

Hakikat Kitabevi Publications No: 8

BELIEF AND ISLAM

THE ANNOTATED TRANSLATION OF

I'TIQÂD-NÂMA

by

the great wali (one loved by Allahu Taala), a treasure of Allahu Taala's blessings, a superior person in every respect, master of unattainable knowledge, a light of the right, truth and the Religion

MAWLANA DIYA AD-DIN

KHALID AL-BAGHDADI

(1778-1826)

Turkish version by:

HÜSEYN HİLMİ İŞİK

English version by:

Hakikat Kitâbevi

Thirty-fifth Edition



Hakikat Bookstore

Darussefeka Cad. 53/A PK: 35

34083 Fatih, ISTANBUL/TURKEY

Tel: 90.212.523 4556 Fax: 90.212.523 3693

www.hakikatkitabevi.com

e-mail: info@hakikatkitabevi.com

AUGUST-2020

THE AUTHOR

The author of the book ***Itiqad-nama***, namely Mawlana Diya ad-Din Khalid al-Baghdadi al-Uthmani (quddisa sirruh)^[1] who was born at Shahrazur in the north of Baghdad in 1778/1192^[2] and died in Damascus in 1826/1242, was called ‘al-Uthmani’ because he was a descendant of Uthman Dhun Nurain, the Third Caliph (radiy-Allahu Taala anh, meaning may Allahu Taala be pleased with him). While teaching the celebrated **Hadith al-Jibril**, which is the second hadith sharif (a saying of the Prophet Muhammad alaihi-salam) in ***Al-ahadith al-arbaun*** by the great scholar an-Nawawi, to his younger brother Hazrat (expression of honor and respect) Mawlana Mahmud Sahib, his brother requested him to write a commentary to that hadith. Mawlana Khalid, to please his brother’s enlightened heart, accepted the request and explained the hadith ash-sharif in Persian in a book entitled ***Itiqad-nama***. Its Turkish translation, ***Herkese Lazim olan iman***, was translated into English (the present version ***Belief and Islam***), French (***Foi et Islam***) and German (***Glaube und Islam***) in 1969, and later, into several other languages, such as Tamil, Yoruba, Hausa, Malayalam and Danish. May Allahu Taala bless the innocent youth with reading this book and learning the correct itiqad (iman, beliefs) conveyed by the scholars of Ahl as-Sunna!

PUBLISHER’S NOTE

Anyone who wishes to print this book in its original form or to translate it into any language is granted permission beforehand to do so; and those who undertake this beneficial endeavor are accredited with the benedictions that we offer in advance to Allahu Taala in their name and also our best wishes of gratitude and we thank them very much. However, permission is subject to the condition that the translation is accurate and true to the text, the paper used in printing is of a good quality and that the design of the text and setting is properly and neatly done without mistakes.

NOTE: Missionaries strive to promulgate Christianity; Jews spread the teachings in *Talmud*, and Freemasons try to annihilate all religions. Hakikat (Reality) Publishing, in Istanbul, endeavors to

[1] Expression of respect for notable walis meaning, ‘May Allahu Taala make his mystiques decent, sacred and blessed.

[2] Number of years are given first in the Gregorian, then in Islamic, that is Hijri Lunar, calenders.

disseminate Islam. A person with wisdom, knowledge and conscience understands the right one among these and, helping in its dissemination, causes salvation of all humanity in both worlds.

The prayer “**Subhan-Allahi wa bi-hamdihi subhan-Allahil adhim,**” (called ‘kalimat tanzih’) causes one’s sins to be forgiven and protects one against resuming sinning when said a hundred times in the morning and the same number of times in the evening. This prayer is quoted in the letters 307 and 308 of the book *Maktubat* of the great wali and scholar al-Imam ar-Rabbani (quddisa sirruh).

Ya Rahman, ya Rahim, ya afuwwu ya Karim (reading these names of Allahu Taala reminds a person of Allahu Taala’s Graciousness, Mercy, loving to forgive, Generosity).

Hakikat Publishing, located at Fatih, Istanbul, is committed to teaching about our faith, Islam, thus causing an appreciation of Islam. May Allahu Taala be pleased with those who help us! Amin

Dear Reader, Essalamu alaikum wa rahmatullah.

All the writings in this book have been translated from books written by Islamic scholars. Nothing has been added by the author. We have undertaken this endeavor for the purpose of serving mankind and attaining the attention of those who protect people’s rights. When you read the writings of these great and universally celebrated scholars with due attention and consideration, you will attain both material and immaterial knowledge that is useful, insha-Allahu Taala (if Allahu Taala wills). We extend our regards and love to you. May Allahu Taala bless you with good health and a long and fruitful life! Amin.

(A salawat [invocation] reciting praise and blessings upon Prophet Muhammad [alaihi-salam]): “Wa sall-Allahu ala Sayyidina Muhammadin wa ala Al-i- Muhammad wa barik ala Sayyidina Muhammadin wa ala Al-i- Muhammad. Allahumma Rabbana atina fid-dunya hasanatan wa fil-akhirati-hasanatan wa qina adhaban-nar bi-rahmatika ya Arhamar-Rahimin! Amin.”

Hakikat Publishing

TYPESET AND PRINTED IN TURKEY BY:

Ihlas Gazetecilik A.S.
Merkez Mah. 29 Ekim Cad. Ihlas Plaza No: 11 A/41
34197 Yenibosna-ISTANBUL, TURKEY
Tel: 90.212.454 3000

FOREWORD

*Let us begin the book with the Basmala,
[Since] Allah's name is the best shelter.
His favors are immeasurable and countless,
He is the Creator loving to forgive, very compassionate.*

Allahu Taala has Mercy upon all people on the earth, creating useful things and sending them to everybody, showing them the way to Endless Bliss. He guides to the right path whomever He wishes among those who left the true way and followed the way to kufr (disbelief, denial of the Truth of Islam) and heresy as a result of being deceived by their own nafs (a malignant force in man that is an enemy to Allahu Taala), evil company, books and other media that are harmful, saving them from eternal perdition. Allahu Taala does not bestow this blessing upon those who are cruel and exceed the limits, allowing them to stay on the way of kufr, which they like and desire. In the next world, Allahu Taala will forgive whoever is chosen of those guilty Believers who are to go to Hell, and will admit them to Paradise. Allahu Taala alone creates every living creature, keeps every being in existence every moment and protects all against fear and horror. Trusting ourselves to the honorable Name of Allahu Taala, that is, expecting help from Him, we begin to write this book.

May **hamd** (praise, gratitude) be to Allahu Taala! Peace and blessings be upon His beloved Prophet Muhammad (alaihi-salam). May all auspicious prayers be on that Supreme Prophet's Ahl al-Bayt (family of Prophet Muhammad alaihi-salam) and on each of his just and devoted Companions (Sahabat al-Kiram).

Hamd means believing and saying that Allahu Taala creates and sends all favors. **Shukr** means using all favors in conformity with Islam.

Thousands of valuable books have been written on the beliefs of the Islamic faith and its commands and prohibitions, and many of them have been translated into foreign languages and distributed to every country. On the other hand, ill-willed and short-sighted people, zindiqs (disbelievers pretending to be Muslims) and ignorant men of religion who have been deceived by

British spies have continuously attacked the useful, bountiful and lightsome rules of Islam and have striven to blemish and change it and to deceive Muslims.

However, it is being observed with gratitude that in almost every country scholars of Islam are still striving to spread and defend the Islamic faith. The scholars of the right path who, having heard from the Sahabat al-Kiram, wrote about Islam in books and are the **scholars of Ahl as-Sunna**. Unsuitable speeches and articles, on the other hand, are being witnessed, which are claimed to have been taken from the **Quran al-Karim** and Hadith Sharif, but in fact were misinterpreted by those who have not read or understood books written by the scholars of Ahl as-Sunna. Yet these speeches and articles have proven to be ineffective against the firm iman of our Muslim brothers and sisters and have had no influence, except indicating the ignorance of their agents.

A person who claims to be a Muslim or who has been seen performing salat in jamaa must be looked on as a Muslim. If, later on, in their speech, writing or behavior something is seen disagreeing with the knowledge of iman as conveyed by the scholars of Ahl as-Sunna, they will be told that that is disbelief or heresy. They will be told to cease from it and to repent. If, with their short mind and coarse reasoning, answers that they will not, it will be understood that they are a heretic or a **murtadd** (renegade, an apostate to ones religion) or someone who has sold themselves out to British disbelievers. Even if they continue performing salat, perform hajj and do all kinds of worship (**ibada**) and good deeds, they will not escape from this disaster; unless they cease from things which cause disbelief and repents, they will not be a Muslim. By learning well the things that cause disbelief, each Muslim should protect themselves from becoming a renegade and should recognize well the disbelievers and those liars who pretend to be Muslims, especially the British spies, and keep away from their harm.

Rasulullah (sall-Allahu Taala alaihi wa sallam) stated in a hadith sharif that wrong, false meanings would be extracted from the **Quran al-Karim** and the **Hadith Sharif**, and thus 72 heretical groups would appear. This hadith sharif is explained in the books entitled **al-Bariqa** and **al-Hadiqa**, which quote it on the authority of (the two celebrated books of the Hadith) **al-Bukhari** and **Muslim**. We should not believe books and lectures of those who are of these heretical groups who come forward under such names as 'great scholar of Islam' or 'professor of religion', and we should be very alert not to fall into the traps of these thieves of faith and belief. Besides ignorant Muslims, communists, freemasons and

Christian missionaries, on the one hand, the Wahhabis who have sold themselves to British plotters and Jewish Zionists, on the other, are striving to misguide Muslim children by various new methods. They are doing their best to annihilate iman and Islam by way of fake articles, movies, theatres, radio and television broadcasts and web-sites. They are spending millions for this purpose. Islamic scholars (rahimahumu'llah) have, beforehand, given necessary responses and have shown Allahu Taala's religion, the way to happiness and salvation.

From among these real Islamic scholars, we have chosen the book entitled ***Itiqad-nama*** by Mawlana Diya ad-Din Khalid al-Baghdadi al-Uthmani (quddisa sirruh), who was a distinguished scholar of Islam. ***Itiqad-nama*** was formerly translated into Turkish by the late honorable Haji Faizullah of Kemah, Erzincan, with the title ***Faraid al-fawaid*** and was printed in Egypt in Hijri year 1312. This translation is simplified under the title ***Belief and Islam***. Its first edition was accomplished in 1966. To separate the text, our explanations are given within square brackets []. We thank Allahu Taala infinitely for vouchsafing the lot of publishing this book. The original of ***Itiqad-nama*** is in Persian in Istanbul University Library (Ibnul Emin Mahmud Kemal Dept. F. 2639).

It is written at the end of the subject about 'disbeliever's marriage' in ***Durr al-mukhtar*** by virtuous Alauddin Haskefi (rahimahu'llahu Taala): "If a Muslim girl with nikah (marriage contract as prescribed by Islam) does not know Islam when she reaches puberty, her nikah becomes void [she becomes an apostate]. Attributes of Allahu Taala must be taught to her, and she must repeat them and say, 'I believe these.'" In explaining this, Ibn Abidin (rahimahu'llahu Taala) said: "If the girl is little, she belongs in her parents' faith; she is a Muslim. When she reaches puberty, she does not belong to her parents' faith any longer. When she reaches puberty while unaware of Islam, she becomes an apostate. Unless she learns and believes the six tenets of iman and believes that it is necessary to live up to Islam, she will not continue to be a Muslim even if she utters the **kalimat at-tawhid**, that is, says, '**La ilaha illa Allah, Muhammadun Rasulullah**' [meaning: 'Allahu Taala exists and is One. Muhammad (alaihi-salam) is the Prophet sent by Allahu Taala.']. She has to learn and believe the six tenets expressed [below] in 'Amantu bi'llahi ..., and she has to say, 'I accept the commands and prohibitions of Allahu Taala.' " This explanation of Ibn Abidin shows that a disbeliever becomes a Muslim as soon as he or she says the **kalimat at-tawhid** and in brief believes in its meaning. But, like any other Muslim, at

the soonest possible time, one has to memorize the fundamentals of ‘**Amantu**’ (These are the six tenets, principles of iman, explained in the chapter “Essentials of Iman”, p 26) in the following statement and learn precisely their meaning and the necessary Islamic teachings: “**Amantu bi’llahi wa malaikatihi wa Kutubihi wa Rusulihi wa ’l-yawmi ’l-akhiri wa bi ’l-qadari khairihi wa sharrihi min-Allahi Taala wa ’l-bathu bad al-mawt, haqqun ash-hadu an la ilaha ill-Allah wa ash-hadu anna Muhammadan abduhu wa Rasuluhu.**” Also, if a Muslim child does not learn these six tenets and Islamic teachings and does not say that she or he believes them, she or he becomes an apostate at the age of discretion and puberty. After (learning and believing them and thereby) attaining iman, it immediately becomes fard for he or she to inquire and learn **Islamic teachings**, that is, the commandments (**fards**) and prohibitions (**harams**), how to perform ablutions (**wudu** and **ghusl**) and ritual prayers (**salat**), and how to cover his or her awrat (intimate) body parts. When one asks a person (about these teachings), it becomes fard for that person to teach them or to advise a true Islamic book. In the case where there is no one to ask or no true book is found, it becomes fard for oneself to search. One becomes a disbeliever if searching is not done. Until finding, it is an excuse (udhr) not to know these teachings. A Muslim who does not perform acts of fard within their prescribed times and/or commits haram will be subjected to torture in Hell. This work contains detailed information on the six tenets of iman. Every Muslim should read this book well and do their best to get their children and all their acquaintances to read it.

In the text, meanings of ayats are given as **maal** (meaning as reported by the scholars of **tafsir**, science of explanation of the **Quran al-Karim**); meanings of ayats were understood only by Rasulullah (sall-Allahu alaihi wa sallam) who, in hadiths, taught these meanings to his Sahaba. The scholars of tafsir differentiated these hadiths from false ones fabricated by those, so called men of religion without a madhhab (non-madhhabi, la-madhhabi), that is, munafiqs and zindiqs who had sold themselves out to the British disbelievers. In the case that they could not find any hadiths, they themselves gave meanings to those ayats by applying (in appearance) the science of tafsir. What is understood by those who speak Arabic but are unlearned in Islamic sciences and have no knowledge of tafsir is not called the tafsir of the **Quran al-Karim**. In fact, a hadith sharif says: “**A person who gives meanings to the Quran al-Karim according to their own understanding becomes a disbeliever.**”

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

May Allahu Taala keep us all on the right path shown by the scholars of Ahl-as-Sunna! May He protect us from believing in the deceitful, insidious lies of those that are ignorant of Islam and of those people without a madhhab and munafiqs exploiting the names such as ‘great scholar of Islam’!

All the books published in various languages by Hakikat Publications are being spread worldwide by way of internet and book distribution.

Presently, Muslims world over have parted into three main groups. The first group consists of the true Muslims who have been following in the Sahaba’s footsteps. They are called **Ahl as-Sunna** or **Sunni Muslims** or the **Firqat an-najjiyya**, which means the group who will be protected from Hell. The second group is comprised of the enemies to the Sahaba, and they are called the **Shiis** (Shiites) or the **Firqat ad-dalla** (the deviating group). The third group is hostile both to the Sunnis and to the Shiis; they are called the **Wahhabis** or **Najdis**, because they first appeared in the town of Najd in Arabia. They are also called the **Firqat al-maluna** (the accursed group), for, as written in our publications entitled **Endless Bliss** and **The Rising and the Hereafter**, they call Muslims ‘disbelievers’, and our Prophet cursed those who would call Muslims as such. Partition of Muslims into these three groups was caused by the Jews and the British.

Every Muslim should always say, “**La ilaha illa Allah**,” for the tazkiya (purification) of their nafs (a malignant force in man which is an enemy to Allahu Taala), that is, to cleanse oneself from sins and ignorance, which is inherent in their nature, and always repeat the prayer, “**Estaghfirullah**,” for the tasfiya (refining) of their heart, that is, to save themselves from unbelief and sinfulness, which stem from their nafs, the Devil, bad friends and harmful books. Prayers said by one who obeys Islam and who repents are acceptable by Allahu Taala. If a person does not perform salat, who looks at unveiled women and at others’ uncovered awrat parts, and eats and drinks that which is haram, it is concluded that they do not obey Islam. Their prayers shall not be accepted.

Gregorian
2001

Hijri Solar
1380

Hijri Lunar
1422

INTRODUCTION

[For a blessed and beautiful beginning, Mawlana Khalid al-Baghdadi (quddisa sirruh) commenced his book by quoting the 17th letter in the third volume of *Maktubat* by al-Imam ar-Rabbani Ahmad al-Faruqi as-Sirhindi (rahmatullahi alaihi, d. 1624/1034) who had written as follows in that letter:]

I begin my letter with the Basmala. Infinite glory and gratitude be to Allahu Taala who bestowed upon us all kinds of favors and honored us by making us Muslims and valued us by making us the Umma of Muhammad (sall-Allahu Taala alaihi wa sallam), which is the highest blessing.

We should meditate and realize that Allahu Taala alone sends every favor upon everybody. He alone creates everything. He alone is the One who keeps every being in existence every moment. Superior and good qualities of men are all His blessings and favors. Our life, reason, knowledge, strength, senses of seeing and hearing and speech are all from Him. He always is the One who sends innumerable blessings and favors. He is the One who rescues human beings from trouble and distress, Who accepts prayers and keeps away grief and disaster. Only He creates all nourishment and causes them to reach us. Allahu Taala's blessing is so bountiful that He does not cut off the nourishment of those who commit sins. His covering sins is so great that He does not disgrace, degrade nor tear off the honesty veil of those who disobey the commands or abstain from the prohibitions. Being so forgiving, so merciful, He does not hurry in punishing those who deserve punishment and torture (adhab). Allahu Taala spreads blessings and favors both upon those whom are liked and those who are enemies, nothing is spared from anybody. The highest, the most valuable of benefaction is His showing us the right path to happiness and salvation, encouraging us not to go astray but rather to go to Paradise. Allahu Taala commands us to adapt ourselves to our beloved Prophet (sall-Allahu Taala alaihi wa sallam) in order that we may attain all the infinite blessings, endless and inexhaustible pleasures in Paradise, and to attain His grace and love. So, His blessings are as obvious as the sun. The favors which come from others, in fact, come from Him. Allahu Taala, again, is the One who makes others intermediaries and gives wish, power and strength to do favors. For this reason, He is always the One Who sends all blessings that come through all places and through all people. To expect favors from anybody except Allahu Taala is

like asking for something from the custodian or asking for alms from the poor. The ignorant as well as the educated, blockheads as well as the intelligent and those that are keen will know that what we say here is right and to the point, for, the things said are obvious facts and it is not necessary even to think them over.

It is a human duty for everyone to thank –as much as one can– Allahu Taala, Who bestowed these favors. It is a debt, a duty which wisdom commands. But it is not easy to carry out this thanksgiving due to Him, because men, having been originally created out of nothing, are weak, indigent, faulty and defective. Allahu Taala always and eternally exists, and is far from defectiveness. Every kind of superiority belongs to Him. Men have by no means, any similarity or proximity to Him. Can men, who are so inferior, thank such a high being as Allahu Taala in a manner worthy of His Dignity? There are so many things that men consider beautiful and valuable, but He knows that they are evil and dislikes them. Things which we consider to be reverence or gratitude may be common things not liked at all. For this reason, men, with their own defective mind and short sight, cannot discern the things that express gratitude and veneration to Allahu Taala. Unless the ways of thanking and respecting are shown by Him, acts that are considered as praising may be slanderous.

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

Hence, in thanking Allahu Taala, people who have reasoning should adapt themselves to Hazrat Muhammad (alaihi-salam). His way is called **Islam**. A person following Muhammad (alaihi-salam) is called a **Muslim**. Thanking Allahu Taala, that is, following Muhammad (alaihi-salam), is called **ibada** (worship). Islamic teachings are of two parts: religious and scientific.^[1] Religious teachings are also of two parts:

[1] Religion reformers say that religious teaching are called 'scholastic teachings' and scientific teachings are called 'rational teachings'.

1) Teachings that must be believed by heart, called **usul ad-din** or teachings of **iman**. In short, **iman** means to believe the six tenets taught by Muhammad (alaihi-salam), to accept Islam and to avoid saying and using signs of disbelief (kufr). Every Muslim must learn the signs of disbelief and avoid using them. A person with iman is called a **Muslim**.

2) Teachings of ritual practices that must be performed, and those things that must not be done, by body and by heart. Teachings that have to be performed are called **fard**, and those things which are ordered to be avoided are called **haram**. These teachings are called **furu ad-din** or **al-ahkam al-Islamiyya** or **Islamic teachings**.

[What is initially necessary for every person to do is to say the kalimat at-tawhid and to believe its meaning. The **kalimat at-tawhid** is: “**La ilaha illa Allah, Muhammadun Rasulullah,**” and it means: “Allahu Taala exists and is One. Muhammad (alaihi-salam) is His Prophet.” To believe this fact means to “have iman,” and to “become a Muslim.” A person who has iman is called a ‘**Mumin** (Believer)’ and a ‘**Muslim**’. Iman has to be continuous. Therefore, it is necessary to avoid doing acts that cause disbelief and using things that symbolize disbelief.

The **Quran al-Karim** is the **Kalam al-Ilahi** (Divine Speech, Word of Allahu Taala). Allahu Taala sent the **Quran al-Karim** to Muhammad (alaihi-salam) through an angel named Jibrail (Gabriel, alaihi-salam). The words in the **Quran al-Karim** are in the Arabic language, and they descended in ayats (verses), letters and words arranged together by Allahu Taala. The meanings carried by these letters and words convey the **Kalam al-Ilahi**. These letters and words are called the **Quran al-Karim**. The meanings that disclose the **Kalam al-Ilahi** are the **Quran al-Karim** as well. This **Quran al-Karim** which is the **Kalam al-Ilahi** is not a creature. It is eternal and everlasting, like the other Attributes of Allahu Taala. Once every year Jibrail (alaihi-salam) would visit to recite, in the same order as they had been recorded in the **Lauh al-mahfudh** (where all matters have been inscribed, in Paradise), the part of the **Quran al-Karim** that had already been revealed, and our Prophet would repeat it. In the year when he was about to honor the Hereafter, Jibrail (alaihi-salam) visited twice, reciting the entire **Quran al-Karim**. Our blessed Prophet and most of the Sahaba had memorized the **Quran al-Karim** wholly. In the year when he honored the Hereafter with his blessed being, Abu Bakr as-Siddiq, the Caliph, brought together those who had memorized

the **Quran al-Karim** and having gathered those parts that had already been written, had a committee write down the entire **Quran al-Karim**. Thus a written copy called the **mus'haf** came about. Thirty-three thousand Sahabis reached a consensus that every letter of that copy of the mus'haf was in its right place.

Utterances of Muhammad (alaihi-salam) are called the **hadith sharif**. Those with meanings by Allahu Taala but with words by Muhammad (alaihi-salam) are termed **hadith qudsi**. There are many books of the Hadith. **Al-Bukhari** and **Muslim** are most widely known. Of the injunctions of Allahu Taala, teachings that are to be believed are called **iman**, those which must be performed are termed **fard**, and prohibitions are termed **haram**. Fard and haram are called the **ahkam al-Islamiyya**. A person who does not believe in even one of the Islamic teachings is called a **kafir** (One with disbelief, denial of the Truth of Islam).

The second necessary thing for a person to do is to purify their heart. The word 'heart' has two meanings. The piece of flesh in our chest is called 'heart' by almost all people. Heart in this sense exists in animals as well. The second 'heart' is the invisible heart staying in the material heart. This second heart is called spiritual 'heart'. It is this heart that is written in religious books. This heart is the place of Islamic teachings. It is this heart, again, which believes or disbelieves. A heart that believes is pure. A heart that disbelieves is dirty and is 'dead'. It is our first duty to purify the heart by striving hard. Worship, especially performing salat and saying any of the prayers called istighfar, purifies the heart. Committing harams dirties the heart. Our Prophet stated: **"Say the istighfar frequently! If one continues saying the prayer of istighfar, Allahu Taala protects one against all illnesses and disasters. He sends nourishment from places that one does not expect at all."** Istighfar means to say, **"Estaghfirullah"** (May Allahu Taala forgive me!). In order for the prayers to be accepted, the supplicant must be a Muslim, repent for one's sins and say the prayer, knowing its meaning and believing it. Prayers said with a darkened heart will not be accepted. Also, if a person says **"Estaghfirullah"** three times after performing the five daily required salats, their heart will become pure and the heart itself will start saying the prayer. A prayer said only with the mouth, but without the heart, will be of no use.

The religious teachings declared by the Islamic religion are the teachings written in the books of the scholars of Ahl as-Sunna. One becomes a disbeliever (**kafir**) if one does not believe, among

the teachings of iman (beliefs) and Islam (rituals) conveyed by the scholars of Ahl as-Sunna, in any of the **nass** (the Quranic verses –ayat- and the hadith sharif) with open meanings. One will be called a **munafiq** if one hides one’s disbelief. One is called a **zindiq** if one both hides one’s disbelief and pretends to be a Muslim and thereby tries to deceive Muslims. To misbelieve, resulting from misinterpretation of the nass with unclear meaning does not cause a person to become a kafir. But, because one deviates from the true way of Ahl as-Sunna, one will go to Hell. Owing to belief in the nasses with open meanings, that person shall not stay eternally in torture; that person shall be rescued from Hell and shall be taken into Paradise. People of this sort are called heretics (**ahl al-bida**) or groups of heresy (**dalala**). 72 heretical groups have appeared. None of the acts of worship or the favors or services to humanity performed by these people or by disbelievers or renegades will be acceptable or will do them any good in the Hereafter. Muslims with correct belief are called **Ahl as-Sunnat wa ’l-jamaa** or **Sunni**. Muslims have differed in four madhhabs (see pp 57-58) in respect to performing their acts of worship. Followers of any one of the four madhhabs also know that the followers of the other three madhhabs also belong to Ahl as-Sunna, and they love one another. A person who is not in any of these four madhhabs is not a Sunni Muslim. A person who is not Ahl as-Sunna is either a disbeliever (kafir) or a heretic (holder of bid’at).^[1]

If a person who performs acts of worship according to one of the four madhhabs, repents upon committing sins or upon making any mistakes in those acts of worship, that person will be forgiven. If one does not repent, Allahu Taala might, if He wills, forgive and might never put that person into Hell. If Allahu Taala wills, He will torture that person as much as the committed sins of that person require but later that person will be released from torture. One who does not believe even one of the clear teachings that are known to be essentially believed in Islam, that is, that which is

[1] This is written in *The Letters (Maktubat)* of al-Imam ar-Rabbani (rahmatullahi alaih), particularly in the 286th letter of the first volume, as well as in at-Tahtawi’s annotation to the book *Durr-ulumukhtar* (chapter entitled *Zabayikh*) and in *al-Basair li-munkiri t-tawassuli bi ahli l-maqabir*, with documents. These last two books are in Arabic. The last one, having been originally written and printed in India, has been reproduced by Hakikat Publications in Istanbul by offset process a number of times since 1975/1395.

known even by those that are ignorant, will be subjected to eternal torture in Hell. That person is called a “**kafir**” (disbeliever) or a “**murtadd**” (apostate).

There are two types of kafirs: The kafir with a (revealed) heavenly book, and the one without a heavenly book. If a person with Muslim parents later abandons Islam and becomes a kafir, that person is called a “**murtadd**”. Ibn Abidin (rahimahullahu Taala) wrote in the subject about ‘those whose marriage is forbidden because of shirk (deification or worship of anyone or anything besides Allahu Taala): ‘Murtadds, mulhids (see footnote, p.29), zindiqs, fire-worshippers, idolaters, ancient Greek philosophers, munafiqs, those followers of the seventy-two heretical groups in Islam whose heresy changed into disbelief, (Brahmins, Buddhists), Batinis, Ibahatis and Durzis (Druses) are all disbelievers without heavenly books.’ Communists and freemasons also are disbelievers without heavenly books. Those Jews and Christians who believe in the books the **Torah** and the **Bible**, the revealed heavenly books which were later changed and spoiled, are disbelievers with books. Those with books that deify a certain creature become **mushriks** (those who attribute a partner or partners to Allahu Taala). Allahu Taala’s Attributes of **Sifat ath-Thubutiyya** and **Sifat adh-Dhatiyya** are called the Attributes of Divinity (**Uluhiyya**).

If a disbeliever, with a heavenly book or without one, embraces Islam, that person will escape from going to Hell. That person becomes a pure Muslim with no sin. But that person has to become a Sunni Muslim. To become a **Sunni** Muslim means to read and learn a book written by one of the scholars of Ahl as-Sunna and adapt iman, acts and words to what that person learns from that book. In the world it is understood from a person’s clear words said and actions done without darura (strong necessity or compulsion) if a person is a Muslim or not. It becomes definite at this person’s last breath if they have gone to the next world with iman. If a Muslim with grave sins repents with pure heart, his or her sins will surely be forgiven, becoming sinless and pure. It is explained in detail in ilm al-hal books (as an example, see the footnote on pp. 23-24 of this text and in **Endless Bliss**) what repentance (**tawba**) is and how to repent.]

IMAN AND ISLAM

In this book, *Itiqad-nama*, a hadith sharif will be explained in which the Prophet (sall-Allahu alaihi wa sallam) told about **iman** and **Islam**. I hope that, through the blessing of this hadith sharif, the belief of Muslims will be completed [strengthened], and thereby they will attain salvation and happiness. Again, I hope that it will cause me, Khalid [quddisa sirruh], whose sins are so many, to be saved. May Allahu Taala, in whom I have the beautiful belief that He needs nothing and that His favors and blessings are so plentiful, and Who pities human creatures much, forgive this poor Khalid, whose stock is so little and heart so black, for his unsuitable words, and accept his defective acts of worship. May Allahu Taala protect us against the evils of the deceitful, lying Satan [and against being deceived by false, erroneous words and writings of the enemies of Islam] and make us happy! He is the Most Merciful of the merciful and the Most Generous of the generous.

As stated by Islamic scholars, every Muslim woman or man who has become responsible (**mukallaf**), that is, who has reached discretion (aqil) and puberty (baligh), has [to acknowledge and know Allahu Taala, in other words,] to know and believe in as-Sifat adh-Dhatiyya^[1] and as-Sifat ath-Thubutiyya^[2] of Allahu Taala correctly. It is this which is primarily obligatory (fard) for everybody. Not to know is not an excuse; it is a sin. I, Khalid ibn Ahmad al-Baghdadi, write this book not to make a show of superiority and knowledge to others or to become famous, but to

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- [1] The six Attributes that are specific to Allahu Taala's Dhat (Self, Essence) are called **as-Sifat adh-Dhatiyya**. They are **al-Wujud**, Allahu Taala's existence by Himself; **al-Qidam**, being without a beginning and eternal in the past; **al-Baqa**, existing without end and never to become nonexistent; **al-Wahdaniyya**, having no partner, equal or match in any respect; **al-Mukhalafatun li-l-hawadith**, being dissimilar to every creature in every respect; and **al-Qiyamu bi nafsih**, Allahu Taala's selfexistence, being needy of nothing for eternal existence. No creature has any of these six attributes, nor any relation with them. Some Islamic scholars said that al-Mukhalafatun li-l-hawadith and al-Wahdaniyya were the same and that the number of as-Sifat adh-Dhatiyya was five.
- [2] The eight Attributes of **as-Sifat ath-Thubutiyya** are: **Hayy** (Ever-living), **'Ilm** (Omniscience), **Sam'** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Kalam** (Speech, Word), **Irada** (Will), and **Takwin** (Creativeness). Each of the eight Attributes of Allahu Taala is unique and in a uniform state. No change occurs in any of them. But each of them varies in its related quality in creatures.

leave a reminder, a service behind. May Allahu Taala help humble Khalid and all Muslims with His Power and through His Prophet's blessed soul! Amin.

Everything other than Allahu Taala is called the **ma-siwa** or **alam**. People erroneously refer to it as '**nature**' now. All creatures were nonexistent. Allahu Taala is the One who has created them all. They all are **mumkin** (that which may come into existence out of nonexistence and may become nonexistent while being existent) and **hadith** (that which came into existence while being nonexistent). The hadith Sharif, "**Allahu Taala was existent, anything else was nonexistent,**" expresses this.

A second evidence showing that creatures are hadith is the fact that they are transforming and changing all the time. Everything is changing^[1]; however, something qadim (without a beginning) should never change. Allahu Taala's Dhat (Self, Essence) and Attributes are qadim and they never change. The changes in creatures, their transforming to one another, cannot be coming from the eternal past. They should have a beginning and come into existence from elements or substances, which must have been created out of nonexistence.

Another evidence for the fact that the Universe is mumkin, that is, it may come into being out of nonexistence, is that creatures are hadith; that is, they have been coming into existence out of nothing.

There are two beings: the **mumkin** and the **Wajib**.^[2] If only the

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

[2] **Wujud** means 'existence, being.' There are three kinds of existence. The first one is **Wajib alwujud**, the Necessary Existence, always exists, has never been nonexistent before, nor stop existing in the everlasting future. Only Allahu Taala is Wajib al-wujud. The second one is **mumtani alwujud**, which cannot exist. It should always be nonexistent. Such is a partner to Allahu Taala; that is, another god partner to Allahu Taala or resembling Him can never exist. The third one is **mumkin al-wujud**, that may or may not exist. So are the Universe, all creatures without any exception. The opposite of wujud is adam (non-existence). All creatures were in adam, were nonexistent, before they came into existence.

mumkin existed, or if Wajib al-wujud did not exist, nothing would exist.^[1] For this reason, the mumkin could not come into existence or go on being on its own. If some power had not affected it, it would have always remained in nonexistence and could not have come into existence. Since a mumkin could not create itself; it could not, naturally, create other mumkins, either. That which has created the mumkin has to be Wajib al-wujud. The existence of the universe shows that a creator who created it out of nothing exists. So, the Unique Creator of all that are mumkin, the creatures, is the only Wajib al-wujud without being hadith or mumkin, but always existent and qadim (eternal). ‘Wajib al-wujud’ means that its existence is not from something else but from itself, that is, it is always self-existent and is not created by someone else. Were this not the case, then it would have to be a creature (mumkin and hadith) created by someone else. This is contrary to what is deduced above. In Persian ‘Khuda’ (used as a Name for Allahu Taala) means ‘always self-existent, eternal’ (see the chapter “Allah exists and is one” pg. 89).

