. A real man of religion who wishes to serve Islam must say and write the meanings and the rules given and derived by the savants of Ehl-i sünnet and by our sect leaders, he must place the names and the greatness of the savants of Ehl-i sünnet into the minds of the people and of the youngsters. If the person called Sayyed Kutb had read the tefsirs of Islamic savants, e.g. the (*Tefsir-i Mazhari*) by hadrat Senâullah-i Dehlavî, who was specialized in tefsir, in hadith, and in fiqh, honoured with the grade of (*Ma'rifet-ullah*) in tasavvuf, and who was loved most by the Ehl-i sünnet, he would perhaps realize the greatness of Islamic savants, know his own place, and perhaps he would be ashamed to put forth his own jerry-built writings under the name of tefsir. (*Tefsir-i Mazhari*) is in Arabic. It consists of ten volumes. It was printed in Delhi in 1384 A.H. (1964 A.D.) He passed away in Pani-put city in 1225 A.H. (1810 A.C.) Besides, a person who has not learned well the eight main branches of knowledge by wearing out his elbows for years in medreses, let alone writing interpretations, cannot even read or understand the books of interpretation, kelâm and fiqh correctly. He who attempts to read hadiths and interpretations without having learned these branches of knowledge is like the person with a sick stomach who eats cookies and pies in order to get stronger. Whereas, the person should first diet, cure himself with light things such as vegetable juice, saltless rice pudding, and start eating strong things not before ridding himself of the illness. If he eats meat, fat as he is sick, his sickness will increase and drag him to death. Likewise, if we, who have not studied the main branches of knowledge, attempt to read translations of the Kur'ân, interpretations and hadiths in order to learn the religion, we cannot comprehend them. Misunderstanding them, we may lose our faith and imân. I met with a few educated people who lost their faith, which they had acquired from their mother homes and which they had been keeping strictly for many years. I asked them how that doubt which caused their renegation had been formed in their minds. I found out that they had become so after reading the interpretation of Elmalî and another interpretation.

Therefore, let us put aside those fabled interpretations and translations that have been written without understanding. Even the well-known interpretations have been harmful to anyone other than those who are educated and trained so as to read them. Understanding the Kur'ân's translation requires a complete acquisition of the eighty branches of knowledge. He who attempts to read interpretations and hadiths without knowing these branches may lose his imân. It is communicated on the one thousand two hundred and ninety-seventh page of the book (*Berikâ*), (We have not been ordered to obey the books of interpretation. We have been ordered to obey the savants of fiqh). Our savants of kelâm and fiqh wrote thousands of books of (*ilm-i hâl*) in order to teach what they had understood from the interpretations and hadiths clearly and easily to us who are ignorant in the religion. For learning Islam correctly, there is no other way than reading those books of ilm-i hâl, which ancestors prepared by spending their whole lives.

Sayed Abdülhakîm-i Arwâsî, who was a velî-yî kâmil and a profound savant fully cognizant of the subtle particulars of the four sects, has said, "In Hanefî sect, the best, the most valuable book of fiqh is (*Dürr-ül-muhtâr hâshiyesi*) by Ibnî Âbidîn. In Shâfi'î, it is the book (*Tuhte-tül-muhtâc*). The best, the most valuable book of tasavvuf is (*Mektûbât*) by Hadrat Imâm-ı Rabbânî. The book (*Dürr-ül-muhtâr*) is an explanation of (*Tenvir-ül-ebâr*)".

In order to trick Moslems, another group of Wahhabis say "We are Ehl-i sünnet. We are in Hanbelî sect." Whereas they derive whatever suits their purposes from the books of the savants of Ehl-i sünnet. They hush up what do not suit their purposes, their depraved beliefs. They change the right meanings of âyets given by the savants of Ehl-i sünnet. The savants of Ehl-i sünnet did not interpret âyets according to their own understandings and ideas. They learned from the Ashâb-ı kirâm what Resûlullah had understood and communicated from âyets. They wrote these meanings which they learned in their books. But the Wahhabis dislike these meanings, that have come from Resûlullah. They give wrong, depraved meanings to âyets with their own ignorant, stupid minds. They represent these aberrant writings of theirs as the information of the Ehl-i sünnet. Since they know nothing of religious knowledge, of scientific and moral knowledge, or of the rules of logic, they fall short of understanding the sublime and sacred subtleties of the Kur'ân. They say that those hadiths which understand and communicate these are mevdû', made-up. They dislike the savants of Ehl-i sünnet, who hold the hadiths superior to their own understandings. They try to drive Moslems away from these savants and to push them into the made-up way which they call religious reforms. One cannot perform nemâz behind the Wahhabite imâms, for they have remained even outside the seventy-two groups and have taken a different way by calling themselves (Muwahhids).

Muhammed Zihni Bey says on the thirty-ninth page of the part about betrothal of his book (*Nîmet-ül-islâm*): "One of the twenty-five women who are harâm to marry through nikâh (religious betrothal), is (*Vesenniyye*) that is, those women who worship idols. Those who worship the sun, the stars, pictures and statues, those who are of the (*Mu'attala*), of the (*Bâtiniyye*), of the (*Ibâhiyye*), and also the zindiqs, that is, those who consider the things causing disbelief as fundamentals of imân though pretending to be devoted Moslems, are all fire-worshippers (*Fetâvâ-i Hindiyye*). The Bâtiniyye are also called (*Ismâ'iliyye*) or Ibâhiyye. These have recently adopted the name (*Wahhabi*), and they are the irreligious people who do hostility and treason against Moslems under the name of Islam." (*Vesen*) is a statue made of stone.

In our country, those people with little religious knowledge are poisoned by reading translations from the books written by Ibn Taymiyye, by Muhammed Abdoh, by Mavdûdî, by Sayed Kutb and by Hâmidullah. They suppose that the savants of Ehl-i sünnet could not understand the Kur'an and hadiths. They deem the authors of the falsely-adorned, excessive writings in those books which stir up the nefs-i emmâre as superior to the savants of Ehl-i sünnet and even to the Ashâb-i kirâm. Those who opened this great wound in Islam are particularly Ibn Hazm, Ibn Kayyim-i Cevziyye and the philosopher Ibnî-rüşd. Like Ibn Taymiyye, all these three are savants and have hundreds of books. The savants of Ehl-i sünnet gave them valuable answers exposing their errors. But those with little knowledge have been unable to understand the greatness of the savants of Ehl-i sünnet, thus deviating from the right way, having been deceived by those books.

Those who are deceived by them want to prove that they are right and they try to deceive others also, by saying, "When the Wahhabis fought the Ottomans, the Ottoman savants slandered the Wahhabis. The hostility towards the State and political enmity was turned into religious disagreement by the religious authorities. These words of theirs are wrong from two points of view; as soon as Wahhabism appeared, the savants of Ehl-i sünnet started emr-i ma'rûf. They wrote that the Wahhabis were in a wrong way. They invited them to the right course. Beaten in knowledge, the Wahhabis began barbarity. They attacked Islamic cities. The Ottoman State interfered with the matter only after these. There was no war as the savants of Ehl-i sünnet was writing their books refuting the Wahhabis; how can one say that the savants mixed the religion with politics then? Furthermore, the savants of Ehl-i sünnet had written these deviated ideas and refuted them through âyets hundreds of years before the nuisance of Wahhabism appeared, as if they had understood through insight that these zındıqs would spring up. Of these numerous valuable books, (*Tenvîr-ül-halek fi imkân-ı rü'yetin-Nebî Cihâren val-melek*) and (*Tenbih-ül-gabi bi-tebrie-ti Ibn-il-Arabî*) by the great savant Celâleddîn-i Süyûtî and the book (*Keshf-ün-nûr an ashâb-ül-kubûr*) by Abdülganî Nablîsî are well-known. We have published these three Arabic books, adding them to the second edition of our book (*Vesikalar*). Those who read these will understand well that Wahhabis are deviated and that they are in the way of demolishing Islam.

On the other hand, to say that the savants of Ehl-i sünnet turned the hostility towards the State into religious enmity would mean not to know Islamic savants and even to blemish Islam. Making the religion a means for the world is a guilt which Islam blames most. Such a heavy accusation of the Islamic savants in any country would mean to attempt to slander, to demolish Islam. The savants of Ehl-i sünnet in the time of Ottomans did not speak ill of any Moslem in order to ingratiate themselves with the State, they hesitated to say kâfir even about the excessive ones of the corrupt seventy-two groups.

Of those who have been deceived by Wahhabis, a person who is said to be an orator, a hodja, says in his book, "By saying that the âyets in the Kur'an and the hadiths are limited in number but the events which people confront are infinite, many amendments have been added through kıyâs. This is wrong. There is not kıyâs or idjtihâd." Thus he slanders hundredthousands of Ehl-i sünnet savants. For 'kıyâs and idjtihâd' does not mean, as this hodja supposes, 'to add some amendments to the Kur'an and to the hadiths', but it means 'to explore the profound, covered meanings in the Kur'an and in the hadiths'. It will be communicated below that the Ashâb-i kirâm did idjtihâd and they had different sects, too.

On another page he says, "There is nothing covered, secret in the religion. Everything has been said." But saying, "Everything which the Kur'ân and the hadiths have not said is mubâh", on the following page, he says that not everything has been communicated. His writings contradict each other.

On another page he slanders: "Through kiyâs, the Sheri'at has been increased, made severe. Many mubâh actions have been made harâm". Its response is written at the twenty-sixth matter of the first fascicle of (*Endless Bliss*), page 45.

This man of religion, again, says, "Because of kiyâs, in Islamic religion there is no longer agreement on any matter, and disagreements have been on the increase". Whereas, there is not kiyâs on imân, on matters pertaining to belief. Of the actions that are to be done, there is not kiyâs on the ones that have been communicated clearly in the Kur'ân and in hadiths, either. Who makes up disagreements, invents harms in these are those who, like this hodja, have deviated from the Ehl-i sünnet.

There were three kinds of people in the time of Resûlullah: those who disbelieved and opposed him became (*Kâfir*); those who disbelieved but pretended to believe him were called (*Münâfiq*); those who believed him were called (*Ashâb-ı kirâm*). The beliefs of the Ashâb-ı kirâm were all the same. They coincided with each other in doing those actions that were declared clearly, too. Our religion has not ordered us to believe anything which has not been declared clearly in the Kur'ân and hadiths. So is the case with the majority of scientific informations. Of these, the ones that are reasonable are believed. But the case is not so with those actions that are not commanded or prohibited clearly. Allahü teâlâ orders the profound savants to compare the doing or not doing of such actions to the ones that are declared clearly. Those profound savants who are able to do this comparison are called (*Müjtehid*). This job of comparison is called (*Idjtihâd*). All of the information which a müjtehid has acquired through idjtihâd is called the (*Mezheb* [sect]) of that müjtehid. Each of the Ashâb-ı kirâm was a profound savant, a müjtehid. Each of them was an ocean in the knowledge of the Sheri'at, in politics, in administration, in the scientific knowledge of their time, and in the ma'rifets of tasavvuf. They acquired all these branches of knowledge in a short time by seeing Resûlullah's blessed face, by hearing his blessed words that penetrated into the hearts and attracted the souls. Each had a sect. Their sects were little or much different from each other. There were müjtehids among the Tâbi'in and the Taba'i tâbi'in, too. Only four of the sects of these müjtehids and of the sects of the Ashâb-ı kirâm were transferred into books, and they spread all over the world. The sects of the rest were forgotten. The imân of these four sects is the unanimous imân of the Ashâb-ı kirâm. For this reason, all the four are called (*Ehl-i sünnet*). There is no difference in their imân. They deem each other as brothers. They love each other. They do even their actions disagreeing with each other's in accordance with each other, unless there is some necessity. Allahü teâlâ wished this difference between the sects. Our Prophet communicated that this difference was a compassion of Allahü teâlâ on Moslems. For the trivial differences among the four sects facilitate Moslems' jobs. Each Moslem chooses the sect which is easier for him with respect to his physical construction, climatical conditions and the way of his professional life. He does his worships and every action as this sect prescribes. If Allahü teâlâ had decreed, everything would have been declared clearly in the Kur'ân and in hadiths. Thus the sects would not have appeared. Until the end of the world every Moslem in any part of the world would have to live under a single command, in a single order. Moslems would confront too difficult situations.

After all, the Ashâb-i kirâm died, the imân of the majority of Moslems corrupted. They deviated from the right imân of the Ashâb-i kirâm. (*Deviated groups*) appeared. These corrupt groups are also called (*Groups of bid'at*) or (*The Sectless*), for they are outside the four sects. Those Moslems with right imân who did not deviate from the imân of the Ashâb-i kirâm have been called (*Ehl-i sünnet*), for they have completely clung to Resûlullah's sünnet. The sectless have quarrelled with each other and with the Ehl-i sünnet. They have fought each other and the Ehl-i sünnet. Much Moslem blood was shed. They have sabotaged Moslems' progress and improvement. Of the sectless groups, the ones that are now widespread and that cause instigation are the Shiites and the Wahhabis. The sectless groups of bid'at should not be mistaken for the four right sects of the Ehl-i sünnet. The four sects say that all of them is in the right way and they love each other. But the sectless groups have been breaking the Moslems' unity. Today there is no Ehl-i sünnet other than the four sects. Islamic savants unanimously communicated that these four sects could not be united together and made one sect. Allahü teâlâ wishes not the uniting of the sects, but He wishes that they be different. Thus he makes Islamic religion easier.

On another page he says that the word, "*My Ashâb-i kirâm are like the stars in the sky. If you follow any one of them, you will find guidance to the right way*", is not a hadith, but it is an unsound utterance. Whereas, this hadith is written in the book (*Künûz-üd-dekâ'ik*) by Imâm-i Menâvî and also on the thirty-sixth page of the explanation of (*Tahtâvî*) by Imdâd, who say that it has been communicated by Imâm-i Beyheki. Also, the book (*Savâ'ik-ul-muhrika*) writes that Dârimî, Ibni Adî and others have communicated that this is sahîh. Not realizing the greatness of the Ashâb-i kirâm, this man says, 'made-up', about this hadith, which has been communicated unanimously by religious savants, just because it does not suit his purpose.

He says that the word, "*The disagreement of my ümmet is a compassion [of Allah]*", is not a hadith. Whereas, Imâm-i Menâvî writes this hadith, too, and he says that it has been communicated by Ibni Nasr and also by Deylemî. It is written at the preface of Ibni Âbidîn that the hadith "*The disagreement of my ümmet is a compassion*" is meshhûr. [See the chapter on the kinds of hadiths.] It is written in the book (*Mekâsûd-i hasene*) that this hadith has been communicated by Beyheki. And Ibni Hacib writes in his (*Muhtasar*) that it is sahîh. Imâm-i Süyûtî writes that it is given as a sahîh hadith in the book (*Hucce*) by Nasr-ül-mukaddesî and also in the book (*Risâlet-ül-esh'ariyye*) by Beyheki. Also, Halîmî, Kâdî Hüseyin and Imâm-ül-haremeyn have communicated that it is sahîh. It is written detailedly in the fourth part of the first volume of (*Mewâhib-i ledünniyye*), too. The caliph Omer bin Abdül'azîz said that if the Ashâb-i kirâm had not disagreed with each other, there would not be any permission, any facility in the religion. When the caliph Hârûn-ür-Reshîd said to Imâm-i Mâlik, "I will produce many copies of your books and send them everywhere, and I will order everybody to follow them", the Imâm said, "O caliph! Do not do that. The savants' disagreement is a compassion. All of them are in the right way. Each Moslem follows the savant he likes". It is written on the hundred and tenth page of (*Berika*) that this hadith exists in the book (*Câmi'us-sagîr*). This hadith is explained on the two hundred and forty-fourth page of the first volume and on the hundred and fourth page of the second volume of the book (*Hadika*), which communicates that it has been informed by Nasr-ül-mukaddesî, Halîmî, Beyheki and Imâm-ül-haremeyn. It is also written on the forty-fifth page of the book

Mizân). The poor hodja supposes that the âyets and the hadiths, which are intended lest there be disagreements on imân, are about the sects, and thus he goes wrong.

At some part of this book of his he says, "Those words of the Ashâb-1 kirâm which disagree with the Kur'ân and with hadiths are to be refused". He thinks that the Ashâb-1 kirâm would say anything disagreeing with the Kur'ân and with hadiths. He supposes that those superior men of religion were like himself. He does not know that the Ashâb-1 kirâm have not said anything disagreeing with the Kur'ân or with hadiths. Besides, it is the Ashâb-1 kirâm who gathered the Kur'ân and hadiths and communicated them to those who succeeded them. Some of the savants of Usûl, that is, of the greatest Islamic savants, say, "Even if there had not been any witness to prove that Resûlullah was the Prophet, seeing his Ashâb only would suffice to inform that he was the Prophet. For each of the Ashâb-1 kirâm was an ocean in every branch of knowledge, in the knowledge of the Sheri'at, in political and scientific knowledge, [that is, in the knowledge taught in high schools and universities], in all the branches of bâtinî and zâhirî knowledge. Whereas, none of them had read any book or seen any teacher. They acquired all these informations by being honoured with Resûlullah's company a few times". Their words disagreeing with each other are the things that are not communicated clearly in the Kur'ân or in hadiths.

On another page, saying, "The kiyâs and idjtihâd which the müjtehids and the doers of kiyâs did because of knowing not all the sahih hadiths...", he reveals that he is completely ignorant. Hence also it is understood that he does not know what müjtehid means.

On another page he supposes that there is idjtihâd disagreeing with the Kur'ân and with hadiths by saying "Those idjtihâds of the müjtehids that disagree with the Kur'ân and with hadiths are not to be followed". With these mendacious words he proclaims that he dislikes the savants of Ehl-i sünnet and that he is sectless.

At some other place of his book he writes wrong also the words of Imâm-1 A'zam Abû Hanîfe and those of Imâm-1 Mâlik. He slanders these two religious leaders. He does not know that they would not say anything disagreeing with hadiths. Abdûllah-1 Dehlevî, the mürshid of Mevlânâ Hâlid-1 Baghdâdî, who was a profound religious savant, who educated many Evliyâ and who was the great leader of tasavvuf, wrote a book named (*Risâle-i Dehlevî*), in which he explains the way of tasavvuf and then communicates a few of the kerâmets and letters of his master, Hadrat Mazhar-1 Cân-1 Cânân. The book is in Persian and contains eighteen fascicles. There are twenty-three letters in the eighteenth fascicle. Mazhar-1 Cân-1 Cânân says in the sixteenth letter:

My son! How should we follow the hadiths? Muhammed Hayât wrote a book in order to explain this. He says in this book that Hüseyin bin Yahyâ Buhârî says that Imâm-1 A'zam said to his disciples, "When you see Resûlullah's hadiths and the Ashâb-1 kirâm's words, leave my idjtihâd aside and follow them!" And he said once, "The hadiths are my sect". If a person who is learned and specialized in the knowledge of hadith, who can distinguish nâsih and mensûh hadiths from each other, and who can recognize strong and weak hadiths, follows the sahih hadiths, he will not deviate from Hanefî sect. He will have done what the leader of the sect said. Even, if such a savant does not follow the sahih hadiths, he will have

disobeyed Imâm-i A'zam. Everybody knows that there is no savant learned enough to know, to have heard of all the hadiths. As a matter of fact, Imâm-i A'zam's word "When you see the hadith leave my word aside!" shows that he had heard not all the hadiths. Furthermore, none of the Ashâb-i kirâm, who were the most learned of this ümmet and who spent their lives serving Resûlullah, had heard all the hadiths. It is wâjib for every Moslem to follow the hadiths. But it is not wâjib to follow a certain one of the leaders of the sects. Each Moslem has a choice to follow whichever sect he likes [of the four sects]. As it is seen, it is not permissible to follow those words which are said to be hadiths and which are interpreted without being fully understood in the books of those who are not learned in the knowledge of hadith. We should follow those hadiths which the savants of Ehl-i sünnet and our sect leaders communicated and those meanings which they understood.

On another page of his book the abovementioned sectless man of religion says, "Allahü teâlâ and His Messenger did not order anybody to adopt the sect of somebody in this ümmet or to follow him in religious affairs", thus slandering the Kur'an. For the thirty-eighth âyet of Mâide sûreh declares, "Look for a means to approach Allahü teâlâ!" And the Enbiyâ sûreh declares, "Learn what you do not know by asking those who know about them." I have written the hadiths about the leaders of the four sects detailedly in my Turkish book (*Eshâb-i kirâm*). Our sect leaders are the greatest religious savants. The hadith, "Savants are the prophets' inheritors", is written in the book (*Buhâri*). Our Prophet's way cannot be comprehended through mind, through imagination, or through dreams. It is to be learned from religious savants. "To follow any one of the religious leaders' means 'to follow our Prophet'. Ahi Chelebi says in his book (*Hediyye*), "He who says that Abû Hanife's kiyâs is incorrect becomes a disbeliever".

Even Alûsî, who praises Ibni Taymiyye and Ibni Kayyim very much, says as follows in his book (*Gâliye*): "Learning and teaching knowledge is one of the highest worships. Abdûllah ibni Abbâs has communicated that the savants are seven hundred degrees higher than those believers who are not learned. A hadith declares, "Savants are the prophets' inheritors". Since there is no rank above the rank of prophethood, there cannot be any honour superior to the honour of inheriting this rank. Most of Islamic savants have reached this rank. The savants of fiqh and hadith, principally the four leaders of the müjtehids, are the highest of them. They have revealed the concealed orders and prohibitions of the Sheri'at. They have established the basis of knowledge. They have divided religious knowledge into classes and parts. We have been honoured with knowing a few of the exalted values which they had. Ahead of all of them is the pure imâm Abû Hanife Nu'mân bin Sâbit. We own those hadiths which tell about his highness. They are written in Buhâri and Müslim. Abdûllah ibni Mübârek communicates that he performed five times of nemâz with one ablution within a day for forty-five years. When washing the exalted imâm after his death, Hasan bin Ammâre said, "You fasted incessantly for thirty years. May Allahü teâlâ have mercy upon you". No other savant who, like he, acted precisely in accordance with his knowledge, has ever been seen. No savant superior to him has been found. May Allahü teâlâ honour us with following such exalted savants. It is these müjtehids who conveyed Resûlullah's words to us. And today, there is nobody not to need any one of the four sects or to escape from following one of them. A hadith communicated by Ibni Mâce declares: "My ümmet will part into seventy-three groups, of which only one group will enter Paradise. These are those who are in my and my Ashâb's

way". This difference is a difference which is in usûl, in imân. It is not the difference between the four sects. For a hadith declares: "Difference in my ümmet is Allah's compassion". And another hadith declares: "Get what you cannot find in Allah's book or in my sunnet from the words of my Ashâb! My Ashâb are like the stars in the sky. If you follow any one of them, you will find guidance to the right way. My Ashâb's disagreeing each other is Allah's compassion".

The books (*Al-insâf*) and (*Ikâd-ül-ceyyid*) by the great savant Shâh Vellyyullah-i Dehlevî were published in Egypt in 1327 A.H. They exist at number 525 at Izmirli section of Süleymaniye Library in Istanbul. It is written in the former, "There were sects in time of the Ashâb-ı kirâm, too. Each of them had a different sect. The Tâbi'in adopted the sects of the Ashâb-ı kirâm. Hârûn-ür-reshîd said to İmâm-ı Mâlik, 'I will hang your book (*Muwattâ*) on the wall of Kaaba. I will order all the Moslems to adapt themselves to this book. There shall be a single sect everywhere'. But İmâm-ı Mâlik said, 'Do not do that! The Ashâb-ı kirâm parted into sects in the knowledge of fiqh'. This fact is communicated by İmâm-ı Süyûtî". He says in the latter book, "There are great uses in following any one of the four sects. There are many harms in deviating from these. I can prove this through various ways: Today there is not any right sect other than the four sects. The sects of İmâmiyye and Zeydiyye, [and Wahhabis], are corrupt. They are deviated. They are not dependable. 'To go out of the four sects' means 'to go out of the Sivâd-i a'zam'. İbni Hazm's word 'Imitation is haram. It is not permitted to follow anybody other than Resûlullah' is for the müjtehids. Those who cannot distinguish the hadiths should ask the leaders of the sects about them and follow them. Since the time of Resûlullah, those who did not know have followed those who knew by asking them".

On another page he writes altogether nonsense, saying, "To follow the leaders of the sects would mean to exalt them to the grade of prophethood. This is küfr". He accuses all believers, those who follow their masters, of being disbelievers. He says, "The sects" appeared towards the end of the second century [of Islam]. In which sect were the Tâbi'in?" It is written on the six hundred and ninety-sixth page of the book (*Hadîka*), "It is not permitted to follow any sect other than the four sects. This word of ours is not intended to slight the sects of the Ashâb-ı kirâm and the Tâbi'in, for we do not know the sects of the Ashâb-ı kirâm or of others precisely. If we knew those sects, too, we would be allowed to follow them, too, for the sects of all of them were right. Because the four sects are known precisely their books having spread everywhere, each Moslem has to follow one of these four only. It is not permissible to make up a sect of facilities by making researches into the facilities of the four sects and gathering them together".