We see that the classes of beings are in an astounding order, and science discovers new laws of this order every year. The Creator of this order must be **Hayy** (Ever-living), **Alim** (All-knowing), **Qadir** (Almighty), **Murid** (All-willing), **Sami** (All-hearing), **Basir** (All-seeing), **Mutakallim** (All-speaking) and **Khaliq** (Creator),* because death, ignorance, incapability, compulsion, deafness, blindness and dumbness are all defects and imperfections. It is impossible that such defective attributes be in Allahu Taala Who has created this universe, this creation in such an order and Who protects them against annihilation.

Moreover, we also see the above attributes of perfection in creatures. Allahu Taala created them in creatures. If these attributes did not exist in Him, how could He create them in creatures? If these attributes did not exist in Him, those creatures

[1] For it is a change, an event, to come into existence out of nonexistence, and, according to our knowledge in physics, in order for a change to take place in an object, the object has to be acted upon by an exterior power, the source of which has to precede the object.

[2] These are the eight Sifat ath-Thubutiyya of Allahu Taala. Also called the Sifat al-Hakikiyya, these are the Attributes that, besides existing in Allahu Taala, are partially present also in creatures.

would be superior to Him.^[1]

We should also add that the Creator of these worlds of beings ought to possess all the attributes of perfection and superiority and none of the attributes of deficiency, since one who is defective cannot be Khuda, the Creator.

Aside from these reasonable evidences, ayats and hadiths explain clearly that Allahu Taala has the Attributes of perfection. Therefore, it is not permissible to doubt it. Doubt causes disbelief. The aforesaid eight Attributes of perfection are called as-Sifat ath-Thubutiyya. Allahu Taala has all eight Attributes of perfection. There is no defect, disorder or change in Him, His Attributes or Deeds. The **as-Sifat adh-Dhatiyya** and the **as-Sifat ath-Thubutiyya** are called Attributes of Divinity (**Uluhiyya**). If a person believes that a creature possesses an attribute of divinity, he becomes a **mushrik** (one who ascribes a partner or partners to Allahu Taala, it is shirk).

[1] Every being, from atom to stars, has been created with some calculations and laws. The regularity in the known laws of physics, chemistry, astronomy and biology bewilders the human mind. Even Darwin had to say that when he had thought of the order and delicacy in the structure of the eye, he had felt as if he would go crazy. Air is a mixture of nitrogen (78%), oxygen (21%), and noble gases (1%). It is a mixture, not a compound. If oxygen content were more than 21 percent, it would burn our lungs. Were it less than 21 percent it would be unable to burn the nutrients in blood. It would be impossible for human beings and animals to live. This 21 percent, does not change anywhere, not even during rains. And this, in its turn, is a great blessing. Does it not show the Existence, Power and Grace of Allahu Taala? Construction of the eye is a mere nothing when compared with this wonder. Is it ever possible that the One who has created all the laws, delicate calculations and formulas taught as scientific knowledge would have defective attributes?

ESSENTIALS OF ISLAM (1)

With the aid of Allahu Taala, Who keeps all creatures in existence every moment, Who is always omnipresent and overseeing and gives all the favors and gifts, now we begin to explain the blessed utterance of our Prophet (sall-Allahu Taala alaihi wa sallam).

Our beloved superior Hazrat Umar ibn al-Khattab (radiy-Allahu Taala anh), who was a heroic leader of Muslims, one of the highest of the Prophet's Companions, and was famous for his truthfulness, stated:

“It was such a day that a few of us, the Companions, were in the presence and service of Rasulullah (sall-Allahu alaihi wa sallam).” That day, that hour was so blessed, so valuable a day that one could hardly have the chance to live it once again. On that day, it fell to his lot to be honored with being in the Prophet's company, near him, and to see his blessed face, which was food for spirits and pleasure and comfort to souls. To emphasize the value and honor of that day, he said, “It was such a day...” Could there be another time as honorable and valuable as one at which it falls to one's lot to see Jibrail (Archangel Gabriel, alaihi-salam) in the guise of a human being, to hear his voice and hear the knowledge men need as beautifully and clearly as possible through the blessed mouth of Rasulullah (sall- Allahu Taala alaihi wa sallam)?

“At that hour, a man came near us like the rising of a full moon. His clothes were extremely white and his hair was very black. Signs of travel, such as dust and perspiration were not seen on him. None of us among the Sahaba of the Prophet (sall-Allahu alaihi wa sallam), recognized him; that is, he was not one of the people we had seen or known before. He sat down in the presence of Rasulullah (sall-Allahu Taala alaihi wa sallam). He placed his knees near the Prophet's blessed knees.” This person, in the guise of a human figure, was the angel named Jibrail. Although his way of sitting seems to be incompatible with manners (adab), it showed us a very important fact: in learning religious knowledge, shyness has no place, nor does pride or arrogance become a master. Hazrat Jibrail, with this behavior, wanted to show the Sahaba that everybody should ask what he wanted to know about Islam freely from teachers without feeling shy, for there should not be shyness in learning Islam or embarrassment in performing, teaching or learning one's duties towards Allahu Taala.

“That noble person put his hands on Rasulullah’s (sall-Allahu Taala alaihi wa sallam) blessed knees. He asked Rasulullah: ‘Oh Messenger of Allah! Tell me what Islam is and how to be a Muslim.’ ”

Lexical meaning of ‘**islam**’ is ‘to surrender in submission.’ Rasulullah (sall-Allahu Taala alaihi wa sallam) explained that the word ‘**islam**’ was the name of [the group of] five basic essentials in the religion of Islam, which are:

1. Rasulullah (sall-Allahu Taala alaihi wa sallam) said that the first of the essentials of Islam was “**to say the Kalimat ash-shahada**”; that is, one should say, “**Ash’hadu an la ilaha illa Allah wa ash’hadu anna Muhammadan abduhu wa rasuluh.**” In other words, a sane person who has reached the age of puberty and who can talk has to say, “**On the earth or in the sky, there is nothing nor anyone but Allahu Taala who has the right to be worshipped and Who is worthy of deifying. The real Deity is Allahu Taala alone. He is the Wajib ul-wujud. Every kind of superiority exists in Him. No defect exists in Him. His name is Allah,**” and to believe in this absolutely with all their heart. Also one should say and believe: “The most noble person named Muhammad ibn Abdullah who had a face that was rosy in appearance, white-reddish, bright and lovely, with black eyes and brows, a blessed wide forehead and beautiful manners, whose shadow never fell on the ground, who was soft-spoken and was called Arab because he had been born in Mecca of Hashemite-descent, is the human being and Messenger sent by Allahu Taala.” The Prophet’s mother was Hazrat Amina bint (daughter of) Wahab. His birth in Mecca honored the world [at the dawn of Monday, April 20, in the (Gregorian) year 571]. When he was forty, he was informed that he was the Prophet [Monday, Ramadan 17, 610]. That was named the year of ‘**Bi’tha**’ (a prophet’s being sent for calling people to the right path). After this, he invited people to Islam, in Mecca, for thirteen years. Then he migrated (the Hijrat, Hegira) to Medina on the command of Allahu Taala. From there, he spread Islam everywhere. Ten years after the Hijrat, he passed away in Medina in July 632 (on Monday 12, Rabi al- Awwal).^[1]

[1] According to historians, the Prophet entered the cave at the Sawr Mountain towards evening on Thursday 27th of the month Safar in the (Gregorian) year 622, during his migration (the Hijrat) from al-Makkat al-Mukarrama to al-Madinat al-Munawwara. He left the cave on Monday night and entered Quba, a regional district near Medina, on Monday 8th of the month Rabi ul-awwal (20th of September in

2. The second of five essentials of Islam is “**to perform salat** (ritual prayers) **in due course**” five times daily, fulfilling its conditions and fards.” It is fard for every Muslim to know its due time and perform **salat**, five times every day. By following calendars that are wrongly prepared by ignorant or non-madhhabi (one who does not follow one of the four madhhabs; non-Sunni) people, performing a salat before its prescribed time is a grave sin, and this salat is not valid. This also causes the initial sunna salat of the noon prayer and the fard salat of the evening prayer to be performed within the time of *karaha* (periods of time in which performing salat is sinful). Time for a salat is understood by the muazzin’s (person calling Muslims to salat) calling the *azan* (call to salat). [The voices of disbelievers and people of *bid’ah* and the sounds of the instruments like loudspeakers are not called the *azan al-Muhammadi* (call to salat for Muslims).] Salat has to be performed paying attention to its fard, *wajib* and *sunna* [the various rules within any salat], before its prescribed time is over, submitting the heart to Allahu Taala. In the ***Quran al-Karim***, ritual prayers are called ‘*salat*’, which means man’s praying, angel’s making *istighfar* (seeking Allahu Taala’s forgiveness) and Allahu Taala’s showing compassion. In Islam, salat means to do certain actions and to recite certain things as written in books of *ilm al-hal*. Salat is started with the ***takbir al-iftitah***, by saying the words ‘**Allahu akbar**’, for men, after raising the hands up to the ears and completed while clasping the hands under the navel and, for women, after raising the hands up to the level of the shoulders and completed as they are placed over the breasts. It ends with the

Gregorian calendar and 7th of September in Julian calendar). This happy day became the beginning of Muslims’ Hijri (of the Hijrat) Shamsi (solar) calendar. The beginning of the Hijri Shamsi calendar adopted by the Shi’ites had been six months earlier than this; that is, it starts with the Nawruz festival of the Majusi disbelievers (fire worshippers) on March 20. The Prophet stayed at Quba until Thursday, when duration of the day was equal to that of the night all over the world, and left that district on Friday, entering Medina the same day. The outset of the month of Muharram in the same year (Friday, 16th of July) was accepted as the beginning of Hijri Qamari (lunar) calendar. The Hijri Shamsi year in which a Gregorian year starts is 622 years less than that Gregorian new year, and the Gregorian year in which a Hijri Shamsi year starts is 621 years more than that Hijri Shamsi new year.

salams being given both when turning the head to the right and to the left shoulders at the end of the last sitting posture.

3. The third of the five essentials of Islam is “**to give zakat for one’s property.**” The lexical meaning of zakat is ‘purity, to praise, and become good and beautiful.’ In Islam, **zakat** means ‘for a person who has property of zakat more than one needs and exceeding the certain amount called **nisab** to separate a certain amount of one’s property and give it to those Muslims defined in the ***Quran al-Karim*** without embarrassing them.’ Zakat is given to seven kinds of people. There are four types of zakat in all four madhhab: the zakat of gold and silver, the zakat of commercial goods, the zakat of four-legged stock animals that graze in the fields for more than half a year, and the zakat of all kinds of crops obtained from the soil. This fourth type of zakat, called **ushr**, is paid as soon as the crop is harvested. The other three are paid one year after they reach the amount of nisab.

4. Islam’s fourth essential is “to fast every day of the month of Ramadan.” Fasting is called ‘sawm.’ Sawm means to protect something against something else. In Islam, sawm means to protect oneself against three things [during the days] of the month of Ramadan, as they were commanded by Allahu Taala: eating, drinking and sexual intercourse. The month of Ramadan begins upon seeing the new moon on the (western) horizon. It may not begin at the time calculated in calendars.

5. Islam’s fifth essential is “for the able person to perform the hajj (pilgrimage) once in their life.” For an able person who has money enough for going to and coming back from the city of Mecca including an amount sufficient for the subsistence of the family they leave behind until they come back, it is fard once in their lifetime to perform tawaf around the Kaaba and to perform Waqfa on the plain of Arafat, provided that the way is safe and their body is healthy.

“Upon hearing these answers from Rasulullah (sall-Allahu Taala alaihi wa sallam), that person said, ‘Oh! Rasul-Allah! You have told the truth.’ ” Hazrat Umar (radiy-Allahu anh) said that the Sahabis who were present were astonished at the behavior of this person who asked a question and confirmed that the answer was correct. One asks with a view to learning what one does not know; but to say, “You have told the truth,” indicates that one already knows it.

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

to perform salat. Next to this is to fast. Then comes the hajj. The last one is to give zakat. It is unanimously certain that the Kalimat ash-shahada is the highest. Regarding the sequence of the other four, most Islamic scholars said the same as we have said above. The Kalimat ash-shahada became fard firstly in the beginning of Islam. Salat five times daily became fard during the Miraj (see p.41) in the twelfth year of Bi'tha, a year and some months before the Hijrat. Fasting during Ramadan became fard in the month of Shaban, the second year of the Hijrat. Paying zakat became fard in the month of Ramadan, in the same year when fasting became fard. Hajj became fard the ninth year of the Hijrat.

If a person denies, disbelieves, refuses, makes fun of or disregards one of these five essentials of Islam, they become an unbeliever (may Allahu Taala protect us!). Similarly, he who does not accept any of the things which are unanimously and clearly declared to be halal (permitted) or haram (forbidden), or who says 'halal' about haram or 'haram' about halal, becomes a disbeliever. If a person denies or dislikes one of the inevitably known Islamic teachings, that is, teachings that are heard and known even by ignorant people that live in Muslim countries, they become a disbeliever.^[1]

[1] For example, eating pork, having alcoholic drinks, gambling and, for a woman or girl, showing herself to others with nothing to cover her head, hair, arms and legs and, for a man, showing himself to others without covering the part between the knees and the navel, are all haram. That is, Allahu Taala has forbidden these acts. The four right madhhabs, which explain the commands and prohibitions of Allahu Taala, described differently the **awrat** parts of the male body that are haram to look at or to show to others. It is fard for every Muslim to cover those parts of the body described by the madhhab he belongs to. It is haram for others to look at those who have not covered these parts of their bodies. It is written in *Kimya as-Saada* that it is haram for women and girls to go out without covering their heads, hair, arms, legs, and it is also haram to go out with thin, ornamented, tight and perfume-scented dresses.

Their mothers, fathers, husbands and brothers who give permission, consent and approval to their going out as such will share the sin and penalty (adhab); that is, they will burn in Hell all together. If they repent, they will be forgiven and will not be burned. Allahu Taala likes those who repent. In the third year of the Hijrat, sane girls who had reached the age of puberty and women were ordered not to show themselves to those men that are not forbidden to be married to (namahram) men. We should not believe the claim, of British spies and those ignorant people who have been duped by them, that the revelation of the ayat about veiling (hijab) was an evidence that the commandment to veil was later

fabricated by scholars of (Islamic science) fiqh.

A person who says that they are a Muslim has to know whether everything they will do is compatible with Islam or not. If they do not know, then they have to learn by asking one of the scholars of Ahl as-Sunna or by reading their books. If what they do is not compatible with Islam, they will not escape from sin or disbelief. They have to truly repent every day. The sin or disbelief of which is repented will definitely be forgiven. If they do not repent, they will pay for it both in the world and in Hell. Such punishments are written in various parts of our book. The Muslim who has committed a grave sin will be taken out of Hell after being burned as much as the punishment for that sin is. Those who do not believe in Allahu Taala and disbelievers who try to destroy Islam, zindiqs, will burn in Hell eternally.

Parts of the body that men and women are to cover during salat, or at any place, are called '**awrat**' (intimate) areas. It is haram to display one's awrat areas or to look at others' awrat areas. If a person says that there is no concept with the name of awrat in Islam, he becomes an unbeliever. If a person says 'halal' about or does not pay due importance to, that is, does not fear of prescribed penalty (adhab) for, displaying or looking at an area which is awrat according to unanimity (ijma), which means it is in accordance with all four of the madhhabs, he becomes an unbeliever. As such is women's displaying their awrat areas or singing or reciting Mawlid (celebration of Prophet Muhammad's 'alaihi-salam birthday) among men. In the Hanbali madhhab, the area between the groin and the knees of the male body is not awrat.

A person who says he is Muslim has to learn and pay due importance to the essentials of iman and Islam in addition to those commandments (fard) and prohibitions (haram) that were reported unanimously by the four madhhabs. Being unaware is not a valid excuse and is identical to disbelief despite being aware. The female bodily exterior, with the exception of her hands and face, is awrat according to all four madhhabs. If a person, out of not paying due importance, exposes a region of their body that is awrat without unanimity, that is, not awrat in one of the other three madhhabs, he will not become an unbeliever but it is a grave sin according to the madhhab he follows. An example of this is a man's exposing his thigh, the part between the groins and the knees. It is fard to learn what one does not know.

As soon as one learns, one must repent and cover oneself. Lying, gossip, backbiting, slander, theft, cheating, treachery, hurting someone's feelings, mischiefmaking, using someone's property without permission, not paying a laborer's or porter's due, rebellion, that is, opposing the laws and the government's orders, and not paying taxes are sins, too. Committing them against disbelievers or in non-Muslim countries is haram as well. It is not unbelief (kufr) but sin (fisq) for noneducated people not to know the teachings that are not so widespread or indispensable for non-educated people to know.

ESSENTIALS OF IMAN (2)

“This noble person asked again, ‘**Oh! Rasul-Allah! Tell me what iman is.**’” Having asked what was Islam and the answer having been given, Hazrat Jebrail (alaihi-salam) asked our master Rasulullah (sall-Allahu Taala alaihi wa sallam) to explain the reality and composition of iman. Lexically iman means ‘knowing a person to be perfectly truthful and having faith in him.’ In Islam, iman means believing that Rasulullah (sall-Allahu Taala alaihi wa salam) is the Prophet sent by Allahu Taala; knowing to be the truth and saying with belief that he is the Nabi, the Messenger chosen by Allahu Taala, believing in brief what he conveyed briefly and in detail what he conveyed in detail from Allahu Taala, and saying the Kalimat ash-shahada with the mouth whenever possible. Strong iman is such that, as we know for certain that fire burns and serpents kill by poisoning and so try to avoid them, we should believe in Allahu Taala and His Attributes deeming them great, fully at heart, strive for His approval (rida), run to His beauty (jamal), escape from His wrath (ghadab) and torment (adhab), and place iman on the heart firmly like an inscription on marble.

Iman and Islam conveyed by Muhammad (alaihi-salam) are the same. Belief in the meaning of the Kalimat ash-shahada is present in both of them. Although they differ in general and in particulars and have different lexical meanings, there is no difference between them in Islam. Is iman one thing or is it a combination of parts? If it is a combination, how many parts is it made of? Are amal (practices, deeds) or ibadat (acts of ritual worships) included in iman or not? While saying, “I have iman,” is it right to add “**insha-Allahu Taala**” (if Allahu Taala wills) or not? Is there littleness or muchness in iman? Is iman a creature? Is it within one’s power to believe, or have the Believers believed under compulsion? If there is force or compulsion in believing, why was everybody commanded to believe? It would take a long time to explain all these one by one. Therefore, I will not answer them separately here. But it should be known that, according to the Ash’ari (one of two true itikad schools of thought of Sunni Islamic Law, founded by Imam Abu al-Hasan al-Ash’ari (quddisa sirruh), followed by Shafi and Maliki madhhabs) and the Mu’tazila (a deviated school of thought, one of the 72 sects of bid’at) it is not probable (jaiz) for Allahu Taala to command us to do something that is not possible. According to the Mu’tazila, it is not probable for Allahu Taala to command something possible but which is not within man’s power.

According to the Ash’ari, however, it is probable yet Allahu

Taala has not commanded it. To command people to fly in the air is of this sort. Neither in iman nor in rituals did Allahu Taala command human creatures to do what they would not be able to do. For this reason, a person who, while a Muslim, goes mad or becomes ghafil (forgetful of Allahu Taala, unconscious) or sleeps or dies is still a Muslim, though not in a state of confirmation.

We should not think of the lexical meaning of ‘iman’ in this hadith sharif since even those who were ignorant in Arabia knew its lexical meaning: ‘confirmation, belief.’ Certainly the Sahabat al-kiram (radiy-Allahu Taala anhum ajmain) knew it, and Jebrail (alaihi-salam) wanted to teach the meaning of iman to them by asking Rasulullah (alaihi-salam) what iman meant in Islam. ‘**Iman**’ means to believe with heart and soul and to say with the mouth the six certain tenets by affirming through kashf (unveiling of the unknown) or wijdan (conscience), by understanding of the intellect out of an evidence, or by depending on and adapting a distinguished and approved statement. Rasulullah (sall-Allahu Taala alaihi wa salam) said that iman was to believe in six certain facts:

1. The first is to believe that **Allahu Taala is the Wajib al-Wujud (Indispensable Being) and the Real Deity (Mabud) and the Creator of all creatures.** It should be believed absolutely that He alone creates everything [every substance, atoms, elements, molecules, compounds, organic substances, cells, life, death, every event, every reaction, all kinds of power and sorts of energy, movements, laws, spirits, angels and every being living or lifeless out of nothing, and He makes them all survive] in both this world and the next without material, time or similarity, out of nonexistence. As He created all creatures in the universe [in one moment while they had been nonexistent], He [creates some of them from one another, and, when the Day of Judgement comes, in one moment] will annihilate everything. He is the Creator, Owner, Absolute Ruler of all creatures. It has to be believed and acknowledged that there is nobody to dominate, command or to be superior to Allahu Taala. Every type of superiority, every attribute of perfection, belongs only to Him. No defect, no deficient attribute exists in Him. He is able to do what He wills. What He does is not intended to be useful to Himself or to others. He does not do something for a reward. In everything He does, however, there are hidden causes (hikma), uses, blessings and favors.

Allahu Taala does not have to do what is good and useful for His creatures, nor does He have to reward some people or punish some others. It would befit Allahu Taala’s superiority and benevolence if He would bring all the sinners to Paradise. It would become His

justice if He would put all of those who obey and worship Him into Hell. Yet He decreed and declared that He would put Muslims, those who worship Him, into Paradise and grant them favors, and that He would eternally torture disbelievers in Hell. He does not go back on His word. It would be of no use for Him if all the living creatures believed and worshipped Him, nor would it give Him any harm if all creatures became disbelievers, became excessive or disobeyed Him. If man wishes to do something, Allahu Taala creates it if He, too, wills it to be so. He alone is the One who creates every action of His human creatures and all things. If He does not will or create, nothing can move. If He does not wish, no one can become a disbeliever or an apostate. He lets disbelief and sins happen, yet He does not like them. No one can interfere with His works. No one has the strength or the right to ask the reason why He has done this or that or to comment on how He must do anything. Excepting shirk (deification or worship of anyone or anything besides Allahu Taala) or disbelief that has been committed, He will forgive, if He wills, a person who dies without repenting for any great sin committed. Allahu Taala will punish them, if He wills, for a lesser sin. He declared that He would never forgive but torture eternally those who die as disbelievers and apostates. Though He will torture in Hell those who are Muslims, that is, **Ahl al-qibla** (who performs acts of worship and turn towards the Kaaba during ritual prayers) yet whose itiqad (iman, beliefs) is not compatible with the beliefs of **Ahl as-Sunna** and who die without repenting, such Muslims, the **people of bid'at**, will not remain in Hell eternally.

It is possible to see Allahu Taala with the eyes in this world, but He has never been seen. At the place of Gathering (Mahshar) on the Day of Judgement, He will be seen by disbelievers and sinful Muslims in His wrath and fury, and by pious Muslims in His kindness and beauty. In Paradise, the Believers will see His beauty. Angels and women, too, will see Him. Unbelievers will be deprived of this. There is a sound report conveying that genies also will be deprived of this. According to the majority of ulama, "Muslims whom Allahu Taala loves will be honored with the manifestation of His Beauty (tajalli al-jamal) and seeing (ruyat) Him every morning and every evening; Muslims of low degree will be honored every Friday, and women a few times in a year, such as times of festivals in this world."^[1]

[1] Hazrat Shaikh Abd al-Haqq ad-Dahlawi [passed away in Delhi in 1642/1052] wrote in his Persian work *Takmil al-iman*: "A hadith Sharif states: 'You will see your Rabb on the Day of Judgment as you see the [full] moon on the fourteenth [of the month].' As Allahu Taala is known incomprehensibly in this world, He will be seen

It should be believed that Allahu Taala will be seen, yet we should not think of how He will be seen since His works cannot be comprehended through intellect. They do not resemble worldly matters. [They cannot be evaluated with physical or chemical data.] Such concepts as aspect or being across have no connection with Him. He is not material. He is not an object, [nor is He an element, an alloy or a compound]. He is not countable, measurable or computable. No change happens in Him. He is not located at a place. He is not with time. He does not have a past or a future, front or back, bottom or top, right or left. Therefore, human reasoning, knowledge or intellect cannot comprehend anything of Allahu Taala. So, man cannot comprehend how He will be seen. Although such words as hand, foot, direction, place and the like, which are not suitable for Allahu Taala, exist in ayats and hadiths, they are not used in the sense that we know and use today. Such ayats and hadiths are called **mutashabihat** (those with incomprehensible, hidden meaning). We have to believe them, but we should not attempt to understand what or how they are. Or they can be explained away (**tawil**) briefly or in detail; that is, they can be given meanings suitable for Allahu Taala. For example, the word 'hand' may be interpreted as power or energy.

Muhammad (alaihi-salam) saw Allahu Taala during the Miraj. But this seeing was not with the eyes, like seeing in this world. A person who says that he has seen Him in this world is a zindiq. The seeing experienced by the awliya (qaddas-Allahu Taala asrarahum ajmain: meaning may Allahu Taala make all their mystiques decent, sacred and blessed!) was unlike seeing in this world or seeing in the

incomprehensibly in the Hereafter. Great scholars such as Abu l-Hasan al-Ashari, al-Imam as-Suyuti and al-Imam al-Bayhaki said that also *angels* were going to see Him in Paradise. Al-Imam al-azam Abu Hanifa and some other scholars said that *genies* (an intelligent concealed creature created from fire, lower in rank than angels) did not earn thawab (rewards presented in the Here-after for good deeds and piety) and would not enter Paradise and that only faithful genies would escape Hell. Women will see Allahu Taala a few times in a year such as times of festivals in this world. Perfect (kamil) Believers will see Him every morning and evening while others will see Him on Fridays. To this humble person myself, this good news covers the faithful women and angels and genies, too; it would be proper that the perfect and arif (knowledgeable, wise) women such as Fatimat az-Zahra, Khadijat al-Kubra, Aishat as-Siddiqah and all the other decent wives [of the Prophet] and Hazrat Mariam and Hazrat Asiya be given special treatment. Al-Imam as-Suyuti, too, meant this.”

next world. In other words, it was not **ruyat** (seeing) but **shuhud** [seeing the examples (mithals) through the ‘eyes’ of their hearts] that they experienced. Some great awliya said that they had seen Him, yet they mistook the shuhud they experienced while they were unconscious (sagr), for ruyat. Or this is one of their words that are to be understood by explaining away.

Question: “It is said above that it is possible (jaiz) to see Allahu Taala with the eyes in this world. Then why should a person who says something which is possible to happen, be a zindiq? If a person who says so becomes a disbeliever, can it be said to be possible?”

Answer: The lexical meaning of ‘jaiz’ is ‘possible to happen or not.’ However, according to the madhhab of al-Ashari [Abul-Hasan Ali ibn Ismail, passed away in Baghdad in 941/330], the possibility of ruyat means that Allahu Taala is capable of creating in man quite a different sense for seeing in this world, different from seeing closely or face to face with Him, and different from seeing through the physical laws He created in this world. For example, He is able, so it is possible, to show a mosquito in Andalusia (southern Spain) to a blind man in China, and anything on the moon or on a star to a man on the earth. Such power is peculiar to Him only. Secondly, saying, “I saw Allahu Taala in this world,” is incompatible with the ayat al-karima (verses of **Quran al-Karim**) and with the consensus of the ulama (Muslim scholars who are recognized as having specialized knowledge of Islamic sacred law and theology). Therefore, one who makes such a statement is a **mulhid** or a **zindiq**.^[1] As the third answer, the statement, “It is possible to see Allahu Taala in this world,” does not mean, “It is possible to see Him on the earth within the physical laws.” However, a person who says he saw Him means that he saw Him as he sees other things; this is a seeing which is not possible. A person who makes such statements that cause disbelief is called a mulhid or a zindiq. [After these answers, Hazrat Mawlana Khalid wrote, “Be careful!” thus he directed attention to the second answer that was more sound.]

Elapse of time, day or night, cannot be related to Allahu Taala. Since there can be no change in Him in any respect, it cannot be said that He was in this manner in the past or He will be like that in the

[1] **Mulhids** or **zindiqs** says they are a Muslim. Mulhids are sincere in their words; they believe that they are a Muslim and on the right path. However, zindiqs are enemies of Islam, that make themselves appear to be a Muslim in order to harm Islam from within and to deceive Muslims.

future. He does not penetrate (hulul) into anything.^[1] He does not unite with anything. He never has an opposite, the like, partner, assistant or protector. He does not have a father, mother, son, daughter or spouse. He is always present with everybody, surrounds and oversees everything. To everyone He is closer than their main artery. However, His presence, togetherness, closeness or surrounding us is not like what we understand. His closeness cannot be comprehended with the knowledge of scholars, with the intellect of scientists or with the kashf or shuhud of awliya (qaddas-Allahu Taala asrarahum ajmain). Human reason cannot understand their inner meanings. Allahu Taala is unique in Dhat (Self, Personality) and Sifat (Attributes). No change or differentiation takes place in any of them.

Allahu Taala's Names are **tawqifi**, which means that only those Names of His as shown by Islam is permissible to be used, and it is not permissible to use other words.^[2] His Names are infinite. It is well-known that He has 1001 Names; that is, He revealed 1001 of them to humanity. In the religion of Muhammad (alaihi-salam), 99 of them, called '**al-Asma al-husna**' were revealed.

Allahu Taala's **Sifat adh-Dhatiyya** (Personal Attributes) are six. Allahu Taala's **Sifat ath-Thubutiyya** (Allahu Taala's eight Attributes of Perfection, Attributes of Uluhiyya-Divinity) are eight according to the **Maturidiyya** (one of the two itikad schools of Sunni Islam, founded by Imam Abu Mansur Al Maturidi 'quddisa sirruh, followed by Hanafi and Hanbali school of Islamic Law) and seven in the **Ash'ari**; these [latter] Attributes of Allahu Taala are eternal and everlasting like His Dhat, that is, they, too, exist eternally. They are sacred. They are not like the attributes of creatures. They cannot be comprehended through reasoning or assumption or by comparing them with beings in the world. He has endowed upon human beings an example of each of these Attributes. Seeing these examples, His

[1] Those Shiites who belong to the group called 'Nusayri' believe that Allahu Taala has penetrated Hadrat Ali. This wrong belief causes them to become unbelievers.

[2] For instance, Allahu Taala may be called 'Alim' (the 'Omniscient'), but we cannot use 'faqih' which also means 'alim' (scholar, one trained in Islamic sciences), for Islam does not use 'faqih' for Him. Likewise, it is not permissible to say 'God' instead of Allahu Taala, because 'god' means 'idol' or 'deity'; "Ox is the god of Hindus," is said, for instance. It is permissible to say, "Allahu Taala is One; there is no god but Allahu Taala." Words like Dieu (French), Gott (German) and God can be used for idol or deity, but not for Allahu Taala.

Attributes can be understood to some extent. Since man cannot comprehend Him, it is not permissible to think of or to attempt to comprehend Him. The eight Attributes of His are neither the same as nor other than His Dhat; that is, His Attributes do not make up His Dhat, nor are they other than Himself. These eight Attributes are: **Hayy** (Ever-living), **Ilm** (Omniscience), **Sam** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Kalam** (Speech, Word), **Irada** (Will), and **Takwin** (Creativeness). In the Ash'ari madhhab, Takwin and Qudra make up the same attribute. Mashiyya (Divine will) and Irada are synonymous.

Each of the eight Attributes of Allahu Taala is uniform and is in a unique phase. No change occurs in any of them, yet each of them is various in respect of its relation to creatures. That an Attribute of His is multiple in its relation to or affecting the creatures does not harm its uniformity. Similarly, even though He has created so many kinds of creatures and is protecting all of them against annihilation every moment, He is still One. No change ever occurs in Him. Every creature needs Him every moment in every respect. He does not need anybody.

2. The second of the six tenets that are essential to believe is “**to believe in Allahu Taala’s angels.**” ‘Malak’ (angel) means ‘envoy’, ‘messenger’ or ‘power’. Angels are material but ethereal (latif), more ethereal than the gaseous phase of matter. They are nurani (luminous, spiritual). They are alive. They have intellect (aql). Evils of human beings do not exist in angels. They can take any shape. As gases turn into liquid and solid and take a shape when becoming solid, angels can form beautiful shapes. Angels are not souls that have parted from bodies of great men. Christians presume that angels are such spirits. Unlike energy or power, they are not immaterial. Some ancient philosophers supposed them to be immaterial. All of them are called ‘**malaika**’. Angels were created before all other living creatures. Therefore, we were commanded to believe in them before believing in the heavenly books, which come before belief in prophets; and in the **Quran al-Karim** the names of these beliefs are given in this succession.

Belief in angels has to be as follows: angels are creatures of Allahu Taala. They are not His partners, nor are they His daughters as disbelievers and mushriks (those who attribute a partner or partners to Allahu Taala, which is shirk) supposed. He loves all angels. They obey His commands and never commit sins or disobey the commands. They are neither male nor female. They do not get married. They do not have children. They are alive. Although a report from Hazrat Abdullah ibn Masud (radiy-Allahu Taala anh)

stated that some angels had children among which the Satan and genies were counted, its response is written in books in detail. When Allahu Taala announced that He was going to create human beings, angels asked, “Oh Allahu Taala! Are You going to create creatures who will corrupt the world and shed blood?” Such questions, called ‘**zalla**’, from angels do not change the fact that they are innocent.

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

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

For each human being, there are four angels who record all their good and bad acts. Two of them come at night and the other two come during the day. They are called ‘**kiraman katibin**’ (incorruptible scribes) or ‘**hafaza**’ (record-keeping) angels. According to another report, hafaza angels are different from kiraman katibin. The angel on one’s right side is superior to the one

[1] As the wings of each kind of bird and those of an airplane are of their own structure and are different from the wings of one another’s, angels’ wings have their own structure. When we hear the name of something which we have not seen or do not know, we are mistaken by guessing that it is like the things we know. We believe that angels have wings, but we do not know how they are. Pictures of winged women in churches, publications or movies, which are regarded as angels, are all false. Muslims do not make such pictures. We should not regard these unrealistic pictures drawn by non-Muslims as true, and we should not believe enemies of Islam.

on the left and records the good deeds. The one on the left writes down the evil deeds. There are angels who will torture disbelievers and disobedient Muslims in their graves, and angels who will ask questions in graves. The questioning angels are called '**munkar**' and '**nakir**'. Angels who will question Muslims are also called '**mubashshir**' and '**bashir**' (good news givers).

Angels have superiority to one another. The most superior angels are the four archangels. The first of them is **Jebrail** (alaihi-salam). Jebrail's duty was to bring **wahy** (divine revelation) to prophets, to inform them of the commands and prohibitions. The second one is **Israfil** (alaihi-salam), who will sound the last trump called '**Sur**'. Israfil will sound the Sur twice. At the first sound every living being will die.^[1] At the second sound all will be resuscitated. The third one is **Mikail** (alaihi-salam). It is his duty to make up cheapness, expensiveness, scarcity, abundance [economic order, to bring comfort and ease] and to move every object. The fourth one is **Azrail** (alaihi-salam), who takes souls (Persian 'jan' and Arabic 'ruh') from human bodies. After these four, there are four superior classes of angels: four angels of **Hamalat al-Arsh**, who will be eight on the Day of Resurrection; angels in Divine Presence, called '**muqarrabun**'; leaders of torturing angels, called '**karubiyun**'; and angels of Mercy, named '**ruhaniyun**'. All these higher angels are also higher than all human beings except Prophets (alaihimus-salawatu wat-taslimat). The *sulaha* (pious Muslims) and *awliya* (plural for wali, one loved by Allahu Taala) among Muslims are higher than common or lower angels. And common angels are superior to common Muslims, that is, disobedient, sinful ones. Disbelievers, however, are lower than all creatures.

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

3. The third of the six essentials of iman is "**to believe the books revealed by Allahu Taala.**" He sent these books to some prophets by making the angel read to them. To some He sent books inscribed on tablets, and to some others by making them hear without the angel in between. All these books are the Word of Allah Taala (Kalam-

[1] Please see the booklet entitled **The Rising and the Hereafter**, available from Hakikat Publications in Istanbul, Turkey.

Allah). They are eternal in the past and everlasting. They are not creatures. They are not words made up by angels, nor are they words of Prophets. The Word of Allahu Taala is unlike the language which we write, keep in mind and speak. It is not like presence in writing, speech or mind. It does not have letters or sounds. Man cannot understand how He and His Attributes are. But men can read that Word, keep it in mind and write it. It becomes hâdith (that created later), a creature, when it is with us. That is, the Word of Allahu Taala has two aspects. When it is with human beings, it is hâdith^[1] and a creature. When it is thought as the Word of Allahu Taala, it is eternal (qadim).

All the Books sent by Allahu Taala are just and right. There is no lie or error in them. It was stated that it was possible for Him to forgive despite His declaration that He will punish and torture; this might be because this forgiveness is conditional on situations beyond our knowledge, or on His Own Will and Choice. Or it is meant to express that He will forgive the penalty that humans deserve. Since the declaration about punishment and torture does not narrate an event, it cannot be a lie when He forgives.

It is necessary to explain ayats and hadiths in their usual meanings, unless there is an obstacle or an inconvenience. It is not permissible to give other meanings similar to these meanings.^[2] Ayats called **mutashabihat** have incomprehensible, hidden meanings. Only Allahu Taala knows and very few distinguished superiors who have been granted al-ilm al-ladunni (knowledge inspired by Allahu Taala to the hearts of awliya) can understand their meanings as far as they have been allowed. No one else can understand them. For this reason, we should believe that ayats of mutashabihat are of the Word of Allahu Taala, and we should not investigate their meanings. Scholars of the Ash'ari Madhhab said that it was permissible to explain away (tawil) such ayats briefly or in detail. '**Tawil**' means 'choosing, from among several meanings of a word, the one which is not common.' For example, about the ayat, "**The Hand of Allah is superior to theirs,**" which is the Word of

[1] Hâdith' means '(that) which did not exist before being created by Allahu Taala and which will cease to exist whenever He wills to annihilate it'.

[2] The *Quran al-Karim* and Hadith Sharifs are in the Quraish (an Arab tribe to which Muhammad alaihi-salam belonged) language and dialect. But the words should be given the meanings used in the Hijaz (the region on the Arabian Peninsula on the Red Sea coast where Mecca and Medina are situated) 1400 years ago. It is not correct to translate them by giving them today's meanings, which are the results of changes throughout centuries.

Allahu Taala, we should say, "I believe whatever Allahu Taala meant by this." It is best to say, "I cannot understand its meaning. Only Allahu Taala knows." Or we must say, "Allahu Taala's knowledge is unlike our knowledge. His Will is not like our will. Similarly, His Hand is not like the hands of human creatures."

In the Books revealed by Allahu Taala, either the pronunciations or the meanings of some ayats, or both, were changed (**naskh**) by Him. The **Quran al-Karim** replaced all the Books and abolished the validity of the rules in them. There will never be any mistakes, additions, forgotten or missing parts in the **Quran al-Karim** until the end of the world. All knowledge of the past and the future exist in the **Qur'an al-Karim**. For this reason, it is higher and more valuable than all the Books. The greatest mujiza (miracle created by Allahu Taala through a prophet) of Rasulullah (sall-Allahu Taala alaihi wa sallam) is the **Quran al-Karim**. If all human beings and genies would come together and try to say something similar to the shortest sura of the **Quran al-Karim**, they would not achieve it. In fact, the eloquent, literary poets of Arabia assembled and strove very hard, but they failed to even achieve something like one short ayat. They could not stand against the **Quran al-Karim**. They were stupefied. Allahu Taala makes the enemies of Islam incapable and defeated before the **Quran al-Karim**. The eloquence of the **Quran al-Karim** is above human power. Human beings are incapable of saying as it says. Ayats in the **Quran al-Karim** are unlike the poetry, prose or rhymed verse of human beings. Nevertheless, it was said in the letters of the language spoken by the literary, eloquent men of Arabia.

The number of heavenly Books revealed to humanity is 104: it is well-known that 10 **suhuf** (pl. of sahfah, little book) were revealed to **Adam** (alaihi-salam), 50 **suhuf** to **Shis** (**Sheth**—alaihi-salam), 30 **suhuf** to **Idris** (alaihi-salam) and 10 **suhuf** to **Ibrahim** (Abraham—alaihi-salam); the **Tawrat** (Torah) was revealed to **Musa** (Moses—alaihi-salam), the **Zabur** to **Dawud** (David—alaihi-salam), the **Injil** (Latin 'Evangelium') to **Isa** (Jesus—alaihi-salam) and the **Quran al-Karim** to **Muhammad** (alaihi-salam).

When a person wants to order or forbid something, to ask something or to give some news, first they think about and prepare it in their mind. These meanings in mind are called "**kalam nafsi**," which cannot be said to be Arabic, Persian or English. Their being expressed in various languages does not cause these meanings to change. Words expressing these meanings are called "**kalam lafzi**." **Kalam lafzi** can be expressed in different languages. So, **kalam nafsi** of a person is a pure, unchangeable, distinct attribute that exists in its possessor like other attributes such as knowledge, will, discernment, etc., and **kalam lafzi** is a group of letters that express **kalam nafsi** and

which come out of the mouth of the person uttering them and which reach the ear. Likewise, the Word of Allahu Taala is the eternal, everlasting, non-silent and non-created Word existent with His Person. It is an Attribute distinct from the Sifat adh-Dhatiyya and from the Sifat ath-Thubutiyya of Allahu Taala, such as Knowledge and Will.

The Attribute Kalam (Speech, Word) never changes and is pure. It is not in letters or sounds. It cannot be categorized or classified as a command, a prohibition, a narration or as Arabic, Persian, Hebrew, Turkish or Syriac. It does not take such forms. It cannot be written. It does not need such apparatuses or media as intelligence, ear or tongue. It can be told in any language wished. So, if it is expressed in Arabic it is called the ***Quran al-Karim***. If it is expressed in Hebrew it is the *Tawrat*. If it is expressed in Syriac it is the *Injil*. [It is written in the book entitled *Sharh al-maqasid* (by Saduddin Taftazani, d. in Samarkand in 1389/792) that its expression in Greek is the *Injil*, and its expression in Syriac is the *Zabur*.]

The Kalam al-Ilahiyya (the Word of Allahu Taala) tells various subjects; if it narrates the events that happened or that will happen, it is called **khobar** (narration); if not so, it is called **insha**. If it states things that should be done, it is called **amr** (command). If it states forbidden things, it is **nahy** (prohibition). But no change or increase occurs in the Kalam al-Ilahiyya. All books and all pages revealed are from the Attribute Kalam of Allahu Taala; that is, they are of His Kalam an-Nafsi, and its Arabic is the ***Quran al-Karim***. The wahy (Divine revelation) sent in poetic verse and that can be written in the form of letters and said and heard and kept in mind is called Kalam al-Lafzi or the ***Quran al-Karim***. Since the Kalam al-Lafzi denotes the Kalam an-Nafsi, it is permissible to call it Kalam al-Ilahiyya or Divine Attribute. As the whole of it is called the ***Quran al-Karim***, its parts are called the ***Quran al-Karim***.

Scholars of the right way unanimously say that the Kalam an-Nafsi is not a creature and that it is eternal. There is no unanimity on whether the Kalam al-Lafzi is created or eternal. Some who regarded the Kalam al-Lafzi as created warned that it would be better not to say that it is created, because if said so, it would come to mean that the Kalam an-Nafsi is a creature. This is the best remark about the matter. When the human mind hears something that denotes something else, it simultaneously remembers the denoted thing. Those scholars among Ahl as-Sunna who said that the ***Quran al-Karim*** was created meant the sounds and words we utter with our mouth. The scholars of Ahl as-Sunna have unanimously stated that both the Kalam an-Nafsi and the Kalam al-Lafzi are the Word of Allahu Taala. Although some scholars considered this

statement metaphorical, that the Kalam an-Nafsi is the Word of Allahu Taala means that it is Allahu Taala's Attribute of Speech; and that the Kalam al-Lafzi is the Word of Allahu Taala means that Allahu Taala is its Creator.

Question: "From the writing above it is understood that the eternal Word of Allahu Taala cannot be heard. Saying, 'I have heard the Word of Allah,' means 'I have heard the sounds and words uttered' or 'I understood the sound voiced and the eternal Kalam an-Nafsi.' All Prophets could and, even everybody, can hear it in both of these two manners. What is the reason for distinguishing Musa (alaihi-salam) as **Kalim-Allah** (one to whom Allahu Taala spoke)?"

Answer: Musa (alaihi-salam) heard the Eternal Word without letters or sounds, in a way different from the Divine Custom. He heard it in a manner that cannot be explained, as Allahu Taala will be seen in Paradise in an unintelligible and unexplainable manner. Nobody else heard it in this manner. Or, he heard the Word of Allahu Taala in sounds not only through his ears but also through every particle of his body, from every direction. Or, he heard it only from the direction of the tree, yet not in sounds or with the vibration of air or with other means. Because he heard it in one of these three conditions, he was honored with the name 'Kalim-Allah'. Muhammad (alaihi-salam) also heard the Divine Word in this manner on the Mi'raj Night. So was the hearing of Jibrail (alaihi-salam) as he received wahy.

4. The fourth of the six essentials of iman is "**to believe in the prophets sent by Allahu Taala,**" to guide to and make people attain the way He likes. Lexically, 'rusul' (pl. of rasul) were the 'people sent, messengers.' In Islam, '**rasul**' means 'noble, respectable person whose nature, character, knowledge and intellect are higher than those of all the people of his time, and who does not have a single bad trait in his character and no disliked manner.' Prophets had the quality **isma**; that is, they did not commit any grave or venial sins before or after they were informed of their nubuwwa (prophethood, prophethood).^[1] After they were informed of their prophethood and until their prophethood was known and spread, they did not have such defects as blindness, deafness or the like. It has to be believed that every prophet had seven peculiarities: **amana** (trustworthiness), **sidq** (devotion), **tabligh** (conveying commands and calling people to Allahu Taala's religion), **adala** (justness), **isma** (immunity to

[1] Some disbelievers who insidiously try to destroy Islam say, "Before becoming the Prophet, Muhammad (alaihi-salam) had offered sacrificial animals to idols," and give reference to nonmadhhabi books as documents. The lines above prove that this assertion is a lie.

sinning), **fatana** (super-intelligence) and **amn al-azl** (security against dismissal from nubuwwa).

The prophet who brought a new religion (system of ritual rules) is called “**rasul**”, and one who did not bring a new religion but invited people to the previous one is called “**nabi**” [‘prophet’ and ‘messenger’ are used for both.] In conveying commands and calling people to Allahu Taala’s religion, there is no difference between them. We have to believe that all prophets without exception were devoted and truthful. He who denies one of them is regarded as having denied all of them.

Nubuwwa cannot be attained by working hard, by suffering hunger or discomfort, or by much worshipping. It is assigned only by Allahu Taala’s favor and selection. Religions were sent through the mediation of prophets in order to arrange a useful life for mankind in this world and the next and to prevent them from harmful acts and make them attain salvation, guidance, peace and happiness. Although they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allahu Taala’s commands about the beliefs and practices. Allahu Taala supported prophets with miracles (mujizas) to show that they were devoted and truthful. No one could challenge their miracles. People who follow a certain prophet is called his ‘**umma**’. On the Day of Judgment, prophets will be permitted to intercede for their ummas, especially for the ones who were gravely sinful, and their intercession will be accepted. Allahu Taala will also permit the ulama, sulaha and awliya among their ummas to intercede, and their intercession will be accepted. Prophets (alaihimus-salawatu wat-taslimat) are alive in their graves in a life we cannot know; earth does not cause their blessed bodies to decompose. For this reason, it was stated in a hadith sharif: **“Prophets perform salat and hajj in their graves.”** ^[1]

As the blessed eyes of a prophet sleep, the eye of his heart did not sleep. All prophets (alaihimus-salam) were equal in doing their duties as prophets and in possessing the perfections of prophetship. The above-mentioned seven peculiarities existed in all prophets. Prophets were never dismissed from nubuwwa. Awliya, however,

[1] Today, the people called the ‘**Wahhabis**’ in Arabia do not believe such hadiths. They call true Muslims as “disbelievers” for those who believe these hadiths. Because of their misinterpretation of those ayats and hadiths with unclear, ambiguous meanings, they do not become disbelievers but become people of bid’at. They greatly harm Muslims. Wahhabism was founded by an ignoramus named Muhammad bin Abd al-Wahhab of Najd region, Arabia. Hempher, a

may be deprived of wilaya (the state of being a wali, that is one loved by Allahu Taala). Prophets were human beings, not genies or angels, that could never be prophets for human beings or attain the degree of a prophet. Prophets had superiority to and honors above one another. For example, in respect to having superiorities such as the number of those in his umma and of the regions whereon he was designated, how widespread his knowledge and marifas (knowledge, inspired to the hearts of awliya, about the Dhat and Sifat of Allahu Taala) were, his miracles' being numerous and continuous, and being endowed with exclusive gifts and blessings, the Prophet of this, the latest age, **Muhammad** (alaih-salam), was higher than all other prophets. The prophets called 'Ulul-azm' were higher than others. Rasuls were higher than nabis who were not rasuls.

The number of prophets (alaihimus-salam; invocation, wishing peace be upon Prophets) is not known. It is widely known that there were more than 124,000. Of them, 313 or 315 were rasuls; the six higher rasuls among them, called 'Ulul-azm', were: **Adam**, **Nuh** (Noah), **Ibrahim** (Abraham), **Musa** (Moses), **Isa** (Jesus) and **Muhammad Mustafa** (alaihimus-salatu was-salam).

The following 33 prophets are well-known: **Adam**, **Idris** (Enoch), **Sheth** (Shis), **Nuh** (Noah), **Hud** (Heber), **Salih** (Methusaleh), **Ibrahim** (Abraham), **Lut** (Lot), **Ismail** (Ishmael), **Ishaq** (Isaac), **Yaqub** (Jacob), **Yusuf** (Joseph), **Ayyub** (Job), **Shuaib** (Jethro), **Musa** (Moses), **Harun** (Aaron), **Khidir**, **Yusha ibn Nun** (Joshua), **Ilyas** (Elias), **Alyasa** (Elisha), **Dhul-kifl** (Ezekiel), **Shamun**, **Ishmoil** (Ismail), **Yunus ibn Mata** (Jonah), **Dawud** (David), **Sulaiman** (Solomon), **Luqman**, **Zakariyya** (Zachariah), **Yahya** (John the Baptist), **Uzair** (Ezra), **Isa ibn Mariam** (Jesus), **Dhul-qarnayn** (Zulqarnayn) and **Muhammad** (alaihimus-salatu was-salam).

The names of only 28 of them are written in the **Quran al-Karim**. Sheth, Khidir, Yusha, Shamun and Ishmoil are not written. It is not

British spy, misled him by using the heretical ideas of Ahmad Ibn Taymiyya (d. Damascus, 1328/728). It spread among the Turks and everywhere through the books of an Egyptian named Muhammad Abduh (d. Egypt, 1905/1323). Scholars of Ahl as-Sunna proved in hundreds of their books that Wahhabism was not a fifth madhhab, and that the Wahhabis were heretical (dalala) people following a wrong way. Detailed information is provided in our books *Endless Bliss*, in *Confessions of a British Spy*, and in *Advice for the Muslim*. May Allahu Taala protect young people that are serving their Religion from falling into Wahhabism, which was established by the British! May He not let us deviate from the way of scholars of Ahl as-Sunna, who are praised in many hadiths!

certain whether Dhul-qarnain, Luqman and Uzair were prophets or not. As written in the 36th letter of the second volume of **Maktubat** of M. Mathum, the reports stating that Khidir (alaihi-salam) was a prophet were authentic, and in the 182nd letter, it is written, “Khidir’s (alaihi-salam) appearing in a human form and doing some things do not show that he is alive. Allahu Taala has given Khidir’s (alaihi-salam) soul, as well as the souls of many other prophets and walis, the permission to appear in a human form. Seeing them does not prove that they are alive.” Dhul-kifl (alaihi-salam) was also called ‘Harqil’, who was also said to be Ilyas, Idris or Zakariyya.

Ibrahim (alaihi-salam) was Khalil-Allah, because there was no love for creatures and there was only love for Allahu Taala in his heart. Musa (alaihi-salam) was Kalim-Allah, because he spoke with Allahu Taala. Isa (alaihi-salam) was Kalimat-Allah, because he did not have a father and was born only upon al-Kalimat al-Ilahiyya (the Divine Word) ‘Be!’ Furthermore, he preached Allahu Taala’s words, which were full of Divine Wisdom, and communicated them to the ears of people.

Muhammad (alaihi-salam), who is the reason for the creation of all creatures and the highest, the most prominent, the most honorable of mankind, is Habib-Allah (Allahu Taala’s Darling). There were many evidences proving his greatness and superiority and that he was Habib-Allah. For this reason, such words as ‘was overcome’ or ‘was defeated’ cannot be said about him. On the Day of Resurrection, he will rise from his grave before everybody. He will be first to go to the place of Judgement. He will go to Paradise before everybody. His miracles are countless and human power cannot suffice to count them, we will ornament our writings by narrating the miracle of the **Mi’raj**:

While Rasulullah (alaihi-salam) was in bed in al-Makkat al-Mukarrama (Mecca, birthplace of Prophet Muhammad ‘alaihi-salam, the holiest city of Islam), he was awakened and his blessed body was taken to the Aqsa Mosque in Jerusalem (**Quds**), thence to the skies, and after the seventh sky, to the places which Allahu Taala determined. We have to believe in the Mi’raj in this manner.^[1] He and Jibrail (alaihi-salam) went from Mecca to **Sidrat al-muntaha**, a

[1] The Ismaili heretics and the enemies of Islam disguised as Islamic scholars try to deceive the youth by saying and writing that the Mi’raj was not a bodily ascent but a spiritual state (hal). We should not buy such corrupt books; we should not let them deceive us. How the Mi’raj happened is written in detail in many valuable books, for example in *Shifa-i sharif* by Qadi Iyad al-Maliki, (d. Morocco in 1150/544) and *Endless Bliss*.

tree in the sixth and seventh skies. No knowledge, no ascent could go further than there. In Sidra, Rasulullah (alaihi-salam) saw Jebrail (alaihi-salam) in his own shape with his six hundred wings. Jebrail (alaihi-salam) remained in Sidra. From Mecca to Jerusalem, or to the seventh sky, Rasulullah (alaihi-salam) was taken on **Buraq**, which was a white, very fast, sexless and unworldly animal of Paradise, smaller than a mule and bigger than an ass. It stepped beyond eyeshot. At the **Aqsa Mosque**, Rasulullah (alaihi-salam) and other prophets performed salat in jamaat, Rasulullah conducting the salat as the imam; it was night prayer or morning prayer. Prophets' souls were present there in their own human figures. From Jerusalem up to the seventh sky, he was made to ascend immediately with an unknown ladder named **Miraj**. On the way, angels lined up on the right and on the left, praised and lauded him. At each sky, Jebrail (alaihi-salam) announced the good news of Rasulullah's (alaihi-salam) arrival. In each sky he saw a prophet and greeted him. In Sidra, he saw many astonishing things, the blessings in Paradise and the tortures in Hell. He looked at none of the blessings of Paradise out of the desire for and the pleasure of seeing Allahu Taala's Jamal. Beyond Sidra, he went ahead alone, among nurs (radiance). He heard the sounds of angels' pens. He went through seventy thousand curtains. The distance between two curtains was like a way of five hundred years. Then he, on a bed named **Rafraf**, which was brighter than the sun, went through the **Kursi** (part of the skies outside the seventh sky and inside the **Arsh**, which is the end of matter bordering the skies) and reached the Divine Arsh. He went beyond the Arsh, beyond the worlds of time, space and matter. He reached to where he heard Allahu Taala.

He saw Allahu Taala in a manner that cannot be understood or explained, just as Allahu Taala will be seen in the Hereafter without time and space. He spoke with Allahu Taala without letters and sounds. He glorified, praised and lauded Allahu Taala. He was given innumerable gifts and honors. He and his umma (community of believers of a prophet) were commanded to perform salat fifty times daily, but it was gradually reduced to five times with the mediation of Musa (alaihi-salam). Before that, salat had been performed only in the mornings and in the afternoons or at nights. After such a long journey, having attained gifts and blessings and having seen and heard so many bewildering things, he was back to his bed, which was still warm. What we have written above was understood partly from ayats and partly from hadiths. It is not wajib to believe all. Yet, since the scholars of Ahl as-Sunna stated them, people who deny these facts will be separated from the Ahl as-Sunna. Those who do not

believe an ayat or a hadith becomes a disbeliever.

Let us cite some of the innumerable evidences showing that Muhammad (alaihi-salam) is the Most Superior Prophet (**Sayyid al-Anbiya**).

On the Day of Judgement all prophets will shelter in the shade of his banner. Allahu Taala commanded all prophets (alaihimus-salam) that, if they should remain alive till the time of Muhammad (alaihi-salam), who, among creatures, was Allahu Taala's Darling Elect, they should believe him and be his assistants. Also, all prophets ordered their ummas the same in their last requests.

Muhammad (alaihi-salam) was the **Khatam al-Anbiya** (the Last Prophet); that is, no prophet will succeed him. His blessed soul was created before all prophets. The status of prophethood was given first to him. Prophethood was completed with his honoring the world. Towards the end of the world, during the time of Hazrat al-Mahdi, Isa (alaihi-salam) will descend from heaven to Damascus and join Muhammad's (alaihi-salam) umma and spread Islam on the earth.

[The heretical people called '**Qadianis**' or '**Ahmadis**' who were organized by the British in India in 1880/1296, tell slanderous lies about Isa (alaihi-salam), too. Although they claim to be Muslims, they strive to destroy Islam from within. A fatwa (ruling made on a religious matter by Islamic scholars) was issued to declare that they were not Muslims.

Another heretical group of zindiqs who appeared in India are the group called **Jamaat at-tablighiyya** (or **Tabligh Jamaa**). Their sect was first founded in 1926/1345 by an ignoramus named Ilyas. He asserted that Muslims had "deviated from the true path of Islam," and that he had dreamt of a divine command to "rescue them from deviation." He was preaching what he had learned from the books by his heretical masters, namely, Nezir Husayn, Rashid Ahmad Kankuhi and Khalil Ahmad Seharanpuri. To deceive Muslims, they always talk about the importance of salat and jamaa. However, none of their salat or other ritual worships are acceptable since they are heretics (ahl al-bida), that is, they are outside the correct belief of Ahl as-Sunna. The first thing they have to do is to read books written by scholars of Ahl as-Sunna to free themselves of heretical beliefs and become true Muslims. People who misinterpret the ayats with hidden meanings in the **Quran al-Karim** are termed people of bid'at, or heretics. Enemies of Islam who give such ayats meanings suitable to their treacherous and heretical thoughts are called zindiqs, who are trying to change the **Quran al-Karim** and Islam. Such groups are founded, supported and backed financially by the British, the greatest enemy, for propagating worldwide. Members of Tabligh

Jamaa, who are merely ignorant and ignoble tools that have fallen into the traps set by the British unbelievers, are striving to deceive Muslims by calling themselves 'Ahl as-Sunna', by performing salat and by telling lies. Abdullah ibn Masud said, "There will be people performing salat although they believe in no religion. These people shall be subjected to eternal fire in the deepest ditches of Hell. Some of them, wearing huge turbans like stork-nests built on tops of minarets, growing beard and putting on long robes, recites and misinterprets ayats to cheat Muslims. However, a hadith sharif states, **"Allahu Taala judges you not by your figures and attire, but by your hearts and intentions."**

Because these uneducated, ignorant liars are unable to answer the books of Hakikat Publishing, they say, "Books published by Hakikat Publishing are wrong and heretical. Do not read them." The most noticeable sign to recognize heretics and zindiqs, who are enemies to Islam, is their saying "wrong" about the writings of the scholars of Ahl as-Sunna and about the books publishing them to prevent their being read. Our Turkish book ***Faideli Bilgiler*** expounds on the harms these people have been causing to Islam and quotes the answers given to them by the scholars of Ahl as-Sunna.]

Muhammad (alaihi-salam) is the highest of prophets and is Allahu Taala's compassion for all creatures. Eighteen thousand worlds of beings receive benefit from his ocean of blessings. By consensus, he is the Prophet for all human beings and genies. Many reports state that he is the Prophet for angels, plants, animals and for every substance. While other prophets had been sent to certain tribes in certain countries, Rasulallah (alaihi-salam) was and is the Prophet of all classes of beings and all the living and lifeless creatures. Allahu Taala had addressed other Prophets by their names. As for Muhammad (alaihi-salam), Allahu Taala favored him by addressing him, "Oh My Prophet!" The like of every miracle that had been granted to other prophets was presented to him. Allahu Taala bestowed upon the Beloved Prophet more gifts and granted him more miracles than those that had been granted to any other prophet. He was made superior to all prophets with countless honors and excellences: the moon split into two when he made a sign with his blessed finger; the stones in his palm uttered the Name of Allah; trees greeted him by saying, "Oh Rasulallah"; the dry log named Hannana cried because Rasulallah (alaihi-salam) walked away and left it alone; pure water flowed from between his blessed fingers; the high grades of al-Maqam al-Mahmud (praise and glory), ash-Shafa'at al-kubra (intercession), al-Hawd al-Kawthar (white as milk, river or pond of abundant goodness in Paradise where the umma of

Rasulullah (alaihis-salam will be gathered on the Day of Judgement), al-Wasila (means of approach) and al-Fadila (virtuous) were to be given to him in the Hereafter; he had the honor of seeing Allahu Taala's Jamal before entering Paradise [during the Mi'raj]; he had the most beautiful moral quality in the world, the most perfect faith, knowledge, gentleness, patience, gratitude, zuhd (turning away from worldly things), chastity, justness, heroism, bashfulness, bravery, modesty, wisdom, beautiful manners, helpfulness, mercy and inexhaustible honors and honorable traits. No one but Allahu Taala knows the number of miracles given to him. His religion abrogated all religions. His religion is the best and highest of all religions. His umma is higher than all other ummas. The awliya of his umma are more honorable than the awliya of other ummas.

Among the awliya of his umma, the one who deserved to be his successor (caliph) was **Abu Bakr as-Siddiq** (radiy-Allahu Taala anh), who was loved most by awliya and imams and was more suited for the caliphate than others. After prophets, he is the highest and the most auspicious of all human beings that have come and that will come. He was the first to attain the status and honor of caliphate. As a favor and blessing from Allahu Taala, he had not worshipped idols before Islam commenced. He had been protected against defects of disbelief and heresy.^[1]

After him, the highest of human beings is the Second Caliph **Umar ibn al-Khattab** (radiy-Allahu Taala anh), whom Allahu Taala chose as a friend to the Beloved Prophet (alaihi-salam).

The next highest of human beings is the Third Caliph of Rasulullah (alaihi-salam), **Dhun-Nurain Uthman ibn Affan** (radiy-Allahu Taala anh), a treasure of favors and blessings and a source of modesty, faith and spiritual knowledge.

After him, the most auspicious of human beings is the Fourth Caliph of Rasulullah (alaihi-salam), **Ali ibn Abi Talib** (radiy-Allahu Taala anh), possessor of astonishing superiorities and the 'Lion' of Allahu Taala.

Next Hazrat **Hasan ibn Ali** (radiy-Allahu Taala anhum) became the Caliph (poisoned to death in al-Madinat a-Munawwara in 669/49). The thirty years of caliphate mentioned in the Hadith Sharif was completed with him. After him, the highest human being is Hazrat **Husayn ibn Ali** (radiy-Allahu Taala anhum), the light of Rasulullah's (alaihi-salam) eyes.

[1] It is clear by these statements about Abu Bakr as-Siddiq (radiy-Allahu Taala anh) how pitiful and ignorant people are who think and write that Rasulullah (alaihi-salam) worshipped idols before his prophetship.

The superiority here was based on their having earned more thawab (heavenly reward for saying and doing things liked by Allahu Taala); abandoned their country and their beloved ones for the sake of Islam; accepting Islam before others; adapting themselves to Rasulallah (alaihi-salam) to the highest extent; following his sunna strictly; struggling in spreading his religion; and preventing disbelief, mischief and chaos.

Hazrat Ali (radiy-Allahu anh) embraced Islam before all others, with the exception of Hazrat Abu Bakr (radiy-Allahu anh). Yet he was a child and had no property and lived in Rasulallah's (alaihi-salam) house, serving him. Therefore, his embracing Islam did not cause unbelievers to be defeated, to embrace Islam and to follow his example. On the other hand, the embracement of the other three caliphs strengthened Islam. Because Hazrat Ali and his sons (radiy-Allahu Taala anhum) were Rasulallah's closest relatives and of Rasulallah's blessed blood, they might be said to be higher than Hazrat Abu Bakr and Hazrat Umar, but their superiority was not in every respect and did not help them surpass these great persons in every way. It was similar to Khidir's (alaihi-salam) having taught something to Musa (alaihi-salam).^[1] Hazrat **Fatima** was higher than Hazrat **Khadija** and Hazrat **Aisha** (radiy-Allahu Taala anhunna) because she was closer to the Prophet in respect of blood. But one type of superiority should not show a superiority in every respect. Islamic scholars made statements disagreeing with one another on which of these three was the highest. As understood from the Hadith Sharif, these three, Hazrat **Mariam** (Virgin Mary) and the Pharaoh's wife, Hazrat **Asiya**, were the five highest of all the worldly women. The hadith sharif, "**Fatima is superior to the women of Paradise, and Hasan and Husayn are the highest youths of Paradise,**" referred to superiority only in one respect.

The next highest ones of the Sahabat al-kiram (Companions of the Prophet) were **al-Asharat al-Mubashshara**, the ten people blessed with the good news of going to Paradise. After them, the highest Muslims were the 313 Muslims who took part in the Holy Battle of Badr. The next were the 700 brave Muslims who took part in the Holy Battle of Uhud. Next to them were the **Biat ar-Ridwan**, the 1400 Muslims who took the oath of allegiance to Rasulallah (alaihi-salam) under the tree.

[1] If blood relationship were the only criterion for superiority, Hazrat Abbas should have been regarded superior to Hazrat Ali. Moreover, Abu Talib and Abu Lahab, who were very close in respect of blood, did not even have the honor and superiority existing in the lowest Believer.

As-Sahabat al-kiram (radiy-Allahu Taala anhum ajmain) sacrificed their lives and property for the sake of Rasulullah (sall-Allahu Taala alaihi wa sallam) and assisted him, so it is incumbent (wajib) upon us to mention the name of any of them with veneration and love. It is never permissible to say words unbecoming their greatness. It is heresy to mention their names disrespectfully.