Sect leader means the great savant who gathers the meanings, the informations, which Resûlullah derived from the Kur'an, by hearing them from the Ashâb-ı kirâm, and transfers them into books. While explaining the disasters caused by the tongue, the book (*Hadîka*) communicates that Resûlullah interpreted all of the Kur'an to his Ashâb. He who wants to understand the explanations of the meanings which Resûlullah derived from the Kur'an reads the books of a sect leader. And he follows them. The person who reads these books and adapts himself to them enters the sect. And this means to follow Resûlullah and the Kur'an. The Ashâb-ı kirâm used to follow what they heard from Resûlullah. They did not need to follow one of their disciples, that is, to be in one of the four sects. Each of them derived all the knowledge from the main source. They learned by asking

each other, too. They were all müjtehids, and were more learned and more exalted than the leaders of the sects. They owned sects.

On another page he says, "The idjtihâds are ideas and opinions. Those books which we have now are the books of sects, not religious books. Since there is no Turkish religious book in Turkey, I wrote this book". He thinks of himself as a müjtehid. We have seen that Omer Rızâ Doghrul wrote a preface to this book and extolled it extravagantly. In this preface he says: "The century's needs should be expected not from the religion through kıyâs, but from the progressive efforts of civilization. Kıyâs does not have anything to do with the Kur'ân and hadiths, nor is it based on the fundamentals of the religion, but it is the invention of the müjtehids who want to end up everything with the religion..." These words of his indicate that he is not Ehl-i sünnet, either, and that he has not comprehended the religion, kıyâs and idjtihâd. Those who speak ill of the religious savants are those who could not reach their knowledge. It is written on the three hundred and ninety-sixth page of the first volume of the book (*Redd-ül-muhtâr*), "After 400 A.H., no savant has been educated as deeply as to do kıyâs". It is written on the forty-second page of the first fascicle of (*Mizân*), "After the four leaders of sects, no savant claimed to be a certain müjtehid. There were müjtehids educated within the sects. But no certain müjtehid was educated. Yes, the informations, the rules in the Kur'ân are infinite. But the four leaders have understood the rules that will be needed by all the people until the end of the world, and these have been written in books. If a person says that he can derive rules from the Kur'ân and from hadiths now, we would like him to derive a rule which does not exist in any of the four sects. He cannot do this!"

We are not learned enough to understand the Kur'ân and the hadiths. Those who have knowledge enough understood them and explained them to us. We read the Kur'ân not to understand and do as it says, but to get blessed with it, to get use of it. We, imitators, do not know the knowledge of interpretation, so we learn the rules of the Sheri'at from the books of our religious leaders. Our sect leaders learned the meaning of the Kur'ân from the Ashâb-ı kirâm and from the Tâbi'in, and they wrote it in their books in such a way which we can understand easily. Allahü teâlâ declares in the sûrehs (*Nahl*) and (*Enbiye*), "Learn by asking the savants!" It is declared in a hadith, "Each century will be more corrupt than the one preceding it. Thus they will always go on corrupting until the end of the world". This hadith is written in (*Hadîka*), at the chapter about the disasters caused by the tongue. May Allahü teâlâ protect us from disliking the books written by the best of people in the best of times and being deceived by the corrupt men of the corrupt centuries!

Yûsûf bin Ismâ'il bin Yûsûf Nebhâni was born in the village of Eczim in Haifa in 1265 [1849 A.C.], and died in Beirut in the month of Ramazân in 1350 [1932 A.C.]. He is one of the great savants of the thirteenth century [of Islam]. His father feared Allah very much and read the whole Kur'ân three times every week. He checked in Câmî'ul-ezher when he was eighteen years old. He was educated there for six years and he received much fayz from the great savant of Shâfi'i sect, İbrâhîm-üs-saka, who died in 1298. He served as a Kâdî in the city of Damascus. He became the chief of Supreme Court of Appeal in Beirut. He visited various cities of Iraq and also Istanbul. He remained in Medina for many years, thus getting the opportunity of observing Wahhabiism closely. In order to spread the information which he gathered, he wrote very valuable forty-seven books. In his book (*Al-feth-ul-kebir*), there are fourteen thousand four hundred

and fifty hadiths arranged in alphabetical order. It was published in three volumes. His book (*Câmi'u kerâmât-ül-evliyâ*), which consists of two volumes, proves that kerâmet is right. It was printed in Egypt in 1329 [1911 A.C.]. All his forty-seven books were printed. His (*Shewâhid-ül-haq*), which is so well-known, was printed for the third time in Egypt in 1385 A.H. [1965 A.C.]. The book consists of five hundred and seventy pages, of which four hundred and fifty pages refute Ibnî Taymiyye and the Wahhabis and the remaining hundred and twenty pages communicate the superiorities of the Ashâb-ı kiram, the virtues of Hadrat Mu'aviyye and Amr ibni Âs and their services to Islam.

Yûsuf Nebhânî's book (*Shewâhid-ül-haq*), refutes Ibnî Taymiyye and the Wahhabis and it proves through documents that their belief is wrong. The professors of (*Câmi'ul-ezher*), such as Allâme Shaikh Ali Muhammed Beblâvi Mâlikî, Allâme Shaikh Abdürrahmân Sherbînî, Shaikh Ahmed Hüseyin Shâfi'î, Shaikh Ahmed Besyânî Hanbelî, Ârif Allâme Süleymân Shübrâvî Shâfi'î, Shaikh Abdülkâdir Râfi'î, and also the chief Müftî of Egypt, Allâme Bekrî Muhammed Sadeffî Hanefî, Professor Allâme Muhammed Abdülhây Ketânî Idrisî Fâsî, Allâme Sayyed Ahmed Bey Shâfi'î, Fâdil Allâme Shaikh Sa'id-i Mûcî Shâfi'î, Allâme Shaikh Muhammed Halebî, Shâfi'î, and many more savants of Ehl-i sünnet liked the book (*Shewâhid-ül-haq*) and praised it by writing long articles.

The book (*Shewâhid-ül-haq*) detailedly communicates that Wahhabis are wrong to say that there is certain idjtihâd every time, that it is permissible to travel long distances in order to visit Resûlullah or the grave of any Evliyâ, that it is permissible to pray Allahü teâlâ through the Evliyâ, and also the writings of the savants of the four sects against the bid'ats of Ibnî Taymiyye. In its fifth chapter it takes passages from the three books which defend the bid'ats of Ibnî Taymiyye and refutes them through âyets and hadiths. These three corrupt books are (*Iğâset-ül-lehfân*), by Ibnî Kayyim, (*Firredd-i Ales-Süblâ*), by Ibnî Abdül-Hâdî, and (*Cûâ-ül-ayneyn fi muhâkeme-til-ahmedeyn*), by Nu'mân Alûsî Baghdâdî, all of which have been written against Hadrat Ibnî Hacer. It proves that these three books are wrong and are against the Ehl-i sünnet.

It is written on the two hundred and fifty-ninth page of the book (*Feth-ül-mejîd*), which is the basic book for Wahhabis, that Hadrat Imâm-ı Zeynel'âbidîn Ali saw a person visiting Resûlullah's grave and praying there, and he prevented him from doing so by reciting the hadith, "Say salât for me wherever you are! No matter where you are, your greeting will reach me". Narrating the event wrong, it says, "Hence it is understood that it has been prohibited to visit graves in order to say prayers and salât. This is sort of making the graves a place of festival. The person who enters the Mesjîd-i nebi in order to perform nemâz is not allowed to go near the grave in order to greet. None of the Ashâb did so. And they prevented those who would do so. The Prophet is informed only with the Salât and salâm which his ümmet send to him. He is not informed with their other dolngs". It writes on its two hundred and thirty-fourth page that Sü'ûd's government placed soldiers near (*Hucre-i se'âdet*) in the Mesjîd-i Nebî in order to prevent this.

Hadrat Yûsûf Nebhânî answers these at various places of his book (*Shewâhid-ül-haq*), He says on its eightieth page, "Imâm-ı Zeynel'âbidîn did not prohibit visiting Resûlullah's blessed grave. He prohibited the irreverent visits that are unsuitable with the Sher'at. His grandson Imâm-ı Ca'fer Sâdiq used to visit the Hujre-i se'âdet, stand near the pillar that was on the side of Ravda, greet Resû-

lullah and say, 'His blessed head is here.' To say, 'Do not make my grave a place of festival!', means to say, 'Do not visit only on certain days like festivals. Visit every time.'" On the eighty-eighth and hundred and sixth pages, "Abû Abdûllah Kurtubi says in his book (*Tezkire*) that Resûlullah is informed with the deeds of his ümmet every morning and every evening." On the eighty-ninth and hundred and sixteenth pages, "When the calliph Mensûr visited Resûlullah, he asked Imâm-i Mâlik, 'Shall I turn my face towards the grave or towards the kible?' Imâm-i Mâlik said, 'How can you ever turn your face away from Resûlullah? He is the cause of your father Adam's forgiveness.'" He says on the ninety-second page, "The hadith, 'Visit the graves!', is an order. If a harâm is committed when visiting, the visit cannot be prohibited. The committing of harâm is prohibited." He says on the ninety-eighth page, "Imâm-i Nevevî says in his book (*Ezkâr*) that it is sünnet to visit Resûlullah's grave and those of the pious Moslems often and to stand near the grave at every visit." He says on the hundredth page, "The book (*Feth-Kadir*), by Ibnî Hammâm, quotes the hadith communicated by Dâr-i Kutnî and by Bezâr. This hadith declares, 'He who comes for doing nothing other than visiting my grave will have a right upon me so that I will intercede for him on the Day of Resurrection'". He says on the hundred and eighteenth page, "Allahü teâlâ has given kerâmets to the Evliyâ. They act after dying, too. It is permissible to pray Allahü teâlâ through them. The kerâmets of the Evliyâ have been seen very often after their death, too. But one should pray through them suitably with the Sheri'at. It is not permissible for the ignorant to say, 'If you give me what I want or if you cure my sick relative, I will give you so and-so'. But this is not called disbelief or şirk, for even a person who is very ignorant does not think that the veil will create. He makes the veil an intermediary for Allah's creating. He thinks that he [the veil] is a beloved born servant of Allah's. He says, 'Ask Allah to make what I want. Allah will not refuse your prayer', for Resûlullah declared, 'There are many people who are thought of as low, valueless, but they are loved by Allahü teâlâ. If they want to do something, Allahü teâlâ will certainly create it'. This hadith is also written on the three hundred and eighty-first page of the Wahhabite book (*Feth-ül-mejîd*). Depending upon such hadiths, Moslems put the Evliyâ as intermediaries. Imâm-i Ahmed, Imâm-i Shâfi'i, Imâm-i Mâlik and Imâm-i A'zam Abû Hanife said that it was permissible to get blessed with the graves of pious Moslems. Also, a person who claims to be Ehl-i sünnet should say so. If he does not say so, it will be understood that he is not Ehl-i sünnet, that he is a liar."

Deriving from the savants of Ehl-i sünnet, the book (*Shewâhid-ül-haq*) writes, "Islamic savants unanimously communicate that after the fourth century of the Hegira the world no longer had any savant capable of doing idjtihâd. Today all Moslems have to follow one of the certain four sects. For there is now nobody as learned as to understand the Kur'an and hadiths and to derive rules from them. The Kur'an and Resûlullah's sünnet will be followed by following the leader of the sect. Narrating from Ibnî Hacer-i Heytemî, Imâm-i Menâvî says: Celâleddîn-i Sü-yûti, who was a very great savant, claimed to be a müjtehid. Upon this the savants of his time asked him a written question. 'The former savants gave this question two different answers. Even a person who is at the lowest grade of idjtihâd can choose one of these. Take your choice and write it for us', they said. He did not dare to choose one, and he said, 'I am too busy, I do not have any time to do this'. Ibnî Hacer says that since the lowest grade of idjtihâd is so difficult to do, one should realize that it is impossible to claim to be a certain müjtehid.

Some ignorant people now think of themselves as savants. They attempt to derive rules from the Kur'ân and from hadiths. They say that they do not need to follow one of the sect leaders. They even dislike the informations which our sect leaders understood through idjtihâd, and they say that these informations are not suitable for the contemporary age. They are arrogant ignorants. They presume that they follow the Kur'ân. Whereas they follow their own nefs, the devil. And they encourage everybody to derive meanings from the Kur'ân and from (*Buhârî*). We should not believe these idiots. Each Moslem has to follow one of the four sects. We should not mix the four sects with each other by searching their easy aspects. It is forbidden to do so. The difference between today's religious men and those savants who were müjtehids is like the difference between the earth and the sky. Even, it is equal to the difference between the devil and an angel. But, being unaware, stupid, and adherent to the nefs, they think of themselves as learned, perfect. Being deceived by the devil, they are reluctant to follow the müjtehids. They do not understand that idjtihâd is not done in those things that have been declared clearly through the Kur'ân and hadiths. But this does not mean that idjtihâd is done in nothing. Hadrat Abû Hanîfe, who was ahead of all in idjtihâd, would not do idjtihâd on something which had been declared through a za'if hadith. [See Kinds of Hadiths]. It was the habit of all sect leaders that when they met with a question they would first search for its answer in the Kur'ân. If they did not find its clear answer in the Kur'ân, they would look it up in the hadiths. If they did not find it in the hadiths, they would look it up ijmâ', either, in the ijmâ'. If they did not find it in the they would compare it to another similar question which has an answer in the Kur'ân, in the hadiths and in the ijmâ', and thus they would find its answer through ijtihâd. For a thousand years all Moslems, the savants, the pious ones and the Evliyâ have been following one of these four sects. None of them claimed to be a müjtehid. We should not deviate from our sect by believing a few ignorant, stupid men of religion who have appeared recently. None of the four sects has deviated from the Kur'ân and hadiths as much as a hair's breadth. They all have explained only the Kur'ân and the hadiths to Moslems. Islamic savants order Moslems to follow one of the four sects. Thus they want them to choose the lighter one of the two dangers. For if an ignorant does not follow a sect leader he will deviate from the way, being left without a guide.

The word 'Interpretations suitable with our time, our age are necessary,' is incorrect. The savants of interpretation made the tefsirs [interpretations] by writing the informations coming from Resûlullah and from his Ashâb. Their interpretations are suitable with and enough for every century. The orders of the Kur'ân are the same for every person in every century. It does not have such a meaning which is more different for the former centuries than it is for the latter centuries. A Moslem who believes the Kur'ân and who wants to obey it will find what he looks for in the existing interpretations. The person who does not obey the Sher'at will absolutely not find his corrupt wishes in these interpretations. It is not permissible to make interpretations suiting our minds and the century. Those base-willed, ignorant, stupid people claim, despite their short sights, that they can make new interpretations. There are many conditions for being able to make interpretations. Ahead of all these conditions is the necessity of living in the times praised in the hadith, '*The best of times is my time. Then, the next best time is the one following my time. Next to it is the time following it*'. Wahhabis do not have any of these conditions. Wahhabis are the bid'at owners who appeared in the deserts of Nejd and who then spread in Arabia. They are very stony-hearted

and their hands are coloured with Moslem blood. Their number decreasing in the time of Sultan Mahmûd, they became contemptible. They took refuge in the deserts of Nejd. Though they claim to be in Hanbell sect, the savants of Hanbell sect say that they are deviated zandîqs, for they are excessive in the religion and they cause Moslems to deviate from the right way. They do not have knowledge, taqwâ, or any correct book. They deprave the thoughts and they oppose to the savants of Ehl-i sünnet. Proclaiming that they are Ehl-i sünnet, they have begun to spread their corrupt beliefs everywhere. Upon reading their books, the savants of Ehl-i sünnet immediately understand that they are wrong and tell Moslems that they are not Ehl-i sünnet. But the ignorant, falling short of distinguishing right from wrong, are deceived". Translation from (*Shewâhid-ül-haq*) is terminated here. The hadith, "*My ümmet will suffer much harm from the evil men of religion*", which is quoted in the explanation of the disasters caused by the tongue in the book (*Hadika*), forewarns about Wahhabis.

The book (*Mizân-ül-kübrâ*) writes at the beginning of the fifty-first page and at the end of the sixtieth page that the sünnet, that is, the hadiths, explains the Kur'ân. The imâms of the sects have explained the sünnet. And the religious savants have explained the words of the imâms of the sects. So will it be till the end of the world. Had not it been for the sünnet, that is, the hadiths, anyone not being able to find in the Kur'ân, no one would have learned about kinds of water, cleanliness, the number of rek'ats of each nemâz, the border of richness for giving zekât, the binding rules of fast and hadj, the knowledge of nikâh and laws. When somebody said to Imrân bin Hasîn, "Tell us from the Kur'ân only!", he answered, "O idiot! Could you find in the Kur'ân how many rek'ats there are in each prayer of nemâz?" When Hadrat Omer was asked, "We cannot find in the Kur'ân how many rek'ats we should perform the farz nemâz when we are on a travel", he said, "Allahü teâlâ has sent Hadrat Muhammed upon us. We do what we cannot find in the Kur'ân as we saw from Resûlullah. He used to perform two rek'ats of those prayers of nemâz that has four rek'ats when he was on a travel. And so should we do". It is written on the forty-seventh page, "None of the words of the religious imâms is outside of the Sheri'at, for each of them is learned both in hakikat and in the Sheri'at."

While explaining the binding rules of ablution, the book *Ibni Âbidin* says, "A person who refuses the hadiths that have been informed by only one person or the informations that have been understood through kiyâs does not become a disbeleiver, but he has deviated from the right way. He becomes a bid'at owner. It becomes certain that he will enter Hell. He who admits them but who does not do them becomes sinful. He has omitted the wâjib. But he who does not do it because he has derived another meaning from the Kur'ân and hadiths, does not become sinful."

35 — SHEFÂ'AT, HELPING THE DEAD

Question: As it is certain that our Prophet is dead, as clearly declared in the thirtieth âyet of Zümer sûreh, is it right to go on asking for shefâ'at from the dead by visiting the graves? Though we read the âyets, "*All shefâ'ats are with Allah's permission*" and "*Only the person whom He permits can intercede with Him*" and "*The shefâ'at of the intercessors will be of no avail to them*", isn't the term 'Shefâ'at, oh Resûlallah!' the most loathsome şirk?

Answer: The âyets communicated above, let alone showing that there is no shefâ'at, show that shefâ'at will be done. If an Arabic-knowing person attempts to interpret the Kur'ân, he will, as above, derive wrong, even opposite, meanings and thus slip out of the right way. Unaware of the fact that his faith and imân has been shocked, and perhaps smeared with disbelief, he thinks of himself as a true Moslem and tries to blemish the true Moslems. If the Kur'ân could be understood by knowing Arabic language well, the Arabian Christians in Beirut would have to understand the Kur'ân better than anyone else. Whereas these have understood nothing of the Kur'ân and have not even been honoured with becoming Moslems.

For understanding the meaning of the Kur'ân, it is necessary to learn well the branches of knowledge such as ilm-i lûgat, ilm-i metn-i lûgat, ilm-i bedl', ilm-i beyan, ilm-i me'ânî, ilm-i belâgât, ilm-i usûl-i tefsîr, to deepen in the helping branches of knowledge such as sarf and nahv (Arabic grammar) and logic, to know well the clear meanings, the included meanings, the divinely aimed meanings of the âyets, the meanings necessitated by them, when, why and for whom each âyet descended, through which hadiths and how the âyets are explained. Such a deeply learned savant only can interpret the Kur'ân. That is, he can understand the divine meaning from the divine word. The attempt of a person with no such knowledge to interpret the Kur'ân is like an elementary student's attempt to read university books or to exercise chemical experiments. We have often read in newspapers that many such poor people became the victims of their experiments. Those who do not possess all this knowledge should resort to the interpretations, from which they will try to understand the meanings which those learned people understood and -wrote. Reading and understanding the interpretations require knowing Arabic and the helping branches of knowledge well. We, who know nothing of these branches, can understand nothing of the interpretations. If we, relying on the diplomas which we acquired from high schools and faculties, attempt to dive into the knowledge of interpretation, of which we are so unaware, we will destroy ourselves. Like a certificated person who goes out in the sea though he does not know how to swim, we would have behaved ignorantly, stupidly.

The great savants of interpretation who were specialized in the branches of knowledge mentioned above and who have been distinguished people of Islamic world for centuries, the exalted scholars of Islamic religion, who have been praised in the hadith "*They are the prophets' inheritors*", did not interpret the âyets existing in the question above as the questioner understand them. With their deep knowledge and keen sights, they understood their correct meanings. They declared that the divine meaning was not so.

Hadrat Kâdî Beydâvi, with whom the savants of interpretation crown themselves and who is the master of the specialists of this branch, interprets these âyets as follows in his world-famous tefsîr, which is one of the basic pillars of the religion:

He interprets the thirtieth âyet of Zümmer sûreh, "*You will die. Those disbelievers will die, too. Then, on the Day of Resurrection, you will settle up with each other in the presence of Allah. It will be revealed that you are right, and the polytheists are wrong, corrupt*". It is written in (*Tefsîr-i Hüseyinî*) and also in the tefsîr of (*Mewâkib*), which is a translation of the former, "*The disbelievers of Mecca said, 'Muhammed (alaihiss-salâm) will die, and we will get rid of him'. And Allahü teâlâ declared, Yes, you will die. But those polytheists also will surely die. It is an evident ignorance for those people who will certainly die to wait for*

another's death". This âyet descended in order to communicate that the disbelievers were in the wrong way. It does not communicate anything else such as that Resûlullah will become senseless, soulless earth after dying, nor does it even have anything to do with it. Death means to leave worldly life. This is not to be interpreted as the annihilation of the life in grave or as the dying of the soul.

As for the forty-fourth âyet of Zümmer sûreh, it is interpreted as, "The disbelievers of Qoureish say that their idols will intercede for them. Tell them that no one can intercede without Allah's permission". It is so wrong to interpret the âyet declaring that idols and statues cannot intercede as that Resûlullah cannot intercede. Resûlullah will be allowed to intercede, and he will intercede for those believers whom he likes. Also, the interpretation of âyet-el Kürsi in Bakara sûreh communicates that this is so.

And the forty-eighth âyet of (Müddessir) sûreh is interpreted as, "If those who are allowed to intercede intercede for the disbelievers, their intercession will not be useful to the disbelievers".

As it is seen, all the âyets declare that shefâ'at, helping the believers will be permitted and the disbelievers will not be interceded for. There are various hadiths communicating that Resûlullah will intercede for the believers:

A hadith communicated by Hatib-i Baghdâdi declares, "Of my ümmet, I will intercede for those who love my Ehl-i beyt".

A hadith quoted by Imâm-i Ahmed in his book (Müsned) declares, "Of my ümmet, I will intercede for those who have committed big sins".

A hadith quoted in Deylemî's (Müsned) declares, "I will intercede for everybody except those who spoke ill of my Ashâb."

A hadith which is, again, communicated by Deylemî, declares, "Of my ümmet, I will intercede for those who tormented their nefs and who were deceived by their nefs."

A hadith communicated by Hatib-i Baghdâdi declares, "Of my ümmet, I will intercede for those with a lot of sins".

A hadith communicated by Ibni Ebî Sheybe declares, "On the Day of Resurrection, I will be the first to get out the grave and I will be the first to intercede."

A hadith communicated by Imâm-i Müslim declares, "On the Day of Resurrection, I will intercede first."

A hadith written on the twenty-eighth page of the explanation of (Shir'at-ül-Islâm) declares, "My shefâ'at has become harâm (forbidden) for the person who misses my sünnet." That is, he declared, "I will not intercede for the person who abandons the imân which he had at his birth, the person who does not become Moslem."

A hadith communicated in the books (Buhâri), (Müslim) and (Sünen) declares, "It has become wâjib for me to intercede for the person who visits my grave."

A hadith communicated by Taberânî declares "I am the intercessor of the person who visits my grave." These two hadiths show that it is necessary to visit Resûlullah's grave.

There are many more hadiths declaring that our master Resûlullah will intercede in various ways. It is written on the sixty-seventh page of the book (*Milel-Nihal*), "It is written in (*Hülâsâ*) that it is not permitted to perform nemâz behind a person who disbelieves the fact that Resûlullah will intercede, or the angels of kirâmen kâtibîn, or the rû'yet (seeing Allahü teâlâ) in Paradise."

The savants of Ehl-i sünnet communicate that on the Day of Resurrection every prophet will intercede. Then, martyrs will intercede. Then, devoted Moslems will intercede, then those hâfizes who recite the Kur'ân with tejdîd [see fig. 82] but not musically and for Allah's sake, and then little children will intercede. Those hadiths declaring that this is so are written in the brief explanation of (*Tezkire-i Kurtubi*) and also in (*Birgivi Vasıyyetnâmesi*). It is written in many books of fiqh that when performing the prayer called jenâze nemâz for children [fig. 35] it is good to say, «O Allah! Make this child an intercessor!»

Those hadiths declaring that the good will intercede for the sinners on the Day of Resurrection are so many that he who disbelieves the fact despite these hadiths may be thought of either as a vulgar ignorant or as a wretched who has been deceived by those who have been striving to demolish Islam. Therefore, rather than thinking of the person who asks the question above as a disbeliever of shefâ'at, we would suppose that he means to say that it is not permissible to visit graves and to ask for something from a dead person.

Today those people called (*Wahhabis*) say that it is şirk to visit the Evliyâ and to ask something from the dead. They say that those who visit a vefî, those who ask for shefâ'at from Resûlullah are disbelievers, that is, non-Moslems. The savants of Ehl-i-sünnet prove through various documents in the books of kelâm and fiqh that it is permissible to pray through the dead Moslem. After explaining the jenâze nemâz, the book (*Dürr-ül-muhtar*) communicates the hadith "I had prohibited you from visiting graves. From now on visit the graves!" This hadith commands to visit the graves. In explaining this, Ibnî Âbidin says, "On Friday, and on the days preceding and following it, a dead Moslem recognizes those who visit him. Muhammed Wâsi' says that this is so and adds that hence it is understood that Friday is superior to the other days. Ibnî Ebî Sheybe has informed that Resûlullah used to visit the graves of the martyrs of Uhud every year and say to them, 'Esselâmü aleyküm'. It is good to visit by standing at a distance, too. Ibnî Hacer says in his fetwâs, 'Visiting the Evliyâ's graves should not be neglected even if there are harâm (forbidden) things, e.g. if there are women among the men.' For a person does not neglect his worship because of a sin committed by another. Likewise, carrying a dead person should not be abandoned for this same reason. Resûlullah used to go to the cemetery of Bâkî' in order to visit the graves of his Ashâb, and, standing, he used to address them, 'Esselâmü aleyküm'. It is preferable to stand by the foot-side of the grave. It is as well permissible by the head-side. Resûlullah recited a part of Bakara sûreh by the head-side of a grave and he recited the rest at its foot-side. It is declared in a hadith, 'If the person who enters the graveyard recites Yâsin sûreh, that day the torment of the dead will decrease. He will be given as many sawâbs as the number of the dead.' Another hadith declares, 'If one recites Ihlâs sûreh eleven times and sends its sawâbs to the dead, one will be given as many sawâbs as the number of the dead.'

It is written in the fiqh book of (*Hidâye*), "It is permissible for a person to present the sawâbs of his supererogatory worships such as nemâz, fast and alms to somebody else.' Furthermore, as explaining the zekât the book (*Tâtârhâniyye*)

says, 'If a person who gives supererogatory alms intends that its sawâb be given to all believers, it is very good. Without any decrease being in his own sawâb, the sawâb, will reach all believers. Such is the sect of Ehl-i sünnet val-jemâ'at.' According to Hanefi and Hanbell sects, also the sawâb of the worships done with the body such as nemâz and reading the Kur'ân can be presented in this manner. Mu'tezile sect has said that none of them can be presented. These are written at length in the book (*Feth-ul-kadir*). Also, the savants of Shâfi'i sect have said that the Kur'ân recited and its prayer will be useful to the dead Moslem. For Allah's compassion and abundance will descend on the place where the Kur'ân is read. Very expectedly the prayer said at that time will be accepted. The sawâbs of worships can be sent to the alive, too. As it is permissible to intend the sawâbs for others when worshipping, so it is permissible to worship for oneself and then to present the sawâbs to somebody else; it has been said so. Without being divided, the sawâb will reach as a whole to each of those to whom it is presented. The sawâb of any kind of worship can be sent to the blessed soul of Resûlullah, too. Abdûllah ibni Omer used to perform Omreh on behalf of Resûlullah. [See fig. 90]. Whereas, Resûlullah had not told him to do it after his death. Ibnisserrâj read the whole Kur'ân more than ten thousand times for Resûlullah. He sacrificed an animal for his blessed soul. It has been said that his grade and honour will increase with these presents."

Hadrat Abdülhaq-ı Dehlevi says on the hundred and thirty-second page of the second volume of his Persian book (*Medâric-ül-Nübüvvet*), "In the ghazâ of Bedr, seventy of the disbelievers' army, which consisted of more than nine hundred soldiers, were killed. Twenty-four of them were thrown into a ditch of carcasses. Resûlullah came near the ditch three days later. Mentioning the names of a few of them, he declared, '*Have you received the torments which your Rab (Allah) and His Messenger had communicated? I have attained the victory which my Rab had promised me.*' Upon hearing this Hadrat Omer said, '*O Resûlallah! Why are you talking to the lifeless dead?*' He declared, '*You do not hear my words better than they do! But they cannot answer.*' This hadith is communicated through the unanimity of the savants of hadith. This hadith shows that the dead as well as the alive hear, but they cannot answer. And another hadith communicated in (*Müslim-i sherif*) declares, '*As the congregation disassembles after the interment, the dead person hears the steps.*' When visiting the cemetery of Bâki', Resûlullah used to greet the dead being there, and he used to talk to them. Would anything be said to a person who does not hear or understand? It would even be an absurd word."

Question: The dead person's hearing the steps shows that he will hear until he answers the questioning angels. Is it understood hence that he will hear always?

Answer: The hadith does not say that he will hear until he answers the questions. Later he will be enlivened again so that he will hear the question and answer it, yet this hearing is different from that one.

Question: The dead person hears Resûlullah's words only. And this is a mu'jize (the Prophet's miracle). How could it ever be correct to say that he will hear anybody's words?

Answer: Limiting or otherwise explaining something which is clearly communicated in the hadith requires proving that the thing cannot be as it is communicated clearly. Allahü teâlâ is able to make the dead hear without ears and nerves, in a way unknown to us.

Question: It is declared in the thirty-fifth âyet of Fâtir sûreh, "You cannot

make the dead hear. You are not the maker of the one in the grave hear!" How can that hadith be true despite this âyet? The answer given to Hadrat Omer may be "Knowing better", and it may have conveyed to us erroneously as "Hearing better." For the dead certainly know the affairs of the next world better than the alive.

Answer: No Moslem can think that there may be an error in a hadith communicated by such a dependable person as Hadrat Omer. As for this âyet, it means, "Not you can make the dead hear. Allahü teâlâ makes your voice heard". Resûlullah had been striving so that the disbelievers of Mecca would have imân. He had been worrying because they would not believe. This âyet descended at that time. The word, 'You cannot make the dead hear', means 'You cannot make the dead hearts, i.e. disbelievers, attain imân.' The disbelievers' bodies are likened to graves and their hearts to the dead. The hadiths and the books of the great men of religion show that the dead hear and understand. No information cancelling these informations has been given. Please read our Turkish book (*Advice for the Wahhabi!*)

It is declared in the seventeenth âyet of Enfâl sûreh, "You did not throw the arrows which you threw at the disbelievers; Allahü teâlâ did throw them". Misunderstanding this âyet, it will be wrong to say that man does not do his doings or to think that it is not permissible to ask for something from man. If it were so, such words as 'the tree gave fruit,' 'the food nourished me,' 'the medicine stopped the pain,' and 'the stone broke the window,' would be wrong, and they would be sins. Whereas, those who interpret this âyet fallaciously are always using many a such word. These words and the like mean 'The said thing became a cause, a means for the doing of the said work.' For example, the stone caused the breaking of the window. It is Allah, alone, who makes, creates everything. There is no creator besides Allahü teâlâ. It would be şirk (to attribute a partner to Allahü teâlâ) to say that man created such and such thing. It would be a very despicable word. But Allahü teâlâ has made men media for His creating many things. This is His divine habit.

(*Tefsîr-i Beydâvi*) interprets this âyet as follows: "O Muhammed! That handful of soil which you threw at the disbelievers was not brought to their eyes by you. Allahü teâlâ brought it to their eyes. Or, the bayonet which you threw at Ubeyye ibni Halef in the ghazâ of Uhud was not thrust into the disbeliever by you. Allahü teâlâ thrust it." It is written in the interpretations of (*Hüseynî*) and (*Mewâkib*), "On account of acquiring, wishing and causing, 'man did the works' is said. And on account of creating, 'Allah made them' is said. Allahü teâlâ declares, 'Dâvûd (the Prophet David) killed Câlûs'. Whereas He declares to Hadrat Muhammed, 'Not you, but I did throw it.' Thus He communicates that Hadrat Muhammed's grade is more exalted."

The seventy-eighth âyet of Nisâ sûreh declares, "O man! Every favour that comes upon you comes as a goodness, a blessing from Allahü teâlâ. And every care and nuisance comes as a requite for your evil doings. It is Allahü teâlâ who creates and sends them all."

As it is seen, Allahü teâlâ creates many things through causes. To cling to the causes, to expect and to ask from the causes means to expect and to ask from Him. And asking for shefâ'at from the Prophet is like asking for medicine from the doctor and expecting rain from the clouds. Clinging to such causes is not attributing partners to Allahü teâlâ. But it is following His habit and obeying Him. He declares, "He who wants to obey me should obey my Messenger!"

The group of Mu'tezile disbelieved the fact that there will be shefâ'at. The couplet "The good will intercede for those/with sins as big as mountains," in the eulogy of (*Emâli*), communicates that there will be shefâ'at. In the explanation of this couplet the savants of Ehl-i sünnet wrote responses to the Mu'tezile.

And to make a vow to the Evliyâ in accordance with its conditions means to entreat Allahü teâlâ by putting a blessed person as an intermediary, because one considers oneself as so sinful that one does not have the face to pray. For example, as it has been experienced many times, the wish is accepted when said, "Let it be by vow that if my sick [relative, etc.] heals, or if my such and such job is accomplished, I will read Yâsin sûreh three times, or I will sacrifice a sheep, for Allah's sake, its sawâb being upon Hadrat Sayyidet Nefise." Here, the sûreh of Yâsin is read three times, or the sheep is sacrificed, for Allah's sake, its sawâb is donated to Hadrat Sayyidet Nefise, through whose intercession Allahü teâlâ heals the sick person or removes the nuisance or the accident. It is harâm to sacrifice the sheep near the grave. It should not be slaughtered near any grave. It should not resemble the idolaters' slaughtering it near the idol. According to the hadith which İbni Abidin quotes as explaining how to perform the supererogatory nemâz as vows, a worship which has been vowed for the fulfilment of a wish does not fulfil the wish. The worship is not done for the fulfilment of the wish. Allahü teâlâ, pitying on account of the worship or on account of a favour done to a beloved born servant of His, accepts and bestows the wish.

It is written in (*Sherh-i mekâsid*), "According to philosophers, for recognizing things, it is necessary that their images be formed on the sense organs. When man dies and his soul leaves his body, the sense organs do not function, they get rotten and annihilated. It becomes impossible to recognize things. When the condition of the occurrence of something ceases to exist, that thing does not occur, they say. In response to them, we say that recognizing the things does not require the sense organs. For the things are recognized with their images, appearances being formed neither on the sense organs nor on the soul. Furthermore, it would be an unfounded, dry claim to say that the image cannot be formed directly on the soul without having to be formed on the sense organs. According to Islamic belief, the soul, after leaving the body, acquires a new comprehension, the capacity of understanding the states of the alive, especially the states of those people whom he knew when he was in the world. For this reason, by visiting the graves of the Evliyâ and by asking for help from their blessed souls one attains many goodnesses and it falls to one's lot to get rid of harms.

After leaving the body, the soul still has relation with the body and with the earth where the body is. If a person visits this earth and turns towards the soul of the vefî, their souls meet with each other and derive uses from each other."

It is written in (*Tefsir-i kebir*), "When man's soul, leaving the body, rids his worldly relations, he goes to the world of angels, to the sacred ranks. The forces peculiar to that world settle in him. He can do many things. For instance, he dreams of his master, and he learns what he does not know by asking his master." Fahr-üd-dîn-i Râzî says in the eighteenth chapter of his book (*Al-metâlib-ül-âliyye*), "If one goes to the grave of a vefî with a mature soul, a pure nefis and a strong effectiveness, and if he stays there for a while thinking of the vefî, his soul gets attached to the soil. Since the vefî's soul is attached to the soil too, one's soul will meet the vefî's soul. The two souls will be like two mirrors opposite each other. The ma'rifets, the maturities in each of them will be reflected on the other.

They both will get much use." Hadrat Alâ'uddîn-i Attâr said, "He who visits the graves of shaikhs will get as much use as he understands and gets attached to them. Much use is derived from their graves. But it is more useful to get attached to their souls, [that is, to make râbita]. For being far or near does not have any function in this." Please see the sixty-sixth matter of the third part of the Turkish version!

36 — CORRUPT RELIGIONS

We will tell about eight of them below:

1 — **SHÂMÂNIS:** Yâsef, the third son of Hadrat Nûh (Noah), had settled in the central region of Asia with hundreds of his grandsons. Multiplying there, they had spread towards eastern Asia and over Oceanic Islands through the existing roads of that time. Many years after Yâfes had died, people began to go astray and, having forgotten about Hadrat Nûh's and Yâfes's religion and preaches, they began to live bestially. They began to worship stars, the moon, the sun, statues and genies. They parted into various paths.

One of the aberrant ways that have been made up and brought forth in this manner is Shâmânism. This corrupt religion, which Europeans call Chamanism, was made up by the disbelievers in eastern Asia at one time, and it is today widespread amongst the wild people in Siberia and Oceanic Islands. They worship a god and genies and angels, which, they say, exist in the sun. They call the greatest one 'Satan'. Their priest, whom they call Shâmân, wears a horse's tail. They hang drums on their necks as if to dispel the genies. They drum it from time to time. Magic is considered as a miracle by them. This religion also, like Brahmanism and Buddhism, has been formed by the spoiling and changing of right religions, which the prophets had brought, by the ignorant, by the cruel, in course of centuries.

2 — **BAHÂÏS and BAHÂÏSM:** Another group who strive to demolish Islam are Bahâis. The chief of these irreligious people is Bahâullah. He was the pupil and caliph of a Persian named Albab Ali Muhammed. Albab used to call himself mirror. He used to say, Allah is seen in this mirror. When he died, Bahâullah became their chief and began to spread his sophistries which he named Bahâism. Before he died, he put his son Abdulbahâ Abbâs in his place. Abbâs took the name Gasniyyi A'zam. Abbâs, who went to Europe and America, gathered more than a hundred thousand Bahâis and died in 1339 A.H. (1921). He was followed by his son Shevki. He also spread the religion of Bahâism. Bahâullah used to say that he was a prophet and the great savior of the latest time. He disgraced himself with disbelief first with this word of his. He said that one more prophet would come by two thousand years later. According to these disbelievers, who have nothing to do with Islam, nineteen is a sacred number. Their fasting is for nineteen days. Each Bahâi has to invite, so to speak, nineteen Bahâis after each nineteen days. Their irreligious way is governed by nineteen persons elected for their supreme assembly which they call The House of General Justice. Each Bahâi has to give each year one-fifth of his earnings to this assembly. It is necessary, so they say, to marry at the age of eleven. It is forbidden to live single. It is a worship, according to them, to assemble together with naked women and there is no need for other worships. Every sort of immorality is considered as an honour.

Baháís have organizations at eighty-eight places all over the world. They deceive Christians, Jews, Magians, Sihs, Zerdushtis and Buddhists and attract them towards themselves. Their relentless enemies are Islamic savants, whom they fear most and whom they cannot stand against. They haven't been able to deceive any Moslem who knew and understood his faith. Though they translate their books, their publications of propaganda into forty-eight languages and disseminate them everywhere and spend millions of dollars for this purpose, they remain impotent against Islam and gradually melt away. On the other hand, in Europe, America, Africa and Australia, seventy-seven local lodges have been registered officially. They have great temples in Russian Turkistan [in 1902] and in Chicago [in 1920]. They don't regard race or nationality. Their purpose is, like communists, to spread all over the world and to be governed by the commands of a single declaring person. They don't think of the individuals' interests. They support the State's capitalism.

Their temples, their organisations, their duties are written in their books which they call *Aqdes* and on The Inscriptions of Wills. Their belief in Allahü teâlâ and much of their information have been derived from Islamic religion. They have also many made-up aspects unconformable with Islam. Their worldly points of view, which are logical and the majority of which are social, are being told under the name of religion and divine wahy.

Their nemâz (ritual prayer) is, so to speak, to stand towards Halfa and think of Allah. Their hadj is to go to see Bâb's house in Shiraz or Behâullah's house in Baghdâd, and to read âyets is to think of Allah through the heart.

Today, the enemies of Islam in the world, especially in our country, disguise in any shape and praise any evil which is against Islam through falsely-adorned words in order to demolish Islam. They don't value Baháísm at all. Yet, just because it is against Islam, they write and disseminate articles which praise and exaggerate these irreligious people and which laud them to the skies,

3 — *AHMEDIYYA (QADIYÂNÍ)*: It was founded by Mirzâ Gulâm Ahmed Qâdiyânî in Punjab, India, in 1296 A.H. (1880). He was born in 1835 and died in 1908. His son, Beshîrúddîn Mahmûd, who followed him, was born in 1306 [1889 A.C.] and died in 1385 [1965 A.C.]. In the city of Kadiyan, India, Ahmed published his book (*Al-Wasyyet*), in which he proclaimed that he was the promised Messiah (Hadrat Isâ). His son, Beshîr, transferred the center of Ahmedis to Rabwah town, and began to spread the deviated beliefs of the way of Ahmediyya under the name (*Real Islam*). His two big books, which he published in the name (*Interpretation of the Kur'ân*), are full with aberrant, corrupt writings disagreeing with the Kur'ân. He says that he has seen and written the economical facts which had not been noticed by the interpreters for thirteen hundred years. He says, "I can claim confidently that Allah has given such an information to prophets and their caliphs only." The hadith, (*He who interprets the Kur'ân according to his own point of view, becomes a disbeliever*), shows clearly that these people are in a way of deviation and that they are away from Islam. They are even more corrupt and more harmful than those deviated people called Wahhabis. Furthermore, deriving from the book (*Kitâb-ül-izâ'a*), by Sayyed Siddik Hassan Khan, the Wahhabite book (*Feth-ül-mejid*) writes on its two hundred and seventy-fifth page, "One of the impostors of our time is the foul person named Gulâm Ahmed Kâdiyânî, a European kind of impostor. May Allah make him more abominable! May He make everybody hear of his evils! May he make also those who have been dragged into his way of disbelief as bad as he is! For he engendered a great instigation. First he claimed to be Messiah. Then he

attempted to claim that he was a prophet. He let himself be an intermediary for the Christian States' policy of breaking the Moslems." As Wahhabis claim that real Islam is Wahhabiism only, so these people say that only Ahmediyya is real Islam. They both have deviated from the right way of the selef-i-sâlihîn, who were praised by the hadîth, and they have been dragging people to the disaster of disbelief and deviation. As it is seen, Ahmediyya religion was founded a year after the British had declared their invasion of India. It is understood that it was founded by the British and rapidly spread by British spies with British money in order to demolish Islam from the inside. This erroneous path, which spread rapidly among the ignorant people in Punjab and Bombay, is settling in Europe and America now. Though they name themselves Moslems, they have departed from Islam because of their corrupt beliefs and ceremonies. There are lots of things which cause their disbelief. Yet three of them are most important:

1 — According to those who call themselves Ahmedi and Qadiyâni, Hadrat Isâ (Jesus) wasn't meant to be killed. But he died of himself and was interred. Then he got out of his tomb and went to Kashmir in India. There; he taught the Bible and died again, they say.

2 — Also, they depart from Islam in Mahdi's appearing and inviting everybody to the religion. "The souls of Hadrat Isâ and Hadrat Muhammed will appear in the guise of man. And he is Mirzâ Ahmed. There is not another Mahdi," they say.

3 — They change the meaning of the Kur'ân by saying that, there is jihâd (holy war) in Islam, not with cannon or sword, but with preaches and calling to Islam; there is not bloodshed or hurting but there is cold war. Thus they have denied the âyets that are about jihâd. Gulâm Ahmed's son Bishr Ahmed's book *The Order of the New World* radiates disbelief.

Shaikh Muhammed Enver Shah Keshmiri, one of the savants of India, and the imâm of fourteenth Islamic century, wrote the books (*Akîde-tul-islâm fi hayât-i Isâ alaihis-salâm*), (*Ikfâr-ül-mülhidîn*), and (*Hâtem-ün-nebiyyîn*), with a view to refuting the Kâdiyânîs.

In these books, which have been deservedly appreciated by the Islamic savants in every country, there are various eulogies and appreciatory prefaces. Hadrat Allâme Sayyed Muhammed Yûsûf Binûri, one of the professors of (*Medrese-i-Islâmiyye*), in Karachi, wrote the life of Muhammed Enver Shâh, his righteousness and honesty in detail with a wonderful way of expression. Here, he informed that Mustafa Sabri Bey, profound savant of his time, last Shaikhulislâm of Ottoman Empire, wrote on the three hundred and twenty-seventh page of the third volume of his book (*Mevkîful'ilm val'akl veddin*) that he had seen and admired Muhammed Enver Shâh, the great savant of India. Muhammed Enver Shâh passed away in 1352 [1933 A.C.]. He says about Mirzâ Gulâm Ahmed Kâdiyâni:

He disbelieves the fact that Hadrat Isâ will descend from the Heaven. He says, "He was hanged, killed. He was not without father. He was the son of Yûsûf-i Neccar." Like Jews, he utters very ugly terms about this exalted prophet. He claims that he is a prophet and brought a new sheri'at. "The word, 'Isâ will descend from the sky,' has predicted my coming", he says. He changes âyets and hadiths and denies religious facts that are to be believed indispensably. He disbelieves the fact that Hadrat Muhammed is the Last Prophet and is superior to all others. He claims that he has thousands of miracles and that his miracles are more numerous and higher than the miracles of all other prophets. He claims that many âyets [verses of the Kur'ân] have predicted his coming and that he is praised in the Kur'ân.

Ahmed Kādiyānī is a Tatar, a member of Mongol race. He was a zındik [fig. 98] in the sect of Ismāīlī. He read many books. He was a furious enemy of the Ehl-i sūnnet. The British had been searching out the pincers that would put the plans into practice which they had prepared in order to demollish Islam from the inside. They picked him out. They bought him for plenty of money. First, he was made to appear as a Behāī. He said he was a müjeddīd. Then, he claimed to be Messiah. Then, he said that he was İsâ Messlah, who, as it had been informed, will descend from the Heaven. Eventually, he proclaimed that he was a prophet and had brought a new religion. He said that his mesjid in Kādiyān was Mesjid-i aqsâ and this city was Mecca and Lahore city, where he settled afterwards, was Medina. He made a cemetery and named it (*Makbere-tül-Gune*). He said that he who was buried there would go to Paradise. He called his own wives (*Ümmühât-ül-mü'minin*). He called those zındiks whom he had deceived (*My ümmet*). He said that his greatest miracle was the betrothal which he called (*Muhammedî Beygüm*). He said that it was performed in the sky and was revealed to him through wahy. He declared his religion in 1305 [1888 A.C.]. He went to Hell in 1326 [1908 A.C.]. He used to call those who would not believe him disbelievers.

This zındik says on the 148th. page of his book (*Hakika-tül-wahy*), "Among these ümmet, Allah has created a Messiah superior to İsâ. If İsâ (Jesus) way alive now, he could not do as I do. The miracles seen on me would not be seen on him." He writes on the 107th. page that the prophet communicated in the âyet, "As I sent a Messenger to Pharaoh, so I send you a Messenger," was he himself. He says on the 68th. page, "Allah sent me as a prophet. He said: 'You are the promised Messiah.' He gave me three hundred thousand miracles." He writes on the fifty-sixth page of his book (*Berâhin-ül-Ahmediyye*) that his miracles were superior to Hadrat Muhammed's miracles.

If a person disbelieves one of the (*Indispensable*) religious facts that are declared clearly in the Kur'ân and in hadiths and that have been spread everywhere through the books of the savants of Ehl-i sūnnet, he becomes a disbeliever. Even if the person believes all other religious facts and does all kinds of worships and strives hard in order to spread Islam over the world, he is still a disbeliever. There are hundred and fifty hadiths declaring that Hadrat Muhammed is the Last Prophet. Thirty of them are written in (*Kütüb-i sitte*). Also, it is indispensably declared that Hadrat İsâ will descend from the Heaven. They are disbelievers because they disbelieve these facts. They are not Moslems.

4 — **MELÂMİS and KALLENDERS:** Mavlâna Jâmi says at the beginning of his Persian book (*Nefehâtül-üns*), which was printed in India in 1313 A.H.:

Those who have reached the end in the way of tasavvuf are of two sorts: The first one is the (*mürshid*) who, after having attained perfection by following Resûlullah's path, has been condescended to people's level so that he might lead the people to the right way.

The second one is the evliyâ who has been left in the grades he has attained and who isn't in charge of people's training.

There are two groups of those who advance in the way of tasavvuf: The first one is the Mürīds who forget about everything other than Allahü teâlâ and who want Him only. The second one is the Tâlibs who want the next world, Paradise.

There are two groups of those who wish, want Allahü teâlâ: One of them is sufis who have purified their selves and attained a few blessings of the end.