One who loves Rasulullah (alaihi-salam) has to love all of his Sahaba, because a hadith sharif says: **“He who loves my Sahaba loves them because he loves me. He who does not love them does not love me. He who hurts them hurts me. And he who hurts me hurts Allahu Taala. A person who hurts Allahu Taala will certainly suffer torture.”** In another hadith sharif he stated: **“When Allahu Taala wants to bless one of my Umma, He places in his heart the love of my Sahaba; and he loves all of them dearly.”**

Therefore, the battles between the Sahabat al-Kiram should not be supposed to have taken place for becoming the Caliph or for satisfying evil thoughts or sensual desires. It is hypocrisy which leads one to ruination to speak ill of them out of such a supposition, since jealousy and desire for position and addiction to the world had been completely cleared from their hearts by sitting in the presence of Rasulullah (sall-Allahu Taala alaihi wa sallam) and hearing his blessed words. They were corrected and became free from greed, ambition, grudge and evil nature; they were entirely purified. Considering the fact that a person who stays for a few days in the presence of one of the Walis of the Umma of the Exalted Prophet benefits from the Wali's beautiful morals and excellences and becomes purified from worldly ambitions, how could it ever be presumed that the Prophet's Sahaba, our masters, who loved Rasulullah more than anybody else and sacrificed their property and lives for him and abandoned their country for him and were fond of his company, which was nourishment for spirits, were not free from bad morals, that their nafs were not clean and that they fought for this carcass-like temporary world? Those great people were certainly more pure than everybody. It is unfair to liken the disagreements and combats between them to matters among us, ill-willed people, or to say that they fought to satisfy their evil, sensual and worldly desires. It is not permissible to bear such improper thoughts against the Sahabat al-Kiram. A person who would say something against them should know that hostility towards the Sahabat al-Kiram means hostility towards Rasulullah (sall-Allahu Taala alaihi wa sallam), and to speak ill of them means to speak ill of him, who educated and trained them. For this reason, the great men of Islam said that lack of respect for, and absence of high opinion of the Sahabat al-Kiram

meant disbelief in the Messenger of Allah. The battles of “Jamal” (Camel) and “Siffin” cannot be taken as grounds for slandering them. For the Sahabis who stood against Hazrat Ali in those battles, there were religious reasons that protected all of them from being evil, even causing them to be rewarded on the Day of Judgement. A hadith sharif says: **“One reward will be given to the mujtahid who is mistaken, and two or ten to the one who finds what is right. One of the two rewards is for employing ijtehad.^[1] The other one is for finding the truth.”** The disputes and combats among those great people of Islam were not out of obstinacy or hostility but because of their [different] ijtehad and out of their wish to carry out what Islam commanded. Each of the Sahabat al-kiram was a mujtahid.^[2]

It was fard for every mujtahid to act in accordance with the conclusion he had found by his own ijtehad, even if his ijtehad might not be in agreement with that of a mujtahid much higher than he. It was not permissible for him to follow another’s ijtehad. Two of Al-Imam al-azam Abu Hanifa Numan ibn Thabit’s (d. in Baghdad in 767/150) students, Abu Yusuf and Muhammad ash-Shaibani, and two of Imam Muhammad ibn Idris ash-Shafii’s (d. in Egypt in 820/204) students, Abu Sawr and Ismail al-Muzani, disagreed with their masters on many aspects, and about some of the things which their masters said ‘haram’ (forbidden) they said ‘halal’ (permitted), and about some of the things which their masters said ‘halal’ they said ‘haram.’ They cannot be said to be sinful or evil on that account. No one has said so, for they were mujtahids like their masters.

It is true that Hazrat Ali (radiy-Allahu Taala anh) was higher and more learned than Hazrat Muawiya ibn Abu Sufyan (d. in Damascus in 680/60) and Hadzrat Amr ibn al-As (radiy-Allahu Taala anhuma - d. in Egypt in 663/43). He had many superior qualities that distinguished him from them, and his ijtehad was more powerful and more accurate than their ijtehad. However, since all the Sahabat al-Kiram were mujtahids, it was not permissible for those two to follow the ijtehad of that great religious leader. It was necessary for them to act upon their own ijtehad.

Question: “In the battles of ‘Jamal’ and ‘Siffin’, a great many of the Muhajirun and Ansar among the Sahabat al-Kiram took part with, obeyed and followed Hazrat Ali. Although all of them were mujtahids, they considered it was wajib to follow him. This shows

[1] Ijtehad: meaning, ruling or conclusion drawn by great scholars called mujtahids, through endeavoring to understand the hidden meaning in an ayat karima or a Hadith sharif.

[2] For example, it is stated in the hadith sharif in the 298th page of *al-Hadiqa* that Amr ibn al-As (radiy-Allahu Taala anh) was a mujtahid.

that it was wajib also for mujtahids to follow Hazrat Ali. They had to follow him even if their ijtihaads did not agree with his, didn't they?"

Answer: Muslims who followed Hazrat Ali (radiy-Allahu Taala anh) and fought on his side joined him not with the view of following his ijtihaad but because their ijtihaads were in agreement with his ijtihaad and showed that it was wajib to follow Imam Ali. Similarly, the ijtihaads of many prominent Companions of the Prophet did not agree with that of Hazrat Ali, and it became wajib for them to fight against him. The ijtihaads of Sahabat al-Kiram came out in three different ways then: some of them understood that Hazrat Ali was right, and it became necessary for them to follow Hazrat Ali; another group saw that the ijtihaad of those who fought Hazrat Ali was right, and it became wajib for them to follow those who fought Hazrat Ali and to fight against him; the third group said it would be necessary not to follow either side and not to fight, and their ijtihaad required them not to join the war. All these three groups were certainly right and deserved to be rewarded in the Hereafter.

Question: "The answer [above] shows that also, those who fought against Hazrat Ali (radiy-Allahu Taala anh) were right. On the other hand, the scholars of Ahl as-Sunna have said that Hazrat Ali was right, that his opponents were wrong, that they were forgivable because they had an excuse (udhr), and that they even gained thawab. What can be said about that?"

Answer: Al-Imam ash-Shafii and Umar ibn Abd al-Aziz, two great men of Islam, said that it was not permissible to use the word 'wrong' about any of the Sahabat al-Kiram. For this reason, it was said: "It is wrong to say 'wrong' about superiors." It is not permissible for inferiors to say such words as, "He did right," "He did wrong," "We approve," or "We disapprove," about their superiors. As Allahu Taala did not let our hands touch the blood of these great people, so we should protect our tongues against uttering such words as 'just' and 'unjust.' Those profound scholars who studied the evidences and events and said that Imam Ali was right and his opponents were mistaken, in fact, meant that if Hazrat Ali had had the opportunity to talk with those on the other side, he would have guided them to employ ijtihaad in conformity with his ijtihaad. As a matter of fact, Hazrat Zubair ibn Awwam was against Hazrat Ali in the Battle of 'Jamal' but, after studying the facts more deeply, he changed his ijtihaad and stopped fighting. The words of the scholars of Ahl as-Sunna who consider the mistake as permissible should be taken as such. It is not permissible to say that Hazrat Ali and those who were with him were in the right way and the other Companions of the Prophet, who were in the other group with our

mother Aishat as-Siddiqa, were on the wrong way.

These combats among the Sahabat al-Kiram were results of differing ijtiḥad in the branches of the **Ahkam ash-Shar'iyya** (rules of Islam). They did not have any disagreements on the essentials of Islam. Today, some people speak ill and disrespectfully of the great men of Islam such as Hazrat Muawiya and Amr ibn al-As (radiy-Allahu Taala anhum); they cannot realize that they in effect defame and belittle Rasulullah (sall-Allahu Taala alaihi wa sallam) by defaming the Sahabat al-Kiram. It is written in *Shifa ash-sharif* that Imam Malik ibn Enes said: "A person who swears at and slanders Muawiya and Amr ibn al-As deserves the words he says against them. It is necessary to punish severely those who talk and write against them and who do not show respect for them." May Allahu Taala fill our hearts with love for His Beloved's Sahaba! Neither hypocrites nor sinful people but pious and Allah-fearing Muslims love those superiors.

[People who realize the value and greatness of Rasulullah's (sall-Allahu Taala alaihi wa sallam) Sahaba and who love and respect all of them and follow them are called **Ahl as-Sunna**. Those who claim to love some of them and dislike others and thus slander most of them, and those who do not follow any of them, are called **Rafidis** or **Shiites**. There are many Rafidis in Iran, India and Iraq. There are none in Turkey. Some of them, in order to deceive the pure Muslim **Alawis** in Turkey, call themselves Alawis, which means 'Muslim who loves Hazrat Ali'. Loving someone necessitates following in his footsteps and loving those whom he loves; if they loved Hazrat Ali (radiy-Allahu Taala anh) they would follow in his footsteps. He loved all of the Prophet's Sahaba. He was a counselor to Caliph Hazrat Umar, the second Caliph, who confided his secrets to him. He married his and Hazrat Fatima's daughter Umm Ghulthum to Hazrat Umar. In a khutba, he said about Hazrat Muawiya: "Our brothers disagree with us. Yet they are not disbelievers or sinners. Their ijtiḥad causes them to behave so." When Hazrat Talha (radiy-Allahu Taala anh), who was fighting against Hazrat Muawiya, attained martyrdom, Hazrat Muawiya himself cleaned the dust from Hazrat Talha's face and became imam in the salat performed for his death. Allahu Taala declared in the ***Quran al-Karim***: "**Believers are brothers.**"

In the last ayat karima of al-Fath Sura, Allahu Taala declared: "**The Prophet's Companions love one another.**" Not to love even one of the Prophet's Companions, or the worst of it, to bear hostility towards him, means disbelief in the ***Quran al-Karim***. Scholars of Ahl as-Sunna understood the superiority of the Sahabat al-Kiram (radiy-Allahu Taala anhum ajmain) correctly and commanded Muslims to

love all of them and thereby rescued Muslims from disaster.

Those people who are called “Kharijis” hated and bore hostility towards Ahl-i Bayt (immediate relatives of the Prophet), that is, our superiors Hazrat Ali (radiy-Allahu Taala anh) and his sons and descendants, the Sunni Muslims’ most beloved darlings. Now called Yazidis, their tenets are so heretical, they have no relation with Islam.

The **Wahhabis**, while claiming to love all the Sahabat al-Kiram, follow not those blessed people but their own heretical way which they ascribe to the Sahaba. Wahhabism came about from the combination of the heretical opinions of Ibn Taimiyya, an anti-Sunni man of religious profession, with the lies of Mr. Hempher, a British spy. They do not like the scholars of Ahl as-Sunna, superiors of tasawwuf and Shiites and they slander all of them. They suppose that they alone are Muslims. They regard people who are not like them as ‘apostates’ and say that it is halal for them to kill and take away property of such people. Therefore, they become **ibahis** (or **ibahatis**, people, that is, the Wahhabis, who say ‘halal’ about killing and taking away the property of Muslims unjustly, which is haram). They draw wrong, heretical meanings from the **Quran al-Karim** and the Hadith Sharif and think that Islam consists merely of those meanings. They deny the **Adilla Al-Shariyya** and most hadiths. Great scholars of the four madhhabs, proving with documents in many books, wrote that those who left the Ahl as-Sunna went astray into heresy and caused great harm to Islam.^[1]

Eyyub Sabri Pasha (rahimah-Allahu Taala) wrote: “Wahhabism appeared with a bloody, torturous rebellion on the Arabian

[1] For more detailed information, please read our english books, *Advice for the Muslim* and *Endless Bliss* and *Al-minhat al-wahbiyya fir-raddil-Wahhabiyya*, *At-tawassuli bin-Nabi wa bis-salihin* and *Sabil annajat* in Arabic and *Sayf ul-abrar* in Persian. These and other valuable books written in refutation to ahl al-bida are published by Hakikat Publishing in Istanbul. Both in the chapter on “Baghi” in v. III of *Radd al-muhtar* (by Muhammad Amin Ibn Abidin, d. in Damascus in 1836/1252) and in the chapter on “Nikah” in Turkish *Ni’met-i Islam*, it is clearly written that the Wahhabis are ibahis. Eyyub Sabri Pasha (d. 1890/1308), an Admiral during the time of Sultan Abd al-Hamid Khan II, in his Turkish works *Mir’at al-Haramain* and *Tarikh Wahhabiyyan*, and Ahmed Cevdet Pasha, in the seventh volume of his Turkish works *Osmanli Tarihi*, provide detailed information about the Wahhabis. Also Yusuf an-Nabhani, in his Arabic work *Shawahid al-haqq* (3rd ed. Cairo, 1965/1385), refuted the Wahhabis and Ibn Taymiyya at length (partly reproduced within the Arabic book *Ulama al-Muslimin wa Wahhabiyyun*, Istanbul, 1972).

Peninsula in 1791/1205.” Muhammad Abduh of Egypt was one of the people who tried to spread Wahhabism and anti-madhhabism through his books around the world. Though he was a Freemason who had openly expressed his admiration for Jamal ad-din al-Afghani (d. 1867/1314), chief of the Cairo Masonic Lodge, Abduh was introduced to the youth as “great scholar of Islam, enlightened intellectual, eminent reformer.” Enemies of Islam, who were in ambush to ruin Ahl as-Sunna and thereby annihilate Islam, insidiously incited this mischief (fitna) by disguising themselves as religious men. Abduh was lauded to the skies. Great scholars of Ahl as-Sunna, the **aimmat al-madhahib**, were announced to have been ignorant people. Their names were no longer mentioned. But the pure, noble descendants of our ancestors, the sons of honorable martyrs, who had sacrificed their lives for the sake of Rasulullah (sall-Allahu Taala alaihi wa sallam) and Islam, were not deceived by these propagandas and advertisements, for which millions of pounds had been spent. They did not even listen to or acknowledge these false ‘heroes of Islam.’ Allahu Taala protected the children of martyrs against these immoral attacks. Today, translated books of the non-madhhabi people like Mawdudi (founder of Al-jamaa al-Islamiyya in India, d. in 1979/1399), Sayyid Qutb (put to death in Egypt in 1966/1386), Hamidullah and members of Tabligh Jamaa are being offered to the youth. These translations, praised exaggeratedly in enormous advertisements, contain heretical ideas disagreeable with the statements of the scholars of Ahl as-Sunna. We must always be on the alert and careful. May Allahu Taala wake up Muslims from unawareness for the grace of His Beloved Prophet Muhammad (alaihi-salam)! May He protect us against being deceived by the lies and slanders of the enemies! Amin. Let us not deceive ourselves by praying only! To pray without adhering to the Adat-ilahiyya (Divine Custom of Allahu Taala), without working or holding on to the means, would be to ask for miracles from Allahu Taala. A Muslim should both work and pray. We should first hold on to the means and then pray. The first means of escaping from disbelief is to learn and teach Islam. As a matter of fact, it is obligatory (fard) and everybody’s primary duty, man or woman, to learn the tenets of Ahl as-Sunna, commandments and prohibitions. Today it is quite easy to learn them, because there is freedom to write and publish true Islamic books. Every Muslim must support the State which has given this freedom to Muslims.

People who do not learn the beliefs and practices (ilm al-hal) of Ahl as-Sunna and teach them to their children are exposed to the danger of deviating from Islam and falling into the abyss of disbelief.

The prayers of such people will not be accepted. Then, how can they protect themselves against disbelief? Rasulullah (sall-Allahu Taala alaihi wa sallam) said: “**There is Islam where there is knowledge. There is no Islam where there is no knowledge.**” As one must eat and drink in order not to die of hunger, it is necessary to learn our religion in order not to be deceived by disbelievers and not to become non-Muslims. Our ancestors frequently came together to read ilm al-hal books, learned their religion and thereby remained Muslims and enjoyed Islam. They handed this light of bliss correctly on to us. So, for remaining Muslims and lest our children should be deceived by the enemies from within or outside, the first and the most necessary preventive measure is to read and digest the ilm al-hal books prepared by the scholars of Ahl as-Sunna. Parents who want their child to be a Muslim should have the child learn how to read the **Quran al-Karim**. Let us read, learn and teach our children, and those we are responsible for, while we have the chance. It will be difficult and even impossible for them when they go to school. It will be useless to lament after the degeneration takes place. We should not believe the deceptive, false books, newspapers, magazines, television and radio programs, movies and web sites of zindiqs and the enemies of Islam. **Zindiqs**, as defined by Ibn Abidin (rahimah-Allahu Taala) in the third volume [of **Radd al-muhtar**], are the insidious disbelievers who, although they do not believe in any religion, pretend to be Muslims and teach things that cause disbelief as if they were Islamic, and who thus strive to lead Muslims out of Islam.”

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

‘We should read explanations (tafsir) of the **Quran al-Karim**. To entrust the job of learning our religion and the **Quran al-Karim** to religious scholars is a dangerous and fearful thought. The **Quran al-Karim** does not say, “Oh Religious Scholars.” It says, “Oh Muslims” and “Oh Mankind.” For this reason, every Muslim should understand the **Quran al-Karim** himself and should not expect this job from anybody else.’ ”

“This person wants everybody to read books of tafsir and hadith. He does not recommend reading the books of kalam, fiqh and ilm al-hal written by Islamic scholars and superiors of Ahl as-Sunna. The publication of Rashid Rida’s (student of Muhammad Abduh, d. in 1935/1354) book **Islamda Birlik Ve Fikh Mezhepleri** by the Chief Office of Religious Affairs (publication no. 157; in 1974/1394) caused much confusion among readers. On many of its pages, particularly in the “Sixth Dialogue,” the book states:

‘They [muqallids, followers of one of the four madhhabs] elevated

the mujtahid imams to the degree of prophethood. They even preferred a mujtahid's statement which disagreed with the Prophet's hadith to the hadith. They said that the hadith could have been cancelled (naskh) or there could have been another hadith in their imam's view. By acting upon the words of those people who might have been wrong in their judging and who might have not known the matter, and by leaving aside the Hadith of the Prophet, who was free from error, these muqallids also contradict mujtahids. They even contradict the Quran by doing so. They say that no one but a mujtahid imam could understand the Quran. Such words of faqihs and other muqallids show that they have adopted them from Jews and Christians. On the contrary, it is easier to understand the Quran and hadiths than understanding the books written by the men of fiqh. People who have digested Arabic words and grammar will not have difficulty in understanding the Quran and the Hadith. Who on earth could deny the fact that Allah is capable of explaining His own religion explicitly? Who could object to the fact that Rasulullah was more able than anybody else to understand what Allah meant and could explain it better than others? Saying that the Prophet's explanations were insufficient for Muslims means that he was unable to carry out his duty of communication (tabligh) precisely. If the majority of people had not been able to understand the Quran and the Sunna, Allah would not have charged all people with the rules in the Book and the Sunna. One should know what one believes together with its evidences. Allah disapproves of taqlid (adapting oneself to a madhhab) and says that their [muqallids'- those that adapt themselves to a madhhab] imitating their fathers and grandfathers would not be deemed excusable. Ayats show that taqlid is never approved by Allah. It is easier to understand that part of the religion concerning the furu (actions in Islam that are commanded) from its evidences than it is to understand the part pertaining to faith (usul, iman). While charging with the difficult one, would not Allah charge with the easy one? It will be difficult to draw rules from some rare matters, yet then it will be deemed as an excuse not to know or practice them. Men of fiqh invented a number of problems, matters by themselves. They produced rules for them. They attempted to introduce such things as ra'y (personal judgement), qiyas jali (obvious analogy) and qiyas khafi (hidden analogy) as documents for them. These things were made to overflow into the field of ibadat, on which it is impossible to acquire knowledge through reasoning. Thus they expanded the religion several times. They drove Muslims into trouble. I do not deny qiyas; I say that there is no qiyas in the field of ibadat. Iman and ibadat were completed in the time of the Prophet. No one can add anything to them. The mujtahid imams prohibited

people from imitating (taqlid) and made taqlid a prohibition.’

“These statements which are selected from non-madhhabite Rashid Rida’s book ***Islamda Birlik Ve Fikh Mezhepleri***, like all non-madhhabi books, prohibits following the imams of the four madhhabs. It commands that everybody should learn tafsir and hadith. What would you say about it?”

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

In order to warn the youth against the danger of non-madhhabism or anti-Sunnism, which has been driving Muslims towards eternal perdition, scholars of Islam (rahimahum-Allahu Taala) have written thousands of valuable books for fourteen centuries. The following is the translation of some passages from the book ***Hujjat-Allahi ala-l-alam*** by Yusuf an-Nabhani [d. Beirut, 1932/1350] as an answer to the question above:

“Not everybody can draw ahkam (rules, conclusions) from the ***Quran al-Karim***. Since even the mujtahid imams would not be able to draw all the rules from the ***Quran al-Karim***, Rasulullah (sall-Allahu Taala alaihi wa sallam) explained the rules from the ***Quran al-Karim*** in his hadiths. As the ***Quran al-Karim*** was explained by him only, the Hadith could be understood and explained by Sahabat al-Kiram and the mujtahid imams only. In order that they could understand them, Allahu Taala endowed upon mujtahid imams **aqli** (intellectual, rational and scientific) and **naqli** (transmitted, religious) knowledge, powerful comprehension, keen sight, exceedingly keen mind, and many other superior faculties. Ahead of all these virtues was taqwa (protecting oneself from committing haram). Next was the Divine Light in their hearts. With the help of these virtues, our mujtahid imams understood what Allahu Taala and Rasulullah (alaihi-salam) meant in their words, and, as for those they could not understand, they showed [solutions for] them through **qiyas**. Each of the four aimmat al-madhahib (The great founding Imams of the four madhhabs of Ahl as Sunna Islam) informed that they did not speak out of their own opinion and said to their students: ‘If you come across a sahih hadith, leave my word aside and follow Rasulullah’s (alaihi-salam) hadith!’ People to whom our four madhhab imams gave this command were profound scholars who were mujtahids like them. These scholars were the people of tarjih (examining,

comparing, preferring) who knew the documents whereon the (leaders of the) four madhhab based their ijthahs. They studied the documents and the transmitters of the hadith on which the madhhab leader had based his ijthah and those of the newly encountered sahih hadiths, and examined which was said later and many other variables, and thereby understood which one was to be preferred. Or, the mujtahid imam [the imam al-madhhab] decided about an incident or situation (masala) through qiyas because the hadith which would document [or solve] it did not reach him, and his students, finding that hadith sharif, decided differently. Yet, while employing such ijthah, the students did not go beyond the rules established by the imam. Mujtahid muftis who succeeded them issued fatwa in this manner, too. As is understood from all that has been written here, Muslims who have been following the four madhhab imams and the mujtahids who were educated in their madhhab have been following the rules of Allahu Taala and His Messenger. These mujtahids understood the rules in the ***Quran al-Karim*** and the Hadith Sharif, which nobody else could understand, and conveyed what they understood. Muslims have been living up (taqlid) to what mujtahids understood and communicated from the Book and the Sunna, because Allahu Taala had declared in the 43rd ayat karima of sura an-Nakhl: “**If you do not know, ask those who know.**”^[1]

“Only upon the Umma of the Beloved Prophet (alaihi-salam) did Allahu Taala bestow the fortune that the four madhhab imams would perform ijthah and establish their madhhab, and that all

[1] This ayat shows that not everybody can understand the Book and the Sunna correctly, that there can be some people who cannot understand them. It commands those people who cannot understand them not to try personally to understand the *Quran al-Karim* or the Hadith Sharif but to learn them by asking people who have understood them. If everybody had understood the meanings in the *Quran al-Karim* and the Hadith Sharif correctly, the 72 heretical groups would not have emerged. All people who caused these groups to emerge were deeply learned, but none of them was able to understand the meanings in the Nass (the *Quran al-Karim* and Hadith Sharif) correctly. Misunderstanding them, they deviated from the right way and caused millions of Muslims to end up in perdition. Some of them have been very excessive in giving wrong meanings to ayats and hadiths, so much so that they have become as heretical as to call Muslims of the right way ‘disbelievers’ and ‘apostates’. In the book entitled **Kashf ash-shubuhah**, which has been translated into Turkish and secretly brought into Turkey in a clandestine way, it is said that it is mubah (permitted) to kill and confiscate the property of Muslims who hold the belief of Ahl as-Sunna.

Muslims would come together in these madhhabs. Allahu Taala, on the one hand, created the imams of itiqad (iman, beliefs) and, on the other, protected His religion from being distorted by creating the imams of madhhabs. Since this blessing did not exist in Christianity and Judaism, their religions were distorted and were turned into playthings.

“By consensus of the Islamic scholars, no deeply learned scholar capable of employing ijtiḥad came after the 400 years following Rasullullah’s (sall-Allahu Taala alaihi wa sallam) death. Anyone who defends the employment of ijtiḥad in the present time must be mad or quite unlearned in Islam. When the great scholar Jalal ad-din as-Suyuti Abd ar-Rahman (rahimahullahu Taala – d. Egypt, 1505/911) said that he had reached the grade of ijtiḥad, contemporary scholars asked him about a question to which two different answers had been given and inquired of him to tell which answer was more dependable. He could not answer them. He said he was too busy to spare any time for it. However, he was asked to employ ijtiḥad on a fatwa, which was the lowest degree of ijtiḥad. Seeing that such a deep scholar as as-Suyuti avoided employing ijtiḥad on a fatwa, what should we call those who force people to employ absolute (mutlaq) ijtiḥad, if we should not call them mad or ignorant of the Religion? Al-Imam al-Ghazali (rahimah-Allahu Taala – d. Tus, 1111/505) stated in his book *Ihya Ulum ad-Din* that there were no mujtahids in his time.

“If a non-mujtahid Muslim learns a sahih hadith that is disagreeable to the related ruling of the imam of his madhhab and thereupon feels uneasy about doing it according to his madhhab, he has to find within the four madhhabs another mujtahid whose ijtiḥad was based on that hadith and do that thing in accordance with the madhhab that mujtahid belonged to.^[1] Because, it is not permissible for people who have not reached the grade of ijtiḥad to draw rules from the Nass (the **Quran al-Karim** and the Hadiith Sharif). Now some ignorant people claim that they have reached the grade of absolute ijtiḥad, that they can draw rules from the Nass and that they no longer need to follow one of the four madhhabs; they abandon the madhhab they have followed for years. They attempt to refute the madhhabs with their unsound reasoning. They make such ignorant, idiotic statements as, ‘We will not follow the opinion of religious men who were like us.’ Deluded by the Satan and provoked by their nafs, they claim superiority. They cannot realize that by

[1] Great scholar al-Imam Yahya an-Nawawi (rahimah-Allahu Taala – d. Damascus, 1277/676) explained this in detail in his book *Rawdat at-talibin*.

saying so they reveal not their superiority but their idiocy and disgrace. Among them, we also see some ignorant heretics who say and write that everybody should read tafsir books and derive rules from tafsir books and [*The Sahih of*] **al-Bukhari**. Oh my Muslim brother! Definitely avoid making friends with such idiots, supposing that they are religious men, or reading their fabricated books! Hold fast to the madhhab of your imam! You are free to choose any of the four madhhabs, but it is not permissible to collect the facilities (rukhsas) of the madhhabs, that is, to unify the madhhabs, which is called '**talfiq**'.^[1]

“Muslims who can read and correctly understand hadiths should learn the hadiths that were the documents of their madhhab, then do the actions praised and avoid those that are prohibited by these hadiths, then learn the following: greatness and value of the Islamic religion; the perfection of Rasulullah’s (sall-Allahu Taala alaihi wa sallam) and Allahu Taala’s Names and Attributes; Rasulullah’s life, virtues and miracles; the order of this world and the next, of the Resurrection, the Judgment, Paradise and Hell; angels, genies, ancient ummas, prophets and their heavenly books; the superiorities peculiar to Rasulullah (sall-Allahu Taala alaihi wa sallam) and to the **Quran al-Karim**; the lives of his Al (immediate relatives) and those of his Sahaba; the signs of the Last Day, and much more knowledge about this world and the next. Extensive information pertaining to this world and the next has been accumulated in Rasulullah’s (sall-Allahu Taala alaihi wa sallam) hadiths.

“As what is written here is understood, it becomes apparent how ignorant one is who says that those religious decisions by mujtahids, based on hadiths, are useless. Among the innumerable items of information given in hadiths, those hadiths teaching ibadat and muamalat (relations between people, such as Islamic commercial law) are very few. According to some scholars, there are about 500 {including the repetitive ones, there are no more than 3000}; among so few hadiths, it is not presumable that any of the four madhhab imams might not have heard one sahih hadith. Every sahih hadith

[1] '**Talfiq**' means a ritual act's being compatible to none of the madhhabs because of its being performed by mixing the easy ways of the four madhhabs. After one performs an Islamic practice according to one of the four madhhabs, that is, after one's performance is sahih (valid, suitable) in that madhhab, one's observing additionally as many as possible of the conditions that are necessary in the other three madhhabs with the view that the act shall be sahih and acceptable also in these madhhabs is called '**taqwa**', which yields much thawab (rewards in the Hereafter).

was used as a document by at least one of the four madhhab imams. A Muslim who sees that a certain deed in their own madhhab disagrees with a sahih hadith should perform that deed by following another madhhab which based its ijtiḥad on that Hadith. Perhaps the imam of that person's madhhab also had heard of the hadith, yet, following another hadith which he understood to be more sahih or, being said later, cancelled the former, or, for some other reasons known to mujtahids, he did not take the former hadith as a document. It is good for a Muslim who understands that a hadith is sahih to follow the hadith by giving up their madhhab's ruling which does not conform to that hadith, yet, in this case they have to imitate another madhhab which used that hadith in its ijtiḥad for the matter in question; because the imam of that second madhhab, knowing those documents of that ruling unknown to that person, found out that there was nothing to prevent acting upon that hadith. Nevertheless, it is as well permissible for that person to carry out that matter in accordance with their madhhab, for it is doubtless that the imam of their madhhab relied upon a sound document in his ruling. Islam deems it excusable for a muqallid (follower of, one adhering to, a madhhab) not to know that document, for none of the imams of the four madhhabs deviated from the Book and the Sunna in ijtiḥad. Their madhhabs are the explanations of the Book and the Sunna. They explained the meanings and rules in the Book and the Sunna for Muslims. They explained them in a way that Muslims can understand them, and wrote them in books. This work of the four madhhab imams (rahimahum-Allahu Taala) was such a tremendous service to Islam that human power would not have sufficed for doing it if Allahu Taala had not helped them. These madhhabs are one of the most ideal evidences of the fact that Rasullullah (sall-Allahu Taala alaihi wa sallam) is the True Prophet and Islam is the True Religion.

“The difference in the ijtiḥads of our aimmat al-madhahib were only in matters pertaining to practices (furu ad-din, in matters of fiqh, Islamic law based on teachings of the *Quran al-Karim* and Hadith). There was no disagreement among them in respect to belief (usul ad-din, the knowledge of itiqad or iman). Nor did they differ from one another in those teachings of practices which are known to be essential in the religion and which were taken from those hadiths whose documents were conveyed by way of tawatur (successive, repetitive, multi-sourced, so doubtlessly true, widespread reporting of original Islamic information). They differed only in some aspects of knowledge concerning practices. This arose from the difference in their understanding the soundness of the documents of these matters. This little difference among them is [Allahu Taala's]

compassion over the Umma; Muslims are permitted to follow any madhhab they like and find easy. Rasulullah (sall-Allahu Taala alaihi wa sallam) foretold this difference as glad tidings, and it has happened as foretold.

“It is not permitted to employ ijtihād in the knowledge of itiqād, that is, in the facts to be believed. It gives way to deviation and heresy. It is a grave sin. There is only one correct way in matters pertaining to belief: **Ahl as-Sunna wa’l Jamaa**. The difference which was declared to be [Allahu Taala’s] compassion in the Hadith aSharif was the difference in practices.

“In a matter on which the judgments of the four madhhabs differ from one another, only one judgment is correct. Those who act in this correct way will be given two thawabs, and those who act according to one of the incorrect judgments will be given one thawab. Madhhabs’ being a compassion reveals the fact that it is permitted to quit one madhhab and follow the ruling of practice in another madhhab. But, excepting the four known madhhabs, it is not permitted to follow any of the madhhabs that belonged to Ahl as-Sunna, nor even Sahabat al-Kiram, since their madhhabs were not put into written form and have been forgotten. There is now no possibility for following any madhhab other than the known four. Imam Abu Bakr Ahmad ar-Razi (rahimah-Allahu Taala –d. 980/370), too, reported that it had been declared unanimously by scholars of Islam that it was not permissible to follow [directly] Sahabat al-Kiram. I recommend that those who want to understand well the superiority of the madhhabs, of mujtahids, especially of the four aimmat al-madhahib, the fact that their madhhabs did not deviate from the Book and the Sunna and that the rules conveyed by them through ijma and qiyas were not their own opinions but were taken from the Book and the Sunna, should read the books **Al-mizan al-kubra** and **Al-mizan al-Khidriyya** by Imam Abd al-Wahhab ash-Sharani (rahimah-Allahu Taala).”^[1]

It is not correct to say, “**Quran al-Karim** does not say ‘religious scholars.’ ” There are various ayats which praise scholars (ulama) and knowledge (ilm). Hazrat Abd al-Ghani an-Nablusi (d. 1731/1143) wrote in his work **Al-hadiqa**:

“The seventh ayat of Sura al-Anbiya orders: ‘**Ask the men of**

[1] Yusuf an-Nabhani, **Hujjat-Allahi alal-alamin**, p. 771. The above long quotation, translated from the Arabic original, contains additions from other books that were put in brackets as done in all our books, to separate them from the translated text. The Arabic original was reproduced by offset in Istanbul in 1974/1394.

dhikr about what you do not know. ‘Dhikr’ (remembering Allahu Taala) means ‘knowledge’. This ayat al-karima commands unlearned people to find scholars and learn from them. It is expressed in the seventh ayat karima of Sura Al Imran: **‘Only possessors of knowledge understand the meanings of ambiguous ayats’**; in the 18th ayat karima of the same sura: **‘That Allahu Taala is existent and unique is understood and reported by possessors of knowledge’**; in the 81st ayat karima of Sura al-Qasas: **‘Possessors of knowledge said to them, “Shame on you! The rewards Allahu Taala will give to those who believe and do good deeds are better than worldly favors” ’**; in the 56th ayat karima of Sura Rum: **‘Possessors of knowledge and belief will say, “Well, this is the Day of Resurrection which you denied in the world” ’**; in the 108th ayat karima of Sura Isra: **‘Possessors of knowledge, upon hearing *Quran al-Karim*, will prostrate and say, “There is no defect in our Owner, Who does not break His Word” ’**; in the 54th ayat of Sura Hajj: **‘Possessors of knowledge understand that *Quran al-Karim* is the Word of Allah Taala’**; in the 50th ayat karima of Sura Ankabut: **‘*Quran al-Karim* has settled in the hearts of possessors of knowledge’**; in the sixth ayat karima of Sura Saba: **‘Possessors of knowledge know that *Quran al-Karim* is the Word of Allah Taala and makes (one) attain His approval’**; in the eleventh ayat karima of Sura al-Mujadala: **‘High ranks will be granted to possessors of knowledge in Paradise’**; in the 27th ayat karima of Sura al-Fatir: **‘Only possessors of knowledge fear Allahu Taala’**; and in the 14th ayat karima of Sura al-Hujurat: **‘Most valuable among you is the one who fears Allahu Taala much.’ ”**

It is declared in the hadiths quoted in the 365th page of the same book, *Al-hadika*: **“ ‘Allahu Taala and angels and all creatures pray for him who teaches people what is good’; ‘On the Day of Judgment, first prophets, then scholars and then martyrs will intercede’; ‘Oh Men! Be it known that knowledge can be acquired by listening to the scholar’; and ‘Learn knowledge! Learning knowledge is an ibada. The teacher and the learner of knowledge will be given the reward of jihad. Teaching knowledge is like giving alms. Learning knowledge from the scholar is like performing tahajjud (Salat performed after Isha [night prayer], in the last third of the night before fajr [morning prayer]).’** Tahir Bukhari, (rahimahullahu Taala –d. 1147/542) the author of the fatwa book entitled *Khulasa*, wrote: **‘Reading fiqh books yields more thawab than performing supererogatory prayers at nights, for it is fard to learn the fards and harams from [scholars or their] books. Reading fiqh books in order to carry out what is learned or to teach others is better than performing salat at-tasbih [which is a nafila (extra, supererogatory)**

ritual prayer]. It is declared in a hadith sharif: ‘**Learning knowledge is more meritorious than all extra acts of worship, for it is useful both for oneself and for those whom one will teach**’; ‘**The person who learns in order to teach others will be rewarded like siddiqs (the good; truth tellers).**’ Islamic knowledge can be learned only from a master and from books. People who say that Islamic books and guides are unnecessary are liars or zindiqs, who deceive Muslims and lead them to ruination. The knowledge in religious books is derived from the ***Quran al-Karim*** and the Hadith Sharif.”