The others are Melâmīs. They try to acquire sidq and ihlâs. They conceal their

worships and pious actions, they perform much of the sūnnetts and supererogatory worships. They abstain from showing their worships. Though they are valuable, they cannot attain the grade of tevhid because they busy with creatures. Melâmis are muhlis. (91) And sofis are muhlâs. (92)

There are four groups of those who demand the next world: Zâhid, (93) fakir, (94) huddam (95) and âbid. (96)

All these eight groups have imitators. Each of these imitators is either true or mendacious. [We will explain only two types of imitators of Melâmis here]:

The true imitators of Melâmis do not regard much the conspicuousness of their worships. They try to follow the customs. They strive to please everybody by speaking sweetly and by smiling. They don't perform the supererogatory worships. They pay much attention to farz actions. They don't care for what is worldly. They are called (*Kallenders*). Since they aren't hypocritical or ostentatious, they are like Melâmis. Today, many persons who bear the name of Kallenders, don't perform these things which we have just mentioned. These persons have departed from the religion and it will be suitable to call them Hashevi instead of Kallender. [*Hashevi* is the name attributed to the disbelievers who liken Allahü teâlâ to creatures and who say that He is substance].

The false imitators of Melâmis are a group of renegades, who commit every kind of sins and then say, "Our hearts are pure. We do everything for Allah's sake." They say, "we commit sins in order to escape hypocrisy and ostentation and become real men of Allah. Allahü teâlâ doesn't need worships. If men commit sins, it won't harm Him. The real sin is to injure creatures and to hurt. It is worship to do men favours." They are irreligious renegades. Today, Melâmis have one Shaikh. They say, "If a person sits for a few minutes near him, his heart will say, 'Allah'; he will immediately be intoxicated with the wine drunk through the heart; he will be a real human being by according himself to the harmony of his Allah; he will feel the existence of Allah, who is closer to him than his aorta is, and will live together with him; he won't recognize an effect and a competence higher than his own essence; he will believe what he sees and hears in himself and he won't believe anything else; there is not any being besides his own self and singularity." These words mean to deny Allahü teâlâ and are disbelief and atheism.

5 — *DEREZİZ*: Dürüz, that is derezis are incorrectly called dürzü. Ibni Âbidîn, in telling about renegades in the third volume, says:

"Derezis bear the name of Moslems. Some of them perform nemâz (ritual prayers). Yet their imân (belief) is corrupt. They believe in Tenâsüh. (97) They say

(91) *The person who has ihlâs, is called muhlis.*

(92) *The person who is accustomed to do everything for Allah's sake. Muhlâs is more valuable than muhlis.*

(93) *The person who has much zühd.*

(94) *He is the person who knows that he needs everything and who expects what he needs from Allah only. He asks from men, but he expects from Allah.*

(95) *Those who endeavour in the way of tasavvuf, endeavour in different paths. One of them is the way of sufis called huddam.*

(96) *The person who tries to perform all kinds of worships.*

(97) *It is the belief: "When a person dies, his soul transmigrates to another child. A soul transmigrates from man to man until it reaches perfection." There is not tenâsüh in Islam. Islamic religion refuses the belief of tenâsüh.*

that wine, alcoholic drinks and fornication are halâl (permitted actions in the religion). They say that ulûhiyyet (to be god) transmigrates from man to man. They don't believe resurrection after death, nemâz fasting and hadj. They say that their meaning is to regulate the ways of living in the world. They utter loathsome terms about our Prophet Muhammed. AllâmeH Abdürrahman Imâdi, the müftî of Damascus, in his fetvâ (*Imâdi*), communicates that they believe as the Nusayriyye and Ismâ'iliyye groups do. The savants of the four sects said that it wouldn't be halâl to let them live in Moslem countries by receiving jizieh from them. It is not permissible to marry their daughters or to eat the animals which they have slaughtered. They are explained in detail in *Fetâvây-i Hayriyyeh*. They are called zindiq, mülhid or münafiq. (98) Since their creed is wrong, they won't be considered as Moslems just by expressing the word shehâdet. (99) Unless they give up their beliefs that are incompatible with Islamic faith, they won't be considered as Moslems. They are more harmful than the disbelievers with holy book and those without holy book." The translation from Ibni Âbidîn is up here.

(*Nusayriyyeh*) is the tenth of the twenty groups of Shiites. They are the most excessive of the Râfizis. They say, Allah appeared in the disguise of Hadrat Ali and his sons. They believe the loathsome words which have been made up by Ibni Nusayr, who claimed to be one of the men of Hassan bin Ali Askerî, the eleventh imâm. (100) Today, they call themselves "Alevi."

The Fâtimi (Fatimid) rulers in Egypt departed from the Ehl-i-sünnet. They deviated into corrupt paths. One of these, Hâkim Bi-emrillâh, departed from Islam also. A convert named Dirâr deceived Hâkim. He strove to demolish Islâm. Hamza bin Ahmed, one of Dirâr's pupils, invented corrupt beliefs and led Hâkim and the Derezis in Egypt into this aberrant path. Having received these beliefs, the Derezis inoculated these in Syria and Lebanon with them. They say that they love Selmân-i Fârisî [one of the Prophet's companions]. They conceal their beliefs. They are big, obstinate, pillaging and merciless people. They became subjects to Yavûz Sultan Selim. They revolted in the time of Sultan Murad III. Yet, Dâmâd Ibrahim Pasha

(98) *They are the persons who pretend to be Moslems and who say that they are Moslems but who aren't Moslems. Mülhid has departed from Islam by misunderstanding one or more parts of the Kur'ân. He defends that these corrupt beliefs of his are correct. Münafiq disbelieves one or more of what the Kur'ân and the Prophet declare. But he doesn't make it known that he disbelieves. Zindiq is in an endeavour of defending and spreading his own thoughts and beliefs under the name of Islam though they are incompatible with Islam.*

(99) *It is an Arabic word which a non-Moslem has to express so that he may become a Moslem. Any person who expresses this word and who understands and believes its meaning, becomes a Moslem. From that time on, he has to perform the duties of a Moslem. The word shehâdet is: "Ashhadü enlâ ilâha illâllah wa ash'hadü anneH Muham'madan abdühâ wa resûlühü." Its meaning is: "I believe that there is nothing which is creative or which is worth worshipping besides Allah. The man named Muhammed, who was born in Mecca in Arabia and who died in Medina when he was sixty-three years old, is His Prophet. I believe that every word of his is right and good."*

(100) *Hadrat Ali, the Prophet's son-in-law and the fourth caliph of Moslems, his son Hadrat Hüssein and his son Hadrat Hassan and one of his sons and thus twelve persons of this descent are called imâm. Each of them is an exalted person whom Allah loves and whom all Moslems love and respect.*

of Bosnia taught them their manners. From time to time they fought the Christians in Syria also. Derezis had come to Iraq from Arabia. When Iranians had demolished the Hireh State in Iraq, Derezis had migrated to Egypt, Damascus and Aleppo (Haleb) together with the Hireh. They helped Islamic soldiers in the conquest of Damascus. They went astray in the time of Fâtimis [Fatimids].

6 — *ISMÂILIYYE*: It is written in the book (*Milal and Nihal*) that Shlites parted into twenty groups. One of them is Ismâiliyye group. They have seven names. Their first name is (*Bâtiniyye*), for they don't believe the clear meanings of the Kur'ân and derive different meanings according to themselves. They say that the Kur'ân has zâhir (apparent) and bâtin (inside, essential) meanings; the bâtin is necessary; not the shell, but the essence of walnut is necessary.

Whereas, the words in the Kur'ân and in hadiths should be given their apparent meanings. If another âyet can be understood more apparently, then the former âyet may be given a different meaning in a manner as to conform with the latter. Unless there is such a must, it is disbelief and ilhâd (101) to leave off its apparent meaning and give different meanings, for by doing this, they want to change, spoil the Sheri'at.

Their second name is (*Karâmitâ*), for it is a person named Hamdan Karmit who invented this group. Hamdan is the name of a village near the city of Vâsit in Basra.

Their third name is (*Hurumiyye*), for they say halâl about many harâm actions.

Their fourth name is (*Seb'iyye*), for they say that there are seven prophets who own sheri'ats; six of them, they say, are Hadrat Adam, Hadrat Nûh (Noah), Hadrat Ibrahim, Hadrat Mûsâ (Moses), Hadrat Îsâ (Jesus) and Hadrat Muhammed; the seventh will be Mehdi. They say that there have been seven imâms (religious leaders) between every two Prophets, whom they call Natiq. They say that there are seven religious leaders in every century.

Their most widespread name is (*Ismâiliyye*), for they say that after the death of Imâm-i-Ja'fer Sâdiq, his elder son Ismâil became the leader of Moslems. They appeared as follows:

Upon seeing Islam had been spreading rapidly over three continents, the Magians, that is the fire-worshipping disbelievers in India, said, "It is impossible to overcome Moslems and to prevent their spreading by sword. There is no way left other than demolishing them from the inside. Let us lead astray the young and ignorant ones among them by giving their books meanings according to our own beliefs." Their chief Hamdan Karmit put the following basic principles:

1 — We won't speak to those who have religious knowledge. We will conceal ourselves when at a place where there is a religious savant.

2 — We will speak according to the wish, pleasure of the one to whom we speak. For example, zâhid [see fig. 93] will be praised when near zâhid. Fâsiq (sinner) will be told that the sin to which he is addicted is not prohibited. [When near the Ehl-i-sünnet, they praise the Ehl-i sünnet. They say, we are brothers].

3 — Moslems will be made to have suspicion, hasitation in the commands and prohibitions of the sheri'at. For example, we will try to confuse their minds by asking such things as, "While a woman has to perform her fasting which she has omitted at its proper time because she had an excuse, why shouldn't she perform her ritual prayers" [During menstruation, a woman shouldn't perform fasting and

(101) Corrupt beliefs, (see fig. 98, for the word mülhid).

nemâz. After menstruation she has to perform the fastings which she has omitted, but not the nemâz]. "Since urine is fouler than semen, why isn't it farz to perform gusl (ablution) after urinating." "Why do the five times of ritual prayers (nemâz) consist of two, three or four rek'at (complete act of worship with the prescribed posture) ?"

4 — They promise not to tell others their secrets. They say that Allâh commands solemn promise in the Kur'ân.

5 — They say that great men of religion and world like and praise them.

6 — In order to trick, first they defend the things which everybody believes.

7 — They say that there is no need for worships, the main thing is the purity of the heart.

8 — To the youngsters they have hunted, they begin to slander the Ehl-i-sünnet creed and say that it is retrogression. Lastly, they accustom them to commit the harâm actions. In doing these, they give wrong meanings to âyets and hadiths. They say, "These are the inner meanings. Not every savant can understand these."

For example, they say, "Paradise means to escape worships and to do delicious things. Hell means to endure the burden of worships and to abstain from harâm actions."

Formerly, they acquired much of their knowledge from the greek philosophers. For example, they said, "The creator is neither existent nor non-existent. He is neither omniscient nor ignorant. He is neither powerful nor impotent. So are all His attributes. For if they be said to exist, they will have been likened to creatures, if they be said not to exist, they will have been disgraced with non-existence. The creator is neither eternal nor of recent occurrence."

Hasen bin Muhammed Sabbâh, one of them, realized that the path which they followed was wrong and forbid the youngsters from learning religious knowledge and reading the ancient books of savants. He violently prohibited to talk to the Ehl-i-sünnet savants and to read the Ehl-i-sünnet books. He said, "The increase of ilm-i-zâhir (apparent knowledge) covers, extinguishes ilm-i-bâtin (concealed knowledge)." They make fun of the sheri'at. They deny the sheri'at's commands and prohibitions. They have chosen the way of living irreligiously, lawlessly, like beasts. They have parted into various groups, branches. Today, Wahhabis, who have spread in Arabia, are one of these groups.

Süleymân bin Hassan, the founder of the (*Süleymâniyye*) branch of Ismâilîs, died in 1005 [1597 A.C.]. He detailedly explains the secret philosophy of this corrupt group in his book (*Nühâb-ül-Mültekta*).

7 — **YEZIDÎS:** As it is written briefly in the book (*Ta'rifât*) by Sayyed Sherif-i-Jürjânî and detailedly in the book (*Milel and Nihâl*), Hârijîs have seven groups. Of them, (*Ibâdiyye group*) is the men of the person named Abdüllah bin Ibâd. This man left Hadrat Ali because Hadrat Ali made an agreement with Hadrat Muâwiyye by putting an umpire. He went to Tripoli in Africa. There, he founded Ibâdiyye group. After him, his men revolted against the caliph and captured Tripoli in 153 A.H. They called the Moslems other than themselves "disbelievers." They said that it was permissible to take their possessions in the time of war. They said that those who committed great sins weren't Moslems. They considered Hadrat Ali and many of the Prophet's companions as disbelievers. A man named Abdül'azîz bin Ibrâhîm, who was born in 1129 (1717 A.C.) and died in 1222 (1808 A.C.), wrote a book titled (*Kitâb-ün-nîl*), thus causing the Ibâhîs in Algeria increase in number. Also, they esteem the book (*Kavâid-ül-Islâm*) by Ismâ'il Cilâti, who died in 749 (1349 A.C.), very much. It was printed in Egypt.

Ibâdiyye group parted into four. Yezid bin Enise's men were called (*Yezidi*). They say, "A prophet will come from Persia. A book written in heaven will descend to him, he will depart from Hadrat Muhammed's religion, will become Sâbi'iyye and will worship stars. He who commits any sin, great or small, will be a disbeliever."

According to the Yezidi shaikh Emâvî, who came to Anatolia from Iraq in March, 1385 (1966), the man who spread Yezidism is a Syrian named Âdi. He had escaped Abbâsi's (Abbasid) oppression, taken refuge in the valley of Lâdesh in the midst of Sengal mountains in the north of Iraq and founded a religion named Ade-viyye. This religion, which spread amongst Kurdish and Arabs, was called Yezidism. In 550 A.H., he died when he was eighty years old. Âdi the Second, his brother's son, took his place. After him, his son Shaikh Hassan became the chief. They increased in his time. They became eighty thousand. The belief of Yezidis is a mixture of the beliefs of Islam and Christianity. Their most important book, named (*Kitâb-ül-celve*), is in Arabic and Kurdish, which was translated into German by Maximillian Bütner and was edited in 1331 A.H. [1913 A.C.]. They worship Satan. They call the devil "angel" and "peacock". They kill him who swears at the devil. They say that the devil creates the cares and calamities. They tell the things which they have heard from Moslems and Christians, under the name of Yezidism. None of Moslems' beliefs and worships exists in them. They call it «hadj» to visit their dead in the village of Baadir in the valley of Lâdesh. They do it in the month of September. Everyday, they stand towards the sun when it is rising. In the morning, they kiss the soil where the first light falls. In the sunset they beg it. They call these actions of theirs nemâz and worship. In the month of January, they fast for three days. They tell these corrupt deeds of theirs under the names of nemâz, fasting, hadj, worship. He who hears these words of theirs, supposes that they are Moslems. It is a great sin for Yezidis to learn reading and writing. For this reason, they are very behind and ignorant. They know nothing about Islam. Also, it is a sin for them to cut their beard. Against this corrupt religion, which dragged men to inconveniences in this and the next worlds, Zengî Imâdeddin, the emir of Mûsul, was first to take action. He sent his commander Bedreddin Lül against Shaikh Hasen. He dispersed them. According to Emâvî, their chief, there are ten million Yezidis today. They are in Iraq, in Syria, in Yemen, in Azerbaijan, in Turkey and in India. Since they are ignorant, they easily fall for the propaganda of communism. Emâvî has divulged that there were three million communist Yezidis in Russia and that there were Yezidis amongst one thousand and two hundred communists whom Abdüsselâm's government hanged in Iraq. Yezid, one of Emevî caliphs, has no relation to them. Their present chief, Emâvî, was born in Lâdesh in 1930. Now he is an army general in Iraq. He fights against the Moslem Kurdish in Iraq, together with Iraq army.

It is written in (*Behchetül-fetâvâ*) that in Baghdâd there are many people who name themselves Moslems. Yet they say halâl about harâm, they worship the sun and respect the devil. They revolt against the Ülülemr (102) and carry out the rules of disbelief together with others. The place they live in will be (*Dâr-ül-harb*). If Islamic soldiers fight them and if their men become Moslems, they will not be killed. If their women give up disbelief and become Moslems, it will be permissible to have sexual intercourse with them as jâriyye.

It is written in the books (*Berîqa*) and (*Hadiqa*) that Yezidis are disbelievers because they say, "A prophet will come in Iran."

8 — *SURYÂNIS*: They are the remnants of ancient Christians, who spoke the Syrian language. They are a part of Catholics and are in Yaqûbiyya sect. They

believe in monophysite and say that Isâ (Jesus) is god. It was founded by Ya'qub -i - Berde'i, the patriarch of Urfa. It was spread by Mihâil-i-Sûryânî, the patriarch of Antakya. Mihâil was born in 1126 A.C. He died in 1199. Ya'qûb had died in 578. The bid'at of monophysite in Christianity had first been made up by Utihâ, the patriarch of Istanbul. Also, Dioscorus, the patriarch of Alexandria had followed him. In 451 A.C., the ideas of Dioscorus had been repudiated in the meeting at Kadikoy.

(102) *They are valuable persons who communicate Allah's commands and prohibitions to Moslems.*

37 — BEKTASHIISM HOW WAS THE BEKTASHI PATH DEFILED?

The following article has been derived from the book (*Kashf-ül-esrâr*), written by Ishaq Bey from Tokat:

Another group trying to demolish Islam are the Bektashis. When said, Bektashis, two kinds of people should be understood. First are those pure Moslems who followed the right way shown by Hadrat Hâdjî Bektash-i Veli.

In the second kind are the mendacious Bektashis. Those people who are said to be Bektashis today are in this group. In order to live comfortably among Moslems and to deceive the youngsters by concealing their irreligiousness, these false Bektashis have used this name as a mask. There are not only few irreligious people who hide under various such valuable names. For example, the Râfizis, who are the enemies of the Ashâb-i kirâm, called themselves as Alevîs. Of old, those who were of Hadrat Ali's descent used to be called *Alevî*. These real Alevîs used to be liked and respected very much by Moslems. So the Râfizis, lurking behind this dear name, have tried to make Moslems hostile to the Ashâb-i kirâm, thus demolishing Islam from the inside. And today, some aberrant people who do not worship at all and who commit every kind of sin and who do not follow the Sheri'at call themselves as Melâmîs. These people call the true Moslems who obey the Sheri'at as reactionary bigots. Of old, those pure people who performed such farz worships as nemâz five times each day in mosque, who performed the sünnet and the supererogatory prayers secretly in their homes, and who abstained from fame, used to be called Melâmîs. But now, those who do not perform nemâz claim to have become Melâmîs, thus deceiving Moslems.

Another group of irreligious people who assume a dear name in order to deceive Moslems are the Hurûfis gathered under the name of Bektashi. Formerly these used to conceal their real purposes. In 1288 A.H. they began to take off their masks. They exhibited their secret book titled (*Câvidân*), This book of theirs consists of six folios. One of its folios was written by Fadl-ullah bin Ebi Muhammed Tebrizî, who is the founder of Hurûfism, in Persian language, and the remaining five were made up by some of his disciples. Of these, the folio named *Ashknâme*, to be more exact (*Ishknâme*), by the son of Ferishteh, did not reveal its disbelief so clearly, therefore it was printed by stone-type in Istanbul in 1288 (1781 A.C.)

The zindiq named Fadl-ullah Hurûfî is the dervish of a Kurmutî named Hamdan. The Karâmitis are also called (*Ibâhiyye*). They called the harâm halâl and flayed the hadjis for seventy or eighty years. They killed Moslems. They established a government. When their government was demolished, they went to different places, where they hid. Of these, Fadl, one of Hamdân-i Kurmutî's disciples whom he educated in Kûfe city, spread disbelief secretly in the city of Esterâbât in Iran.

He found nine assistants. He made up something named the knowledge of dot. He used to say that such and such thing is mubâh (permitted) because the dot came double, and that such and such thing is harâm (forbidden) because the dot came singly. Hadrat Ibnî Hacer-i Askalânî gives extensive information about Fadl-ullah and about Hurûfism in his history book named (*Enbâ-i Fadl*). When the disbelief of Fadl-ullah became widespread, Mirân Shah, the son of Timûrleng (Tamburlaine), killed Fadl-ullah with his father's command in 796 (1393 A.C.). With a rope fastened to his leg he was dragged along the streets. Thus Islam got rid of a very great enemy. As Sultan Selim Khan prevented the spreading of Rafizism, so Tamburlaine prevented the spreading of Hurûfism, which was very dangerous for Islâm, and thus he did a great service to Islam. For this reason, the Baktashis hate and always speak ill of Tamburlaine.

When Fadl-ullah was killed and Esterâbât was demolished, his nine assistants fled away. Of these, a person named Ali-yül-a'lâ came to a Bektashi convent in Minor Asia. He began to spread the book (*Câvidân*) secretly and to deceive the ignorant. He said that this was the way of Hadjî Bektash-i Velî. Because he called the harâm (prohibited) mubâh (permitted) and said free about sensuous desires, his words spread rapidly among evil people. Calling his words 'Secrets', he ordered that they be kept very secret. Those who revealed the secrets to strangers would be killed; this even happened several times. The secrets were marked with the letters a, c, v, z in the book (*Câvidân*). These marks, a disbelief each, were explained in the book (*Miftâh-ul hayât*). They called this book *Sir* (Secret), too. He who does not have the book of *Sir* cannot understand (*Câvidân*). They have been deceiving the ignorant since 800 A.H. They have caused them to go out of the religion. Also, Masons have joined them. They have been supported by Jewish money. In 1240 A.H. they began to spread their disbelief frankly. Their Ulu (great chief) was killed by Sultan Mahmûd Khan II. The Bektashi convents were cancelled. He declared a firman that their places be given to the Nakshibendis. They spread about and went on working secretly. They reappeared in 1288. They edited the booklet (*Ishknâme*) by Ferishte's son Abdülmejid. They began to spread wide. It is written at the beginning of the book (*Huccet-ül-bâligha*) by Hadrat Ismâ'il Hakkî from Bursa that those who were deceived by them were called 'Group of Ishik'. [It is written in the book (*Mir'ât-ül-mekâsid*), which was written by Sayyed Ahmed Rif'at Bey, a member of the Court of Financial Affairs, "Abdüllâtîf the son of Ferishte, who is Abdülmejid's brother, was from the Ehl-i sünnet. As it is understood from a book which he wrote about tasavvuf, he was a devoted Moslem. He was so sorry about his brother's slipping into Hurûfism. He did not follow them." The son of Ferishte wrote also books other than *Ashknâme*. He says in his book (*Se'âdetnâme*), 'I have translated this from (*Câvidân*), from (*Ashknâme*) and from (*Muhabbetnâme*), and it was completed in the year 826". Lutfullah Bey, who died in 990 A.H., says in his (*Tezkire*), "Also, Sayyed Imâmüddîn-i Nesimî, one of Turkish poets, was one of the disciples of Fadl-ullah. He is one of those who gave Hurûfism the name Bektashism and tried to spread it." It is written in (*Müncid*) also that Nesimî was a Hurûfî and was killed in Aleppo. The chief caliph of Fadlullah, Mahmûd, dissented from his shaikh. Fabling something named 'Im-i nokta' (the knowledge of dot), he wrote a book with the title (*Câvidân-i sagîr*), in which he proclaimed that the Hurûfis were zindîqs, accursed disbelievers. According to all of them, he who is the most excessive in disbelief and ihâd is called 'Sayyed'. For this reason, many of them, such as Nesimî claimed to be Sayyeds].

For deceiving Moslems, the Hurûfîs hiding under the name of Bektashi have been attacking through several ways:

1 — They say that Fadl-i Hurûfî is the god. It is written in (*Câvidân*), "Eternally before, the god used to be an invisible force. It appeared first in letters, then in prophets, and eventually in Fadl. First Hadrat Adam appeared in the guise of a prophet. For this reason angels prostrated Adam. He communicated the meanings of His four books in (*Câvidân*)."

2 — They claim to be lovers of the Ehl-i beyt. Fabling hadiths in their book (*Hutbe-tül-beyân*), which they made up in the name of Hadrat Ali's words, and also in their other books, they say that sinning does not harm the lovers of Hadrat Ali. Thus, saying that worshipping is unnecessary and that the harâm (forbidden) are halâl (permitted), they have deceived those ignorant people who would like to enter Paradise without pious deeds and worships. After causing a person to abandon his worships and imân by deceiving him in this way, they begin to teach him the book of (*Sir*), for (*Câvidân*) does not contain even the names of the Ehl-i beyt. (*Hutbe-tül-beyân*) even has a Turkish interpretation.

3 — They say that all the religions are the same and that they all are accumulated in sixteen belts. "Each of the sixteen belts is a prophet's sher'at. He who wears each belt will have done the sher'at of that prophet. For example, he who wears Hadrat Adam's belt always wears leather, for Hadrat Adam wore leather dresses. He who wears Hadrat Mûsâ's belt does not ride on a mare. He who wears Hadrat Isâ's belt never gets married. But adultery and homosexual intercourses are permitted for him. For Hadrat Isâ (Jesus) was a bachelor," they say. It is written in (*Câvidân*) by the son of Ferishte that they believe the existence of three gods like Christians. It is written there, again, that the exalted person called Aîf was Fadl-i Hurûfî. It is written on its another page, "Fadl-i Hurûfî is superior to Hadrat Muhammed and Ali [never!] They did not know the subtleties of the Sher'at as well as Fadl does." Its writings contradict each other.

As it is seen, the Bektashis are not Shiites or Alevîs, either. They are so evil. They are polytheists. Being supported by Jews and Masons, they are causing Moslems to deviate from the religion. They do not show (*Câvidân*) to those who are newly deceived, but they introduce themselves to them as Alevîs. Whereas, the Shiite savants say that the Bektashis are disbelievers.

4 — Because it is, according to them, permissible to lie, they have written some fabulous books such as (*Hamzanâme*) and (*Battâl Ghâzî*). They tell fabulous miracles from their Ulus whom they call Baba (father). (Ahmed Baba), who is the founder of their convents in the village of Mediven in Istanbul, used to gather the youngsters and say, "One of the fathers, whose name is unknown, flew one day, and he went to Damascus in one moment. He said to pick him up from such and such tavern. They went there the same day and found him dead at the bottom of the large earthenware. Another father went across the ocean on the back of a lion and then came back". Also, his teacher, Halîl Baba, used to gather the youngsters in a house in Samatya and tell them many lies. The author of the book (*Kâshif-ül-esrâr*), who was there at the time, disgraced the Baba, and the host ejected him from the house. One of their lies is their saying that giving property, rank and children to anybody, the dying of people, and the healing of the sick are within the power of the Babas. They say, "It is farz to perform nemâz once in one's whole lifetime. And it is farz to fast once in the whole lifetime. And it is farz to perform ghusl once in one's lifetime. Do not misuse your bodies by performing ghusl (ritual washing after sexual

intercourse or nocturnal emission)". To those who go out of the religion by believing these they begin to reveal the secrets. They say that the person who is called Muhammed was Ali [never!] And they say that the person whom they call Allah is Ali [never!] If a person becomes as crazy as to believe this, they say that all these are Fadl himself. They say, "Every kind of evil, including fornication, has been mubâh for you". They then take him to drinking-sex-parties.

Another one of their lies is their saying that there are twelve paths. When they are asked if this is ever possible, they say, "Are you denying hadrat Hadji Bektash-i Veli?" Whereas, Hadji Bektash-i Veli, like other mürshids, used to obey the Sheri'at, and he would not deviate from the sünnet-i seniyye. And so were his disciples. But, the later-coming ignorant people being deceived, these irreligious people appropriated the Bektashi to themselves.

One more of their lies is that they say that though there are some excessive ones among the Bektashis their father is not so. Whereas, all the Bektashis have hard drinks. They never perform nemâz. Could such people ever be said to be good? Their most famous fathers such as (Koyun Baba) in Osmaniçik, (Abdal Mûsâ) in Elmali, (Şücâ'eddin) in Eskishehir, (Kızıl Deli) in Dimetoka and (Sersem Ali) in Kalkandelen are all reading (*Câvidân*) and spreading disbelief. It is also written in the dictionary of (*Müncid*) that Koyun Baba is a Bektashi.

Like the Alevîs, the Bektashis grow their moustaches too long. They say that it is the sünnet of Hadrat Ali to grow the moustache long. They say that it is the sünnet of Mu'âviyye to cut the moustache. Whereas, it has been commanded through hadiths to shorten the moustache. It is sünnet-i mülkkede to shorten the moustache. They are saying that Hadrat Ali, whom they claim to love, neglected this sünnet, and that Hadrat Mu'âviyye, against whom they bear hostility, obeyed the sünnet. (*Buhârî-yi sherif*), alone, contains various hadiths about cutting the moustache short. To say that Hadrat Ali disobeyed these commands would mean not love but be hostile against him. It has been permitted to grow the moustache and the finger-nails in combats in order to inspire awe to the enemy. And it has been made mekrûh to let them grow long at other times. Fadl-ullah-ı Harûfî said, "Such hairs as eye-brows, eye-lashes and the moustache are the appearing of a holy letter on man. The reason why angels prostrated Hadrat Adam was this appearing. The moustache is sacred. It is a great sin to cut it". Shah Ismâ'il, who spread the Râfızî dogma, adopted it from the Hurûfîs to grow moustache. He ordered the Shiites to grow their moustache lest they might resemble the sünnis. With a view to deceiving the youngsters, they said that it was Hadrat Ali's sünnet. Thus they slandered the great imâm.

The Bektashis do not ever mention Allahü teâlâ, worship, or read the Kur'ân. Every morning they assemble in the meeting-room in their pir's home. One of them enters the room bringing in a tray with as many glasses of wine as the number of the men in, a slice of bread and a piece of cheese for each. They meet him singing chants of reverence. Stopping in front of each person he gives him one. Respectfully they take what they are given, rub them gently to their faces, and then eat and drink them. All their worships consist of this only. Those who are married bring their wives and daughters to the meeting, too. They drink and dance. If one of them likes another's wife or daughter, he goes to the man and asks his permission to pick a rose from his garden. The man calls his wife and says to her, «Meet the demand of this beloved friend". Then he kisses her. If the demand is mutual, the two men go to the father and ask his permission. When the father gives permission, they use each other's wife and daughters all through their lives.

The fathers of Bektashi hear confession like priests. When a person does something

which is accounted for a sin, he comes in front of the father. The father pulls his ear and then forgives him. If the person's sin is very great, he begs him by saying, "Get what you like and see to your way". And the father tells him to sacrifice an animal for the Forties or to make a vow for the Three Hundreds. Then, taking a few liras from him, he forgives him. If a bektashi woman has sexual intercourse with a non-bektashi man, she goes to the father and says, "A dog has jumped over me". The father taking money from her, she gets forgiven. Each father has a different way. One night, in a meeting a woman came in front of the father and bowed her head. The father told her to untie the bukaghı. Then the father said to whomever he liked of the men, "Stand up and fasten this sister to the log". The man retired to a room with the woman. A woman who had been looking for a remedy for her illness consulted to a Bektashi woman. The Bektashi woman said, "Our father practises sorcery very well," and took her to the convent. There they said to the woman, "Undress yourself! The father is approaching". The woman said no, but they frightened her by saying, "Don't you dare! They would rather let your corpse go out of here than let you give away their secrets". The woman surrendered. Afterwards, the woman who had brought her there says that what the father had done was not evil and that he had only done the sunnet of Hadrat Ali. Because they do not care about harâm or halâl, they do not hesitate to commit those loathsome, base deeds which the basest disbelievers could not do.

In Salonica, at a place called (Gül Baba) outside the walls of the fortress, a Bektashi father named Zülfikâr gathers the Bektashis, women and men, on the Nevruz day, and they begin to drink. Getting drunk, each claims to be a god by expressing such terms as, "I created those mountains", "If I command that plane-tree, it prostrates me", "If I command those dead people they resurrect". Then a Bektashi named Ali Rizâ, one of the employees of the telegraph office, stands up and calls loud, "Let him who is Muhammed's donkey come here". One of the men comes forward and he mounts the man by saying tekbir. A bottle of wine in his one hand a glass in the other, he goes among the Bektashi women. Saying tekbir he begins to distribute the wine. All the women becoming drunk, he returns to the men's side. Then, he calls loud, "Let's perform nemâz!" They all stand up, turn their backs to the Kible and, their father being the imâm, they perform it as follows: After shouting, "Nemâz is a lie. I don't believe in nemâz, I don't perform nemâz", they all prostrate. When prostrating, their father raises one of his feet and one of his hands and shouts. The said Ali Rizâ holds his two naked wives by their hands and takes them to Sâmî Bey, who is from the Ehl-i sunnet and who has been standing at a distance. He says to him, "See? What a beautiful thing it is to be a Bektashi, isn't it? You'd better become a Bektashi like us. Instead of sitting depraved at a distance, you would entertain yourself together with us". All the Bektashis, women and men, begin to walk and assault the wives of the Ehl-i sunnet, who went out to take air it being a holiday. Saying, "We own these places. What is their business here who are not from us?", they tear up their veils. The poor women run away and cry for help. Being few in number, their husbands cannot rescue the women. Hearing their cries, the artillerymen being in the fortress come to their rescue. They defeat the Bektashis. Such an enmity to Islam, which even disbelievers could not do, is hushed up because Mustafa Bey, the Chief Secretary of the Ministry of the province of Salonica, is a bektashi. And it is written in a different manner in the Masonic newspapers. These abominable behaviors, which take place in 1288 A.H., are imparted to the Prime Ministry with a large petition by the patriotic inhabitants. And they are punished.

Another book showing that the Bektashis are disbelievers is the book (*Hakikatnâme*). It is one of the interpretations of (*Câvidân*). Their another book is (*Mahshernâme*), written by Emir Ali. And their another book is (*Mukaddeme-tül-hakâyik*). It repeats the disbeliefs in (*Ashknâme*). It curses those who disbelieve them and commands that they be killed. And their another book is the booklet (*Viran Abdal*). This book is not one of their secrets, they read it in order to deceive the Moslems and to cause them to go out of the religion. It slanders Hadrat Aïshe and writes ill of her by saying that she is a hâriji. It writes about the writings of Fadl-i Hurûfi's in (*Câvidân*) that they are Hadrat Ali's words. It explains many fabulous ablutions, prayers of nemâz and other worships. And their another book is (*Âhiretnâme*). Like (*Ashknâme*), it is full of disbelief. It strives to prove that Fadl-i Hurûfi is a god. And their another book is (*Risâle-i Fadl-ullah*). And their another book is (*Tuhfe-tül-ushshak*). Their books (*Risâle-i Bedreddin*) and (*Risâle-i Nokta*) are all interpretations of (*Câvidân*). Their another book is (*Risâle-i Hurûf*). Another one is (*Türâbnâme*). And another one is (*Vilâyetnâme*). Most of these are in Persian.

They have about sixty books in all. They all are based on the denying of Allahü teâlâ and the cancelling of the Sheri'at, and they drag people to worshipping Fadl-i Hurûfi. They are worse than all disbelievers and than all sects.

38 — SOCIAL JUSTICE, SOCIALISM, CAPITALISM

The word social justice should not be mistaken for the words socialism and socialist. The meanings of these two words, which are similar in utterance, are quite far apart. They are even opposite of each other. The case is like that with the two statements that are supposed to be said about a person, 'He is reliable in his word', and, 'He is reliable in word only': the former means that he always tells the truth and the latter means that he does not tell the truth. Likewise, social justice means that everybody gets in return for his labour what the sweat of his brow and his wrist deserve, and he cannot be devoured by others. Favour is the requital of labour. A country's all resources of income are to be worked. He who works much gets much. Earning requires hard work. Islamic economy has been built upon social justice. An extensive occasion has been assigned to private enterprise, so that everybody can do the work he likes. No one has the right to interfere with the earnings of the sweat of one's brow. Islam recognizes the right of possession and disposal. Nobody lays his hands on or snatches away another's property. It even commands to protect another's property. Maltreatment of this justice, the devouring of the rights, earnings of those who work, by a lazy, cunning group, is possible through either one of the two ways: Socialism and capitalism.

1 — The first type of devouring is socialism. Socialism means State capitalism. In socialism, all natural resources, industries, agriculture, trade, culture have been socialized. Personal enterprise is prohibited. Everybody has to do the work given by the capitalist State and to work at the place shown by it. The earnings, the requitals of the labour are given to the State. The fortunate minority, that have obtained power of the State, of the government, take away what the people earn with the sweat of their brows. They give the people as less food, drink and clothing as to let them live in the worst conditions. A certain group devours the people. The duty of this minor group is to oppress and torment the people, to tell lies, to slander, and to propagandize. All the earnings are spent so that this group

may lead an extraordinary, pleasant and comfortable life, and so that their plans may be fulfilled.

Russia, which is administered with socialism today, is the world's greatest country of capitalism. All the wealths, the revenues of Russia, are in the hands of five million communists registered in the one and only party, the Communist Party. While the remaining two hundred million or more people are leading a life posterior to the life standards of the most behind countries of the world, the members of the Communist Party are living in a more comfortable pleasure and dissipation than American millionaires.

There are two kinds of socialism: The first one is (*Democratic socialism*): In this kind they can obtain the government through free elections. And they may lose power after a new election.

The second kind of socialism is (*Revolutionary socialism*). Revolutionary socialism is also called (*Communism*).

In the year 1848, Karl Marx, together with his friend, Engels, produced the Declaration of Communism. This declaration invited all the workers of the world to unity, and asked the united workers to put an end to the capitalistic system of economy through revolution. Marx and his friends, in order to realize this purpose, established the First Workers' International in 1863 A.C. This organization, after many civil struggles, perished in 1876. In 1880, the socialist parties in Europe united with each other and established the Second International. This unity of the European socialist parties is still continuing.

Karl Marx's ideas formed the main principles of socialistic movements. These are to get rid of the existing regime by using force through revolution and to establish a 'dictatorship of the proletariat' instead of it. The social revolution that would do away with the capitalistic economic order, contrary to what Marx had hoped, took place not in the much more industrialized countries of Europe, but in Russia, whose economy was based principally on agriculture. The Soviet Socialistic Democratic Party, that was established in Russia in 1898, broke into two groups named (Bolshevik), which means majority, and (Menshevik), which means minority, in 1903. The revolution of February, 1917, which burst out against the czarist regime, was made by the socialist liberal and democratic parties jointly. But later, in October, the same year, the Bolsheviks led by Lenin raised an armed riot and seized power by themselves. Lenin and his friends, saying that the society could not be converted to communistic regime abruptly, proclaimed that they had established a regime that was collectivist economically and based upon the 'Soviet dictatorship' politically. They began to establish their regime with a violent terrorism. Fifteen million people were killed as the result of this terrorism. One million and seven hundred sixty thousand of them were those who were executed between 1917 and 1923. These cruelties and executions became even more violent after Stalin came to the head of Soviet Russia in 1924. The Third International was established, its center being in Moscow. They tried to have all the proletariat of the world make a revolution jointly being dependent upon Marxist doctrine. In the Second World War, Russia had to ask for help from the western democratic States, a compulsion which forced Stalin to the necessity of abolishing the Third International in 1943. A while after Stalin's death in 1953, Krushchev slackened the methods of severity and put forward the idea that in a world where capitalists and communists lived together, Marxist - Leninist socialism would become dominant automatically. The disapproval of the relentless policy which Stalin had been following caused the communist China to attack. The communist China accused

the administrators of Soviet Russia of infidelity against Marxist - Leninist doctrine. After Krushchev's removal from power in 1964, the new Soviet leaders such as Kosigin and Brejnev tried to stop the breaking the communists. But their efforts remained fruitless.

The revolutionary socialism has tried to seize power by raising riots and chaos, by causing general strikes, through guerilla wars, through the country's invasion by foreign communist forces or through coup d'états, and after seizing power it has established a totalitarian regime. Eliminating other social economical and doctrinal groups and demolishing parliamentary regime, it has established the dictatorship of a single party. Socialist currents have begun with the improvement of industrialization. In the countries that remained behind economically such as Russia and China, it acquired a revolutionary and totalitarian character, thus seizing power in the shape of communism. Likewise, before the Second World War, socialist currents acquired a totalitarian character such as Fascism and national socialism in Italy and Germany and in some South American countries, which were deprived of firm democratic institutions. In Fascism and national socialism, the right of private possession is recognized on the media of production. Karl Marx, who put forward the basic ideas of revolutionary socialism, have not explained how the nature of the socialistic nation to be established would be.

The revolutionary socialists, that is, communists, do not let this socialization remain in economical field, but they spread it to political and cultural fields and they also annihilate freedom of religion, morals, conscience and family. They deprive man of the right of thought and belief. The communists are hostile against all religions. For no religion approves of their cruelties, torments, murders, lies and slanders. Because all religions other than Islam are corrupt and have harmful, wrong aspects, it is easy to deceive those people belonging to such religions through lies, propagandas and promises, and their religions are annihilated gradually. But because Islam bears in itself every kind of perfection, maturity, superiority and happiness, no lie, no propaganda can manage to alienate those Moslems who have learned their faith well from this heavenly religion. A Moslem, that is, a person who knows Islam and adapts himself to Islam cannot become a communist. The communists cannot deceive a Moslem. There is no communism in Islam. Lenin, the Chief of the Communist Party, has said, "Any nation may become communistic, but a Moslem cannot be made a communist, for a Moslem trusts himself to Allah. He who trusts himself to Allah and depends on Allah cannot be made a communist". In order to make Moslems communists, first they try to take away their faith and imân and to make Moslem children faithless, irreligious. They subject Moslems to unprecedented torments and tortures. They martyr the religious men and prohibit the religious knowledge through torments and sentences to death. Annihilating the religious books, they try to extinguish Islam and to bring up the Moslem children as robots and machine-men unaware of religious knowledge. We have told about the torments practiced to the Moslems and the attacks made to Islamic religion in communist Russia with documentary proofs in our Turkish book (*Islâma Hizmet*), which was first edited in 1965.

In communist countries, by establishing councils of atheists, they try to slander Islam through lies and abominable slanders, and in this way they use all their media of propaganda. On the other hand, they do not recognize the right of freedom of speech for Moslems, and they prohibit them from answering, from communicating with documents about Islam's sublimity and about the fact that it has shed light on the way of civilization in the course of history. Such behaviors of theirs are

the most valuable document showing that they are wrong in the light of wisdom, knowledge and justice. What kind of humanity is this? What kind of civilization is this? This savagery of the communists surpasses the torments of Neron and those of engistion.

Communism is not a branch of knowledge, nor is it a dogma. It is a dictatorial, cruel government form. There is only a single party, the Communist Party. All the people have to admit this party's program, to think as it thinks, to speak as it wants them to, and, first of all, to be irreligious. Those who will not be so are condemned to death by throwing into fire or by another way of torment. There, no one is certain about his life. Anybody may be killed any time, or he may be put into dungeon. A cunning committee of the party governs the people with dictatorship and cruelty. All the administrators, commanders are the accomplices, lick - spittles of this committee. They are all afraid of each other and each lives in horror, with the apprehension of the day of his being the victim of a slander.

They are imperialistic. They have been longing intensely for spreading over the whole world. They have agents, spies in every country. These propagate communism on the one hand. And, on the other hand, they hunt the ignorant and the unemployed by giving them plenty of money and opening them the ways of pleasure and dissipation; vagabonds without any family education, those with no religious knowledge get caught by their traps easily. They establish a group of anarchists and highwaymen. By establishing political parties under the attractive names such as the laborers' party, the workers' party, they try to appear, to become authorities in the national assembly, and to obtain the government. Publishing newspapers and magazines inciting the workers and villagers, they slander and make fun of Islam, the religious men, the merchants and those who open business institutions by sweating. They strive to derange the State's order, to overthrow the liberal governments, and, in short, to make the people, the brethren, hostile against each other, to rouse rebels and civil wars. They have recorded the names of the men of religion, the nationalistic, anti-communistic educated people whom they are going to kill first. The communist spies and the native servants that have been sold to them cannot form a co-operation with the army or with the religious men, for the officers are well - educated, honest, mature and patriotic people. They do not become intermediaries for the communists' base desires. For this reason, they try to trickle into the army as soldiers and supplementary officers. They try to mispresent communism as a Paradise life giving every kind of freedom. Lenin, who practiced first the Karl Marx doctrine, said, "Lie always! If one-thousandth is believed we will earn a great advantage. Throw mud at the white wall! Never mind if it does not stick but falls down. At least, it will leave a stain behind". For this reason, they always lie. They say "the Paradise of communism" about Russia, where, in fact, all the land belongs to the State. The same is being done in the communist satellites and colonies, where they come up against the people's reaction. In the first communist revolution in 1917, and in others, they had promised to give land areas to the villagers. The revolution having been accomplished, agriculture was collectivized. Lenin's promise to Russian peasants (Moujiks) on that he would divide large land areas belonging to the czarist government and distribute them among them, was transformed into 'Deliver all your crops and cereals!' after the revolution. All the villagers, men and women were forced to enter the collective farms and the State farms. Like men, the women were cruelly made to work in the heaviest jobs under the oppression of male chiefs. Meanwhile the members of the party settled in the villas and apartment houses that had been

built without any labour, service or right on their own part, and led a pleasant life. They sat on the possessions and properties whose owners they had killed. Seeing these, the hungry and lacking people revolted. Thousands of the poor people were executed by shooting, yet their resistance could not be prevented. In 1921 they had to give each farmer a small garden. But in 1932, Stalin took these back through oppression. Now ninety percent of the land areas in Russia are collective farms and the State farms. The former owners of these land areas today have been working there in the service of the State in return for food. The farmer, who was dragged to rebellion through bright promises yesterday, is today just a means of production like the horse of an irrigation water-wheel. Being in this position, the people, who are made to work by force, do not pity the State property. A report given to the Central Committee of the Communist Party in Western Germany in December, 1959 informs that in the collective farms incendiaries and sabotages have been spreading. In the months of July, August and September of the year 1959, more than nine hundred sabotages were recorded in the farms, the destructions of real estate cost four million dollars. In these oppressive employments, production fell down and the projects could not be brought into application. As Malenkov explained in the Soviet Supreme Council on August 8, 1953, of the nine hundred and ninety - seven billion rubles reserved for the investments between the years 1929 - 1952, only nine percent was used in agriculture, sixty-four percent of it being invested to heavy industry. Under these conditions, famine commenced in Russia in 1382 (1963 A.C.). Russia had to buy wheat from Europe and America. This crisis was mostly caused by the prohibition of private enterprise in agriculture and by the taking away of the people's earnings by force. And in animal-breeding not even the scores of the czarist era were reached. Diminution of agricultural power drags the communist dictatorship, which is based upon cold war and falsely-adorned propagandas, to dearth and misery. It will result in the destruction of the regime. There have been appearing the causes powerful enough to demolish this most bloody, religion - hostile dictatorship of cruelty, savagery and mendacity of the history.

According to the article which the Pravda newspaper appearing daily in Moscow published with the signature of Bagirov, in Azerbaijan alone fifty-six rebellions burst out against the communist administration. By these behaviors, the people showed the deep grudge and hatred which they bore against the communist regime. The wars of independence made by all the slave nations which have been moaning under communist imperialism have been suppressed through blood and fire by Russian army. But "*What is essential in the temporary properties is nonexistence*"; the pomp of these usurpers, cruels and traitors will also come to an end. In near future they, too, will collapse, perish, for our religion declares, "*Cruelty will not endure*".

2 — The second economical system cancelling social justice and devouring human rights is "*Capitalism*". Here, there is private enterprise, yet this is only for a limited number of capital owners. These capitalists have obtained the sources of production and have been employing the people as they like and devouring their earnings. The representatives of trade unions that are supposed to protect the laborers are another band of devourers. The difference between the life-standards of the capital-owning fortunate minority and the poor laborers is a horrible abyss. There is social justice in name only. But the differences of social ranks have grown. The poor worker has been being oppressed under the command and pleasure of the capitalists and he has been bowing apologetically in front of

his arrogant master in order to get a small part of the reward of his own labour. Since most of the capital owners are Jewish, an enmity against Islam prevails in capitalist countries, and the Zionist and missionary organizations being there spend billions for demolishing Islam.

Islam has prevented the reign of capital and in order to remove the abyss between the employee and the employer, it has provided the employee with a partnership of the capital and of the profit. Everybody can invest his money to a business. He can get much profit. Thus the money is not put into a bank. The banks cannot devour the people by taking interests. Moreover, it has ordered the rich to give zekât to the poor. This only forms the basis of social justice. Zekât means to give one-fortieth of one's property to those who have the prescribed qualities. In Islam, those who are sturdy enough to work are prohibited from begging. Zekât is given to those who are too ill or disabled to work and to those who can work but earn their living with difficulty. Allahü teâlâ created one such poor person in every forty people. A rich Moslem who gives them zekât both gains Allah's love by doing his religious duty and performs a social help. And he protects his property, his wealth against the rights and the attacks of the poor. If we calculate the national wealth and give its one - fortieth to the needy people, danger of communism will not arise in any country. Nor will there be any reason why it should arise. Zekât, Ushr (a kind of zekât) and alms are a kind of social help each, and they are the divine precautions commanded in order to prevent economical disasters. The more they are obeyed the better will the calamity of communism be prevented.