Allahu Taala sent Rasulullah (alaihi-salam) to communicate, to teach the ***Quran al-Karim***. Sahabat al-Kiram learned the knowledge in the ***Quran al-Karim*** from Rasulullah. The Islamic scholars learned it from Sahabat al-Kiram, and all Muslims learned it from the Islamic scholars and their books. It is declared in hadiths: “**Knowledge is a treasure. Its key is to ask and learn**”; “**Learn and teach knowledge!**” “**Everything has a source. The source of taqwa is the hearts of ‘arifs,**” and, “**Teaching knowledge is an atonement for sins.**”

Al-Imam ar-Rabbani (rahmat-Allahi Taala alaih) wrote in the 193rd letter of the first volume of his ***Maktubat***:

“A **mukallaf** (sane and adolescent, so religiously responsible) person first has to correct their iman and itiqad, that is, to learn the knowledge of belief written by the scholars of Ahl as-Sunna wa’l Jamaa and believe accordingly. May Allahu Taala plentifully reward those great scholars for their works. Amin! Salvation from torture in the Hereafter depends upon believing what they conveyed. –[People who follow their path are called **Sunni**.] Only they are those who follow in the footsteps of Rasulullah (sallallahu alaihi wa sallam) and his Sahaba (ridwanullahi alaihim ajmain). The right and valuable teachings among the knowledge derived from the Book (the ***Quran al-Karim***) and the Sunna (the Hadith Sharif), are the teachings understood and reported only by these great scholars from the Book and the Sunna. Since every person of bid’at, that is, every reformer, every heretic and non-madhhabite person claims that, with their short sight, they derived their own evil thoughts from the Book and the Sunna, attempting to defame and belittle the scholars of Ahl as-Sunna. As is seen, not every word or writing claimed to be derived from the Book and the Sunna should be accepted as correct, nor become deceived by their gilded propaganda.

“For explaining the belief of the scholars of Ahl as-Sunna wa’l Jamaa, the book ***al-Mutamad***, written in Persian by Hazrat Fadlullah bin Hasan Tur Pushti, a great Islamic scholar of fiqh in the Hanafi madhhab who died in 1263/661, and which explains the true creed

conveyed by the Ahl as- Sunna scholars, is quite valuable; it is written explicitly, so it is easy to understand. The book was printed by Hakikat Publishing in 1989/1410.

“After correction of the teachings related to belief, we should learn **halal** (permissible, lawful in Islam), **haram** (prohibitions in Islam), **fard** (commandments in Islam), **wajib** (necessary, obligatory in Islam), **sunna** (act, thing that has not been commanded by Allahu Taala and which was done and liked by Rasulullah ‘alaihi-salam as an ibadet), **mandub** (recommended actions, reward giving) and **makruh** (those things disliked, offensive) from books of fiqh written by the scholars of Ahl as-Sunna and act in accordance with them. We should not read the heretical books published by ignorant people who could not understand the superiority of these scholars. Muslims who have a belief non-suitable with the belief of Ahl as-Sunna will not escape going to Hell in the Hereafter —may Allahu Taala protect us! If a Muslim whose belief is correct, but is slack in ibadat, they may be forgiven even if they do not repent. Even if they are not forgiven, they will be saved from Hell after torture. The main purpose is to correct one’s belief. Khwaja Ubaid-Allah al-Ahrar (qaddas-Allahu Taala sirrahul-aziz – d. Samarkand, 1490/895) said: ‘If I were given all the kashfs (unveiling of Devine mysteries) and all the karamats (super natural wonders of walis) and yet if I were deprived of the belief of Ahl as-Sunnat wa’l Jamaa, I would consider myself ruined. If I did not have any kashf or karama and had many faults, and if I were gifted with the belief of Ahl as- Sunnat wa’l Jamaa, I would not feel sorry.’

“Today, Muslims in India are quite desolate. Enemies of Islam attack from every direction. One coin given for serving Islam today earns more thawab (rewards presented in the Here-after for good deeds and piety) than thousands of coins given some other time. The greatest service to be done for Islam is to obtain books of Ahl as-Sunna that teach belief and rituals, and to distribute them to villagers and young people. The most achieved and fortunate of people are those who are granted this service. They must rejoice over it and thank Allahu Taala very much. It is always meritorious to serve Islam. But at such times as these, when Islam is weakened, when many efforts are made to destroy Islam through lies and slanders, it is far more meritorious to strive to disseminate the belief of Ahl as-Sunna. Rasulullah (sall-Allahu Taala alaihi wa sallam) said to his Sahaba: ‘**You live in such a time that if you obeyed nine-tenths of Allahu Taala’s commands and prohibitions but disobeyed one, you would perish. You would be tortured! After you, there will come such a time that people who obey only one-tenth of the commands**

and prohibitions will be saved.^[1]

It is the present time that the hadith sharif pointed out. It is necessary to struggle^[2] against disbelievers, to know who those are that attack Islam and dislike them. For disseminating the books and words of the scholars of Ahl as-Sunna, one does not have to be a man of wonders or a scholar. Every Muslim should struggle to do it. The opportunity should not be missed. On the Day of Judgment, every Muslim will be questioned on this and will be asked why they did not serve Islam. Those who do not strive to distribute the books teaching Islam and those who do not help people and institutions spreading Islamic teachings will be tortured very bitterly. Excuse or pretext will not be accepted. Although Prophets (alaihimus-salam) were the most superior and notable of human beings, they never looked after their own comfort. In disseminating Allahu Taala's religion, the way to endless bliss, they strove day and night. To those who asked for miracles they replied, '**Miracles are created by Allahu Taala; my duty is to inform of His religion.**' As they worked for this purpose, Allahu Taala helped them and created miracles. We, too, should disseminate the books and the teachings of the scholars of Ahl as-Sunna (rahimahum-Allahu Taala) and tell young people and our friends the evilness, baseness and deceit of disbelievers, enemies and of those who slander and persecute Muslims.^[3]

People who do not work for this purpose through wealth, power or profession will not escape torture. While working for this purpose, suffering distress and persecution must be deemed great happiness and a big profit. Prophets (alaihimus-salam), while informing of Allahu Taala's commands to people, underwent the attacks of ignorant and degenerate people. They suffered very much. Muhammad (alaihi-salam), Allahu Taala's Beloved, who was chosen to be the greatest of those great men, stated: '**No Prophet**

[1] *Mishkat-ul mesabih*, vol. 1, p. 179; at-Tirmizi, Kitab-al-Fitan, 79th article.

[2] Jihad through force (jihad qatli) is made by the State, through its army. Muslims' performing this kind of jihad is the undertaking of being a soldier, performing the duty given to them by the State. Also, as written in the 65th letter of *Maktubat*, jihad qawli, which is made through speech and writing, is better (earning more thawabs) than jihad qatli.

[3] Telling them will not be gossip but amr bil ma'ruf (duty of teaching Allahu Taala's commands). Every Muslim has to learn the belief of Ahl as-Sunna and teach it to people whom they can influence. Books, magazines and papers covering the teachings of the scholars of Ahl as-Sunna should be bought and sent to the youth and acquaintances. We should strive hard in order that they read them. Also, books exposing the real purposes of the enemies of Islam should be distributed.

experienced so much persecution as I did.’ ”

Ahl as-Sunna scholars who showed the right way to all Muslims on the earth and guided us to learn the religion of Muhammad (alaihi-salam) without any change or distortion, were those scholars who reached the grade of ijthihad of the four madhhabs. Of these scholars, four of them were the most prominent. The first one was **al-Imam al-Azam Abu Hanifa Numan ibn Thabit** (rahimah-Allahu Taala). He was one of the greatest Islamic scholars. He became the leader of Ahl as-Sunna. He was born in Kufa in 699/80 and was martyred in Baghdad in 767/150.^[1]

The second one was **Imam Malik ibn Anas** (rahimah-Allahu Taala), who was a very great scholar. [In *Radd al-muhtar*,] Ibn Abidin wrote that he had lived 89 years in Medina from 708/90 to 795/ 179. His grandfather was Malik bin Abi Amir.

The third one was **Imam Muhammad ibn Idris ash-Shafii** (rahimah-Allahu Taala), who was held in high regard by all Islamic scholars. He was born in Ghazza, Palestine, in 767/150 and passed away in Egypt in 820/204.

The fourth one was **Imam Ahmad ibn Hanbal** (rahimah-Allahu Taala), who was born in Baghdad in 780/164 and passed away there in 855/241. He is among the ‘main pillars of Islam’.

Today, a person who does not follow one of these four great imams is in great danger. They are in heresy. Besides them there were many other Ahl as-Sunna scholars who had righteous madhhabs, too. But in the course of time their madhhabs were forgotten and could not be committed to books. For instance, the seven great Medinan scholars who were called **al-Fuqaha as-sab’a** and **Umar ibn Abd al-Aziz**, **Sufyan ibn Uyayna** (d. in Mecca in 813/198), **Is’haq ibn Rahawayh**, **Dawud at-Tai**, **Amir ibn Sharahil ash-Shabi**, **Layth ibn Sad**, **Amash**, **Muhammad ibn Jarir at-Tabari**, **Sufyan ath-Thawri** (d. Basra, 778/161) and **Abd ar-Rahman Awzai** (rahimahum-Allahu Taala) are among them.

All the Sahabat al-Kiram (radiy-Allahu Taala anhum ajmain) were rightfully the “stars” for guidance. Any one of them would have sufficed to guide the entire world to the right way. They were mujtahids, each belonging to his own madhhab. Most of their madhhabs were alike. Yet, since their madhhabs were not collected nor written into books, it is not possible for us to follow them. The **madhhabs** of the four Imams, that is, what they conveyed about the things to be believed and about the things to be done, were gathered

[1] His biography is detailed in *The Sunni Path* and in the first fascicle of *Endless Bliss*.

together and explained by both themselves and their students. They were committed to books. Today every Muslim must belong to the madhhab of one of the above-mentioned four Imams and live up to and perform ibadat (worship rituals) in accordance with that madhhab.^[1]

Among the students of these four Imams, which became scholars themselves, two reached very high grades in spreading the teachings of iman (Islamic belief). Thus, there became two **madhhabs in itiqad** or **madhhabs in iman**. The correct belief in accord with the **Quran al-Karim** and the Hadith Sharif is only the belief shown by these two Imams, who spread across the earth the belief of Ahl as-Sunna, which is the Group of Salvation (al-Firqat an-Najiyya). One of them was **Abu 'l-Hasan Ali al-Ash'ari** (rahimah-Allahu Taala – b. Basra, 879/226, d. Baghdad, 941/330). The other one was **Abu Mansur al-Maturidi** (rahimah-Allahu Taala – d. Samarkand, 944/333). In respect of belief, every Muslim has to follow one of these two great Imams.

The paths (turuq pl. of tariq/tariqa; routes, orders of tasawwuf) of the awliya (pl. of wali, one loved and protected by Allahu Taala) are right. Not even to a smallest degree have they deviated from Islam.^[2] The awliya do possess karamat (pl. of karama, wonders, marvels worked by Allahu Taala through awliya). All their karamat are sound and true. Al-Imam Abdullah al-Yafi'i (d. Mecca, 1367/76) said: "Ghawth ath-Thaqalain Mawlana Abd al-Qadir al-Jilani's (qaddas-Allahu Taala sirrahul-aziz – d. Baghdad, 1161/561) karamat have been so widely known that one cannot doubt or deny them since tawatur (successive, repetitive, multi-chain, doubtlessly true, widespread reporting of original Islamic information) is a documentary evidence for authenticity."

It is not permissible, based on heresay, to call those who perform

[1] One who does not want to follow any of these four madhhabs has no relation to Ahl as-Sunna.

[2] In every century there have been liars and heretics who used the Religion as a means for their worldly advantages and who came forward in disguise of walis, murshids (mature spiritual guide) or men of religious authority. There are still evil people in every profession, in every branch of crafts and in every official position today. Seeing people who look for their advantages and pleasures in others' harm, it would be injustice or ignorance to blemish all crafts and people with whom they have had relation with; it would help those who exploit others. For this reason, the existence of heretical men of religion and ignorant, false men of turuq should not cause us to speak ill of Islamic scholars, people of tasawwuf or great personages whose honorable services have filled annals of history. We should realize that people who slander them are unjust.

salat “disbeliever” unless their disbelief is understood from their saying, openly and without darura (strong necessity or compulsion), a statement or their using something which causes them to become a disbeliever. We cannot curse them unless it is certainly known that they died as a disbeliever. It is not permissible to curse even a disbeliever. For that matter, it is better not to curse Yazid (son of Hazrat Muaviye ‘radiy-Allahu Taala anh, who murdered Hazrat Huseyin ‘radiy-Allahu Taala anh).

5. The fifth of the six fundamentals of iman is “**to believe in the Last Day (al-Yawm al-Akhir).**” It begins on the day when a person dies and continues until the end of Judgement day. The reason it is called the “Last Day” is because there is no night to come after it, or because it comes after the world. The “Day” mentioned in this hadith sharif is not like the day or night we know. It denotes some time. It was not made known when Judgement day will occur. No one could estimate its time. Nevertheless, our Prophet (sall-Allahu Taala alaihi wa sallam) pointed out many of its signs and indicators: Hazrat al-Mahdi^[1] will come; Isa (alaihis-salam) will descend to Damascus from heaven; ad-Dajjal^[2] will appear; people called Yajuj and Majuj^[3] will put the whole world into disorder; the sun will rise in the west; violent

[1] Hazrat al-Mahdi will be a descendant of our blessed Prophet Muhammad (alaihi-salam). His name will be Muhammad and his father’s name will be Abdullah. He will preside over Muslims, strengthen Islam and spread it everywhere. He will meet Isa (alaihi-salam), and together they will fight and kill ad-Dajjal. During his time, Muslims will settle everywhere and live in comfort and ease.

[2] Ad-Dajjal (who is called Antichrist by Christians, and who will also be called Masih because his fame will spread over the world) will be a son of a Jew of Khurasan, northern Iran, and an enemy of Islam commanding innumerable soldiers. He will kill Muslims and bring discomfort and disorder to the Middle East. After shedding much blood, he will be killed by Hazrat Mahdi. It is written with references in *Mukhtasaru Tadhkirat al-Qurtubi* by Abd al-Wahhab ash-Sha’rani (reproduction by Hakikat Publishing, 2000/1421) that ad-Dajjal’s name will be Ibn as-Sayyad.

[3] It is written in the *Quran al-Karim* that Yajuj and Majuj (Gog and Magog) are two evil peoples, who, at a very ancient time, were left behind a wall, and that they will spread on the earth towards the end of the world. Considering that archeological research finds cities buried under the ground and sea fossils on the peaks of mountains, that wall does not have to have been found yet, nor do those peoples have to be so numerous that we see or know them today; it can be thought that, as billions of today’s people originated out of two people, those two people will spread on the earth multiplying out of a few people, whose place may not be known today.

earthquakes will occur; religious knowledge will be forgotten; sinning (fisq) and evil will increase; irreligious, immoral, dishonest people will become leaders; Allahu Taala's orders will be forbidden; harams will be committed everywhere; fire will come out of Yemen; seas and mountains will split into pieces; the sun and the moon will darken; seas will mix with each other, boil and dry up.

A Muslim who commits sinful acts is called **fasiq** (one who violates Islamic law, impious venial sinner). Fasiqs and all disbelievers will be tortured (azab) in their graves. These facts must certainly be believed. After interment, the dead come to an unknown life and either enjoy blessings or undergo torture. As it was openly declared in the hadiths, two angels named **munkar** and **nakir**, in the guise of two terrifying people, will come to the grave to question. Questions in the grave will be on some beliefs according to some scholars or on all beliefs according to some others. For this reason, we should teach our children the answers to the following questions: Who is your Rabb (Creator)? What is your religion? Whose umma (which prophet's community) do you belong to? What is [the name of] your Holy Book? Where is your qibla (direction turned toward during worship)? What are your madhhabs in itiqad (iman) and amal (deed)? It is written in **Tadhkirat al-Qurtubi** (by Muhammad Qurtubi Maliki, d. 1272/671) that those who are not Sunni will not be able to answer correctly. The graves of those who give precise answers enlarge and a window opens to Paradise. Every morning and every evening they see their [future] places in Paradise, and angels do them favors and give them good news. Those who cannot answer precisely are beaten with iron mallets so severely that every creature but mankind and genies hear their wails. Their graves become so tight that they feel as if their bones would intertwine. Holes are opened to Hell. In the morning and in the evening they see their [future] places in Hell. They are tortured bitterly in their graves till the Resurrection.

It is necessary to believe in rising [coming back to life again after death on the Last Day]. After the flesh and bones rot and turn into earth and gas, they will come together again; the souls will enter the bodies they belong to, and all people will rise from their graves.^[1]

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

Therefore, this time is called the **Day of Qiyama** (standing).

All living creatures will come together at the place of gathering (**Mahshar**) [on the Last Day]. The deed-books will fly to their owners. Almighty Allahu Taala, the Creator of the earth, heavens, stars and all particles, will make all these happen. His Messenger (sall-Allahu Taala alaihi wa sallam) reported that these will happen. It is for certain that what he said is true. All will certainly happen.

The deed-books of the pious (salih), good people, will be given from their right, and those of the sinful (fasiq), bad people, will be given from their back or left. Every action, good or evil, big or little, done secretly or openly, will have been written in that book. Even those deeds unknown to the kiraman katibin angels will be revealed by the human organs' witnessing and by Allahu Taala, Who knows everything, and there will be questioning and settlement of accounts on every action. During the Day of Judgment, every secret action will be disclosed if Allahu Taala wills it so. Angels will be questioned on what they have done on the earth and in heavens, prophets (alaihimus-salam) on how they announced Allahu Taala's commands to men, and people on how they adapted themselves to Prophets, how they lived up to the duties revealed to them, and on how they respected one another's rights. On the Day of Judgment, people who have iman and whose deeds and morals are beautiful will be rewarded and blessed, and people with a bad behavior and wrong deeds will be punished severely.

Allahu Taala, with Bounty and Mercy, will forgive sins of some Muslims whom He chooses. Except kufr (disbelief) and shirk (deification or worship of anyone or anything besides Allahu Taala), He will forgive every sin if He wills, and, with Justice, He will torture for a small sin if He wills. Allahu Taala declares that those who die in kufr and shirk will never be forgiven. Those who are disbelievers with or without a heavenly book, that is, people who do not believe that Muhammad (alaihi-salam) is the Prophet for all human beings and who disapprove even one of the rules [commands and prohibitions] he communicated, will certainly be put into Hell and tortured eternally.

On the Day of Judgment, there will be a **Mizan** (balance), different from those we know, for weighing deeds and conduct. It will be so large that one of its scales can hold the earth and the sky. The scale for good deeds will be bright and to the right of the Arsh where Paradise is, and the scale for sins will be dark and to the left of the Arsh where Hell is. Actions, words, thoughts and looks that are done in the world will take shapes there, and the good deeds in bright figures and the evils in dark and discusting figures will be

weighed on this balance, which does not resemble worldly balances; it was said that the scale carrying the heavier load will go up and the one carrying the lighter load will go down. According to some scholars, there will be various balances. Many others said: “It was not shown clearly in Islam how and how many the balances will be, so it would be better not to think of it.”

There will be a bridge called **Sirat** (path, pass) which will be built over Hell upon Allahu Taala’s command. Everybody will be ordered to cross that bridge. That day, all prophets will entreat: “Oh Allah! Protect us!” People who are to go to Paradise will cross the bridge easily and reach Paradise. Some of them will pass with the speed of lightning, some with that of wind, and some others like a galloping horse. The Sirat Bridge will be thinner than a hair and sharper than a sword. Adapting yourself to Islam in this world has a similar aspect; adapting yourself precisely to Islam is like crossing the Sirat. Those who endure the difficulty of struggling with their sensual desires (influenced by the nafs) here will cross the Sirat easily there. Those who do not follow Islam because of the nafs will cross the Sirat with difficulty. For this reason, the right path pointed out by Islam is called the “**Sirat al-Mustaqim**” (the True Path) by Allahu Taala. This similarity in names shows that staying within Islam’s path is like crossing the Sirat. Those who deserve Hell will fall off the Sirat down into Hell.

There will be a body of liquid called **Hawd al-Kawthar** (River of very delicious Nectar in Paradise) reserved for our master Muhammad Mustafa (sall-Allahu Taala alaihi wa sallam). It will be vast like a journey of one month. Its fluid will be whiter than milk, and its scent will be more pleasant than musk. The drinking glasses around it are more plentiful than stars. A person who drinks its fluid would never become thirsty even if they were in Hell.

It must be believed that there will be **shafaa** (intercession). Prophets, walis, pious Muslims, angels and those who are allowed by Allahu Taala will intercede for the forgiveness of small and great sins of Muslims who die without having repented, and their intercession will be accepted. [Our Prophet (sall-Allahu Taala alaihi wa sallam) stated: “**I will intercede for, among my Umma, those who commit great sins.**”] In the next world, intercession will be of five sorts:

Firstly, the sinful, becoming tired of the crowd and of waiting so long at the place of Judgment, will wail and ask that the Judgment start as soon as possible. There will be intercession for this.

Secondly, there will be intercession so that the questioning will be done easily and fast.

Thirdly, there will be intercession for the sinful Muslims so that they shall not fall off the Sirat into Hell and so that they shall be saved from torture in Hell.

Fourthly, there will be intercession for taking seriously sinful Muslims out of Hell.

Fifthly, there will be intercession for the promotion of Muslims to a higher grade in Paradise where, although there will be innumerable favors and an eternal stay, there will be eight grades and every person's grade will be in proportion to the degree of their belief and deeds.

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

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

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

next world and everything existed in Allahu Taala's Knowledge in eternity. He knew all in eternity. Things that happen from eternity in the past to everlasting future, their peculiarities, movements and every event, are created by Him in accord with what He knew in eternity. All the good and evil deeds of human beings, their belief or disbelief in Islam, all their actions, done willingly or unwillingly, are created by Allahu Taala. He alone creates and makes everything, He creates those things that happen through means. **Allahu Taala creates everything through some means.**

For example, fire burns. In reality, Allahu Taala is the One Who creates burning. Fire does not have anything to do with burning. But His Custom is such that unless fire touches something He does not create burning.^[1] Allahu Taala alone is the One who does the burning. He can burn without fire as well, but it is His Custom to burn with fire. If He wills not to burn, He prevents burning even in fire. He did not burn Ibrahim (Abraham 'alaihi-salam) in fire; loving him very much, He suspended His Custom.^[2]

If Allahu Taala had willed, He could have created everything

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

[2] As a matter of fact, Allahu Taala also creates substances that prevent fire's burning. Chemists have been finding those substances.

without means, burning without fire, nourish us without our eating and make us fly without an airplane and hear from a long distance without a radio. But He did men the favor of creating everything through some intermediaries. He willed to create certain things through certain intermediaries. His works are under intermediaries. His Power was concealed behind intermediaries. He who wants Allahu Taala to create something holds on to its means and thus obtains it.^[1]

If the Works of Allahu Taala were not created through intermediaries, nobody would need anybody else; everybody would ask everything directly from Him and would have recourse to nothing; there would be no social relations between people such as the superior and the subordinate, foreman and workman, pupil and teacher and so forth, and thus this world and the next would be in disorder and there would be no difference between the beautiful and the loathsome, good and evil, the obedient and the disobedient.

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

Allahu Taala is the One who creates all optional or voluntary and involuntary actions and movements of human beings. He created **ikhtiyar** (option) and **irada** (will) in humans for His creating their optional, voluntary actions, and made this option and will a means for creating their actions. When man wants to do something, Allahu Taala creates this action if He wills, too. If man does not want or will

[1] Those who want to light a lamp use matches; those who want to extract oil from olives use crushing tools; those who have a headache take an aspirin; those who want to go to Paradise and attain infinite favors adapts themselves to Islam; those who shoot themselves with a pistol or who drinks poison will die; those who drink water when in a sweat will lose their health; those who commit sins and lose their iman will go to Hell. Whatever intermediary a person applies, they will obtain the thing for which that intermediary had been made a means. Those who read Islamic books learn Islam, they appreciate it, and become a Muslim. Those who live amongst the irreligious or those that do not follow a madhhab, and listen to what they say, they become ignorant of Islam. Most of those who are ignorant of Islam become disbelievers. When a person gets on a vehicle, they go to the place it has been assigned to go.

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

Man's optional actions happen after two factors. First, his heart's option, will and power are involved. For that matter, man's actions are called **kasb** (acquisition), which is an attribute of man. Second, Allahu Taala's creation takes place. His orders, prohibitions, rewards and tortures are all because kasb has been given to man. In the 96th ayat of Sura as-Saffat, Allahu Taala says: "**Allah created you and your actions.**" This ayat not only shows the existence of kasb, or the heart's option and **iradat juziyya** (partial free will) in the actions of man and proof of the nonexistence of any compulsion –for this reason, [actions are attributed to man and] it may be said "man's actions" just as we say, "Ali hit and broke" – but also points out that

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

[2] Allahu Taala, too, wishes and creates the good, useful wishes of those human creatures of His whom He loves and pities. He does not wish or create the realization of their evil and harmful wishes. Always good, useful deeds are done by those beloved people. There is many a thing which they regret having failed to do but if they thought and knew that those deeds were not created because otherwise they would have been harmful, they would not be sorry at all. Instead, they would be pleased with it and would thank Allahu Taala, Who willed in eternity that He

everything is created with qada and qadar.

It has been said that kasb caused and had effect in the creation of actions. However, it would not be wrong to say that kasb does not have any effect in the creation of an optional action since the action wished by man and the one created are not different from each other. Then, man cannot do whatever he wants; things which he does not want may happen, too. If man did everything he wanted and if anything he did not wish would not happen, then he would not be a man but one who would claim divinity. Allahu Taala, pitying and favoring human beings, gave them power and energy only as much as they would need and as much as observance of His commands and prohibitions required. For example, a person who is healthy and rich enough can perform hajj once in his life; he can fast [during the days of] one month a year after the Ramadan's new moon is seen; he can perform the five-times-a-day, fard salat; he who has as much money or property as the amount of nisab can pay one-fortieth of it in gold or silver to Muslims as zakat one Hijri year after his money or property surpasses nisab (the minimum amount that a Muslim must have before being obliged to pay zakat). So, man does his optional actions if he wants and he does not if he does not want to. Allahu Taala's greatness is realized here, too. Because those that are ignorant and idiotic cannot comprehend the knowledge of qada and qadar, they do not believe what the scholars of Ahl as-Sunna said and doubt the power and option in man. They think that man is incapable and compelled in his optional actions. Seeing that man cannot act optionally in some cases, they speak ill of Ahl as-Sunna. Such wrong statements of theirs show that they do have will and option.

Ability to do or not to do an action is a matter of **qudra** (power). Preferring, choosing to do or not to do an action is called **ikhtiyar** (option). Wishing to do what is opted is called **irada** (will). Accepting a deed or not to disapprove of it is called **rida** (consent). When power and will come together on condition that they are effective in the occurrence of something, **Khalq** (Creation) takes place. If they come together without being effective, it is called **kasb** (acquisition). Anyone who opts is not necessarily a creator.

would create men's optional, voluntary actions after their hearts' opting and willing them; He willed it so. If He had not willed it so in eternity, He would always create even our optional actions by force, involuntarily, without our wishing them. His creating our optional actions after we wish them is because He willed it so in eternity. Then, the only dominant factor is Allahu Taala's Will.

Similarly, everything willed is not necessarily something deserving consent. Allahu Taala is called Khaliq (Creator) and Mukhtar (One having Option), and man is called kasib (possessor of kasb) and mukhtar (one having option).

Allahu Taala wills and creates the taats (things Allahu Taala likes) and sins of human beings. Yet He gives consent to taats and dislikes sins. Everything comes into existence by His Will and Creation. In the 102nd ayat of the Sura al-Anam, He declares: **“There is no god but Allah, the only Creator of everything.”**

Members of the [heretical] **Mutazila** group, being unable to see the difference between will and consent, were confused and said: “Man himself creates the action he wishes.” They denied qada and qadar. The [heretical] group called **Jabriyya** were completely confused; they could not understand that there might be option without creation. Thinking that there was no option in man, they likened him to stone and wood. They –may Allahu Taala protect us against that heresy!– said: “Men are not sinners. Allah is the one who makes all evils committed.” If there were not will and option in men and if Allahu Taala caused evils and sins to be done by force as the members of the Jabriyya said, there would not be any difference between the movements of a man who is thrown down from the mountain with fastened hands and feet and those of a man who walks down looking around. As a matter of fact, the former is compelled to roll down by force and the latter descends with his will and option. People who cannot see the difference between them are the short-sighted people who also deny the ayats. They consider Allahu Taala’s commands and prohibitions unnecessary and out of place. Presumption that man himself creates what he wishes, as the group called the Mutazila (also known as Qadariyya) believed, is the denial of the ayat al-Karima, **“Allah is the only Creator of everything,”** as well as ascribing man a partner, in creating, to Allahu Taala.

The Shiites, like the Mutazila, say that man himself creates what he wants. As evidence they say that the donkey does not cross the creek although it is thrashed. They do not ever think that if a man wills to do something and if Allahu Taala does not will it to be done, Allahu Taala’s will happens. Then the Mutazila’s argument is wrong; that is, a man can neither create nor do everything he wants; if whatever man willed happened, like they say, then Allahu Taala would have been incapable. Allahu Taala is far from being incapable. Only what He wills happens. He is the only One who creates everything, such is Allahu Taala. It is very loathsome to say and write words like, “Man created this,” “We created that,” or

“They created that.”^[1] It is rudeness towards Allahu Taala. It causes disbelief.

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

TWO LETTERS BY
SHARAF AD-DIN MUNIRI
(rahimah-Allahu Taala)

NECESSITY OF HOLDING ON TO THE MEANS

Sharaf ad-din Ahmad ibn Yahya Muniri (d. 1380/782 –rahmat-Allahi alaih), one of the great Islamic scholars educated in India, wrote in the 18th letter of his Persian *Maktubat*^[1]:

“Most people go wrong by acting upon doubts and illusions. Some of such ill-thinking people say: ‘Allahu Taala does not need our ibadat (acts of worship). Our ibadat do Him no good. It is indifferent to His Greatness whether people worship Him or disobey Him. People who perform ibadat suffer trouble and bother themselves in vain.’ This reasoning is wrong; people who do not know Islam say so because they think that ibadat was ordered because it was useful to Allahu Taala. This is a very wrong supposition and it makes one confuse impossible with possible. Any ibada done by anybody is useful to himself only. Allahu Taala declares clearly in the 18th ayat of the Surat Fatir that this is so. One who bears this wrong thought is like an ill person whom the doctor recommends to diet but who does not diet and says, ‘It won’t harm the doctor if I don’t diet.’ He is right to say that it will not harm the doctor, but it will harm him. The doctor recommends him to diet not because it will be useful to the doctor himself but to cure the patient’s disease. If he follows the doctor’s advice he will recover. If he does not, he will die, and this will not harm the doctor at all.

[1] There are 100 letters in this collection of the ‘Letters’, *Maktubat*. It was compiled in 1339/741 and printed in India in 1911/1329. There is a manuscript copy in the Suleymaniyye Library in Istanbul. *Irshad as-salikin* and *Madin al-maani* are Sharaf ad-din Ahmad ibn Yahya Muniri’s (rahimah-Allahu Taala) two other valuable books. Yahya Muniri lived in Bihar, India, where his grave is. Munir is a village in Bihar. His detailed biography is written in Shah Abd al-Haqq ad-Dahlawi’s (rahimah-Allahu Taala) Persian work *Akhbar al-akhyar*, which was published in Deoband, India, in 1914/1332 and was later reproduced in Lahore, Pakistan.

“Some other wrong-thinking people do not perform any ibada nor stop committing prohibitions (haram), that is, they do not obey Islam. They say, ‘Allah is Gracious (Karim) and Merciful (Rahim): pitying humans very much with endless Forgiveness, Allah does not torture anybody.’ Yes, they are right in their first statement, but wrong in their last statement. In this subject, the Devil deceives and misleads them to disobedience. A reasonable person will not be deceived by the Devil. Allahu Taala is not only Gracious and Merciful, but also punishes very severely and very bitterly. We witness that Allahu Taala makes many people live in poverty and trouble in this world. He makes, without hesitation, many human creatures live in torment. Although He is very Merciful and Razzaq (Sustainer), He will not give even one morsel of bread unless the trouble of agriculture and farming is undertaken. Despite being the One who keeps everybody alive, He will not let a person survive without eating and drinking, nor cure a sick person who does not take medicine. He created means for all the worldly blessings such as living, not becoming ill and owning property, and showed no mercy in depriving those who would not hold fast to the means of the worldly blessings. There are two kinds of medicine: Material medicine, and spiritual medicine. For curing all sorts of illness, giving alms and saying prayers are spiritual medicines. The hadiths, **“Cure those among you that are ill by giving alms!”** and **“Reciting istighfar (saying ‘astaghfirullah’ = ‘Oh my Allah, forgive me!’) frequently is the medicine that cures any illness whatsoever.”** There are quite a number of material medicines. They are learned through experiments. Use of spiritual medicine is helpful in finding material medicine as well. So is the case with attaining the blessings of the next world. Allahu Taala made disbelief and ignorance poisons fatal to the heart and soul, and laziness makes the soul sick; if medicine is not used, the soul will become sick and die. The one and only medicine for disbelief and ignorance is knowledge (marifa). The medicine for laziness is the performance of salat and every kind of ibadat. In this world, if a person takes poison and says, ‘Allah is Merciful and protects me against the harm of poison,’ he will become ill and die. If a person with diarrhea drinks castor oil [or if a diabetic eats sugar or starchy food], he will get worse. Because the human body is delicate, it needs a wide variety of basic necessities [food, clothing and dwelling.] It is quite difficult to find them and prepare them so as to utilize them in conformity with Islam. To manage these works

with ease and comfort, a separate force called **nafs** was created in humans. This force was not created in animals. The nafs wants those things that are necessary to the body. It enjoys doing such things in excess. Desires of the nafs are called **shahwa** (lust). Its use of shahwa more than needed and without mind's supervision will give harm to one's heart and body and to others, which in turn is sinful. [Please see the final part of the thirteenth chapter of the first fascicle of **Endless Bliss**.]