Furthermore, Islâm has put commercial ethics, thus doing away with the struggle between classes. In front of the Sheri'at, both the president and a shepherd have the same rights and they bear equal responsibilities. There is not injustice, but there is brotherhood. It has established a huge institution of wealth, (*Beyt-ül-mal*), which has been gathered through zekât, thus blocking the way to poverty and famine. Thus, instead of the employer and the worker, a partnership, a joint ownership has arisen. Everybody works willingly, every laborer gets the requital of his labour. A hadith orders, "Give the worker what he deserves before the sweat of his brow dries up". The State cannot get anything from the people by force. The Beyt-ül-mal, which belongs in the possession of the people, can be used by no one but those who have the rights. The Islamic State is not the oppressor, the devourer of the people, but it is the people's servant, protector. The people are the master. And the government is the servant. The one and only regime to make social justice true in any century, in any age, is the just and free way of economy shown by Islamic religion. Islam manifests social justice fully. It never gives occasion to socialism, communism or capitalism. It absolutely puts an end to the devouring of rights.

It is an Iranian named Mazdek who invented communism first. He claimed to be a prophet. He said that everybody's property and wife were to the common advantage. Though Kabâd, the Iranian Shah, believed him, his son, Nûshîrvân, killed him together with his eighty thousand men. These facts are written in the dictionary (*Burhân-ı kâti'*). Ahmed Cevded Pasha, in a book of his which consists of fifteen pages, writes that communism will spread over Europe and Asia, and that Moslems will escape this nuisance.

*If the cruel disbelief has cannons, balls, fortresses,
Allah has an undefeated wrist and an unswerving face.*

39 — ANSWER TO AN ENEMY OF ISLAM

Our Prophet declares, "Every child comes to the world with a pure soul so as to become a Moslem. Later their parents make them irreligious". This means to say that it is necessary to teach Islam to children. Their pure souls are suitable for Islam. A child who has not learned Islam will misunderstand Islam by believing the lies and slanders of the enemies of religion. He will think that it is retrogression, evil. If an ignorant person of the religion who has never received any religious information and who has not understood Islam falls into the traps of the enemies of Islam, he will learn Islam as a quite different, altogether reverse thing. He will be the victim of the poisonous inoculations which he has received, of the insolently fabled writings. He will not find ease in the world. And he will be caught in the endless disasters and torments in the next world.

Every Moslem, even every person, has to know how low, how base the slanders are which the enemies of Islam fable in order to deceive the youngsters. And lest we will be dragged into disasters by believing in these lies, we should understand Islam's sublimity, that it serves to knowledge, science, morals and health, and that it orders to work and to improve. A wise, vigilant and cultured person who has understood Islam correctly and well will not believe in the lies of the enemies of Islam. Seeing that they are each an unlearned, deceived wretched person who knows nothing of the religion, he pities them. He will wish that they get rid of this disaster and come round to the right course.

We happened to receive a few sheets of paper which such a deceived ignorant of the religion shamelessly scribbled in order to radiate the poisonous slanders he had received, to inoculate the healthy souls also with the spiritual disease that drags him to endless disasters, to corrupt, to degenerate good people. Being deceived by the etiquette of the writer, those who see these writings, which slander right, goodness and virtue, may think that they are based upon some observation, upon some knowledge, and that they bear value. With a view of removing the sorrow given by this thought, it has been deemed pertinent to take a few of the loathsome slanders and then write the truth. The pure-souled youngsters who will see the basely made-up slanders written in the following twelve matters and their true answers will clearly understand the tactics, the tricks of the enemies of Islam, and they will closely know those black-headed, wicked-souled disbelievers, who claim to be modern :

1 — "The religious thought and method that has interfered with social life is like a chain obstructing the progress of the society", he says.

Resûlullah declares, "Work for your worldly affairs as if you would never die!" A hadith quoted by Imâm-i Menâvî declares, "Hikmet, that is, scientific knowledge, is the believer's property which he has lost. He should get it wherever he finds it!". Whether hostile or friendly, all men of science unanimously say that Islamic religion supports the progress of societies and sheds light on the way of civilization. For example, John Davenport, one of British lords, explains detailedly through examples and documents that Islam guides societies to progress and improvement, beginning with the statement, "No people have ever come, who respected knowledge and culture more deeply than Moslems do", on the first page of the second chapter of the second part of his book (*Hadrat Muhammed and the Kur'an*), which was printed in London.

American historian Dr. Kiris Traglor, one of the professors of the Technical

University of Texas, made a speech in front of a big crowd in 1972, in which he stated that the source of inspiration and development for the European renaissance was Islam, that Moslems had come to Spain and Sicily, where they had laid the foundations of today's modern techniques and developments, that scientific progress would be possible only through improvement in chemistry, in medicine, in astronomy, in navigation, in geography, in cartography and in mathematics, and that these branches of knowledge had been brought to Europe through north Africa and Spain by Moslems. He also asked how today's modern press would appear and be useful if Moslems had not written their knowledge on valuable parchments and papyri. I have derived the article above from the 26 August 1972 issue of the weekly magazin (*The Muslim World*), published in Pakistan. The lies of an immoral, vicious enemy of Islam, who has no share in knowledge besides a sheer etiquette, can absolutely not cover this fact. The sun could not be plastered with sticky mud.

2 — "It is necessary", he says, "to rescue the State from the fetter of religion, and catching up with the contemporary western civilization requires attaining a real secular system."

Islam establishes a completely liberal democratic State based upon knowledge, morals, righteousness and justice. It protects the State against being a plaything in the hands of political swindlers. Capitalists, dictators and servants of communism deem such a free regime as a chain, a fetter for their own cruelty, torture and immorality. Murderers, thieves, the dishonest see justice, criminal code, as a chain for themselves. There is no need to tell about the ignorance and the idiocy of a disbeliever who uses secularism as an enmity against the religion and who tries to demolish Islam under the shade of this word. It is understood that a black head who expects the State's and the nation's progress not from knowledge, science, working and morals but from demolishing Islam, the representative of all these virtues, and who longs for the western immorality, obscenity and egoism, is not only empty of wisdom and knowledge, but also he is devoid of morals.

3 — He says, "By still putting off the people with Islam's philosophy of contentment, they expect something from turning the individuals into a state not to demand for their own rights. On the pretext that they will prevent communism, they defend the idea of slavery and the next world for the people. Contentment is a statement of exploitation. Partisans of Islam propagate this exploitation."

There can be few words as absurd as saying, "Islam's philosophy of contentment". We have explained what philosophy means on the previous pages. We have said that there cannot be philosophy in Islam. Such a wrong statement shows that its speaker knows nothing of Islam or of philosophy and that by memorizing models of words he makes up masses of words, being unaware of their meaning, in order to spread his enmity against Islam. The enemies of Islam had been disguising in religious men and doing their damage under the mask of religious men. But today they wrap themselves with those guises, professions or arts and attack after obtaining a current etiquette. Not only Islam but also the ethical books of every nation praise contentment. Contrary to what this idiot fables, contentment does not mean to give up one's rights or to be drowsy. Contentment means to be content with one's rights, with what one earns, and not to attack others' rights. And this does not benumb people, but it encourages them to working and progress. Islamic religion, contrary to the fabling of this disbeliever, does not defend slavery. It commands the emancipation of slaves. Slavery exists not in Islam but in the regime of dictatorship and in communism.

The heavenly books, the prophets, whose miracles have been seen, communicate the existence of the next world, and wisdom, knowledge and science cannot deny it. But this deviated ignorant's saying is just an emotional, mulish nonsense. He has neither any source of derivation nor any scientific basis. Belief in the next world causes order, justice, mutual love and unity in societies and in countries. And disbelief engenders vagabondage, idling, perishing of the feeling of responsibility, egoism, difference and hostility. It is certainly good to believe something useful. And it is reasonable and necessary to avoid something without document, baseless, and vain. Islam refuses exploitation and not demanding for one's due. As exploitation is a sin, so it is not permissible to be content with one's own harm. In Islam, ignorance, laziness, giving up one's rights, being deceived are not excuses, but they are guilts. The saying '*He who is content with being harmed is not to be pitied*', is famous. How can exploitation ever exist in Islam? How can a person with knowledge and reason ever say that? I wonder if the ignorant person who says that has not ever heard about the âyets and the various hadiths communicating human rights? Not knowing, not having heard is not an excuse for him!

4 — "The east has been absorbed in the religion, soothed with the opium of religion, thus becoming drowsy. Having imân is slavery", he says.

Any reader of history will clearly see the superiorities of the Ashâb-ı kirâm and the fact that Islam has formed active, studious, just and courageous peoples. Thousands of examples, millions of books showing this fact are in the open. It is a pity, a blind person does not see the sun. Is it defect for the sun that the blind person does not see it? What is the value of an ignorant, deceived person's slandering this exalted religion, this source of happiness and civilization, which is admired by all the wise, whether friends or enemies? A word or an article is the mirror of its owner. Everybody claims that his enemy has those evils which are actually in himself. Every container leaks out what it contains. So, the words of a base person are like himself. And the one who is addressed through those ugly words is like a brilliant that has fallen into the dirt. An evil person's attacking Islam is not surprizing. What is surprizing is those who think that these impertinent and absurd slanders are true, believe them and thus fall into calamity. These slanders are not worth answering. It is vain to try to tell a blind person the sun's existence. It is useless to tell a person with sick bile or liver how sweet sugar is. Sick, dirty souls cannot be told about perfections, superiorities. Answering them is for preventing others from believing them. Medicine is for protecting the ill against death. It is not for enlivening the dead.

Let us give out one of the millions of writings praising Islam for shedding light on the way of civilization. And in doing this we will select and write not from the east, which he slanders, dislikes, but from the western, whom he envies. Mocheim says, "It is an absolute fact that the scientific knowledge, physics, chemistry, astronomy and mathematics, that has spread over Europe since tenth century, was taken from Islamic schools, especially Moslems in Spain were Europe's master. The Romans, the Goths had struggled for two hundred years in order to capture Spain. Whereas Moslems conquered the peninsula in twenty years, Passing the Pyrenees, they spread up to France. Moslems' superiority with respect to knowledge, wisdom and morals was not less than the effectivity of their arms". Davenport says, "Europe is indepted to Moslems today, too. Hadrat Muhammed said, '*Fame, honour, and superiority is measured not with property but with knowledge and wisdom*'. Islamic States have been administered by the most

powerful hands throughout centuries. Moslems' spreading over three continents has become the most honourable victory of history."

This ignorant psychopathic person says in his writings that the east was absorbed in the religion and was soothed with opium. But the Non-Moslem, impartial writers such as the British Lord Davenport say with their reason, "As the Moslems in Spain were sowing seeds of knowledge and science in the west, Mahmūd-I Ghaznevī spread knowledge and wisdom in the east. His country had become a resource of scientists. The Islamic ruler was increasing the production and using the wealth which he had gathered in doing good deeds, for the progress of the country. As ease and civilization was making such a progress in the east, Louis VII of France captured the city of Vitri and had it burned, and along with it thirteen hundred people were burned. Meanwhile civil wars sprinkled death in England. The land was not cultivated, everything was destroyed. In fourteenth century, British - French wars were so tragic, so destructive that history had not seen the like. But in the east, in Moslem countries, Firūz Shāh Tughluk III, who had become Dehli emperor in 752 (1351 A.C.), built fifty dams over the rivers, forty mosques, thirty schools, a hundred inns, a hundred hospitals, a hundred baths, a hundred and fifty bridges until 790, the year of his death. In India all the country of Shāh Cihān was in ease and happiness. He had the engineer Ali Murād Khan build the Dehli canal. Marble tanks of water with jets, baths were built at every part of the city. Each house was supplied with water. The country was in security."

5 — "Religion is an expression of fatalism and contentment. It is an idea of the next world that benumbs the oppressed and the hungry. It is intended so that one will not wish for the blessings of the next world very much. The joy and the need of living have broken fatalism and contentment and have engendered a struggle for earning better and more. Religions are afraid of those who are against the systems that are dependent upon frozen, moulded customs. The opium of religion makes man insignificant, subordinate and without living," he says.

Such mendacious words and abominable slanders are not worth answering. For a wise person who knows the truth does not believe them. But the enemies of Islam are cunning, though not wise, and in order to deceive the youngsters they busy them with vain, useless things, give them the opium that is pleasant for the nefs and suitable for their lust, thus preventing them from learning religious knowledge. It will be pertinent, therefore, to write the truth briefly lest those innocent poor people who are busied, benumbed thus might believe the lies above and fall into disasters. A fortunate young person who reads our book (*Endless Bliss*) will learn Islam correctly and precisely. He will not believe any slander. For this reason, our Prophet, saying, "*He who has knowledge becomes Moslem. He who is ignorant is deceived by the enemies of religion,*" recommends that we shall be learned.

Yes, religion is to believe in fate and to be content. But fate, contrary to what this poor ignorant thinks of it, does not mean not to work, not to wish much. Qader (fate) means that Allahū teālā knew in eternity what people would do. Allahū teālā commands to work. He praises those who work. He declares in the ninety-fourth ayet of Nisā sūreh, "*Those who perform jihād, work and struggle are higher and more valuable than those who sit and worship instead of performing jihād.*" Resūlullah declares, "*Allahū teālā likes those who work and earn.*" If the chapter (*Buying and Trade*) in the Turkish version of (*Endless Bliss*) is read and if history is observed, it will be understood very well that Islam is a religion of working and earning. Resūlullah commands more progress and improvement each

day by declaring, "He who has remained at the same grade on two successive days, that is he who has not made progress, has deceived himself." He also declares, "Do not leave off your works to tomorrow. If you do, you will perish!" and "Learn foreign languages. Thus you will escape the evils of your enemy!"

It is very unreasonable, very base, to say that the blessings of the next world prevents working. The hadiths "He who earns by working will be shining like the full moon on the Day of Resurrection," and "The savants' sleep is worship," and "Earn what is halâl and spend it at useful places," and "The sins of the person who lends money to his brother in Islam will be forgiven," and "Everything has a way which leads to it. The way which leads to Paradise is knowledge," command to work and earn, and communicate that those who earn through good ways and spend in doing good deeds in the world will earn the next world. "Religion prevents people from revolting. Therefore it is opium," he says. These nonsenses of the writer explain his understanding of religion and civilization very well. It is obvious that these words are not the expression of a knowledge or an idea. They are nothing but an exploitation which is intended to curry the communist chiefs' favour and to obtain a post through a blind enmity against the religion. Those who gave their faith in order to obtain what is worldly have always been mistaken and been dragged into disasters. Their chiefs, with whom they tried to ingratiate themselves, have fallen down from their chairs like any mortal being, and being judged in the just presence of Allah, whom they disbelieved and resisted obstinately, they have rolled down into endless torments. Their fawners have forgotten about them and transferred to other parties. For their personal advantages they have begun to worship other mortals.

6 — "In Arabic countries, where laws of the deserts have been made dominant, they have been attacking materialism and materialistic philosophy," he says.

Formerly, the enemies of religion used to memorize a few valuable words from the great men of tasavvûf, write and say them recklessly without understanding their meanings, pretend to be men of tarikat, thus trapping the youngsters. But now, by memorizing a few of the words of western men of science and idea, by holding overcoats and filling wine glasses of their masters and toadying the enemies of Islam get an etiquette and seize a post. Playing the part of learned men of knowledge they vomit their enmity against Islâm into the words which they have memorized, present them to the youth, and attempt to deceive the Moslem children by saying that these are Masons' and communists' pretty food. The writing above is one of the poisonous pretty foods prepared in this manner. At one time, one of these people came into possession of a post owing to the etiquette which he had obtained somehow. Seeing that the people did not count him as a person of consequence he made a meeting, gathered the villagers and the religious men, and began to blow about such terms as materialistic philosophy modern, illuminated men. Seeing that everybody respected the men of religion but took no notice of himself, he began to get into a rage. He uttered base terms exposing his dirty character and evil thoughts. Meanwhile, alluding to the men of religion, he said "He who has not seen Europe is an ass". The Mufti Bey, being out of patience, said, "Has your exalted father ever honoured Europe with his presence?" When the other delgnd to give the reply "No" with a coarse voice, the Mufti Bey said, "Then, your exalted person is an ass from father" thus making the director fall into his own trap. The black-headed modern ignorant people, who do not know of the highness of Islamic savants or of Islamic civilization's famed honoured superiority that fills all the world's libraries, have attacked Islam's

steel fortress with toy cork-pistols, as above, and they have all been disgraced and routed.

7 — "Those who caused economical dilapidation took advantage of those words that suggest contentment with a short cloak or with a fatalist morsel which shows the religion's effect as an opium. Civilization means to wish for more economical abundance and to struggle for this. But the religion broke, benumbed these progressive movements of the society with such suggestions as contentment with fate, the next world, and spirituality," he says.

Here is another living picture of the lick-spitting which we have explained in the matter above! What a great lie it is to say that Islamic fighters, who spread over three continents in thirty years, defeated the armies of Iran and Rome, the two greatest empires of the time, — especially the Iranian State was altogether erased from history—, and who earned the love of every nation owing to their justice and beautiful morality, were leprous, drowsy sick people who were given opium! A person who knows a little of history will only laugh and be disgusted at this ignoble, base slander. Islamic religion commands to work and make progress, promises Paradise to those who earn and help the poor. If this writer had seen the Islamic works of art, which the Europeans and the Americans marvel at, and their articles praising Moslems' accomplishments in knowledge and science, he would perhaps be ashamed to scribble these lies. I say, "perhaps", for it is virtue also to bear the feeling of shame. It would be an out-of-place hope to expect shamefulness from a vicious person.

Islam commands to work and earn. Contentment does not mean to be content with a short cloak and sit idly. Moslems are not so at all. Contentment means to be content with one's own earning and not to cast covetous eyes on another's earning. It is Islam which brought civilization to Europe, for Islam shows the ways that provide with economical abundance, and commands to work for attaining this. The hadiths "*The most auspicious, the highest of people are those who are more useful to people*" and "*The best of goodnesses is to give alms*", and "*The most useful of you is the one who nourishes people*" and "*The most useful among you is the one who does not expect from others but works and earns*" and many more hadiths show that the writings above are slanders that have been made up basely.

8 — "What has handicapped the efforts of reaching a common civilization in the course of history is the imperative power of religion. The imperative authority of religion, that hinders the purposes of evolutions, should be annihilated" he says.

The socialist writer is very rightful in his wish for annihilating the religion. For Islam prohibits immorality, dishonesty, deveyring, hypocrisy, dictatorship, denouncement, and, shortly, every kind of bad behavior that gnaws humanity. An evil-spirited person of corrupt character will certainly not wish that goodness be done. The base defeatists will certainly fear Islam, which is constructive. This mendacious disbeliever calls history to false witness in order to make it believable that Islam has handicapped civilization. If he had a little information of history, he could perhaps brake himself a little. Even Non-Moslem historians admit to Islam's service to civilization and the fact that it has shed light upon today's European civilization.

It is understood that this ignorant disbeliever is not so intelligent and so capable of expressing himself at writing as to fable these lies by himself. He strives to smear Islamic religion with the attacks that are done rightfully against Christianity in Europe. But because he is wrong, because his seeing and

understanding as well as his knowledge are little, he makes a mess of it.

By the way, it will be pertinent to tell who are hostile against Christianity and why they attack it and to explain that these attacks cannot be turned towards Islam, as follows :

Christianity, which lost its divine value altogether in the time of Constantine the Great, became a means for political advantage. The clerical opened bloody wars against Non-Christians. They forced everybody to become Christian blindly. Luther went too far in this crazy attack. He was furiously angry with any religion, any nation that was not Protestant. The missionary organization, on the other hand, tried to confuse the thoughts and to mislead the consciences, and propagated Christianity through new articles each day. The Christians' attacks, which were compatible neither with knowledge nor with science and which were done sometimes through bloodshedding and sometimes through deceit, engendered an enmity against Christianity in Europe in the eighteenth century. It was written that the priests had been deceiving the people, forcing them to believe in superstitions, and striving to enslave everybody to their ideas. But this enmity did not remain as being against Christian religion only. There appeared those who attacked every religion. They did not attribute the priests' evilness to the fact that the religion had been defiled, changed, but they thought it originated from the religion. Without observing religions, they attributed the evils of Christianity to the religion and they attacked religions. One of those who went furthest in the enmity of religion was Voltaire. Like Luther, he, too, slandered Islam, and thinking that our master Resûlullah was as Luther described him [never!], he spoke ill of him. Without observing Islamic religion, these, too, like Christians, attacked all religions.

For the first time, in the nineteenth century, Von Herder, a German, said that like being christianized by force blindly it was wrong to bear enmity against the religion blindly. He put forward the necessity of observing religions, particularly Islamic religion. Thus, Hadrat Muhammed's life, and the astonishing superiorities of the lightsome way which Islam has sent for administering the individuals, the families and the societies, began to be understood in Europe. Carlyle, one of the British men of ideas, praises Hadrat Muhammed's life, his moral qualities and his accomplishments under the heading (*A Hero Who Is The Prophet*) in his book (*The Heroes*), which he wrote in 1841. In this book he says, "An exalted person who administered hundred millions of people for twelve centuries and who established civilized States in the east and in the west cannot be a counterfeiter as Luther and Voltaire writes. A low person could not reach Hadrat Muhammed's accomplishments. Only a perfect person, an owner of faith and morality, can give faith to others. Hadrat Muhammed was born for exalting people. If it had not been so, no one would have followed him. Hadrat Muhammed's words are true. For a liar cannot establish a religion, or even a home." In the time of Carlyle, there were no correct Islamic books in Europe. But, owing to his keen sight, he did not believe the lies of Christians and of the enemies of religion. He was able to see the historical truths. Today, many of Islamic books have been translated into European and American languages and the errors and the missings in Carlyle's history have been illuminated.

If Luther's abominable writings which he wrote against the Kur'an and the horrible tragedy fabled by Voltaire and the book (*A Hero Who Is the Prophet*) by Carlyle are put side by side, the difference between the views of Islam of the fanatical Christians, of the ignorant enemies of religion and of the men of knowledge and observation will be understood well. After Carlyle, the British man

of knowledge, Lord Davenport, has explained the beauty of Hadrat Muhammed's life and moral character and the fact that the Kur'an is a source of knowledge guiding people to happiness at full length, and he has given silencing responses to those who slandered the Kur'an and Hadrat Muhammed.

As it is seen, for inciting the fire of slander, the enemies of Islam today receive poison from three sources: They are poisoned by the Christian missionaries, by those who attack religions blindly, such as Voltaire, and by the communists, who want to use people like animals and machine by annihilating every kind of truth and goodness.

9 — "Religion is to put up with what is existing, contentment, to endure sufferings, to admit odds. It is to fix the existing limits in a society; it prevents from reaching a better life standard for decreasing difference between classes and preventing exploitation. These oppressions were done with the fear of Hell. Those who suffer are consoled with Paradise. It has killed the personalities of individuals," he says.

He wants to inoculate the Moslem children with the poisons which he received from the three sources which we have mentioned above. But he cannot manage it. Today, the youngsters read Islamic books. They learn their faith correctly. Resulullah declares, "*The person with equal earnings on two successive days has suffered loss. Moslem must make progress every day.*" A wise youngster who has heard of this command and who has carefully read the command "*Forwards!*" by Hadrat Omer, Resulullah's caliph, which is written in our book (*The Way of Ehl-i-Sunnet*), will certainly not believe the lies of this ignorant person, who passes for a modern man. Islam commands not to admit odds, but to annihilate odds, to establish justice. The hadith "*I came in the time of a just ruler,*" praises even the justice of bookless disbelievers. A hadith, which is written in (*Menavi*) and in (*Deylemi*), declares, "*Those who will be first to enter Paradise are the just judges and the just presidents.*" Does this hadith incite and command odds, or does it command not to give pain and to establish equality? My readers' conscience will certainly answer this correctly, and it will be understood very well how deviated the disbelieving writer is and whom he is striving to serve.

Islam commands giving zekât, lending, helping one another. It informs that those who do these commands, which cancel the difference between social classes, will go to Paradise. Not those who suffer pain but those who resign themselves to the giver of pain [Allah] will enter Paradise. Islam is a progressive, dynamic religion that guides to the best life. Islam has not fixed the existing limits, but it has given freedom to those who administer the State to keep in step with the present - day conditions in the techniques of trade, industry, agriculture and war, to apply every kind of scientific discovery for making progress. Allahü teâlâ declares even to His prophets, who are the highest and wisest human beings in every respect, "*Consult with your Ashâb! Ask their comments!*" Each caliph of Islam had counsellors, councils and men of knowledge. It was not permissible for them to do anything without consulting. There cannot be any changes, reforms in worships. But we have been ordered to advance, to make progress in worldly affairs. It is for this reason that Islamic States became guides in the east, in the west, and everywhere, in every respect. Islam is a religion that provides with personality, with freedom of idea. Each Moslem is more valuable than the whole world.

10 — "The religion provided with internal and external exploitation, Contentment, putting up with the fate engendered indolence and being exploited.

Forces of production were accumulated in certain hands. The great masses were not considered as deserving worldly happiness. Philosophy of 'a morsel and a short cloak' did away with the strength to live and struggle. Hope of the next world caused suffering pains and inconveniences," he says.

Talking on religion requires at least having little religious knowledge. Attacking the religion in this way by likening Islam to today's capitalists and communist devourers indicates an enmity against Islam, an enmity which is so excessive that it blinds the eyes and covers the mind with anger. While saying nothing against the western capitalists and the cruel communists, who accumulate the forces of production in certain hands and who devour the people, to attack Islam, which commands social justice, should be a sheer enmity against Islam and a servility towards the Russians. Because he does not have any Islamic knowledge, in the long run he interferes with contentment and belief in qader. In the name of civilization, he talks only about economy and earning money. He does not understand that contentment is a factor that prevents neuralgia, removes incompatibility and hostility, and provides societies with order. Contentment has provided with Islam's spreading over the world and erecting monuments of science. Do the âyets "*He who works will earn*" and "*Everybody gets the result of what he has done,*" and also many hadiths, such as, "*Allahü teâlâ likes those who earn by working,*" and "*Allahü teâlâ absolutely dislikes those youngsters who do not work,*" which are written the book (*Menâvi*), command to work and make progress, or do they command to be lazy? Are the civilizations such as Emevî, Abbâsî, Ghaznevî, Indian Timurs, Endülüs and Ottoman, which were established by Moslems, indicators of studiousness or indolence? Can a dervish's utterance, "a morsel" or "a short cloak", change the commands of the Kur'ân or of the hadiths? The utterance of a dervish who has hâl and vejd [see figures 76 and 77] is suitable, beautiful for his own state. But this utterance does not mean Islam. Belief in the next world engenders not suffering but order and ease for individuals, families and the society. History shows clearly that this is so. Islamic religion does not command suffering, but it commands diminishing material and spiritual sufferings and not causing inconveniences and sorrows.

11 — "These countries are still being administered with the laws of deserts" he says.

The commands and the teachings that are communicated by the Kur'ân, which is sent by Allahü teâlâ, and by hundred thousands of hadiths, amaze the men of knowledge and wisdom all over the world. In order to explain the superiorities of these teachings, of these commands, Islamic savants wrote thousands of books. We have communicated a few of them at various places of our book. Even the Non - Moslem men of knowledge are reasonable enough to express this word Goethe says, "He who reads the Kur'ân for the first time does not get pleasure, but it allures its reader afterwards. Later on, it fascinates him with its beauty." Kibbon says, "The Kur'ân communicates not only the belief in Allah and in the next world but also civil laws and criminal codes. It has brought the laws that arrange all the affairs and states of human beings, the unchangeable commands of Allahü teâlâ."

Davenport says, "The Kur'ân arranges the religious duties, the daily affairs, the soul's purity, the body's health, men's rights upon each other and upon the society, the things that are useful to people and to societies, the knowledge of morals and punishment. The Kur'ân is a political system. Every state of the living and of the things is arranged with it. On morals, it is very strict, very strong. The

Kur'an commands doing favours always. It strengthens the social justice. It has a valuable effect on civilization. There cannot be another behavior which is as unjust, and as funny as meeting the Kur'an with stubbornness and hostility, with the most ignorant attacks, since it is the most valuable book sent by Allah for people's welfare and happiness."

As it is seen, any wise and reasonable person gets attached to the Kur'an and respects it as much as he understands it. No immorality, no baseness, no idioy can be worse than saying laws of the deserts about this holy book

12 — "The other eastern countries have been directing themselves towards a national, western ideology by throwing away the laws of the deserts, and they have been waking by dropping the opium of religion", he says.

Even Non-Moslems express their admiration for Islamic religion, which this ignorant, eccentric writer calls opium. Mocheim says, "No time can be thought of as worse than those black days which had covered Europe in the tenth century A.C. Even the Latins, the most advanced ones of the age, had had nothing other than logic in the name of knowledge and science. Logic had been being thought of as superior to all other branches of knowledge. At that time Moslems built schools in Spain and Italy. The European youngsters assembled there for learning knowledge. Learning the teaching methods of Islamic savants, they opened Christian schools."

The dazzling Islamic civilization, which the world's histories write unanimously about, was established by those who followed the Kur'an. Today, in Europe, in America and in Russia there has been a scientific progress, and a gigantic industry has been established. The solar voyage has begun. But in none of them has ease been provided. Nor have the employers' prodigality and dissipation and the workers' poverty been removed. In the communists, the State has been devouring the people. Millions of people have been working for food, hungry and naked as they are. The cruel, blood-shedding minority have been living on their labour. They have been leading a pleasurable life in palaces and doing every evil. Because they do not obey the Kur'an, they cannot attain comfort and ease. For becoming civilized, it is necessary to be like them, to work and accomplish as they do. For the Kur'an and hadiths command making progress in science and arts. For example, the hadith communicated by Ibní Adí and Menávi declares, "*Certainly, Allahü teâlâ likes His born servant who makes progress and who has a craft,*" and the hadith which is written in (*Hakim-i Tirmüzi*) and in (*Menávi*) declares, "*Allahü teâlâ certainly likes to see His born servant having a craft.*" But accomplishing this does not suffice. The blessings that are earned have to be shared with justice, the worker has to get the requital for his labour. And this justice can be obtained only by following the Kur'an. Today, America and Russia are earning because they work compatibly with the Kur'an. But since they do not share their earnings in accordance with the principles of justice in the Kur'an, they cannot attain comfort and ease. They cannot rid the struggle among social classes. Those who do not obey the Kur'an can never become happy. Those who obey it get as much use from it as they obey it, no matter whether or not they are Moslems. Both history and the daily events show clearly that this word is true. This means to say that those who do not walk on the way shown by the Kur'an, no matter whether or not they are Moslems, will be dragged into as much harm and nuisance as they get away from it.

ADDITION : Those who observe Islamic laws admire Islam seeing how great importance it lays upon social justice, equality, right and freedom. For showing how meticulous Islam is in human rights and in freehold, we deem it suitable to

derive a few matters from the book (*Mejelle*) (103) and to write them below:

1192 — Everybody uses his property as he wishes. But if another's right is involved, this usage of his will be limited. For example, in Islam there is the right to own a storey (of an apartment house). But, as the owner of the upper storey has a right upon the foundation of the building, so the owner of the lower storey has a right upon the roof. None of them can demolish his own storey without the other's permission.

1194 — He who owns a building plot is also in possession of the space above it and of the earth below it. He can build a house as high as he wishes and can dig a deep well.

1200 — If a person's sewer pipe leaks into his neighbor's house and harms it, he has to repair it.

1212 — If he makes his sewer near his neighbor's well and causes his water to become dirty, the sewer is removed from the place, if it is not possible to mend.

1216 — With the command of the government a person's house can be bought in order to build a road in its place. But his house cannot be taken away from him unless he is given the money for it.

1248 — Owning a property is possible through either one of the following three ways: It can be transferred from one's possession to another's through purchase or giving as a gift, through inheritance, or by obtaining a mubâh (permitted by the religion) thing which does not belong to anybody.

1254 — Anybody can use those plants, trees and waters that are mubâh. No one can prohibit him. If he harms another, he will be prohibited.

1288 — If a person's business gets upset because another person has opened a store near his own store, the latter's store cannot be closed.

1297 — The hunted animal belongs to the hunter. If an animal shot by someone falls down and then gets up and runs away and gets caught by someone else, it belongs to the one who has caught it.

1308 — A shared property is to be repaired collectively in proportion to the shares. If one of the co-owners is absent, the one who will do the repair may ask him to give what falls to his share, provided he will be allowed by the judge.

1312 — The co-owner cannot be forced to join the repairing of the divisible property. If he does not want the repairing, he may be forced to divide the property.

1321 — The repair of rivers, lakes and dams is to be done by the beyt-ül mal, that is, by the State. If the State's money does not suffice, the rest is to be collected from those who make use of the property.

950 — The right to buy a property sold to someone else for the selling price is called (*Shüf'a*). The person who has this right is called (*Shefi'*).

1008 — Three persons can be shefi'. The first one is the co-owner of the property that is to be sold. The second one is the person who has the right to use the property that will be sold. The third one is the owner of the property which is next to the property that is to be sold. The owners of the storeys of an apartment house are next-door neighbors. When a person sells a building which is his own property, a shefi' who hears of this has to say immediately that he is a shefi', then tell the buyer and the seller of his right of shüf'a in the presence of two witnesses, and then go to the court within a month. When having done so, the first shefi' buys it first. It cannot be sold to anybody else. If the first shefi' is absent or unwilling

(103) This valuable book is written by Ahmed Jevdet Pasha (1813-1894 A.C.). In that book, he derives the rules from the Kur'an and writes as laws.

to buy, the second sheff' buys it. If the second sheff' is not present, either, he has to sell it to the third sheff'. If he does not want to buy it, either, it remains under the possession of its first buyer.

1017 — There is no right of shūf'a on the transportable things or on those properties that are on a land area that belongs to a religious foundation or to the State.

It is written in the book (*Fetāwā-i Hayriyye*), "A two-roomed house has an empty roof. Its owner sold one of the rooms and then died. The inheritors sold the other room to some one else. The roof is to be shared by the two persons on a fifty-fifty basis. One of them cannot build a room here without the other's permission. If ten rooms of a house belong to someone and one room belongs to someone else, the roof or the garden is shared on a fifty-fifty basis." It is written in the same book, "Each of the two storeys of a building has a different owner. If the lower storey collapses, its owner cannot be forced to repair it. The owner of the upper storey can repair the lower storey if he wants to. The owner of the lower storey will not be allowed to enter his house unless the other, if he has repaired it with the court's decision, is given his expense, or, if he has repaired it by himself, unless he is given the value of the built storey. The owner of the upper storey can build another storey on his storey provided it will not harm the lower storey."

In explaining the disasters engendered by the tongue, the book (*Hadika*) writes, "It is harām (forbidden) to take and use another's property without his permission. Also, it is harām to take and use his property without his permission, even if the property has not been defected or damaged and returned back. It is not permissible to use the property or the money, which has been lent to one as ved'i'a or which he has usurped, in trade or somehow else and to make profit from it. What he earns from it becomes harām. He will have to give it as alms to the poor. It is harām to take and hide someone's property or money even if it is done as a joke, for he will be sorry by doing so. It is harām to torture somebody else).

40 — ISLAMIC STATES

We see that in each age of history millions of people bearing various different lineages of blood, speaking many different languages and attached to different customs and traditions have established an empire, gathering around one belief or one idea paying no attention to such differences.

Chronologically observing, we come across the greatest, the most beautiful of the empires or States established as such in the Middle Ages. We know that great masses of people of various different races have become one single ummet and established an Islamic State, and then an Islamic Empire, around Islamic religion, the one and only never-defiled, never-changed religion. The basis that kept this State and empire on foot was the religious principles such as studiousness, justice, goodness and reverence, which were commanded by Allahü teâlâ. The power that took the Ottoman Turks from the riverside of Sakarya to the gates of Vienna in a short time was the lightsome way, the progressive of the soul and body, of Islamic faith, to which Sultan Osman and his children held very fast. For there is not racism in Islam. Each Moslem is a brother to another.

If the Turanian Huns, who went to force the gates of France, the only fortress of the Christian Europe, in an army of seven hundred thousand people under the command of Attila [died 169 years before the Hegira], had gone there after having been honoured with Islamic religion and had taken Islamic morals, Islamic spirit

with them, would not the western Christians, who had become disgusted with the priests' oppression and the kings' torment, embrace them, like the Christians of Damascus, who admired the justice, the mercy in Hadrat Omer's army, and became Moslems willingly? And what would be the religious aspect of today's Europe?

The Emevis introduced Islamic religion to Europe through Spain. Establishing the universities of Morocco, Kurtuba and Girnata, they radiated the lights of knowledge and science towards the west. Awakening the Christian world, they founded the basis of today's technical progress. As written in all encyclopedias, the world's first university was the University of Kehruvan, which is in Fez city in Morocco. The university was established in 244 A.H. (859 A.C.).

It is written in (*Kâmûs-ül-a'lâm*), (The Endülüs Sultan, Abdürrahmân III, enlarged and strengthened his country. He supported the Idrisis, who were reigning in Morocco, against the Fâtimis. He took them under his control. He also built up a perfect fleet. He and his State officials were learned and had good Islamic manners. He valued savants and knowledge very much. For this reason, knowledge and science made a great progress in Endülüs. His palace and the offices of the State became a source of knowledge each. Streams of people coming from every country gathered in Kurtuba in order to learn knowledge. He established a great and wonderful faculty of medicine in Kurtuba. This was the first faculty of medicine established in Europe. European kings and State authorities came to Kurtuba for medical treatment, and they admired the civilization, the beautiful morals and the hospitality which they saw there. He built up a library that contained six hundred thousand books. At the side of (*Vâdi-yül-kebir*), which is about three hours from Kurtubâ, he built a tremendous palace named (*Ezzehrá*), which was full with fine arts, some wonderful gardens, and a huge mosque. Numerous profound savants were educated in Kurtuba. Abdürrahmân-ı Sâlis, the eighth of the caliphs of (*Beni Ümeyye*) in Endülüs, died in 350 (961 A.C.), when he was seventy-two years old, after having reigned with justice for fifty years.

But later on, having abandoned Islamic morals and the commands of the Sheri'at—they had even defiled the belief of Ehl-i sünnet and commenced the baseness of demolishing Islam from the inside—, they were not able to pass over the Pyrenees. The Umeyye State collapsed in 423 (1031 A.C.). After them, Endülüs was dominated first by the State called (*Mülessimîn*) or (*Murâbitin*) and then by the State of (*Muwahhidin*). But the Spanish captured also the city of Girnata in 897 (1492 A.C.), and killed the Moslems. They got the retribution for their dissipation. Had not it been for the catastrophe of Spain, the corrupt ideas of the philosophers named Ibnirrüşhd and Ibnî Hazm would perhaps have spread over the world in disguise of faith and imân, and thus today's melancholy picture would have appeared hundreds of years ago.

Then, those who rescued the human race from distress and calamity were not those States with corrupt belief and deeds, such as Fâtimis, Resûlis, Wahhabis, who bore Islamic names, but they were those States who were Ehl-i sünnet and clung to the Sheri'at, such as the Emevis, Timûr Oghulları, and the Ottomans. These shed a light on humanity in the religious and scientific branches of Islamic knowledge. But, it is a pity, later on Islam began to slacken in these, too. They martyred the caliphs. Many business institutions remained under the oppression of the ignorant people of religion and the Masonic servants. They abandoned working as Allahü teâlâ commanded. The enemies of Islam cancelled the scientific lessons in the medreses so that Moslems would remain behind. Educating the men of religion without science, without knowledge, they began to demolish Islam from the inside.

Knowledge and science having been cancelled, morals, religious manners, bashfulness, and faith corrupted. The empire collapsed. Whereas, Islam commands experimental knowledge, science, arts and industry importantly.

In these States also, as faith corrupted and attachment to the Sher'at slackened, for those reasons communicated by the religious experts, there began a standstill and a recession. Eventually, they perished. As informed by the hadith "*Esh-sher'u tahtes seyf,*" the Islamic sun set, and the earth took on its today's appearance.

If Attila's great empire also had been based upon Islamic principles and adorned with the sense of justice, it would not have been broken, demolished and gone a short while after his death.

Who doubts the fact that we, Oghuz Turks, who are known as the western Turks and who came and settled in Minor Asia after the victory which great Seljuki Ruler, Muhammed Albarslan, together with forty thousand heroes, won against the Byzantine army of more than two hundred thousand soldiers under the command of the emperor Diogenes in Malazgirt in 463 (1071 A.C.), are standing as a great Moslem-Turk nation in the twentieth (fourteenth hijri) century, though the Christian Europeans united in a crusading spirit, and attacked various times in order to drive us out of Minor Asia, greatly owing to the strong imān in the hearts of the people?

In the eleventh (fifth hijri) century, as we know, the Turks spread in three different directions, like three huge waves:

The first one is the spreading of the Kalach Turks and other branches of Turkish race, under the command of Ghaznevi rulers, over India, where they brought Islamic religion and civilization. Today the existence of more than a hundred million Moslems in India is a result of this movement of invasion.

The second one is the Oghuz Turks' crossing Iran and, after the victory of Malazgirt, invading Minor Asia, which had been under the possession of the Byzantine. The Oghuz Turks, too, came here after having been honoured with Islamic religion. Today, despite the elapse of centuries since then, they have still been living in Minor Asia and partaking of the world's politics only owing to having remained as Moslems.

The third movement of invasion was towards the Balkan Peninsula through the north of Black Sea. The Turks of Pechenek and Koman, which included a number of Oghuz Turks also, settled on the Balkan Peninsula. These, it is a pity, came here without having been honoured with Islamic religion. With the oppression of the Christian States surrounding them, they soon forgot about their national character. They lost their traditions. They melted, perished. They were not like those of their race who have been living in India, in Minor Asia and in other places today. Why couldn't they survive? Who and what remained from them? Why was it so?

As it is seen, the great and principal power that keeps Turkish States and nations living and standing is imān, and it is the power of justice, goodness, righteousness and devotion, which are very strong in Islamic religion.

A British man of knowledge, Lord Davenport, who has observed all the religions very well, says in his book, (*Hadrat Muhammed and the Kur'an*), which he published in London in the beginning of the twentieth century:

"It is Islam's being utterly sensible on morals that caused it to spread in a short time. Moslems have always met those men of other religions who surrendered to the sword with forgiveness. Jurio says that Moslems' behavior towards Christians can never be compared to the behavior which the Pope and the kings deemed proper towards believers. For example, on the twenty-fourth of August, that is, on the

feast day of St. Bartholomew, in 980 (1572 A.C.), sixty thousand protestants were massacred in Paris and in its neighborhood with the command of Charles IX and the Queen Catherine. Saint Bartholomew, one of the twelve apostles, was spreading Christianity, when he was martyred in Erzurum in August, 71 A.C. The Christian blood that was shed through many such torments was much more than the Christian blood which Moslems shed in battlefields. For this reason, it is necessary to rescue many deceived people from the wrong surmise that Islam is a cruel religion. Such wrong words have no documents. When compared to the papacy's torment, that went up to the degree of savagery and cannibalism, Moslems' behaviors towards Non-Moslems were as mild as those of an innocent suckling.

Islam has been the symbol of a mental and ideal nobility that grew up as purely as a flower among the bogs of superstitions and doubts of other religions.

Milton says, "When Constantine enriched the church, the priests increased their ambition for rank and wealth. Its punishment was suffered by Christianity, which was torn to pieces."

Islam has rescued humanity from the disaster and nuisance of shedding human blood for idols. By bringing worship and alms in its place, it has inoculated men with goodness. It has established the foundation of social justice. Thus without leaving any need for bloody weapons, it has spread over the world easily.

It will be correct to say that no nation has ever come which is as adherent and as reverent to the cause of knowledge as Moslems were. Many hadiths of Hadrat Prophet are a sincere encouragement of knowledge and are full with reverence to knowledge each. Islam has valued knowledge more than property. Hadrat Muhammed supported this attitude with his utmost energy, and his Ashâb worked in this way with full vigour.

The founders of today's science and civilization, the protectors of ancient and modern works of art and literature were those Moslems of the times of Emevis, Abbâsis, Ghaznevis and Ottomans." The copies of the English book, from which we have derived passages and written so far, were gathered by missionaries and Jews with a view to doing away with it.

41 — ISLAM AND SCIENCE

The most important reason why the prophets and holy books are sent and the first command that is most necessarily to be communicated is to proclaim that the Creator of the earth and the skies exists, that He is one, that He has superior attributes such as knowledge and others, and that His power and greatness are infinite. Because most people believe the things which they see and hear as they see and hear them and cannot understand their inner natures and delicate particulars, Allahü teâlâ, in His books, described the moon, the sun and the stars, which are the symptoms of His existence and greatness, the biggest and the most obvious creatures, which amaze people so much and which seem precise in every respect, as they seem so that every sort of people could understand them. By not explaining their calculations, laws and inner natures, He did not force the ignorant majority to busy with the things which they could not understand, and He encouraged the intelligent, wise and distinguished people in every century to understand them by studying them. Men's discoveries have been changing in the process of time, those discoveries that had been thought of as correct and dependable at one time have been understood as wrong afterwards. Because the people of each century have believed in the correctness of the recent discoveries of their time, the belief of

each century has been different from that of the other, these beliefs have not become sins or disbelief, for the beliefs that are sins are those which disagree with the prophets' books and deny what are communicated in them. For protecting His born servants against disbelief and sins, Allahü teâlâ did not explain the scientific knowledge, which not everybody can understand, in His books, but He just pointed out it, and by describing the earth, the sun and the skies as they seem He commanded us to take warning from them and to understand His existence and His greatness.

In explaining the command, *"Introduce me to my born servants through hikmet (104) and through beautiful preaches!"* which is in the hundred and twenty-fifth âyet of Nahl sûreh, Kâdi Beydâvi says, "It means, 'Communicate to the intelligent and the educated through scientific knowledge and to the ignorant populace, who follow their emotions, by describing what are seen.'"

At one time, upon reading about the things that were communicated as they appeared in their books, Jews and Christians thought that the facts were so, that the earth was smooth and motionless and the sun was turning around it, that the sky was put over the earth like a tent, that Allahü teâlâ sat on the throne, like a man, and managed the affairs, and because scientific knowledge, which is found out through experiments, disagreed with these beliefs of theirs, they said that the scientists were irreligious. Upon this unjust judgement, the scientists attacked Judaism and Christianity. For example, William Draper, who is famous for his enmity against religions, says in his book *(Conflict Between Knowledge and Religion)*, "There is no human being who is apart from the universe, dominating the universe, and can do what he wishes"; this word of his shows that he thinks of Allahü teâlâ as a human being and therefore denies Him. At another place, saying, "There is a power, in the universe, which dominates everything, yet this is not god whom the priests believe", he shows that he thinks that Allahü teâlâ should be the greatest of the powers of physics and chemistry.

As it is seen, the irreligious ones of scientists have either rightfully attacked the things which the priests and the ignorant populace misunderstood, or they have denied their imaginary beliefs that were understood by their minds convicted in the scientific information of their time. If they had read and understood the scientific information which Islamic savants derived from the Kur'ân and its subtlety and correctness, they all would see the fact and become Moslems willingly.

In explaining the eighty-eighth âyet of Naml sûreh, *"You see the mountains stand motionless, but in fact they are moving like clouds,"* Kâdi Beydâvi says, "The mountains which, as you see, seem to stay at their places, are travelling fast in the space. When big objects move speedily in a direction, those who are on it do not feel its motion." In the interpretation of the thirty-third âyet of Enb'yâ sûreh, Fahreddin-i Râzî writes that Dahhâk and Kelebi said that the moon, the sun and the stars rotated about their axes and revolved in their orbits. In explaining the twenty-ninth âyet of Bakara sûreh, Fahreddin-i Râzî says, "Esirüddin-i Ebherî, the author of the physics book *(Hiddâye)* and of the logic book *(Isâgucî)*, used to teach the astronomy book titled *(Mejestî)* by Ptolemy. Somebody, who considered his teaching that book as intolerable, asked him with a harsh voice why he was teaching it to Moslem children. He said that he was interpreting Allah's word *'Do not they see how beautifully I have created the earth, the skies, the stars, the*

(104) *The true word which is liked by any scientist and by anybody who has any kind of profession.*

plants", thus giving him a beautiful reply." Imâm-i Râzî writes in his interpretation that this reply of Ebherî was rightful and says that those scientists who observe Allah's creatures understand the infinitude of His power well. [Please read the twenty-fourth matter in the first fascicle!]

It is Muhammed bin Hasan Ibnî Heysem who explored the laws of reflection of light on mirrors. Europeans call him Alhazem. He was born in Basra in 354 (965 A.C.), and died in Egypt in 430 (1039 A.C.). He wrote about a hundred books in mathematics, physics and medicine, and most of his books were translated into European languages. Alf bin Ebilhazm, from Turkistan, was a doctor. His books, which communicate his explorations in the knowledge of medicine, have been a valuable source in this branch of knowledge. He was first to draw the diagram of blood-circulation in the lungs. Also, he was a deep savant in religious knowledge. He was well known with the name Ibn-ün-Nefis, he was born in Karsh city in Turkistan in 607 (1210 A.C.), and died in Egypt in 687. The famous surgical operator Amr ibni Abdürrahmân Kermânî, one of Islamic surgeons, used to do surgical operations in the hospitals of Endülüs. He died there in 458 (1066 A.C.).

Abû Bekr Muhammed bin Zekeriyyâ Râzî was a great medical doctor in Islam. He was first to do the eye operation through scientific methods. He has almost a hundred books, of which (*Kitâb-ül-hâvi*), (*Ber-üs-sâ'a*) and others are the witnesses of his service to the knowledge of medicine. In Europe he is known with the name Razes. He was born in Rey city in 240 (864 A.C.), and died in Bagdad in 311 (932 A.C.). Getting his medical education in Bagdad, he became a specialist. He has valuable books on medicines and on chemistry, too. Famous Ibnî Hazm Alf bin Ahmed proved that the earth was round through âyets and hadiths nine centuries ago. The earth's diameter was measured by Mûsâ bin Shâkir's sons, Ahmed and Muhammed, in the time of the caliph Me'mûn. The tools of astronomy made by these two brothers are the clear documents of the importance which the Moslems of that time laid on knowledge and science. Ahmed died in 265, and Muhammed died in 259 A.H. In high schools in Europe none of the names of these and many more scientists is taught to the students. Nor in the books of science translated from them is anything written for Moslem children about their ancestors' discoveries. The names of Islamic savants, who has great discoveries, are not given at all. Those Christians who have done something very small are praised as scientists. This enmity towards Islam has spread over Islamic countries, too.