“Another group of wrong thinking people undergo riyada (self-denial) by suffering hunger, for the purpose of ridding themselves of their shahwa (lust), ghadab (wrath, anger) and catering to their desires which are frowned upon in Islam. They think that Islam commands them to be eradicated. After suffering hunger for a long time, they see that these evil desires of theirs have not gone away and conclude that Islam commands something impossible. They say: ‘This command of Islam cannot be done. Man cannot get rid of the habits existing in his nature. Attempting to get rid of them is like trying to make a person change their color. Trying to do something impossible is to waste one's life.’ They think and act wrongly. In fact, their claim that Islam commands so is sheer ignorance and idiocy, for Islam does not command removal of the human features like wrath and lust. Such a claim is a slander against Islam. If Islam had commanded so, Muhammad (alaihi-salam), the master of Islam, would not have had these features. In fact, he said: **‘I am a human being. Like everybody, I get angry, too.’** From time to time, he would be seen angry. His anger was always for the sake of Allahu Taala. Allahu Taala praises the people **‘who can overcome their wrath’** in the 134th ayat of Sura Al Imran of the **Quran al-Karim**. He does not praise those who do not get angry. The claim of the one who, thinking wrongly, supports removal of lust is quite groundless. The fact that Rasulullah (sall-Allahu alaihi wa sallam) married nine women (radiy-Allahu Taala anhunna) clearly shows that that person's statement is wrong. If a person loses his lust, he will have to regain it by taking medicine. So is the case with wrath; a man can protect his wife and children with his feature of wrath. He fights (jihad) against the enemies of Islam with the aid of this feature. It is owing to lust that one has children and is spoke of with honor and fame after his death. These are things liked and praised by Islam.

“Islam commands not to destroy lust and wrath but to control both of them and to use them in conformity with Islam. It is similar to the necessity for a horseman or a hunter not to do away with his

horse or dog but to tame it in such a manner as to utilize it. In other words, lust and wrath are like the dog of a hunter and the horse of a horseman. Without these two, the blessings of the next world cannot be hunted. But utilizing them requires training them and using them suitably with Islam. If they, instead of being trained, but become excessive and exceed the limits of Islam, they lead one to ruination. Self-denial is intended not to get rid of these two features but to train them and make them obey Islam. This is possible for everybody. Not the use of atomic power or the discovery of things like jet planes means civilization; using them for serving mankind is civilization. And that, in turn, is attainable by following Islam.

“The fourth group of those who wrongly think, deceive themselves by saying, ‘Everything was predestined in the eternal past. Before a child is born, it is determined if it is going to be **sa’id** (pious, deserving of Paradise) or **shaqi** (sinful, evil, deserving of Hell). This will not change afterwards. Therefore, it is useless to worship.’ The Sahabat al-Kiram said the same when Rasulullah (sall-Allahu Taala alaihi wa sallam) had stated that qada and qadar would not change and that everything had been predestined in eternity: ‘Let us rely on the eternal predestination and not perform rituals (ibadat).’ But Rasulullah replied: **‘Do perform the rituals! It is easy for everybody to do what was predestined for him in eternity!’** That is, he who was determined to be pious in eternity will be made to do what the pious do. Likewise, performance of rituals by the people who were determined in eternity to be pious, and disobedience towards Allahu Taala of those who were determined in eternity to be evil, are similar to the behaviors of people who, predestined to live healthfully, take food and medicine and, of those who, being predestined to become ill and die, do not take food or medicine. People with destiny of dying of hunger or illness are unable to benefit from food or medicine. Ways of earning are opened for a person whose predestination is to become rich. The ways leading to the west is closed for a person whose destiny is to die in the east. As had been reported, [Archangel] Azrail (alaihi-salam), while visiting [the Prophet] Sulaiman (Solomon) (alaihi-salam), looked intently at one of the people who were sitting there. The man was frightened by the angel’s stern looks. When Azrail (alaihi-salam) was gone, he begged Sulaiman (alaihi-salam) to command the wind to take him to a western country so that he would escape from Azrail (alaihi-salam). When Azrail (alaihi-salam) came back, Sulaiman (alaihi-

salam) asked why he had looked intently on the man's face. Azrail (alaihi-salam) said, 'I had been commanded to take away his soul in a western town in an hour. But when I saw him in your company, I could not help looking at him with astonishment. Later I went to the west to carry out the command and saw him there and took his life.'^[1] As it is seen, the eternal predestination was not a command but knowledge. In order for the eternal predestination to take place, the man had feared Azrail (alaihi-salam), and Sulaiman (alaihi-salam) carried out his wish; the predestination in eternity was actualized through a chain of means. Likewise, a person who was determined to be pious in eternity will attain the lot of having iman and correcting his bad habits by undergoing riyada. The 125th ayat of the Sura al-Anam states: '**Allahu Taala places Islam into the heart of the human creature whom He wishes to guide to the right way.**' A person who was known in eternity that he would become evil, that is, who was predestined to go to Hell, is given the thought, 'There is no need to perform the rituals. It was predestined in eternity whether a person would be pious or evil.' He does not perform the rituals because of this thought. His not performing the rituals because of this thought shows that he was determined to be evil in eternity. Likewise, a person whose ignorance was predestined in eternity is given the thought, 'Everything was predestined in eternity. Reading or learning will be of no benefit to a person if he was predestined to be ignorant.' Thus he does not study or learn anything. He remains ignorant. If it was predestined for a person to farm and abundantly harvest crops, he is given the lot of plowing his field and sowing seeds. So is the case with those who were pre-ordained as pious in eternity to believe and perform rituals and those who were pre-ordained as evil to deny and disobey. Some ignoramuses, unable to understand this, say, 'What do the belief and rituals have to do with being pious in eternity, or disbelief and disobedience with being evil?' With their short reason, they try to comprehend this relation and to solve everything with their own intellect. But human reason is limited, and it is stupidity or idiocy to attempt to understand the things beyond reason's comprehension with reason. Those who think so should be judged to be fools. Isa (alaihi-salam) said: 'It was not difficult for me to make those born blind to see, nor even to revive the dead. But I was unable to explain the truth to even

[1] This story is told in detail in *Mathnawi* by Jalal ad-din Rumi, who passed away in Konya in 1273/672.

one fool.' Allahu Taala, with Infinite Knowledge and Hidden Wisdom (hikma), promotes some human creatures to the rank of angels, and even, to a higher grade. Some others are degraded to the grade of dogs or hogs.”

Hazrat Sharaf ad-din Ahmad ibn Yahya Muniri states in his 76th letter: “ ‘**Saada**’ means ‘piousness causing everlasting happiness, quality of deserving Paradise,’ and ‘**shaqawa**’ means ‘sinfulness, state of deserving Hell.’ Saada and shaqawa are like two treasuries of Allahu Taala. The key to the first treasury is the pious deed (taat, ibada). The key to the second treasury is sinning. Allahu Taala knew in eternity whether a person would be sa’id (of saada, pious) or shaqi (of shaqawa, evil). This knowledge of Allahu Taala is called ‘**qadar**’ (destiny, fate; see above p.72). A person who was known in eternity to become pious, obeys Allahu Taala. A person who was known in eternity to become evil, always commits sins. In this world, everyone can understand whether they are pious or evil by looking at their own deeds. In this way, the religious scholars, who are always mindful of the next world, understand whether a person is pious or evil. But, a man of religious post who has indulged in this world does not know it. Every honor or blessing comes about from obeying and worshipping Allahu Taala with **ikhlas** (sincere piousness; quality, intention or state of, doing everything only for Allahu Taala’s sake). Every evil or trouble originates from sinning. Trouble and misfortune come to everybody through sinning. Comfort and ease come through obedience.^[1] There was a man who had spent his life praying and performing ibadat in the Aqsa Mosque in Jerusalem; because he had not learned the conditions of worship and ikhlas, he neglected one sajda (prostration), so he lost so much that he was utterly destroyed. However, because the As’hab al-kahf’s dog walked for a few steps behind the siddiqs (the good, truth tellers), though dirty, it was promoted so high that it was never degraded. This situation is very astonishing for humans; scholars have not been able to solve this conundrum for centuries. Human reason cannot comprehend the Divine Wisdom hidden in it. Allahu Taala told Adam (alaihi-salam) not to eat wheat but let him eat it

[1] This is Allahu Taala’s Divine Custom. No one can change this. We should not consider something that looks easy and sweet to our nafs as saada (piousness causing everlasting happiness). Nor should we think of things that look difficult and bitter to the nafs as shaqawa (sinfulness, state of deserving Hell) or perdition.

because He knew in eternity that he would eat it; Allahu Taala commanded Satan to prostrate before Adam (alaihi-salam) but He willed him not to prostrate; Allahu Taala said we should look for Him, but He did not will the attainment of people without ikhlas. [On these matters] travelers on the Divine Way could not say anything other than that they could understand nothing. Then, how can we say anything? Allahu Taala does not need the belief or worship of human beings, nor would disbelief or sinning harm Him. Allahu Taala never needs creatures. He has made knowledge a means for clearing away disbelief and created ignorance as a means for sinning. Belief and worship originate from knowledge, while disbelief and sin stem from ignorance. Good deed (taat) should not be omitted even if it is rather minor! Sinning should be avoided even if it may seem quite venial! Islamic scholars stated that three things would cause three other things: good deed causes Allahu Taala's Rida (Consent); sinning causes His-Wrath (Ghadab); iman causes one to earn honor and dignity. For this reason, we should strictly avoid committing even a venial sin; Allahu Taala's Wrath might be in that sin. We should regard every Believer (in Ahl as Sunna Islam) as being superior to us. He may be a human being whom Allahu Taala loves very much. Everybody's destiny, which was determined in eternity, can never be changed. Allahu Taala, if He wishes, will forgive a Muslim who always sins and does not do any good deed. As quoted in the 30th ayat of the Sura al-Bakara, when angels asked, **'Oh Allah! Are You going to create creatures who will cause chaos and shed blood all over the world?'** Allahu Taala did not say that they would not cause chaos but said: **'I know what you do not know.'** He meant: 'I make worthy what are unworthy. I make those who are far away come near. I make those belittled honorable. You judge them by their conduct, but I look at the belief in their hearts. You take being without sin into your account; they trust themselves to My Mercy. As I like your innocence, I like to forgive Muslims' sins. You cannot know what I know. I make the Believers attain My eternal blessings and fondle them all with My everlasting favor.' "

Al-Imam ar-Rabbani (rahmatullahi alaih) wrote in various letters:

“Those things commanded by Allahu Taala are called **fard**, and what are prohibited are termed **haram**. Those [acts, utterances, behaviors] that are neither fard nor haram and which have been declared to be permitted are termed **mubah**. It is called **ibada** (worship, rituals) to perform the fard, to avoid the haram, and to

do the mubah for gaining Allahu Taala's consent. In order for an ibada to be sahiih (correctly done, so valid) and maqbul (accepted, so liked by Allahu Taala), it is necessary (a) to learn **ilm**, (b) to practice **amal** compatibly with the essentials, and (c) to do it with **ikhlas**.

“If a Muslim, though believing fard and haram, does not perform ibada due to laziness or being influenced by bad friends and dies without having repented, he will be punished in the fire of Hell until the penalty for his sins is completed.

A person who does not learn what the fard are or, though they know them, do not attach any importance to them and do not perform them without feeling sorry nor having fear of Allahu Taala, will go out of Islam and become an unbeliever. They will be subjected to the fire of Hell eternally. This also applies to committing haram.

“If a person does not learn about or does not know the essentials of a ritual, their performance of that ritual will not be sahiih even if they have performed it with ikhlas. They will be subjected to the fire of Hell as if they had not performed it at all. The ritual performed by a person who knows and applies its essentials is sahiih and it will not cause any torture of Hell for them. However, if they have not performed it with ikhlas, this ritual and any other favors of theirs are not maqbul. They will not earn any thawab for them. Allahu Taala expresses dislike for such a ritual or any other of their charitable or good deeds. An ibada performed without ilm and ikhlas is worthless. It will not protect against unbelief, sinfulness and penalty. Quite a number of hypocrites who performed ibada likewise throughout their lifetime have been witnessed to die as unbelievers. Ibada performed with ilm and ikhlas protects one against unbelief and sinfulness and makes them aziz (highly esteemed) in this world. As for their life in the Hereafter, Allahu Taala promises in the ninth ayat al-Karima of Sura al-Maida and also in Sura al-Asr that they will be saved from torture in Hell. Allahu Taala is true to His promises. He certainly keeps His promises.”]

**ALLAHU TAALA EXISTS AND IS ONE.
ALL CREATURES WERE NON-EXISTENT
AND THEY WILL BECOME NON-EXISTENT.**

We recognize the things around us through our sense-organs. Things that affect our sense-organs are called **beings** (creatures, existence). Beings' effects on our five senses are called **properties** or **attributes**, by which they are distinguished from one another. Light, sound, water, air and glass are all beings; they all exist. Beings that have size, weight and volume, in other words, that occupy a place in space are called **substances** or **matter**. Substances are distinguished from one another by their properties or qualities. Air, water, stone and glass are each a substance. Light and sound are not substances because they neither occupy space nor have weight. Every being carries **energy** or **power**; that is, it can do work. Every substance can be in three states: solid, liquid and gas. Solid substances have shapes. Liquid and gaseous substances take the shape of the container they are in, and they do not have specific shapes. A substance having a shape is called an **object**. Substances are mostly objects. For instance, key, pin, tongs, shovel and nail are different objects having different shapes. But they all may be made of the same matter, that is, iron. There are two kinds of substances: elements and compounds.

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

Chemical reaction between substances, that is, their affecting one another, occurs between their tiniest units (which can take part in a chemical change and are) called **atoms**. Every object is made of atoms.

Although the structures of atoms are alike, their sizes and

weights are different. Therefore, we know of 118 kinds of atoms today. Even the biggest atom is so tiny that it cannot be seen through the most powerful microscope. When similar atoms come together they form an **element**. Since there are 118 kinds of atoms, there are 118 elements. Iron, sulfur, mercury, oxygen and carbon are each an element. When different atoms come together they form a **compound**. There are hundreds of thousands of compounds. Water, alcohol, salt and lime are compounds. Compounds form by the combination of two or more elements or atoms.

All objects, that is mountains, seas, all kinds of plants and animals are composed of the 118 elements. The building stones of all living and lifeless substances are the 118 elements. All substances are formed by the combination of the atoms of one or more of these 118 elements. Air, soil, water, heat, light, electricity and germs dissociate the compounds or cause substances to combine with one another. No change happens without a cause. In these changes, atoms, the units of elements, migrate from one substance to another or leave one substance and become free. We see objects disappear but, because we judge by their outlook, we are mistaken, for this outward “disappearing” or “appearing” is nothing but a transformation into other substances; the disappearing of an object, that is that of a corpse in the grave, is a change into new substances such as water, gases and earthen substances. If the new substances that come into being through a change do not affect our sense-organs, we cannot realize that they come into being. For this reason, we say that the former object disappeared, while it only underwent a change.

We see also that the nature of each of the 118 elements changes and that physical and chemical events happen in each element. When an element combines with another (or others) in a compound, it ionizes, that is, its atoms lose or gain electron(s), and thus the element’s various physical and chemical properties change. The atom of each element is made up of a nucleus and a varying number of small particles called **electrons**. The nucleus is at the center of the atom. The nuclei of atoms of all elements except hydrogen are made up of particles called **protons** and charged with positive electricity, and **neutrons**, which carry no electric charge. The electron is a small particle that carries negative electricity and moves round the nucleus. The electrons revolve in their orbits every moment and change their orbits.

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

Further, in these nuclear fissions one element turns into another; and some mass of matter ceases to exist and turns into energy, and this change has even been formulated by the Jewish physicist Einstein (d. 1955/1375). So, like compounds, elements change and may turn from one into another. Every substance, living or lifeless, changes, that is the old one disappears and a new one comes into being. Every living being, plant or animal that exists today used to be nonexistent, and there were other living beings. And in future, none of the present living beings will remain, and some other living beings will come into existence. So is the case with all lifeless beings. All living and lifeless beings, that is the element iron and the compounds stone and bone, and all particles always change, that is the old ones disappear, and others come into being. When the properties of the substance that comes into being and those of the substance that disappears are alike, man, being unable to notice this change, supposes that the substance is always existent. An example of this is seen in a movie where a different picture comes before the eye at certain short intervals; yet, unable to notice this, the viewers suppose that the same picture moves on the screen. When a piece of paper burns and becomes ashes, we say that the paper disappeared and ashes came into being, because we notice this change. When ice melts, we say that ice disappeared and water came into being.

It is written at the beginning of the book *Sharh al-Aqaid*: “Because all beings signify Allahu Taala’s existence, all creatures are called the ‘alam’ (Everything other than Allahu Taala). Also, each class of beings of the same kind is called an alam, for example, the alam (world) of human beings, the alam of angels, the alam of animals, the alam of the lifeless. Or each object is called an alam.”

It is written in the 441st page of the book *Sharh al-Mawaqif* by Sayyid Sharif Ali Jurjani (d. Shiraz, 1413/816):

“The alam, that is all beings, are creatures (**hâdith**)^[1] In other words, they had been nonexistent, they came into being later. [We also explained above that creatures always come into being from one another.] Both matter and attributes of objects have been created later.

On this subject, there have been four different beliefs:

[1] The sign ^ over a vowel makes its pronunciation long. The word hâdith with this sign over the first vowel means “created later, that which has come into being later” in contrast to ‘hadîth’ with the sign over the second vowel means the ‘saying’ of the Prophet Muhammad (alaihîs salam).

According to Muslims, Jews, Christians and fire-worshippers (Zoroastrians, Parsees), both matter and attributes of substances have been created later.

According to Aristotle and the philosophers following him, both matter and attributes of substances were eternal. They said that they had not come into being out of nothing and that they always existed. Modern chemistry positively proves that this argument is wrong. A person who believes or says so goes out of Islam and becomes a disbeliever. Also, Avicenna (Ibn Sina Husain) (d. 1037/428) and Muhammad Farabi (d. Damascus, 950/339) said substances were eternal.

According to the philosophers preceding Aristotle, matter was eternal but the attributes have been created later. Today most scientists have this wrong belief.

No one has said that matter had been created later and that the attributes are eternal. Greek philosopher Galen (Galenus) was unable to decide on any of these four types.”

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

Furthermore, a stone that falls from the sky cannot be said to have come from infinitude [infinite space (infinity) or time (eternity)], since these words denote ‘having no beginning or bound.’ *Coming from infinitude, then, comes to mean coming from nonexistence, and something which is said to have come from infinitude should have not come at all.* It would be unreasonable, non-scientific and illiterate to say, “It comes from infinitude.” Likewise, men’s multiplying from one another cannot be coming from eternity. They must have multiplied beginning with the first

man who was created out of nothing. If it is claimed that there had not been a first man created out of nothing and men's multiplying from one another had come from eternity, necessarily no man should have existed. The case is the same with every being. It would also be unreasonable, non-scientific and illiterate to say, "So has it come and so will it go. There were no initial substances created out of nothing," regarding the substances' or beings' originating from one another. Change does not indicate being eternal, though it seems to be created out of nothing; that is, it shows not the quality of being **Wajib al-wujud** (the Indispensable Existence) but being **mumkin al-wujud** (that may come into existence out of non-existence and may become non-existent while being existent).

Question: "The Creator Himself and the Attributes of the Creator of the alam (all beings) are eternal, does not the alam have to be eternal, too?"

Answer: We always witness the fact that the Creator, who is eternal, changes substances and particles through various means or causes, that is, He annihilates them and creates others in place of them. The Eternal Creator, when He wills, always creates substances from one another. Like creating every world of beings (alam), every substance and every particle through some means, Allahu Taala can create them without any cause or means whenever He wills.

One believing that worlds of beings are created later also believes that they will become nonexistent again. It is obvious that beings created while having been non-existent can become non-existent again. We see now that many beings become non-existent.

Being a Muslim requires believing the fact that substances and objects and all beings were created from nothing, and that they will cease to exist again. We witness that objects come into existence while having been non-existent and cease to exist again, that is, their shapes and properties disappear. When objects cease to exist their substances remain, yet, as we have explained above, these substances are not eternal but were created a very long time ago by Allahu Taala, Who will annihilate them again on the Last Day.

Today's scientific knowledge does not prevent us from believing this fact. Not believing it means to deny science and signifies hostility against Islam. Islam does not reject scientific knowledge. It rejects omission of learning religious knowledge and of the duties of worshipping. Scientific knowledge does not deny Islam, either. In fact, it confirms and verifies it.

Because the universe came into existence later, it must have a creator who created it from nothing, since, as we have explained above, no event can take place by itself. Today, thousands of medicines, household items, industrial and commercial goods, electronic equipment, and weaponry are being manufactured in factories. Most of them are produced through sophisticated calculations and after hundreds of tests. Do people say that even one of them became existent by itself? No, they say that these are made knowingly and willingly and all of them require a maker; yet, they claim that millions of things and events seen in the living and the lifeless and discovered newly and delicately throughout centuries, most of them still with unknown structures, came into being by themselves accidentally. What could this hypocrisy be if not rough obstinacy or sheer idiocy? It is evident that there is one single Creator who makes every substance and motion existent. This creator is **Wajib al-wujud**, that is, He did not come into being after being nonexistent; the Creator must necessarily always be existent and He does not need anything for His existence. If He had not always necessarily existed, the Creator would have been **mumkin al-wujud** or hâdith, a creature as the world of beings is; like a creature, He would have been created out of nothing or, through changes, out of another creature which, too, had to be created by another creator, thus an infinite number of [successive] creators being necessary; if we think in the same way as we have explained above, that changes in creatures cannot be infinite, it will be understood that there cannot be an infinite number of creators and that creation was started by a first creator, because, if creators' creating one another one after the other had gone back to eternity, there would have been no creator to begin with, and no creator would exist. Therefore, the first non-created creator is the Unique Creator of all creatures. There is no creator before or after that Creator. The Creator not being created, always exists. If the Creator ceased to exist for a moment, all creatures would also cease to exist. **Wajib al-wujud** does not need anything in any respect. One who has created the earth, the heavens, atoms and the living in such a regular and delicate order should be omnipotent, omniscient, able to create at once whatever He wishes, and should be unique, but there should be no change in Him. If the Creator were not omnipotent and His power were not infinite, if He were not omniscient, He would not have been able to create creatures in such a regular and delicate order. If there were more than one creator and when their wishes for creating something would not agree, the ones whose wishes were left

undone would not be creators and the things created would have been all mixed up.

No change occurs in the Creator. Before creating the universe He was the same as He is now. As He created everything out of nothing, He always and still creates everything; otherwise, any change would indicate being a creature and having been created from nothing. We have explained above that He always exists and will never cease to exist. Therefore, no change occurs in Him. Just as creatures needed Him in their creation initially, so they need Him every moment. He alone creates everything, makes every change. In order for everything to be in harmony and for humans to be able to survive and be civilized, He creates everything through a means. As He creates causes, He creates their affecting and their ability to perform. Man's work is only to be a medium in causes' affecting substances.

Eating when hungry, taking medicine when sick, striking a match for lighting a candle, pouring some acid on zinc for obtaining hydrogen, mixing and heating lime with clay for making cement, feeding the cow for getting milk, building a hydro-electric power-station for generating electricity and constructing any kind of factory are all examples of acting, by using the causes, as mediums in Allahu Taala's creating new things. Man's will and power, too, are the means created by Allahu Taala. Men are means for Allahu Taala's creating. Allahu Taala wants to create in this manner. As is seen, it would be an ignorant word incompatible with reason, science and religion to say, "Man created such and such thing."

Humans have to love the unique Creator, Who creates them, makes them survive and creates and sends the things they need. They should be His servants and slaves; that is, human creatures have to worship and revere Allahu Taala. This is written at length in the letter in the introduction to the current book. The Name of this Indispensable Existence, of this Unique Deity, of this god, is personally declared to be **Allah**. Humans have no right to change the Name which Allahu Taala personally made known. An act which would be done without having the right to do it would be a very wrong, loathsome deed.

Christians and their priests believe that there are three creators. The discussions we have presented above prove the fact that there is only one creator and that the arguments offered by Christianity and priests are spurious and heretical.

“SALAFIYYA”

Let me state at the very beginning that the scholars of Ahl as-Sunna (rahmat-Allahi Taala alaihim ajmain) have not mentioned anything in the name of “Salafiyya” or a “Salafiyya madhhab” in their books. These names, fabricated later by the non-madhhabis (following none of the Ahl as-Sunna madhhabs), have spread through the books of the non-madhhabis translated from Arabic by ignorant men of religion. According to them:

*“Salafiyya is the name given to the madhhab which had been followed by all the Sunnis before the madhhabs of Ashariyya and Maturidiyya were founded. They followed in the footsteps of the Sahaba and the Tabiun.^[1] The Salafiyya madhhab is the madhhab of the Sahaba, the Tabiun and Taba at-Tabiin. The four great imams belonged to this madhhab. The first book to defend the Salafiyya madhhab was **Al-Fiqh al-akbar** written by al-Imam al-azam. In his book **Ijma al-awam anil-kalam**, al-Imam al-Ghazali reported the essentials of the Salafiyya madhhab to be seven. The ilm al-kalam (knowledge of iman, beliefs) of the mutaakhhirin (those who came later) ensued with the emergence of al-Imam al-Ghazali. Having studied the madhhabs of the early scholars of kalam and the ideas of Islamic philosophers, al-Imam al-Ghazali made changes in the methods of ilm al-kalam. He inserted philosophical thoughts into ilm al-kalam with a view to refuting them. Ar-Radi and al-Amidi combined kalam and philosophy and made them one branch of knowledge. And al Baydawi made kalam and philosophy inseparable. The ilm al-kalam of the mutaakhhirin prevented the spreading of the Salafiyya madhhab. Ibn Taimiyya and his follower Ibn al-Qayyim al-Jawziyya tried to revive the Salafiyya madhhab which later parted into two: the early Salafis did not go into details about the attributes of Allahu Taala and mutashabih nasses (ayats and hadiths with hidden meanings). The later Salafis stressed the importance of details about them. This case is clearly noticeable with the later Salafis such as Ibn Taymiyya and Ibn al-Qayyim al-Jawziyya. Both the early and the later Salafis are referred to as **Ahl as-Sunna al-khassa** (way of Ahl as Sunna). The men of kalam who were Ahl as-Sunna*

[1] **Sahabat al-Kiram**: Muslims who saw the Prophet (alahi-salam) at least once; the Companions. **Tabi’un (al-izam)**: second-generation Muslims who saw (one of) Sahabat al-Kiram and transmitted hadiths from them. **Taba al-Tabi’un**: the Muslim scholars who saw (one of) Tabi’un.

explained some nasses away, but the Salafiyya were opposed to it. Saying that Allah's 'face' and His 'coming' are unlike the human face and coming, the Salafiyya differs from the Mushabbiha (those that believe Allahu Taala is a material being)."

It is not right to say that the madhhabs of **al-Ash'ari** and **al-Maturidi** were founded later. These two great imams explained and classified the knowledge of itiqad (system of beliefs) that had been communicated by the Salaf as-salihin (the first three generations of Muslims, Sahabat al-Kiram, Tabi'un and Tabi' al-Tabi'un), and spread it in a comprehensible form for the youth. Al-Imam al-Ashari was in Al-Imam ash-Shafii's chain of followers. And Al-Imam al-Maturidi was a great link in al-Imam al-azam Abu Hanifa's chain of followers. Al-Ashari and al-Maturidi did not go out of their masters' common madhhab in itiqad; they did not found new madhhabs. These two and their masters and the imams of the four madhhabs had one single itiqad which is the madhhab in itiqad well known by the name **Ahl as-Sunna wa'l Jamaa**. The itiqad or beliefs held by the people of this group are the same as the beliefs held by the Sahabat al-Kiram, the Tabi'un and Tabi al-Tabi'un. The book **Al-Fiqh al-akbar** written by al-Imam al-azam Abu Hanifa, defends the Madhhab of Ahl as-Sunna. The word 'Salafiyya' does not exist in that book nor in al-Imam al-Ghazali's **Iljam al-awam anil-kalam**. These two books and **Al-qawl al-fasl**,^[1] one of the commentaries to the book **Al-fiqh al-akbar**, teach the Madhhab of Ahl as-Sunna and respond to heretical groups and philosophers. Al-Imam al-Ghazali wrote in his book **Iljam al-awam**: "In this book I shall report that, among the groups in itiqad, the madhhab of the Salaf is authentic. I shall explain that those who deviate from this madhhab become people of bida. The Madhhab of the Salaf means the itiqad of the Sahabat al-Kiram and the Tabi'un. The essentials of this Madhhab are seven." As is seen, the book **Iljam** mentions the seven essentials of the Madhhab of the 'Salaf.' Saying that they are the essentials of the "Salafiyya" means distorting the writing of the book and misrepresenting al-Imam al-Ghazali. In almost all books of Ahl as-Sunna, for example, in the chapter "Witnessing" of **Ad-durr al-mukhtar**, a very valuable book of Fiqh, 'Salaf' and 'Khalaf' are defined as: "'Salaf' (predecessors) is an alias for the Sahabat al-Kiram and the Tabi'un. They are also called the **Salaf as-salihin**. And those scholars of Ahl as-Sunna succeeding the Salaf as-salihin are called '**Khalaf**.' (successors)." Al-Imam al-Ghazali, al-Imam ar-

[1] The books **Iljam** and **Al-qawl al-fasl** have been reproduced by Hakikat Publishing in Istanbul.

Radi and al-Imam al-Baydawi, were all in the madhhab of Salaf as-salihin. Groups of bida that appeared in their time mixed ilm al-kalam with philosophy. In fact, they founded the rules of their iman on philosophy. The book *Al-milal wan-nihal* gives detailed information on the beliefs of those heretical groups. While defending the itiqad of Ahl as-Sunna against those corrupt groups and disproving their heretical ideas, these three imams replied to their philosophy extensively. Their replying did not mean mixing philosophy with the madhhab of Ahl as-Sunna; on the contrary, they purified the knowledge of kalam and purged philosophical thoughts from it. There is no philosophical thought or philosophical method in al-Baydawi's work, or in the tafsir of **Shaikh-zada**, the most valuable of its annotations. It is a very ugly slander to say that these exalted imams busied themselves with philosophy. This slander was first stated against the scholars of Ahl as-Sunna by Ibn Taymiyya in his book *Al-wasita*. Further, stating that Ibn Taymiyya and his follower Ibn al-Qayyim al-Jawziyya tried to revive the Salafiyya madhhab reflects the difference between those who are on the right path and those who deviated into heresy. Since before these two people there was not a madhhab called "Salafiyya," nor even the word 'Salafiyya,' how could they be said to have tried to revive it? Before them, there was only one madhhab of Salaf as-salihin which, as the single authentic itiqad, was named **Ahl as-Sunna wa'l Jamaa**. Ibn Taymiyya tried to distort this right madhhab and contrived many bidas. The only source of the books, rehtoric and corrupt thoughts of present-time non-madhhabi people and religion reformers is the bidas of Ibn Taymiyya. In order to convince the youth that they follow the right path, these heretics devised a horrible trick: they changed the name of "Salaf as-salihin" to "Salafiyya" so that they might introduce Ibn Taymiyya's bidas and corrupt ideas as justifiable and drag the youth into his way. They tried to smear, with stains of philosophy and bida, the Islamic scholars who were the successors of Salaf as-salihin and blamed them for deviating from their contrived name Salafiyya; they put forward Ibn Taymiyya as a mujtahid, as a hero that resuscitated Salafiyya. However, the scholars of Ahl as-Sunna (rahmt-Allahi Taala alaihim ajmain), who have been the successors of the Salaf as-salihin, have been defending Ahl as-Sunna's teachings of itiqad, which formed the madhhab of Salaf as-salihin, in the books they have written until the present time and they inform that Ibn Taymiyya, ash-Shawkani and the like have deviated from the footsteps of Salaf as-salihin and have been dragging Muslims towards perdition and Hell.

People who read the books **At-awassuli bin-Nabi wa bis-salihin**, **Ulama al-Muslimin wal-mukhalifun**, **Shifa as-siqam** and **Tathir al-fuad min danasil-itiqad**, a preface to the latter book, will realize that the contrivers of the corrupt beliefs called “New Salafiyya” are leading Muslims towards perdition and demolishing Islam from within.

Nowadays, some people utter the name ‘Salafiyya.’ Every Muslim should know very well that in Islam there is nothing in the name of the madhhab of Salafiyya but that there is only the madhhab of **Salaf as-salihin**, who were the Muslims of the first two Islamic centuries which were praised and lauded in the Hadith sharif. The Islamic scholars of the third and fourth centuries are called **Khalaf as-sadiqin**. The itiqad of these honorable people is called the **madhhab of Ahl as-Sunna wa’l Jamaa**. This is the madhhab of iman, believing. The iman held by Salaf as-salihin, that is the Sahabat al-Kiram and the Tabi’un was the same. There was no difference between their beliefs. Today most Muslims on the earth are in the Madhhab of Ahl as-Sunna. All the seventy-two heretical groups of bida appeared after the second century of Islam. Though founders of some of them had lived earlier, it was after the Tabi’un that their books were written and they appeared in groups and disobeyed the Ahl as-Sunna.