Indian Molla Kudsi, in his book (*Esrâr-ı melekût*), collected the meanings which Islamic savants had given to those âyets about the earth, the moon, the sun, the sky and the stars, thus showing that they fully agreed with today's modern discoveries, and he presented the book to Sultan Abdülmejd Khan, who received it with pleasure. Halil Bey translated and revised the book, giving it the title (*Efkâr-ı ceberût*). The revision was published in Istanbul in 1265 A.H.

Upon reading Islamic books, scientists admire the Kur'ân, seeing that it has predicted every experiment, every new discovery precisely as it is. The ignorant, who know nothing of science, of Islamic books, read the books written by the enemies of Islam or by priests, thus misunderstanding Islam and becoming enemies of religion. Like these, some of those ignorant people who have become enemies of Islam blindly give themselves such names as poet, journalist, novelist, admirer and supporter of Turkish culture, and even man of religion, or specialist of Islamic history, and they try to make the youngsters irreligious through writings full of very loathsome lies and slanders. They drag both themselves and the people to disaster.

Another group of such ignorant people think of themselves as scientists, having

read a few scientific books. They attempt to smear Islamic religion, which is as firm as steel, with the denials, objections, which the European scientists rightfully directed towards Christianity. These impostor-scientists do not ever think that a scientist's word will be of value only when he speaks on the branch of science which he studies or, even, in which he is specialized. His speaking on what is beyond his specialization, especially when he meddles with the words of the specialists of other branches, will be funny as well as valueless. Being a scientist does not give one the authority of speaking on every branch of knowledge. A good chemist cannot cancel the diagnosis determined by any doctor. A good lawyer cannot assert that there is scientific error in the report of any chemist. A good engineer cannot penetrate the specialization of any lawyer. Scientists make so many errors, mistakes even in their own scientific branches and specializations. While on the one hand accomplishing useful discoveries by solving one or more of the mysteries of matter, power and life, on the other hand they make such great errors that they make world-wide harms to civilization. This fact has many examples. For instance, Newton, famous great British mathematician, while doing on the one hand unforgettable services to the world of science by finding out the law of universal gravitation, the basis of modern astronomy, when he was twenty-three years old yet by discovering the field-glasses that are known with his own name, and by experimenting and proving that white light would be broken up into seven colours, on the other hand he said and proved, according to himself, that light was made up of the motes radiated from the source of light, thus hindering this branch of physics from making progress for many years. Afterwards, upon the establishment of the theory of vibration, it was understood certainly that Newton was wrong. Likewise, the French chemist, Lavoisier, who is called the father of chemistry today, and who indeed eradicated Aristotle's wrong theories and opened a new scientific way to experimental knowledge by introducing balance to chemistry, did very much service to the improvement of science up to today's state on the one hand, while on the other hand he made such big errors in the knowledge of chemistry, in which he is specialized, that such words of his, which were transferred into books and taught in universities because they were his discoveries, would cause a student of junior high school to fail in his exam if he said them. For example, he used to call the chlorine gas a compound, an oxide, and he used to explain the acids wrong. Lavoisier's greatest mistake was his repetition of a word which the ignorant and the irreligious had been saying since long ago, as he explained his correct experiment, his valuable discovery. That is, upon seeing that weight did not change in chemical reactions and establishing the law of conservation of mass, he said, "In nature nothing comes into existence and nothing ceases to exist." Upon hearing this the impostor-scientists clamoured, "There is nothing to be created out of nothing. Nor does anything cease to exist." Staining the pages which they issued in the name of scientific books with these black writings, they, as it were, demolished the religion and threw Islam to the ground (?) and came into possession of a scientific force to blow out the fortress of imân! Whereas, Lavoisier made this error because he thought that chemistry was everything, that Allahu teâlâ would be limited in the law which he was able to see, and that there were no events other than this law. The seeing of this chemist, who is named Lavoisier, that matter does not increase or decrease in chemical events, reveals the fact "Men cannot create or annihilate anything." Like other enemies of religion, he, too, extracted a wrong conclusion from his experiment and attacked Islam. But he blemished himself by doing so. For today's knowledge of physico-chemistry has penetrated into the depths of atom

where chemistry could not reach, thus proving that Lavoisier was wrong, and Einstein's theory of relativity has modified the law of Concentration of Matter. Thus it has been understood that matter, contrary to Lavoisier's supposition, is not the basis of the world.

As we have seen, scientists have made errors even in their own areas of specialization, thus making great harms to humanity. We do not mean to say that these errors of theirs have devaluated them within the borders of science. Thinking of them with their useful discoveries, we praise them for their services to science. But, by pointing out the fact that they have made mistakes even in their own specializations, we want to show that the dry thoughts of a scientist on a subject which is outside his specialization, especially on religious knowledge, which is quite different from, deeper and more extensive than his specialization, is nothing when compared to the words of the superior men of religion, who are really great men filled with religious knowledge and satiated with religious pleasure. A real scientist will admit this fact very well. But those men of money, that is, those impostor-scientists who have customarily worn out their lives of a few years and memorized a few things for earning money or obtaining an etiquette, suppose that a few stereotyped, compressed, fading drawings in their inanimate brains no different from motion pictures are science, and attack the superior knowledge of Islam with a courage and an excess given not by science but by ignorance, thus destroying themselves and dragging humanity to endless calamity.

For example, while a scientist is examining a piece of bone which he found among geologic layers and trying to gather useful information about life, the science-impostors, on the other hand, hearing of this through radio or press, are clamouring, "Bones of monkey, the origin of men, have been found. It has become a fact that men originated from monkey." They are striving to deceive those credulous Moslems. Not understanding, or misunderstanding, the British scientist Darwin's theory of life struggle among the living, they are using it as a weapon for demolishing Islam. Yes, for a hundred years some biologists, seeing blood groups, blood relation, numbers of chromosomes, physiological and anatomical changes, somatic changes for adaptation, various mutations with the effect of heat, light, röntgen and radium rays, and some chemical substances, in animals, eventually, paleontologic observations, the event of mitosis division and meiosis division, which follows the former, in all the living, observation of blunted appendages in some animals [e.g., the existence of caecum, vermiform appendix, in man], formation of embryo in all the animals with more than one cells and an animal's exhibiting the properties of all other animals in its stages of embryo [e.g., observation of such formations as pronephros, metonephros, gill cracks in man's embryo], have supposed that species of animals have been changing from simple to perfect for millions of years, [that is, there has been an evolution].

It is Lamarck, a French doctor, who wrote first that the living developed from simple to perfect. In his book (*Philosophy Zoologic*), which he published in 1809, Lamarck wrote that the living could multiply from one origin. But the biologists of the same century said that the examples given by Lamarck showed not the animals' developing to each other but their adaptation to their environments.

Secondly, Ch. Darwin, son of a British biologist, in his book (*The Origin of Species*), which he published in 1859, said, "The living struggles to adjust themselves to their environments. Those who win this life struggle survive and those who lose it die. The incidental changes in a living provides its survival by adapting itself to the environment." The others objected to this in various ways. Even Darwin,

admitted of the fact that he could not understand the formation of such complicated organs as the eye and the brain, and he had to say in his letter which he wrote a friend of his, "As I think of the construction of the eye, I feel as if I would go crazy."

Thirdly, Hugo de Vries, a botanist from Netherlands, saw in plants that different individuals came out from a pure species incidentally and their properties were transferred from one progeny to another, and he called this the theory of mutation. Whereas in mutation new organs do not come about. Furthermore, it is not possible to end up the formation of the complicated organs, such as the eye and the brain, which issue from the various layers of embryo, by the chance event in the theory of mutation.

Lastly, paleontologists admit the fact that each living species can change in its own species, a living species does not change into another species. For example, today's echinoderms are the same as the ones of the first paleontologic age. No echinoderm has ever been observed to change into a vertebrate, nor has any fossil been found to show this.

Whereas, Hadrat Ibrâhim Hakki has written in his book (*Ma'rifetnâme*) that in the construction of the living there is a development from the simple one to the most perfect one, man, with examples, and he has explained that this does not mean that the species change to each other.

Allahü teâlâ declares, "Observe matter, the changes in matter; I created these for you. Utilize all of them." And also, "Observing how the young develop, the events of life, see that all based upon regular, scientific principles, and thus understand my existence and my greatness!"

In order to eradicate Islam, the enemies of Islam extract unsound thoughts, depraved ideas from physical, chemical, biological and astronomical events. By offering these slanders of theirs under the name of knowledge, scientific information to the youth, they deceive the Moslem children. Whereas, scientific progress, new discoveries expose Allah's existence, His oneness, His power and knowledge clearly, thus supporting Islam.

Lest we might be deceived by those who attack our imân, we should learn and understand the scientific knowledge in high schools and universities well. Real scientists see how childish, how ignorant the words of the enemies of religion are.

It is notable that in none of the theories above has man been said to have originated from monkey; it has not even occurred to the minds of scientists.

Yes it is noted that there has been evolution in the living in the course of time, yet such changes have taken place within each species. For example, the skeleton of a man called Cro-Magnon has been found among the new layers of the fourth prehistoric age. Different from our skeletons as it is, paleontologists have said that it was one of the first human beings. On the other hand, skeletons of monkey called antropoid have been found, which lived in the end of the third age and which are unlike today's monkeys. Antropologists say that they are monkeys. But science-impostors, the enemies of religion say that the man called Cro-Magnon and the monkey called antropoid are the fossils of man's first ancestors, or they are the fossils forming a pass between man and monkey. Biologists observe the difference between man and monkey only with respect to matter. Whereas the greatest difference between man and animals is man's soul. Men have souls. Honour of humanity comes from this soul only. This soul was given to Hadrat Adam first. Animals do not have this soul. Materialists, philosophers, knowing nothing of this soul, may suppose that man is close to monkey. Even though the figure and the

construction of the early men were similar to monkey, man is man. For he has a soul. And monkey is an animal. For it is deprived of this soul and of the superiorities given by this soul. As it is seen, man and animal are quite different. There can never be a pass between them; they cannot change into one another. Whereas, centuries ago it was written in Islamic books, e.g. in the foreword of (*Ibni Haldân Târîhi*) and on the twenty-eighth page of (*Ma'rifetnâme*), that among animals monkey was the closest to man. [See the thirty-ninth matter of the first fascicle! It is written in (*Behcet-ül-fetâwâ*), "Monkeys are not the descent of those ancient people who were changed to monkeys. It is wrong to say that monkeys are human descent. For those monkeys which were changed from human beings did not live more than three days."]

Of the various similar examples which come to our mind by the way, being embarrassed on behalf of science and knowledge, we will mention this fact: The microscopic, one-celled animals called amoeboids multiply by fission, that is, their cytoplasm and nucleus being divided into two. A biologist in north America clove the amoeba, its cytoplasm and nucleus, in the middle, and saw that both the parts went on living. This experiment is already compatible with the amoeba's way of multiplying. Moreover, this experiment does not always give the same result. Reading about this in a magazine, a mathematician, an expert of calculation, gathered the youngsters and said, "In America amoeboids are being cloven and killed and then enlivened again. Mystery of life has now been solved. Dead cells are being enlivened. I read about it a few years ago. There are perhaps more improvements now," thus trying to deceive the youngsters by inoculating them with the idea that science was enlivening the dead, that men were giving life [never!] to the dead, that there was no power, no creator other than science and nature, then, and that the concept of Allah had been [never!] fabled by the early ignorant people; how about that? An irreligious mathematician, being unable to find any dot to blemish Islam with in the area of mathematics, which extends from infinity to infinity, attacks with the wrong meanings which he derived from the events unknown to him in the other branches of science; the case is so astonishing, so pitiable. Wouldn't such base behaviors of a person who received high education blemish the name of high education? Would even a person with low education talk so ignorantly? We should not believe the thieves of faith, the science-impostors, who, after hearing of the experiments and words of scientists, mask their own lies and plans with those words and try to poison the youngsters and to steal away their faith.

In order to deceive the youngsters and cause them to go out of the religion, the enemies of religion are attacking through lies and slanders. They are calling the religious men fanatics, bigots. They are saying that the religious men are the enemies of science. He who reads Islamic books and understands the exalted knowledge of Islam does not believe these lies; he immediately understands that they are ill-willed, that they are the insidious enemies pretending to be friends. But those poor people who have little religious information and who have not learned religious knowledge in their homes are being caught in these base people's traps and being dragged into disasters.

By saying, "As printhouses were being built and books were being printed in Europe, our black-headed people who wore turbans and grew beards said that it was a sin to build printhouses because they are the disbelievers' invention, and they prevented them. They caused us to remain behind for years. Islam, the laws of deserts, made great harm to Turks," they want to educate the school children

irreligious, faithless. They are inoculating them with hostility against Islam. Being unable to attack Islam through knowledge, science and morals, they are fabling such base lies and poisoning the young brains. Like their all other slanders, it is obvious that these words of theirs are also lies. Whom they call black-headed is Abdullah Bey from Yenisehir, who is the fifty-seventh Ottoman Shaikhulislâm, who are the greatest representatives of Islamic savants; let us see how he answered the question concerning building a printhouse and printing books: When a Hungarian Moslem wanted to build up a printhouse, the Shaikhulislâm was asked, "If a person who claims to know the art of printing books well says that he can make the letters and words of the books of helping branches of knowledge such as lexicography, logic, astronomy, physics and the like in moulds and print them on pieces of paper, thus obtaining their copies, does the Sheri'at allow the person to print books in this manner?" The Shaikhulislâm, Abdullah Bey, answered, "A person who knows the art of printing books well makes the letters and words of a book in moulds and prints them on pieces of paper, thus obtaining numerous copies of the book in a short time. Thus he causes the cheap way of writing books. It being a useful work, the Sheri'at allows the person to do that work. A few people who know the branch of knowledge written in the book should correct the book first. If the book is printed after putting in the corrections it will be a beautiful work." The answer is written in the book (*Behcet-ul-fetâwâ*), in its chapter (*Hazar ve lebs*). It shows how much the Sheri'at values knowledge.

The book titled (*Tenkid-ul-keîâm fi-akâid-i ehl-i Islâm*) by Abdullâtif Harputi, one of the religious men educated in the time of Sultan Abdulhamid Khan II, which was printed in Istanbul in 1330 A.H., detailedly communicates old and new scientific information and the words of the great men of religion on it. It is written on its hundred and fifty-third page, "Scientists investigate and observe the substances and the events in the substances. They carry out experiments in them. They understand the substances and inform with what they understand. They do not go beyond what they see and understand. He who goes beyond this has overflowed beyond his duty. Those subjects which cannot be perceived, observed or experimented are beyond scientific knowledge. The scientist's word in such subjects is worthless, unimportant. When a scientist means that the angel's existence cannot be observed through science and that it cannot be understood through experiment by saying that there is no angel, this word of his agrees with science. But if he means to say that the angel's existence is not believable because it cannot be proved with experiments, his word is worth nothing. It is to be cast at the teeth of its speaker. For by this word of his he himself goes beyond science and disagrees with science. To attempt to deny something whose existence cannot be understood by observing and experimenting and to say that it cannot exist is as out of place and as incompatible with science as saying that science shows its existence. It does not become a scientist to search the beings beyond the subject of science such as soul, angels, genies, Paradise and Hell within the limits of matter and events and to try to understand them through experimentation. Understanding such beings is possible by their being communicated them to prophets, whose superiority is noted through their miracles, and by hearing from prophets. Such information is called (*Ulâm-i nakliyye*). It is not called (*Scientific information*) or (*Ulâm-i aqliyye*). To attempt to understand such information through science is like bringing the bread to one's ears to eat it with one's ears. Some science-impostors who call themselves Moslems and wear turbans and perform nemâz disbelieve the existence of genies thus. They say, 'It is an untrue story to become paralyzed by genies. It simply is-not done to believe

in such superstitions in the scientific age.' They give wrong, tortuous meanings to the âyets and hadiths about genies, thus becoming disbelievers."

It is permissible and necessary to give scientific meanings to the scientific information and to those âyets of the Kur'ân which tell the knowledge that can be understood through science. And these meanings can only be given by Islamic savants, that is, by those great interpreters who are specialized in scientific knowledge and müfjehids in the religion. The science-impostors cannot interpret the Kur'ân. Their translations of the Kur'ân are worthless. It is a big guilt to attempt to adapt the âyets, which are beyond science and experiments and have nothing to do with science, to scientific knowledge, and to change the interpretations made by the selef-i sâlihîn (the early savants). Those who make such interpretations and translations become disbelievers.

It is written on its seventy-third page, "The stars that have been seen since the discovery of telescope and the tiny beings that have been seen by microscope had not been seen and their existence had not been known of in the earlier ages. As it would be wrong and unjust to say that these beings did not exist because they could not be seen then, so it would be out of place and unjust for scientists to deny those things which they cannot understand through today's scientific tools and scientific information, especially those beings that are beyond the limits of science, and to say that they do not exist. It would be a word incompatible with science, and ignorant word."

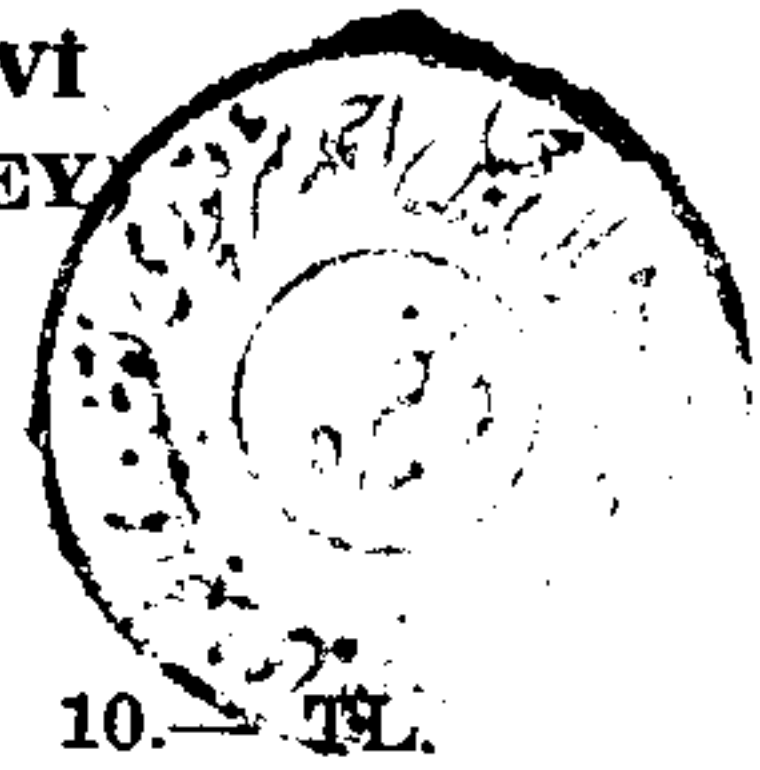
In short, while real scientists are always in love with Islamic religion, and science-impostors, being unable to understand the religion and the world, are attacking the material and spiritual values, finally winding up in Hell.

It is written in the foreword of the first part of Ibni Âbidin that philosophy is a Greek word. Its meaning is to tell one's thoughts which he likes as facts, to make them believable through falsely-adorned, exciting words. They are the words which are right by appearance, but most of them are wrong. The personal thoughts that are not based upon experimentation or calculation are called (*Philosophy*). An example of this is to say that beings were not created from nothing, that this is the way it has come and so it goes, and to say that it is retrogression to believe in the things that are to be believed, in those that are halâl and harâm. It is written in (*Ihyâül'ulûm*), "Philosophy is not a principal branch of knowledge. There are many mathematicians, especially those who study geometry and logic, biologists, and doctors, who have slipped into philosophy. They have been talking according to their own minds and points of view on theology, that is, on Allahü teâlâ, on His attributes, on His orders and prohibitions. Whereas it is mubâh (permitted) to learn arithmetics, geometry, biology, physics, chemistry and medicine. It is useful to become specialized in these. These are necessary for strengthening imân, for national progress, for ease and comfort, for jihâd, and for spreading Islam. All these are Islamic knowledge. But it is philosophy to make these a means for one's corrupt thoughts and to use them in deceiving the youngsters." As it is seen, it is useful, it is sawâb to learn scientific knowledge in order to serve humanity. It is philosophy to learn it in order to disturb, to trouble the people, to annihilate the human rights, to devour the people, to derange their imân and morals. It is harâm. In short, it is sawâb to use scientific knowledge in building up. And it is sin to use it in demolishing.

It is written in the fifth volume of (*Fetâwâ-i Hindiyye*) that it is farz for everybody to learn the facts to be believed, the things to be done and those to be avoided, the knowledge of profession in which he earns his living. To learn more

than this is not farz, but it is good, it is sawâb. He will not be sinful if he does not learn more. Also, it is sawâb to learn those branches of knowledge such as astronomy, which are auxillary to the branches that are farz. It is harâm to learn what is not useful, or to learn in order to do harm. It is not permissible to learn the knowledge of kelâm, that is, the knowledge of imân, in order to make fame or to seize a post. It causes the spreading of bid'ats and faction. Sadr-ül-Islâm Ebür-Yesr says, 'I have seen some philosophical information in some books of kelâm and tawhid. So are the books of Ishaq Kendî and those of Istikrârî. [These people, like today's Wahhabs, wrote the corrupt thoughts that occurred to their minds in the name of religious knowledge, thus deceiving thousands of young people and dragging them into calamity]. These are the aberrant people who have deviated from the right way which Islam shows. It is not permissible to read such deviated books [before learning the knowledge of Ehl-i sünnet]. Also, the books of those members of the deviated sect of (*Mu'tezile*), such as Abdül-Cebbâr Râzî, Abû Alî Cibâî, Kâ'bi and Nizâm, are full with the corrupt thoughts of philosophers. Reading such books is harmful to the young people. So are the books of the members of the group of (*Mücessime*), such as Muhammed bin Hîsum. They are the worst of the groups of bid'at. Also, Ebül-Hasan-i Esh'arî wrote many books in order to spread the belief of Mu'tezile formerly. After Allahü teâlâ guided him to the right way, he spread his books blaming his former ideas. But the savants of Ehl-i sünnet found wrong places in these books of his, too. It is not harmful for those who can see his errors to read these books. The savants of Shâ'fi sect have derived their knowledge of imân from these books. And they explained their erroneous places. Abû Abdüllah Muhammed bin Saïd's works explaining these books are quite harmless. In short the youngsters should not be allowed to read the books written by philosophers. It will be permissible for them to read them after having learned the belief of Ehl-i sünnet." Translation from Hindiyye is completed here. So is the case with Sayyed Kutb's interpretation, (*Fi-zilâlil-Kur'ân*), which, as we see, they have been trying to spread everywhere, and with his other books, and also with the books of the persons such as Mevdûfi and Hamidullah. Those who want to learn their religion should not read these, but they should read the books of the savants of Ehl-i sünnet.

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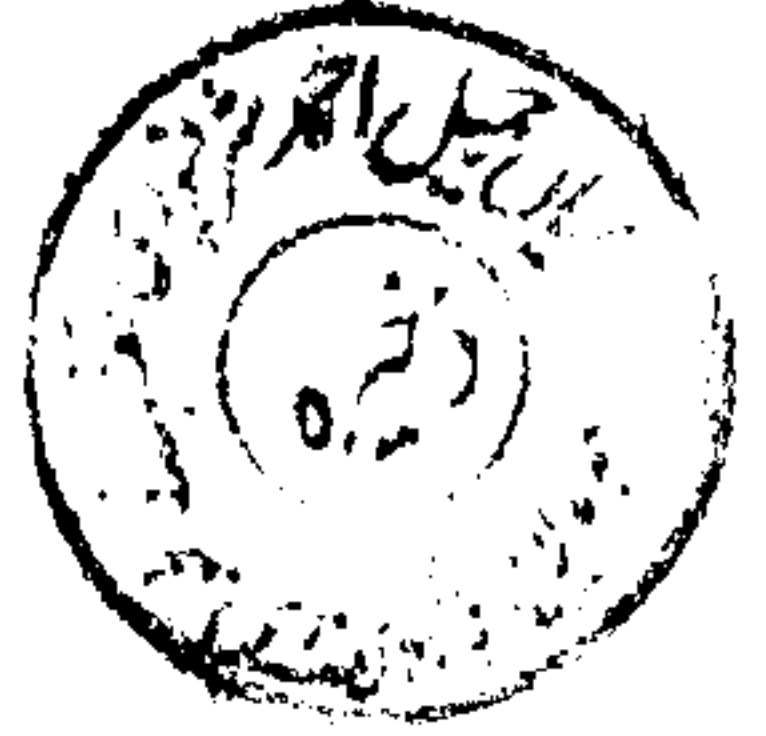
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