Rasulullah (sall-Allahu alaihi wa sallam) revealed the beliefs of Ahl as-Sunna. The Sahabat al-Kiram derived these teachings of iman from this source. And the Tabi’un al-Izam (most esteemed of the Tabi’un), in their turn, learned these teachings from the Sahabat al-Kiram. And their successors learned from them; thereby the teachings of Ahl as-Sunna reached us through naql (chain of transmission) and tawatur (successive, repetitive, multi-chain, so doubtlessly authentic, widespread reporting of original Islamic information). These teachings cannot be explored by way of reasoning. Intellect cannot change them and will only help to understand them. That is, intellect is necessary for understanding them, and realizing their correctness and value. All the scholars of Hadith held the beliefs of Ahl as-Sunna. The imams of the four Madhhabs related to amal (deeds, acts, rituals, worship; fiqh), too, were in this madhhab. Also, al-Maturidi and al-Ashari, the two imams of our madhhab related to itiqad (beliefs), were in the madhhab of Ahl as-Sunna. Both these imams promulgated this Madhhab. They always defended this Madhhab against heretics and against materialists, who had been stuck in the bogs of ancient Greek philosophy. Although they were contemporaries, they lived at different places and their attackers’ reasoning and behaviors

were different, so the two imams' methods of defence and criticisms were different. But this does not mean that they belonged to different Madhhabs. Hundreds of thousands of profoundly learned scholars and awliya coming after these two highly-learned imams [over centuries] studied their books and stated in consensus that they both belonged to the Madhhab of Ahl as-Sunna. The scholars of Ahl as-Sunna dealt with those nasses with explicit meanings as their direct meanings, that is, they gave such ayats and hadiths their clear meanings, and did not explain away (tawil) such nasses or change these meanings unless there was a darura (strong necessity or compulsion) to do so. They never made any changes with their personal information or opinions. But people from heretical groups and the non-madhhabi did not hesitate to change the rituals (ibadat) and the teachings of iman in accord with what they had heard from Greek philosophers and from false scientists, who were adversaries to Islam.

When the state of the Ottomans, who were guardians of Islam's and the servants of Sunni scholars, shattered into pieces as a result of multi-centennial endeavors of missionaries and of the disgusting policy of the British Empire with all its material forces, the non-madhhabi took the opportunity. With devilish lies and tricks, they began to attack the Ahl as-Sunna and demolish Islam from within, especially in countries like Saudi Arabia, where the scholars of Ahl as-Sunna are not allowed to talk freely. Immeasurable gold dispensed by the Wahhabis helped this aggression spread all over the world. According to reports from Pakistan, India and African countries, some men of religious profession with little religious knowledge and no fear of Allahu Taala were given posts and apartment houses in return for their supporting these aggressors; especially their disloyalty in deceiving youth and separating them from the madhhab of Ahl as-Sunna procured them those wicked advantages. In one of the books they wrote in order to mislead Muslim students in the madrasas (Islamic educational institution) and Muslims' children, the author says: "I have written this book with a view to eliminating the bigotry of madhhabs and helping everybody to live peacefully in their madhhabs." This man means that the solution to eliminating the bigotry of madhhabs by attacking the Ahl as-Sunna and by belittling the scholars of Ahl as-Sunna. He thrusts at Islam with a dagger, and then says he does this so that Muslims will live in peace! At another place in the book, he says: "If a person thinks [of a question] and reaches a correct conclusion, they will be rewarded tenfold. If they miss, they will get one reward." Accordingly, if this were true, everybody, whether

they are a Christian or a mushrik (those who attribute a partner or partners to Allahu Taala, that is, shirk), they would be rewarded for their every thought; and get ten thawabs for their correct thoughts! See how he changes the hadith sharif of our Prophet (sall-Allahu Taala alaihi wa sallam), and how he plays tricks! The hadith sharif stated: **“If a mujtahid concludes correctly while he extracts rules [related to amal] from an ayat karima or from a hadith sharif, he will be given ten thawabs. If he is wrong he will be given one thawab.”** Which showed that these rewards would be given not to everybody who thought but to an Islamic scholar who had progressed to the grade of ijthad, and that they would be given not for their every thought but for work in extracting rules from the nasses [related to amal], for their work is an ibada (Islamic ritual duty). Thawab is given for this, too, as it is given for every ibada.

In the time of the Salaf as-salihin and of the mujtahid scholars, who were their successors, that is, until the end of the fourth century of Islam, whenever a new matter came about as a result of changing living conditions, the mujtahid scholars worked day and night and deduced from the four sources called **al-adillat ash-Shariyya** how the matter must be handled and all Muslims handled it by following the deduction of the imam of their madhhabs. Those great scholars who did so were given ten thawabs or one. After the fourth century, people went on following these mujtahids’ deductions. During that long period, not a single Muslim was left without solution in any of their affairs. Afterwards, no scholars or muftis were educated even at the seventh level of mujtahids, therefore, today we have to learn from a Muslim who can read and understand the books of one of the scholars of one of the four Madhhabs, and from the books he has translated, and adapt our ibadat and daily life to them. Allahu Taala declared the rules of everything in the **Quran al-karim**. His exalted Prophet Muhammad (alaihi-salam) explained all of them. The scholars of Ahl as-Sunna, learning them from the Sahabat al-Kiram, wrote them in their books. These books exist all over the world now. The way of practicing a new thing that will come about in any part of the world, till the end of the world, can be likened to information in these books. This possibility is a miracle (**mujiza**) of the **Quran al-karim** and an extraordinary marvel (**karama**) of Islamic scholars. Indeed, it is essentially important to learn how to do the affair encountered by asking a true Sunni Muslim. One who asks a non-madhhabi man of religious profession will be misled with an answer inconsistent with books of Fiqh.

As reflected above, the youth are deceived by those non-

madhhabi ignoramus from Pakistan and India who, having stayed in Arab countries for a few years, learned to speak Arabic and passed their time by leading a life of amusement, pleasures and sinning, attained a stamped paper from a non-madhhabi person that is hostile to Ahl as-Sunna. The youth who see their counterfeit diplomas and hear them speak Arabic think that they are men of religious profession. However, they cannot even understand a book of fiqh, nor do they know anything of the teachings of fiqh in books. In fact, they do not believe these religious teachings; they call them bigotry. Of old, Islamic scholars looked up the answers to inquiries in the books of fiqh, and gave the inquirers the answers they found. But the non-madhhabi man of religious post, being incapable of reading or understanding a book of fiqh, will mislead the questioner by saying whatever occurs to his ignorant head and defective mind, and will cause him to go to Hell. It is to this effect that our Prophet (sall-Allahu Taala alaihi wa sallam) stated: **“The good scholar is the best of mankind. A bad scholar is the worst of mankind.”** This hadith sharif shows that the scholars of Ahl as-Sunna are the best of mankind, and the non-madhhabi are the worst of mankind, because the former guide people to following Rasulullah, that is to Paradise, and the latter lead them to their heretical thoughts, that is to Hell.

Master Ibn Khalifa Aliwi, a graduate of the Islamic University of Jami al-Azhar, wrote in his book *Aqidat as-Salafi wal-khalaf*: “As ‘Allama Abu Zuhra writes in his book *Tarikh a-lmadhahibi-l-Islamiyya*, some people, who dissented from the Hanbali Madhhab in the fourth century after Hegira, called themselves **Salafiyyin**. Abul-Faraj ibn al-Jawzi (rahmat-Allahi Taala alaih) and other scholars again from the Hanbali Madhhab, by proclaiming that those Salafis were not the followers of the Salaf as-salihin and that they were holders of bida belonging to the cult of Mujassima, prevented this fitna (widespreading of statements and actions harming Muslims and Islam; mischief) from spreading. In the seventh century Ibn Taymiyya incited this fitna again.”^[1]

The non-madhhabi have adopted the name ‘Salafiyya’ and call Ibn Taymiyya ‘The “great imam of Salafis’’. This utterance is true in one respect since the term ‘Salafi’ had not existed before him. There had existed Salaf as-salihin whose Madhhab was Ahl as-

[1] *Aqidat as-Salafi wal-khalaf*, 340 pages, printed in Damascus in 1978/1398; several heresies (bidas) of the Salafis and the Wahhabis, their slanders about Ahl as-Sunna and the replies to them are written in detail.

Sunna. Ibn Taymiyya's heretical beliefs became a source for the Wahhabis and other non-madhhabi people. Ibn Taymiyya had been educated in the Hanbali Madhhab, that is, he had been Sunni. However, as he increased his knowledge and reached the grade of fatwa, he began to admire his own opinions and assumed superiority to the scholars of Ahl as-Sunna (rahmat-Allahi Taala alaihim ajmain). Increase in his knowledge brought about his heresy. He was no longer in the Hanbali Madhhab, because being in one of the four Madhhabs requires holding the beliefs of Ahl as-Sunna. A person who does not have the beliefs of Ahl as-Sunna cannot be said to be in the Hanbali Madhhab.

The non-madhhabis take every opportunity to speak ill of the Sunni men of religious duty in their own country. They play all kinds of tricks to prevent Sunni books from being read and the teachings of Ahl as-Sunna from being learned. For example, a non-madhhabi person, mentioning my name said, "What's a pharmacist's or a chemist's business in religious knowledge? He must work in his own branch and not meddle with our business." What an ignorant and idiotic assertion! He thinks that a scientist will not have religious knowledge. He is unaware of the fact that the Muslim scientists observe the Divine Power (Sun' al-Ilahi) every moment, realize the Supreme Creator's Perfections that are exhibited in the book known as "**Creator and Creation**", and, seeing the creatures' incapability compared with Allahu Taala's Infinite Power, affirming by continuously glorifying (tashbih) Allahu Taala and perceive that He is far from all defects (tanzih). Max Planck, a famous German nuclear physicist, expressed this very plainly in his work **Der Strom**. This non-madhhabi ignoramus, however, relying on a paper he might have obtained from a foreign heretic like himself and on the chair provided by heretics, and perhaps enraptured with the fancy of the gold distributed from abroad, presumes that he has monopoly on religious knowledge. May Allahu Taala guide this wretched person and all of us. May He also protect the innocent youth from the traps of such thieves of religion who use false documentation. Amin!

In fact, I humbly served my nation for more than 30 years as a pharmacist and chemical engineer. Yet, acquiring religious education and working day and night for seven years, I was honored with the ijaza (diploma testifying to the holder's authority on Islamic knowledge) given by a great Islamic scholar (namely Sayyid Abdulhakim Arwasi, rahmat-Allahi Taala alaihi). Crushed under the greatness of scientific and religious knowledge, I fully saw my incapability. In this understanding I tried to be a deserving servant

of Allahu Taala. The greatest of my fears and worries was to presume, by falling for the charms of my diplomas and ijaza, that I am an authority on these subjects. How great my fear was, can be clearly seen in all my words. I did not write my own ideas or opinions in any of my books. I always presented my young brothers the valuable writings of scholars of Ahl as-Sunna that were admired by those who understood their value, by translating them from Arabic or Persian. My fear being great, I had no thought of writing a book; when I saw the Hadith sharif on the first page of ***As-sawaiq al-muhriqa***, “**When fitna becomes widespread, he who knows the truth must inform others. Should he not do so, may he be accursed by Allah and by all people!**” I began to ponder. On the one hand, as I learned of the superiority of the the Ahl as-Sunna scholars’ understanding and mental capacity in religious knowledge, and in their scientific knowledge of their time and their perseverance in ibadat and taqwa, I was humbled, I deemed my own knowledge a mere drop compared to the ocean of knowledge of those great scholars. On the other hand, seeing that fewer and fewer pious people could read and understand the books written by the scholars of Ahl as-Sunna and that the ignorant heretics had joined themselves with men of religious duty and had written corrupt and heretical books, I felt grieved; the threat of damnation declared in the Hadith ash-sharif frightened me. Also the mercy and compassion I felt for my dear young brothers compelling me to serve them, I began to translate my selections from the books of the scholars of Ahl as-Sunna. Alongside the innumerable letters of congratulation and appreciation that I have received, now and then I came across criticism and vilification from those that were non-madhabbi. Because I had no doubt in my conscience about my own ikhlas and loyalty to my Creator, trusting myself to Allahu Taala and making tawassul (seeking intercession) of the blessed soul of His Messenger (sall-Allahu Taala alaihi wa sallam) and those of His devoted servants, I carried on with my service. May Allahu Taala keep all of us on the True Way He is pleased with! Amin.

The great Hanafi scholar Muhammad Bahit al-Mutii, a professor at Jami al-Azhar University in Egypt, wrote in his book ***Tat’hir al-fuad min danisil-i’tiqad***:

“Among all human beings, Prophets (alaihimus-salatu was-salam) have the highest and most mature souls. They were protected from being wrong, erring, unawareness, disloyalty, bigotry, obstinacy, following the nafs, grudge and hatred. Prophets communicated and explained what had been revealed to them by Allahu Taala. The teachings, commands and prohibitions

communicated by them, are all true. None are wrong or corrupt. After prophets, the highest and most mature people were their sahaba (companions) since they were trained, matured and purified in the suhba (companionship of a Prophet or wali) of Prophets. They always conveyed and explained what they had heard from Prophets. All of what they conveyed, too, are true and they are far from the aforesaid vices. They did not contradict one another out of bigotry or obstinacy, nor did they follow their nafs. The Sahabat al-Kiram's explaining the ayats and hadiths and employing ijthihad for communicating Allahu Taala's religion to His human creatures were His great blessing upon this Umma (Muslims) and His compassion for His beloved Prophet, Muhammad (alaihi-salam). The **Quran al-karim** declares that the Sahabat al-Kiram were stern towards disbelievers but tender and endearing with one another, that they performed salat diligently, and that they expected everything and Paradise from Allahu Taala. Among their ijthihads, all those on which consensus (ijma) was reached were right. They all deserved to attain thawab (reward in the Here-after) but the truth is only one.

“The highest people after the Sahabat al-Kiram are those Muslims who saw them and were trained in their suhba. They are called the **Tabi'un**. They acquired all their religious knowledge from the Sahabat al-Kiram. The highest people next to the Tabi'un are Muslims who saw the Tabi'un and were trained in their suhba. They are called **Tabi' al-Tabi'un**. Among the people coming in the centuries after them until the Day of Questioning, the highest and the best ones are those who adapt themselves to them, learn their teachings and follow in their footsteps. Among men of religious occupation-coming after **Salaf as-salihin** (first three generations of Muslims, Sahaba, Tabi'un and Tabi' al-Tabi'un), an intelligent and wise person whose words and deeds agree with the teachings of Rasulullah and the Salaf as-salihin, and who never diverges from their way in beliefs and deeds, and who does not exceed the limits of Islam, does not fear others' speaking ill towards himself. By not following such people (that speak ill toward him and his religion), he does not separate from the right path. He does not listen to the words of the ignorant. He does not follow his reason and thus does not go out of the four madhhabs of the mujtahid imams. Muslims must find such a scholar, ask him and learn what they do not know and should follow his advice in everything they do, because such a scholar knows and lets people know the spiritual medicines (knowledge of curing the soul) which Allahu Taala created to protect His human creatures from erring and to make them always

act correctly; He can cure those whose souls are sick and whose comprehension is limited. Whatever such a scholar says, does or believes is conformable to Islam. He understands everything correctly. He answers every question correctly. Allahu Taala is radi (giving consent to, pleased, satisfied) with everything he does. Allahu Taala shows the ways to His rida (Allahu Taala's approval). Allahu Taala saves those who have iman and who fulfill the requirements of iman, from oppression and trouble. He makes them attain nur (radiance), happiness and salvation. Always, and in everything they do, they are in ease and comfort. On the Day of Resurrection, they will be beside prophets, the siddiq (those faithfully loyal to the Prophet; the good, always telling the truth), martyrs and salih (pious, avoiding sins) Muslims.

“No matter in what century he lives, if a man with a religious position does not follow the statements of the Prophet and the Sahaba, if his words, deeds and beliefs do not agree with their teachings, if he follows his nafs and own thoughts and exceeds the limits of Islam, or if he, following his own knowledge, opposes the delicate aspects of Islam and oversteps the boundaries of the four Madhhabs in those teachings which he cannot understand, he will be judged to be a corrupt man of a religious position. Allahu Taala has sealed his heart; his eyes cannot see the right way and his ears cannot hear the right word. There will be bitter torture for him in the Hereafter. Allahu Taala does not like him. People of this sort are Prophets' opponents. They think that they are in the right way. They like their own behavior. However, they are Satan's followers. Very few of them come to their senses and resume the right way. Everything they say seems polite, delightful or useful, but all of what they think and like are evil. They deceive idiots and lead them to heresy and perdition. Their words look bright and spotless like snow, but, exposed to the sun of truth, they melt away. These evil men of religious positions, whose hearts have been blackened and sealed by Allahu Taala, are called **ahl al-bida or non-madhhabi men** of religious occupation. They are people whose beliefs and deeds are not compatible with the *Quran al-karim*, with hadith sharifs or with the ijma al-Umma. Having diverged from the right way themselves, they mislead Muslims into perdition, too. People who follow them will end up in Hell. There were many such heretics in the time of the Salaf as-salihin and among the men of religious position that came after them. Their presence among Muslims is like gangrene [or cancer] at a part of the body. Unless this part is done away with, the healthy parts will not escape the disaster. They are like people affected with a contagious disease.

People who have contact with them will suffer harm. We must keep away from them lest we should suffer harm from them.” One of the corrupt, heretical men of religious position who have been very harmful was Ibn Taymiyya. In his books, particularly in ***Al-wasita***, he disagreed with the **ijma al-Muslimin**, contradicted the clear declarations in the ***Quran al-kerim*** and the Hadith sharif and did not follow the way of Salaf as-salihin. Following his defective mind and corrupt thoughts, he deviated into heresy. He was a man of extensive knowledge. Allahu Taala made his knowledge the cause of his heresy and perdition. He followed the desires of his nafs. He tried to spread his wrong and heretical ideas in the name of truth.

The great scholar Ibn Hajar al-Makki (rahmat-Allahi Taala alaih) wrote in his book ***Al-fatawa al-Hadithiyya***:

“Allahu Taala made Ibn Taymiyya tumble into heresy and perdition. He made him blind and deaf. Many scholars informed and proved with documents that his deeds were corrupt and his statements were false. People who read the books of the great Islamic scholars Abul Hasan as-Subki, his son Taj ad-din as-Subki and Imam al-Izz ibn Jamaa, and those who study the statements said and written in response to him by the Shafii, Maliki and Hanafi scholars living in his time, will see well that we are right.

“Ibn Taymiyya spoke ill of and slandered the scholars of Tasawwuf (purifying the heart, spiritual development). Furthermore, he did not hesitate to attack Hazrat Umar and Hazrat Ali, who were the chief pillars of Islam. His words exceeded the proper limit and decency, and he threw arrows even at ‘steep cliffs’ (those personages of monumental notoriety). He described the scholars of the right way as holders of bida’, heretics and ignoramuses.

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

*‘Men of Tasawwuf say that they see the **Lawh al-mahfuz**,^[1] which is called **an-nafs al falakiyya** by philosophers like Ibn Sina (Avicenna). They say that human soul, reaching perfection, the soul unites with an-nafs al-falakiyya or **al-aql al-faal** while awake*

[1] For detailed information about Lawh al-mahfuz, see chapter 36 in **Endless Bliss**, third fascicle.

or asleep and, after uniting with these two, which cause everything to happen in the world, (the human soul) becomes informed of the things existing in them. These were said not by Greek philosophers but by Ibn Sina and the like who came later. Also, Imam Abu Hamid al-Ghazali, Muhyiddin ibn al-Arabi and Andalusian philosopher Qutb ad-din Muhammad ibn Sabin made statements of this sort. They are the statements of philosophers. Such things do not exist in Islam. With these arguments they diverged from the right way. They became mulhids like those mulhids called the Shiis, Ismailiyya, Qaramitis and Batinis. They left the right way followed by the scholars of Ahl as-Sunna, by scholars of the Hadith and by Sunni men of Tasawwuf like Fudayl ibn Iyad. While getting absorbed in philosophy on the one hand, they struggled against such groups as the Mutazila and Kuramiyya on the other hand. There are three groups of men of Tasawwuf: the first group are adherent to the Hadith and the Sunna; the second group are the heretics like the Kuramiyya; the third group are the followers of the books of **Ikhwan as-safa** and the words of Abul Hayyan. Ibn al-Arabi and Ibn Sa'bin and the like adopted philosophers' statements and presented them as statements of men of Tasawwuf. Ibn Sina's book **Akhir al-isharat ala maqamil-arifin** contains many such statements. Also, al-Imam al-Ghazali made similar statements in some of his books, such as **al-Kitab al-madnun** and **Mishkat al-anwar**. In fact, his friend Abu Bakr ibn al-Arabi tried to save him from it by warning him that he had been distracted with philosophy, but his warning failed. On the other hand, al-Imam al-Ghazali said that philosophers were disbelievers. Towards the end of his life he read [the **Sahih** of] al-Bukhari. Some said that this made him give up the ideas he had written. Some others said that those statements were ascribed to al-Imam al-Ghazali to defame him. There are various reports about al-Imam al-Ghazali in this respect. Muhammad Mazari, a Maliki scholar educated in Sicily, Turtushi, an Andalusian scholar, Ibn al-Jawzi, Ibn Uqail and others said many things.'

“The assertions quoted above from Ibn Taymiyya show his ill thoughts about the scholars of Ahl as-Sunna clearly. He cast similar aspersions upon even the greatest ones of the Sahabat al-Kiram. He stigmatized most of the scholars of Ahl as-Sunna as heretics. Meanwhile, as he heavily defamed the great Wali and the **qutb al-arifin** Hazrat Abul-Hasan ash-Shadhili on account of his books **Hizb al-kabir** and **Hizb al-bakhr** and degraded with foul words the great men of tasawwuf such as Muhyiddin Ibn al-Arabi, Umar ibn al-Farid, Ibn Sabin and Hallaj Husain ibn Mansur, the

scholars in his time declared unanimously that he was a sinner and a heretic. There were also those who issued fatwas stating that he was a disbeliever.^[1] A letter written to Ibn Taymiyya in 705 A.H. (1305) reads: ‘Oh my Muslim brother, who considers himself a great scholar and the imam of this time! I admired you for Allah’s sake. I disliked the scholars who were against you. But I was puzzled upon hearing your words that were unsuitable for admiring. Does a wise person doubt that the night begins when the sun sets? You said that you were on the right path and that you were doing **al-amru bil-maruf wan-nahyi anil-munkar**. Allahu Taala knows what your purpose and intention are. But one’s ikhlas is understood from his deeds. Your deeds have torn off the cover from your words. Deceived by people who followed their nafs and whose words were unreliable, you have not only defamed people living in your time but also classified the dead ones as disbelievers. Dissatisfied with attacking the successors of the Salaf as-Salihin, you have slandered the Sahabat al-Kiram, especially the greatest ones. Can you imagine in what a situation you will be when those great people demand their rights on the Day of Resurrection? At the minbar (pulpit in a mosque) of Jami al-jabal in the city of Salihyya, you said that Hazrat Umar (radiy-Allahu Taala anh) had had some wrong statements and disasters. What were the disasters? Which disasters did you hear from Salaf as-Salihin? You say that Hazrat Ali (radiy-Allahu Taala anh) had more than three hundred faults. If it had been true for Hazrat Ali, would you ever have had a correct statement? Now I am beginning to act against you. I shall try to protect Muslims against your wickedness, for you have exceeded the proper limit. Your torture has reached all the living and the dead. Believers must avoid your evil.’

“Taj ad-din as-Subki listed the matters on which Ibn Taymiyya disagreed with the Salaf as-Salihin, as follows:

1 - He said: ‘Talaq (divorce as prescribed by Islam) is not realized [so invalid]; it is necessary to pay kaffara (penalty of atonement, here meant to cancel divorce, paid as much as that) for an oath.’ No Islamic scholars before him had said that kaffara would be paid.^[2]

[1] The profound Islamic scholar Abd al-Ghani an-Nablusi wrote the names of these superiors of Tasawwuf on the 363rd and 373rd pages of his book *al-Hadiqat an-nadiyya* and added that each of them was a wali and that people who spoke ill of them were ignorant and unaware.

[2] ‘Talaq’ is defined and explained in detail in the fifteenth chapter of the sixth fascicle, and in the sixth chapter of the fifth fascicle, of **Endless Bliss**.

2 - He said: uttered to a woman during her period (haid) is not valid.’ uttered to a woman during her period (haid) is not valid.’

3 - He said: ‘Qada (performance of a rite after its time) of a salat omitted knowingly is not necessary.’

4 - He said: ‘It is mubah (permissible) for a woman during her period to perform tawaf (pigrim’s rite of circumambulation around) the Kaba [in Mecca]. She need not pay kaffara.’

5 - He said: ‘Talaq expressed as three talaqs is still one talaq.’ For many years before saying so, however, he had said repeatedly the opposing unanimity of Mulims (ijma al-Muslimin).

6 - He said: ‘Taxes incompatible with Islam are halal for those who demand them.’

7 - ‘Such taxes collected from tradesmen takes the place of zakat even if not intended [for zakat],’ he said.

8 - He said: ‘Water does not become najs (religiously impure thing) when a mouse or the like dies in it.’

9 - He said: ‘It is permissible for a person who is junub (state of a Muslim needing ghusl, ritual ablution of whole body) to perform nafila (supererogatory, extra rite more than obligatory duty) salat without taking ghusl at night.’

10 - He said: ‘Conditions stated by the waqif (devotee of property to a foundation) are not taken into consideration.’

11 - He said: ‘A person who disagrees with the unanimity of Muslims (ijma’ al-umma) does not become a disbeliever or a sinner.’

12 - He said: ‘Allahu Taala is mahall-i hawadith and is made up of particles.’

13 - He said: ‘The **Quran al-kerim** was created in the Dhat (essence, person) of Allahu Taala.’

14 - He said: ‘The alam, that is, all creatures are eternal with their kinds.’

15 - He said: ‘Allahu Taala has to create good things.’

16 - He said: ‘Allahu Taala has a body and directions; He changes His place.’

17 - He said: ‘Hell is not eternal; it will go out at last.’

18 - He denied the fact that Prophets are sinless.

19 - He said: ‘Rasulullah [sall-Allahu Taala alaihi wa sallam] is no different from other people. It is not permissible to pray through his intercession.’

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

21 - He also said: 'It is haram to go there to ask for intercession for (shafaa).'

22 - He said: 'The **Tawrat** (the original of the **Torah**) and **al-Injil** (the original of the **New Testament**) were altered not in vocabulary but in meaning.'

"Some scholars said that most of the above-quoted statements did not belong to Ibn Taymiyya, but there has been none who denied his saying that Allahu Taala had directions and that He was made up of particles, [but he should not have said these words] beside the fact that, as generally agreed, his knowledge, grandeur and religiousness were considerable. A person who has fiqh, knowledge, justice and reason must first examine a matter and then decide about it with prudence. Especially, judging a Muslim to be a disbeliever, an apostate or a heretic or sentencing him to death requires very minute investigation and caution."

Recently it has become fashionable to imitate Ibn Taymiyya. Some defend his heretical writings and reproduce his books, particularly his **al-Wasita**. From beginning to end, this book is full with his ideas disagreeable with the **Quran al-kerim**, the Hadith sharifs and the ijma al-Muslimin. It rouses great fitna and faction among the readers and causes hostility among brothers. The Wahhabis in India and ignorant men of religious position who were caught in their traps in other Muslim countries have made Ibn Taymiyya a standard bearer for themselves and have given him such names as 'Great Mujtahid' and 'Shaikh al-Islam.' They embrace his heretical thoughts and corrupt writings in the name of religion and belief. For stopping this horrifying current, which brings about faction among Muslims and demolishes Islam from within, we must read the valuable books written by the scholars of Ahl as-Sunna which refute and rebut him with documents. Among this valuable literature, the book **Shifa as-siqam fi ziyarati khayri l-anam** by the great imam and the profoundly learned scholar Taqi ad-din as-Subki (rahmat-Allahi Taala alaih) destroys Ibn Taymiyya's heretical ideas, eliminates his faction and exposes his obstinacy. It prevents the spreading of his evil intentions and wrong beliefs.

GLOSSARY

Entries related to Tasawwuf can be learned best from Hazrat Ahmad al-Faruqi as-Sirhindi's (Imam Rabbani) **Maktubat**.

abdast: Ritual ablution.

abid: One who tries to perform all kinds of worship.

ada: To perform the three categories of worship in their proper times.

adab: Islamic etiquette, good manners, high morals, decorum, decency.

adala: Justness, one of seven peculiarities every prophet had.

adam: Non-existence. All creatures were nonexistent, before they came into existence.

adat: Customs, traditions.

adat-ilahiyya: Causation.

adhab: Punishment, torment.

adhan: Call to prayer (salat).

Adilla Al-Shariyya: Islamic knowledge derived from four sources (**Quran al-Karim**, Sunna, qiyas al-fuqaha, ijma al-Umma).

af'al al-mukallafin: Explains the commands, the prohibitions and the permissible things that must be done or avoided physically.

afw: Pardon, amnesty. Allahu Taala erases the sin, totally forgives and will not hold one accountable (for that sin) on the Day of judgement.

ahadith ash-Sharif: The sayings, actions and habits of Prophet Muhammad (alaihi-salam).

Ahkam ash-Shar'iyya: Rules of Islam.

ahadith qudsi: Meanings in the Quran al-Karim by Allahu Taala but with words by Muhammad (alaihi-salam).

Ahkam fiqhiyyah: Composed of the Islamic laws commanded and actions prohibited.

Ahkam Ilahiyya: Commands of

Allahu Taala.

Ahkam Islamiyya: Islam's commandments and prohibitions.

ahkam ijthadiyya: Knowledge of the ahkam that can be understood only through ijthad.

ahkam: Drawn rules, conclusions.

ahl al-bida: Heretics who deviate from the true way of Ahl as-Sunna. Owing to their belief in the nasses with open meanings, they shall not stay eternally in torture; they shall be rescued from Hell and shall be taken into Paradise.

Ahl al-Kitab: People with a heavenly book.

Ahl al-qibla: Those who perform acts of worship and turn towards the Kaaba during ritual prayers.

Ahl as-Sunna wa'l Jamaa: Muslims with correct belief, also called Sunni Muslims.

Ahl as-Sunna: Creed of belief in the Word of Allahu Taala, making one a Muslim.

Ahl-i Bayt: Family of the Prophet Muhammed (alaihi-salam).

Ahmadis: Heretical people who were organized by the British in India.

aimmat al-madhahib: The great Imams of the four maddhabs of Ahl as-Sunna Islam.

Ajr: Thawab (blessings in the Here-after) to a Muslim who performs taat.

Ahkirat: (Ahiret) The Here-after.

Akhlaq: Islamic virtue, morality, manners.

al'ilm al-mutaqaddim: Eternal knowledge.

al-adillat ash-Shariyya: Mujtahid scholars derived how matters must be handled from these four sources (**Quran al-Karim**, hadith sharif, ijma al-Umma, qiyas al-fuqaha).

al-Adl: A Name of Allahu Taala (interpreted as meaning Just).

al-ahkam al-Islamiyya: Teachings of ritual practices that must be performed, and those things that must not be done, by body and by heart. Also called **furu ad-din**.

alaihim-ur-ridwan: Invocation, wishing peace be upon the Sahabat al-Kiram.

alaihimus-salatu was-salam: Invocation, wishing peace and salams be upon Prophets.

alaihimus-salawatu at-tahiyat: Invocation, declaring that all acts of worship are for Allahu Taala, wishing peace and salams be upon Prophets.

alaihimus-salawatu wat-taslimat: Invocation, wishing peace and salams be upon Prophets.

alaihi-salam: Invocation, wishing peace be upon a Prophet or an Arch-Angel.

alaihi-salatu was-salam: Invocation, wishing peace and salams be upon Prophet Muhammed (alaihi-salam).

alam: Everything other than Allahu Taala. Also called **ma-siwa**.

alamat: That which signifies the existence of something else.

Alam-i emr: Beings of command, because they were created with the single command "Be!"

Alam-i kebir: Universe as a whole.

Alam-i khalq: Classes of material beings that consist of nine layers. Khalq means 'dimension,' that is, matter.

Alam-i mithal: World of similitudes.

Alam-i saghir: Man.

Alam-i shahadat: Visible world. This world of matter which we see.

al-amru bil-maruf: Duty of teaching Allahu Taala's commands.

al-Asharat al-Mubashshara: The ten people blessed with the good

news of going to Paradise.

al-Asma al-husna: 99 revealed names of Allahu Taala in the Quran al-Karim.

Alawis: Also called Rafidis —or Shiites— misstate that men create sins, and Allahu Taala creates goodness only.

al-Baqa: Of the six Attributes called as-Sifat adh-Dhatiyya, which are specific to Allahu Taala's **Dhat** (Self, Essence), Allahu Taala's being without end and never to become nonexistent.

al-Fadila: The high grade of virtuosity of Rasulullah (alaihi-salam).

al-Firqat an-Najdiyya: Group of those who will realize salvation.

Alhamdulillah: Thanks and praise to Allahu Taala.

Alhamdulillah wa salamun ibadihil ladhi-n-astafa: Prayer offering thanks and praise to Allahu Taala and salams to those chosen worshippers.

al-Hawd al-Kawthar: White as milk, river or pond of abundant goodness in Paradise where the umma of Rasulullah (alaihi-salam) will be gathered on the Day of Judgement.

al-ilm al-ladunni: Knowledge inspired by Allahu Taala to the hearts of awliya.

alim: Islamic scholar.

Alim: One of Allahu Taala's eight Attributes of Perfection, meaning All-knowing. Ilm (Omniscience).

al-jabr almutahakkim: Despotic compulsion, forced by authority.

al-Kalimat al-Ilahiyya: The Divine Word.

Allahu akbar: Allahu Taala the Greatest.

al-Makkat al-Mukarrama: Mecca, birthplace of Prophet Muhammad (alaihi-salam), the holiest city of Islam.

al-Maqam al-Mahmud: The high grade of praise and glory of Rasulullah (alaihi-salam).

al-Mukhalafatun li-l-hawadith: Of the six Attributes called as-Sifat adh-Dhatiyya, which are specific to Allahu Taala's **Dhat** (Self, Essence), Allahu Taala's being dissimilar to every creature in every respect.

al-Qidam: Of the six Attributes that are specific to Allahu Taala's **Dhat** (Self, Essence), Allahu Taala's being without a beginning and eternal in the past.

al-Qiyamu bi nafsihi: Of the six Attributes called as-Sifat adh-Dhatiyya, which are specific to Allahu Taala's **Dhat** (Self, Essence), Allahu Taala's own eternal existence, being needy of nothing.

al-Wahdaniyya: Of the six Attributes called as-Sifat adh-Dhatiyya, which are specific to Allahu Taala's **Dhat** (Self, Essence), Allahu Taala's having no partner, equal or match in any respect.

al-Wasila: The high grade of Rasulullah (alaihi-salam) being a means of approach to Allahu Taala.

al-Wujud: Of the six Attributes called as-Sifat adh-Dhatiyya, which are specific to Allahu Taala's **Dhat** (Self, Essence), Allahu Taala's Own necessary existence.

al-Yawm al-Akhir: Last Day.

amal shariyya: To do the things which Islam commands.

amal: Practices, deeds.

amana: Trustworthiness, one of seven peculiarities every prophet had.

Amantu: Six tenets (principles of iman), "Amantu bi'llahi wa malaikatih wa Kutubih wa Rusulih wa 'l-yawmi 'l-akhiri wa bi 'l-qadari khairih wa sharrih min-Allahi Taala wa 'l-bathu bad al-mawt, haqqun ash-hadu an la ilaha ill-Allah wa ash-hadu anna Muhammadan abduhu wa Rasuluhu."

Amir ul-mumineen: Commander of the Faithful.

amn al-azl: Security against dismissal from nubuwwa (Prophethood), one of seven peculiarities every prophet had.

Amr bil ma'ruf: Teaching and commending the Islamic commandments, the Sunna.

amr: Commands in the Kalam al-Ilahiyya (the Word of Allahu Taala) that states things that should be done.

Ansar: Medinans who embraced Islam before the conquest of Mecca.

aqaid: Beliefs.

aqil: Having discretion.

aql salim: When aql can choose good and useful over bad and harmful.

aql saqim: This wisdom errs in its acts and thoughts, which always incur sorrow, repentance, harm and trouble.

aql: Intellect. A power which examines and distinguishes the good and bad influences coming from the brain, the devil, and the nafs.

aqli: Intellectual, rational and scientific knowledge.

Araf: A fictional place of limbo between Heaven and Hell.

arif: One who is knowledgeable, wise.

ar-Rahim: A Name of Allahu Taala (interpreted as meaning Merciful).

ar-Rahman: A Name of Allahu Taala (interpreted as meaning Compassionate).

Arsh: That which is the end of matter bordering the skies, encompassing all Creation.

As'hab al-Kahf: Seven persons and one dog in the cave of Tarsus. They attained high grades by doing one beautiful deed. When enemies of religion invaded their land they migrated to another place lest they would lose the iman in their heart.

Ash'ari: One of two itiqads, creed of one's belief, followed primarily by Maliki and Shafi Muslims.

As'hab: Companions of Prophet Muhammad (alaihi-salam) also Sahabat al-Kiram.

as'hab tarjih: Scholars only capable of making comparisons of ijtihaads.

ash-Shafa'at al-kubra: The high grade of intercession of Rasulullah (alaihi-salam).

Asma al-husna: 1001 names of Allahu Taala were revealed to humanity. In the religion of Muhammad (alaihi-salam), 99 of them, called 'al-Asma al-husna' were revealed.

as-Sifat adh-Dhatiyya: Six Attributes that are specific to Allahu Taala's **Dhat** (Self), Attributes of **Uluhiyya** (Divinity). (**al-Wujud, al-Qidam, al-Baqa, al-Wahdaniyya, al-Mukhalafatun li-l-hawadith and al-Qiyamu bi nafsihi**).

as-Sifat ath-Thubutiyya: Allahu Taala's eight Attributes of Perfection, Attributes of **Uluhiyya** (Divinity). Also called **Sifat al-Hakikiyya**. [**Hayat** (Life), **Ilm** (Omniscience), **Sem** (Hearing), **Basar** (Seeing), **Qudra** (Omnipotence), **Kalam** (Speech, Word), **Irada** (Will), and **Tekwin** (Creativeness)]. Each of the eight Attributes of Allahu Taala is unique and in a uniform state. No change occurs in any of them. But each of them varies in its related quality in creatures]

atf-i beyan: In Arabic, the second noun, which is written for explaining the meaning of a noun, is called "atf-i beyan." Its English counterpart is 'appositive'.

attahiyat: Dua - "Attahiyyaatu Lillahi Was Salawatu Wattayyibatu," purported as - All compliments, all prayers and

worship are for Allahu Taala.

awliya: Plural for wali, one loved by Allahu Taala.

awrat: (Intimate) body areas.

ayat karima: Verses of **Quran al-Karim**.

ayn thabita: Fixed object.

Azali: Allahu Taala was never nonexistent.

Azim: One whose Person and Attributes are perfect.

Azimat: The more meritorious and difficult way in carrying out commandments.

Azrail: One of the four Archangels (alaihi-salam).

Azwaj-i-tahirat: The pure wives of the Messenger of Allahu Taala.

balaghat: Eloquence in speech and writing.

baligh: Puberty.

baqa: Spiritual death.

Basar: one of Allahu Taala's eight Attributes of Perfection, meaning All-seeing. Also **Basir**.

bashir: Good news givers, angels who will question Muslims, also called mubashshir.

basirat: The heart's sight. Spiritual force of comprehension in the heart.

batin: Heart and soul.

batini: Secret, interior meaning (of **Quran al-Karim**).

bayt al-mal: Treasury house responsible for the Islamic administration of taxes and its distribution.

bayyad-Allahu wajjah: Invocation wishing that Allahu Taala make ones face luminous.

Bi'tha: A prophet's being sent for calling people to the right path.

Biat ar-Ridwan: The 1400 Muslims who took the oath of allegiance to Rasulullah (alaihi-salam) under the tree.

bid'at: Innovations to Islam (plural: bida').

bid'at hasana: Renovations and

reforms that were not against the Sunna, that is, those that had their inception in the first century (hijri).

bid'at seyvia: Renovations and reforms that were not against the Sunna, but had their inception after the first century (hijri).

Bughdi fillah: To feel hostility (towards disbelievers) for Allahu Taala's sake.

Buraq: A white, very fast, sexless and unworldly animal of Paradise which carried Prophet Muhammad (alaihi-salam) on his **Mi'raj**.

Burhan-e Limmi: Understanding scientifically, by deduction.

Caliph: Religious ruler, successor of Prophet Muhammad (alaihi-salam).

dais: Raised platform.

dalala: Groups of heresy.

dalalat: Aberration, wrong way.

dalil: Document, source.

Dar al-harb: Those countries not under Islamic rule.

Dar al-Islam: Those countries where Muslims can practice their religion as the ruling religion.

darura: Strong necessity or compulsion for not performing an act of worship.

Dehri: Those that do not believe in any Creator.

Dhat: Allahu Taala's Self.

Dhat-i-ilahi: Divine Person Himself (Allahu Taala).

dhawqs: Tasting spiritual states through first hand experiences.

dhikr: To expel unawareness.

dhikr ilahi: Remembering Allahu Taala.

dhimmi: Non-Muslims living in an Islamic state with legal protection.

din: Through His heavenly books, which He revealed to His Prophets, Allahu Taala instructs us on how we should use and utilize them. This instruction is called din.

duha: Certain time after sunrise

(forenoon), when it is advised to perform at least two rakats of salat.

ebbar: Those Muslims with good habits and useful deeds.

Estaghfirullah: Prayer to repent from sins and ignorance.

ezeliyyat: Not having a beginning as an existence.

fajir: Sinner.

Fakhri Alam: Glory of the World - Muhammad (sall Allahu alaihi wa sallam).

Fakhri Kainat: Glory of the Universe - Muhammad (sall Allahu alaihi wa sallam).

fana: Annihilation of self, to forget everything except Allahu Taala (**Fana fillah**). If it is with powerful love, it is called **fana qalb** or **fana nafs**. **Fana fir-Rasul** is obtained by deeply loving Rasulullah (sall-Allahu alaihi wa salam).

faqih: A scholar in ilm al-fiqh.

faqir: A devout needy Muslim with the quality of not regarding worldly property, nor hesitating to give one's property away for the sake of Allahu Taala.

faqr: A high rank in which one only feels needy to and awaits only from Allahu Taala.

fard: Commandments in Islam. Fard al-ayn (every Muslim is required to perform), fard al-kifaya (a communal obligation).

fasad: Chaos, disorder.

fasiq: One who violates Islamic law, impious venial sinner.

fatana: Superintelligence, one of seven peculiarities every prophet had.

fatwa: Ruling on a point of Islamic law, given by a recognized religious authority.

feyz: Enlightenment of the heart, imparting information pertaining to the spiritual development of the heart.

fiqh: Islamic law based on

teachings of the Quran al-Karim and Hadith.

firasat: Insight, foresight.

Firqat ad-dalla: The deviating group, **Shiis** (Shiites).

Firqat al-maluna: (The accursed group) also known as Wahhabis or Najdis, are hostile both to the Sunnis and to the Shiis.

Firqat an-najiyya: The group who will be protected from Hell.

fiṣq: Sin.

fitna: Statement or action that harms Muslims and Islam.

Freemasons: They do not believe in Prophet Muhammad's (alaihi-salam) teachings, nor in any religion, nor do they accept the Resurrection (rising of all the dead on the Day of Judgment) or existence of Paradise and Hell.

Fuqaha: Mujtahids who taught fiqh Islamic law based on teachings of **Quran al-Karim** and Hadith.

furū ad-din: Teachings of ritual practices that must be performed, and those things that must not be done, by body and by heart. Also called **al-ahkam al-Islamiyya**.

furū: Actions in Islam that are commanded.

gaws: Or gawth, a spiritual leader that passes on spiritual knowledge.

genie: An intelligent concealed creature created from fire, lower rank than angels.

ghadab: Wrath.

ghafil: Forgetful of Allahu Taala, unconscious.

ghanima: Property taken from the enemy in combat, spoils of war.

Ghaniyy mutlaq: Allahu Taala does not need anything for anything. Nothing is necessary for Him, for His attributes, for His deeds, in any respect.

gharib: Those that are forlorn; with no one to help and support them.

ghashb: Extortion, usurpation.

ghaza: War in the way of Allahu Taala.

ghusl: Ablution, ritual washing of the whole body for prayers and worships, after sexual activity, childbirth and menstruation.

giybat: To talk about a Muslim's or a dhimmi's secret faults behind his back. It is haram.

Habib akram: Blessed, beloved one.

Habib-Allah: Allahu Taala's Darling.

hadās: State of being without abdash or ghusl.

Hadith Qudsi: Word of Allahu Taala expressed in Prophet Muhammed's (alaihi-salam) words.

hadīth: (Hadith sharif) With the sign over the second vowel means the 'saying' of the Prophet Muhammad (alaihi-salam).

hādīth: With this sign over the first vowel means "created later, that which has come into being later.

Hadrat: (or Hazrat) Expression of honor and respect.

hafaza: Record-keeping angels, two of the four angels who record all good and bad acts of all humans.

hafiz: He who knows by heart a hundred thousand hadīths together with their transmitters. (see **qari**)

haji: Muslim pilgrimage.

hal: A spiritual state.

Halaf sadiqin: The Ahl as-Sunna scholars who succeeded the Salaf as-salihin and who lived until the end of the four hundredth year of the Hegira.

halal: Permissible, lawful in Islam.

Hamalat al-Arsh: Angels that carry the Arsh.

hamd: Praise, gratitude to Allahu Taala.

Hamiyat-ul-jahiliyya: Mistaken zeal, fanaticism, bigotry of the nafs.

Hannana: The dry log that cried

because Rasulallah (alaihi-salam) walked away and left it alone.

Haqiqat Jamia: That which has accumulated everything within itself.

haqiqat: Reality. To reach the Haqiqat, it is necessary to strive and make progress in the way called Tasawwuf.

Haqq: Truth, right and reality. One of Allahu Taala's names is Al-Haqq.

haraj: Hardship.

haram: Prohibitions in Islam.

harbis: Those disbelievers who live in Dar-ul-harb and who are not under Islam's authority.

Hashr: Allahu Taala's making people rise and assemble for judgment.

hatira: Memory of creatures.

hawaris: Apostles of Prophet Isa (alaihi-salam).

Hawd al-Kawthar: River of very delicious Nectar in Paradise.

Hayy: One of Allahu Taala's eight Attributes of Perfection, meaning Ever-living. Hayat (Life).

Hazrat Aisha: Wife of Rasulallah (alaihi-salam), daughter of Hazrat Abu Bakr (radiy-Allahu taala anh).

Hazrat Fatima: First daughter of Rasulallah (alaihi-salam).

Hazrat Khadija: Beloved first wife of Rasulallah (alaihi-salam).

Hazrat: (or Hadrat) Expression of honor and respect.

herj: Turmoil, commotion, confusion.

hidayat: Guidance to the right way and consequently to salvation, which is solely under the command of Allahu Taala.

hijab: Veiling.

Hijaz: A region in the west of Saudi Arabia.

Hijrat, Hegira: The migration of Prophet Muhammad (alaihi-salam) from Mekka to Medina.

Hijri: Era used in the Islamic

lunar calendar.

hikma: Hidden causes.

hisse mushtarak: Forces in the invisible five sense organs; (feelings), hafiza (memory), wahima (power of representation), mutasarrifa (will power) and hazanat-ul-hayal (imagination).

hubbi fillah: To love those who love Allahu Taala for Allahu Taala's sake.

Hujjat-ul-Islam: He who has memorized three hundred thousand hadiths by heart.

hukama: Muslims who try to corroborate religious knowledge with scientific knowledge.

hulul: Penetrate.

humus: One fifth of the **ghanima** taken from the enemy in combat, to be given to **ulama**.

huqba: Eighty years of the next world. One year in the Hereafter is three-hundred and sixty days. One day of the Hereafter is as long as eighty years of this world.

Ihatat: To surround everywhere.

Ijtihad: Meaning or conclusion drawn by great scholars called mujtahids through endeavoring to understand the hidden meaning in an ayat karima or a Hadith sharif.

Ilm hadith: Relates and explains Rasulallah's (sall-Allahu alaihi wa sallam) behaviors, utterances and manners.

Ilm tasawwuf: Explains the things to be done or avoided with the heart, and the ways to purify the heart and soul. This is also called **Ilm akhlaq** or **Ilm ikhlas**.

Ilm: Omniscience, one of Allahu Taala's eight Attributes of Perfection.

Ilm-i hal: Book explaining the principles of Islam.

Imam al-Azam Abu Hanifa Numan ibn Thabit: Leader of the scholars of Ahl as-Sunna.

Imam of hadith: He who knows

by heart more than three hundred thousand hadiths together with their transmitters and proofs. Also called Mujtahid of hadith.

Irada: Will, one of Allahu Taala's eight Attributes of Perfection.

Irada-i ilahi: Divine Will.

Irada-i ilahi: Divine Will.

Islam: The human duties which Allahu Taala showed and ordered. To surrender in submission. Five basic essentials in the religion of Islam.

Ishrafil: One of the four Archangels (alaihi-salam).

Istaqbal qibla: Direction of Qibla.

Istighfar: To say, "Estaghfirullah" (May Allahu Taala forgive me!).

ibadat: Acts of ritual worships.

ibahis or **ibahatis:** People, such as the Wahhabis, who say 'halal' about killing and taking away the property of Muslims unjustly, which is haram.

ijaza: Diploma testifying to the holder's authority on Islamic knowledge.

ijma al-Umma. Consensus among the umma of Prophet Muhammed (alaihi-salam).

ijma: Unanimity, according to all the four madhhabs.

ijtihad: Efforts and thinking of a mujtahid to properly formulate conclusions.

ikhlas: Sincere piousness; quality, intention or state of, doing everything only for Allahu Taala's sake.

ikhhtiyar: Option.

ilahi: Meaning, 'Oh Allah!' Reading of poems that praise Allahu Taala.

ilham: Good thoughts brought to the human heart, inspiration.

ilm al-akhlaq: Ethics.

ilm al-fiqh: This branch of

science studies af'al al-mukallafin; that is, it tells how those who are discreet and pubescent should act on matters concerning the body.

ilm al-hadith: This branch of science studies minutely the utterances (hadith), behavior (sunnet) and manners (hals) of our Prophet (sall-Allahu Taala alaihi wa salam).

ilm al-hal: Religious knowledge.

ilm al-kalam: Science which studies the basic doctrines of the Islamic faith.

ilm al-usul al-fiqh: This branch studies the derivation of the methods of Fiqh from the **Quran al-Karim** and hadith sharifs.

ilm al-usul al-hadith: This branch of science deals with the classification of hadiths.

ilm al-usul al-kalam: This branch studies the methods by which ilm al-kalam is derived from **Quran al-Karim** and hadith sharifs.

ilm at-tafsir: Science of explaining the Quran al-Karim.

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

iltifat: Bestow favors.

imam: Leader of worship in a mosque or Muslim community.

iman: Belief in the essentials of Islam.

insha: Narration in which the **Kalam al-Ilahiyya** (the Word of Allahu Taala) does not tell of various subjects that happened or that will happen.

insha-Allahu Taala: Within Allahu Taala's Willing.

iradat juziyya: Partial free will.

isma: Prophets not committing

any grave or venial sins before or after they were informed of their nubuwwa (prophetship, prophethood). Immunity to sinning, one of seven peculiarities every prophet had.

istidraj: Disasters which Allahu Taala deceptively gives their owners by misrepresenting them as blessings.

istighfar: To entreat Allahu Taala, to think of one's sins, to remember one's faults, defects, to fear with the thought of the torment in the next world; and to tremble in anticipation of the bitter torments of Hell. "**Estaghfirullah al azim al-ledhi la ilaha illa Huwal hayyal qayyum wa etubu ileyh.**"

istikhara: To seek guidance from Allahu Taala, before doing a task.

istilah: (Technical) meaning, [that is, a different meaning peculiar to the concerned branch of knowledge].

itibari: Thought to be existant.

itiqad: Iman, one's belief.

itminan: Ease of heart.

Jabrail: One of the four Archangels (alaihi-salam).

jadhba: Divine attraction.

jahannam: Hell.

jaiz: Allowed, permissible, probable, possible to happen or not

jalal: Allahu Taala's Majesty and Bountiousness.

Jalil: One whose Attributes are perfect.

jalsa: Sitting upright and motionless for a moment between the two sajdas.

jamaa: Community of unified Muslim worshippers.

Jamaat at-tablighiyya or (**Tabligh Jamaa**): Heretical group of zindiqs who appeared in India.

jamal: Allahu Taala's beauty, also tajalli al-jamal

janaza: Muslim funeral.

jannah: Paradise.

Jihad Ekber: (Greatest jihad) against the nafs.

jihad qatli: Jihad through force, made by the State, through its army.

jihad qawli: Jihad which is made through speech and writing, it is better than jihad qatli.

jihad: Striving or struggling to propagate [Ahl as Sunna] Islam.

Jihad-i fisabilillah: To struggle for Allahu Taala's sake.

junub: Religiously impure.

junun: Madness, which is the symbol of love for Islam and Islamic zeal.

juz: 30 sections of the **Quran al-Karim.**

Kaaba: The structure, which Muslims pray toward, located in Islam's most important mosque known as Al-Mascid Al-Haram in Mecca.

Kabir: One whose Person is perfect.

kafir: One with disbelief, denial of the Truth of Islam.

kainat: Creation.

Kalam al-Ilahi: The Quran al-Karim (Divine Speech, Word of Allahu Taala).

Kalam al-Ilahiyya: The Word of Allahu Taala.

kalam lafzi: Words expressing meanings of what was thought of and prepared in the mind.

kalam nafsi: Thinking about and preparing it in the mind.

kalam: Knowledge derived from ayats and hadiths.

Kalam: Speech, Word of Allahu Taala. One of the eight Attributes of Perfection.

Kalim-Allah: Prophet Musa (alaihi-salam) was called this because he spoke with Allahu Taala.

Kalimat ash-shahada: "**Ash'hadu an la ilaha illa Allah wa ash'hadu anna Muhammadan abduhu wa rasuluh.**" "On the earth or in the sky, there is nothing nor anyone but

Allahu Taala Who has the right to be worshipped and Who is worthy of deifying and Prophet Muhammad (alaihi-salam) is Allahu Taala's human creature and Messenger."

kalimat at-tawhid: 'La ilaha illa Allah, Muhammadun Rasulallah' [purported as meaning: 'Allahu Taala exists and is One. Muhammad (alaihi-salam) is the Prophet sent by Allahu Taala.']

kalimat tanzih: The prayer "Subhan-Allahi wa bi-hamdihi subhan-Allahil adhim," which causes one's sins to be forgiven and protects one against resuming sinning.

Kalimat-Allah: Prophet Isa (alaihi-salam) was called this because he did not have a father and was born only upon **al-Kalimat al-Ilahiyya** (the Divine Word) 'Be!'

kamil: Perfect.

karaha: Periods of time in which performing salat is sinful.

karamat: Super natural wonders of walis. (pl. form of karamah)

Karim: Name of Allahu Taala meaning Gracious.

karubiyun: Leaders of torturing angels.

kasb: Acquirement.

kashf: Unveiling of Divine mysteries.

Kathrati wujud: To know of the existence of creatures as well; to know both the Creator and His creatures.' The rules that are put forth by recognizing the existence of all beings are called "the rules of Kathrati wujud (plurality).

kayfiyyat: Reality.

kaza: Repaying a debt of fard worship such as salat or fasting.

kefare: Penalty of repaying 60 days fasting as a debt of each day of fard fasting that was purposely missed.

khobar: Narration in which the **Kalam al-Ilahiyya** (the Word of

Allahu Taala) tells various subjects; narrating the events that happened or that will happen.

khair: good

Khalaf as-sadiqin: Ahl as-Sunna scholars of the third and fourth century succeeding the Salaf as-salihin.

Khalil-Allah: Prophet Ibrahim (alaihi-salam) was called this because there was no love for creatures and there was only love for Allahu Taala in his heart.

Khaliq: One of Allahu Taala's eight Attributes of Perfection, meaning Creating. **Tekwin** (Creativeness).

Kharijis: These people hated and bore hostility towards **Ahl-i Bayt** (immediate relatives of the Prophet), that is, our superiors Hazrat Ali (radiy-Allahu Taala anh) and his sons and descendants, the Sunni Muslims' most beloved darlings. Now they are called Yazidis.

khatam: Complete recitation of Quran al-Karim.

Khatam al-Anbiya: The last and final Prophet, Muhammed (alaihi-salam).

khilal: Interlacing fingers within the beard or between the fingers or toes, for performing ablution.

khodja: Religious teacher.

Khuda: Persian Name for Allahu Taala meaning always self-existent, eternal.

Khulafa rashidin: The four Caliphs who succeeded our Prophet (sall-Allahu alaihi wa sallam).

khuluq azim: The exalted status rank of Prophet Muhammad's (alaihi-salam) character, fully embodying the **Quran al-Karim**.

khushu: Devoted reverence.

khutba: Homily given at the time of Friday prayers.

Khwaja: Master.

kiraman katibin: Incorruptible

angels, two of the four angels who record all good and bad acts of all humans.

kufr hukmi: Those who use commonly known symptoms of disbelief without knowing, or as a joke in order to make people laugh, become a disbeliever. For example, it is kufr to wear (or use) things specially worn or used by priests during their worship.

kufr: Disbelief, denial of the truth of Islam.

Kursi: Part of the skies outside the seventh sky and inside the Arsh, which is the end of matter bordering the skies.

Kutub al-Sitta: The six hadith books which all Islamic scholars have confirmed to be correct.

la'b: Games, entertainment.

lahw: Frivolous diversions such as music or singing.

La ilaha illa Allah: There is no deity worthy of worship except the One Who created everything, Allahu Taala.

la-madhhabi: One who does not follow one of the four madhhabs; non-Sunni.

lataif: Plural for latif, organs of perception which have been given the names **heart, soul, sir, khafi** and **akhfa**.

latif: Ethereal, extremely delicate and light.

Lawh al-mahfudh: Where all matters have been inscribed, in Paradise.

layataghayyar: Immutable, unalterable.

Laylat al-Qadr: Night of Power, when Allahu Taala revealed the **Quran al-Karim** to our Prophet Muhammed (alaihi-salam).

Liwa-yi hamd: This is the flag that will be in the hand of Prophet Muhammed (alaihi-salam) on the Day of Rising, who will rise from the grave first. He will do **shafaa**

(intercession) first. He will knock on the door of Paradise first. All Believers til the end of the world will be under this flag.

Ma'iyat: Togetherness.

maal: Meaning as reported by the scholars of **tafsir**, science of explanation of the **Quran al-Karim**.

mabda taayun: First identification.

Mabud: The Real Deity.

madhhab: Islamic schools of jurisprudent thought. Hanafi, Maliki, Shafii and Hanbali.

Madina Munawwara: Blessed city where the Tomb of Prophet Muhammed (alaihi-salam) is.

madrasa: Educational institution.

maghfirat: Allahu Taala covers one's sin in the worldly life, but they will be accountable for that sin on the Day of judgement, and through Allahu Taala's mercy, they could be forgiven for that sin.

mahbubiyat: The follower is so similar to the one followed that a state of imitation no longer exists.

mahram: Person whom one is never permitted to marry because of close blood relation.

Mahshar: Place of Gathering.

Makkah al-Mukarramah: Where the Kaaba, the structure which Muslims pray toward, located in Islam's most important mosque known as Al-Masjid Al-Haram is in Mecca.

makruh: Those things disliked, offensive.

Maktubat: (Collection of **The Letters**) of Imam Rabbani, also the three-volumes known as **Maktubat** of Hazrat Muhammad Mathum.

Malak: Angel, meaning 'envoy', 'messenger' or 'power.'

Malik: Superior Angel of Zabani angels of Hell.

mandub: Recommended actions, reward giving.

mansukh hadith: A hadith which has been invalidated.

maqbul: Accepted, approved.

marifa: Spiritual knowledge.

masala: An incident or situation.

mashaikh kiram: Scholars with honor.

mashaikh mustakim-ul-ahwal: The great men of Tasawwuf whose hals, kashfs are correct and whose kashfs conform with the Ahkam Islamiya.

Mashiyya: Divine will.

Mashruat: Ibadat, that is, things which Muslims were commanded to practice, are of four categories: fard, wajib, sunna and nafila.

mashuqiyat: To receive the hidden blessings that are given to the Darling himself, Rasulullah (sall-Allahu alaihi wa sallam).

ma-siwa: Everything other than Allahu Taala. Also called **alam**.

masiyyat: Sinful actions.

mathnawi: Persian rhyming poem.

matlub: The Divine Person, Allahu Taala.

Maturidi: One of the two itiqads, creed of one's belief, followed primarily by Hanefi and Hanbali Muslims.

mawajid: Being ecstatic.

mawdu: Intentionally fabricated hadith.

mawlid: Celebration of Prophet Muhammad's (alaihi-salam) birthday.

mebi: Commodity.

Medina Munawwara: Radiant city of Medina.

mehr: Mandatory payment, in the form of money or possessions paid or promised to be paid at the time of marriage.

Mikail: One of the four Archangels (alaihi-salam).

Miraj: One of the miracles of Prophet Muhammad (alaihi-salam), where-as he made a bodily ascent

beyond the Arsh, he saw Allahu Taala in a manner that cannot be understood.

miskin: People who do not have more possessions than needed for one day. It means 'very poor.'

mithals: Manifestations.

mithl: Similar, equal.

Mizan: Balance, different from those we know, for weighing deeds and conduct.

Mu'tazila: A deviated school of thought, one of the 72 sects of **bid'at**. Islamic theology movement which presumed that everybody was the creator of their own actions.

muakkad sunna: Acts that Muhammad (alaihi-salam) would continuously do and rarely omitted.

muamalat: Relations between people, such as Islamic commercial law.

muazzin: Person calling Muslims to prayer (**salat**).

mubah: Acts, utterances, behaviors that are neither fard nor haram and which have been declared to be permitted.

mubashshir: Angels who will question Muslims, also called **bashir**.

Muda'af: This is a kind of interest a debtor pays when they cannot pay off at the appointed time and the time is protracted and an extra payment is stipulated.

mudahana: Using religion to benefit one's dunya – worldly benefit.

mudara: Remaining silent in order not to raise instigation.

mudrika: Three groups of forces; in the sense organs, mental forces and force of the heart.

mufassirs Those that do tafsir.

mufsid: That which breaks and invalidates a worship while being performed. If committed purposely, it is a sin.

mufti: Muslim legal expert empowered to give rulings on religious matters.

muhabbat dhatiyya: Love for only Allahu Taala without including His Attributes. Divine love is love for Allahu Taala together with His Attributes.

Muhajirun: Meccan people who embraced Islam before the conquest of Mecca.

muhkamat: Ayats with clear, obvious meanings.

mujaddid: Those who spread the books of the mujtahids all over the world and restore the teachings of the Ahl as-Sunna and the right way.

Mujahada: To struggle against the nafs, to do what the nafs dislikes

mujahid: One who strives or struggles to propagate [Ahl as-Sunna] Islam.

mujiza: Miracle worked by Allahu Taala through a prophet.

Mujtahid of hadith: He who knows by heart more than three hundred thousand hadiths together with their transmitters and proofs. Also called Imam of hadith.

mujtahid: Great scholars who drew meanings or conclusions, through endeavoring to understand the hidden meaning, in an ayat karima or a Hadith sharif.

Mujtahidin fil madhhab: Those with the capability of deriving ruling -ijtihad- from the sources Ahkam Islamiya.

mukallaf: A sane and adolescent, so religiously responsible, person.

Mukhbir as-sadiq: The Truth Reporter, the Prophet.

mukhlas: Owners of permanent ikhlas.

mukhlis: Those who have inconstant ikhlas and who strive to obtain ikhlas.

Mukhtar: One having Option.

mulhids: Person that makes statements causing disbelief, but sincerely believes himself to be Muslim.

Mumin: Believer.

mumkin al-wujud: That which may or may not exist. So are the Universe, all creatures without any exception. The opposite of **wujud** is **adam** (non-existence). All creatures were in **adam**, were nonexistent, before they came into existence.

mumkin: That which may come into existence out of nonexistence and may become nonexistent while being existent.

mumtani al-wujud: That which cannot exist. It should always be non-existent. Such as a partner to Allahu Taala; that is, another diety partner to Allahu Taala or resembling Allahu Taala can never exist.

munafiq: Those who hide their disbelief in any of the nass of the **Quran al-Karim** with open meanings.

munakahat: Knowledge of marriage, divorce, obligations between husband and wife.

Munkar: Questioning angels in the grave.

muqallid: Follower of, one adhering to, a madhhab.

muqarrabun: Angels in Divine Presence.

murad-i ilahi: Divine purpose

murid: Follower of a murshid (mature spiritual guide).

Murid: One of Allahu Taala's eight Attributes of Perfection, meaning All-willing. **Irada** (Will).

murshid: Mature spiritual guide.

murshid kamil: Perfect mature spiritual guide. a Sunni Islamic scholar who adheres to Islam in whatsoever he says and does. He has to be a profound scholar who knows Islam well.

murtadd: An apostate to ones religion.

mus'haf: A written copy of **Quran al-Karim**.

musawwif: Those who put off tawba.

Mushabbih: Those that believe Allahu Taala is a material being.

mushahadas: Seeing with the naked eye.

Musheqqiq: An attribute which does not exist in equal amounts in all the individuals of the same species; like knowledge.

mushrik: Those who attribute a partner or partners to Allahu Taala, shirk. Polytheists, people of shirk.

muslim: A person that submits to Allahu Taala, believes there is no god but Allahu Taala and that Prophet Muhammed is Allahu Taala's last and final prophet. They follow and practice Islam.

Mustafawiyya ala masdariha-salatu was-salami wat-tehiyya: Invocation meaning, may all prayers and blessings be upon Prophet Muhammed.

mustahab: Acts of which are done are rewarded, but if not done, there is no sin.

mutaakhirin: Those who came later. After the Tabi' al-Tabi'un.

Mutakallim: One of Allahu Taala's eight Attributes of Perfection, meaning All-speaking. **Kalam** (Speech, Word),

mutakallimun: Mujtahids who taught iman.

mut'a nikah: A contract made between a man and a woman to cohabit for a certain period of time. Islam prohibits this type of marriage.

mutas'habihat: Ayats and hadiths with incomprehensible, hidden meaning. We must believe them.

Mutawati: An attribute which exists in equal amounts in all the individuals of the same species, like the attributes of humanity or being animal.

Nabi: The Messenger chosen by Allahu Taala.

nafila: Extra, supererogatory worship.

nafs ammarah: The excessive passions, desires and dictates of the nafs.

nafs mutmain: The nafs that are content to obey Allahu Taala.

nafs: A force in man that commands and dominates the desires, wishes and appetite of man's self and is enemious to Allahu Taala.

Nahi anil munkar: Admonishing, warning against doing Islamic prohibitions.

nahy: Prohibitions in the **Kalam al-Ilahiyya** (the Word of Allahu Taala) that states things forbidden.

najasat: Substances which Islam prescribes as unclean.

Najdis: Also known as Wahhabis, are hostile both to the Sunnis and to the Shiis; they are also called the **Firqat al-maluna** (the accursed group).

Nakir: Questioning angels in the grave.

namahram: Those who are not forbidden for a Muslim to marry.

namima: Gossip, carrying words among Muslims, which is haram to be done.

naqli: Transmitted, religious knowledge.

naskh: Either the pronunciations or the meanings of some ayats, or both, which were changed by Allahu Taala.

nass: Quranic verses (ayat) and the hadith sharifs with open meanings.

nazarghah ilahi: Place where Allahu Taala turns His Attention to.

nazm ilahi: Divine verse.

Neshr: Dispersal after judgment.

nikah: Marriage contract as prescribed by Islam.

nimet: Blessing.

niqar: Amr bil ma'ruf and Nahy anil munkar are called niqar.

nisab: The minimum amount that a Muslim must have before being obliged to pay zakat.

nisbat: Relation.

niyet: Intention.

nubuwwa: Prophethood.

nur: Radiance.

nurani: Luminous, spiritual.

Qa'da al-Akhira: The last rakat of a salat.

qabr sherif: Honored grave.

Qada: Allahu Taala's predestination in eternity of things that have been and will be created from eternity in the past to the everlasting future.

qada: Fulfilling or completing those duties that one missed, such as a delayed salat.

qadar: The [instance of] creation of anything compatibly with qada, neither less nor more.

qaddas Allahu sirrah: Expression of respect for notable walis meaning, 'May Allahu Taala keep his mystiques concealed and blessed.

qaddas-Allahu Taala asrarahum ajmain: Expression of respect for notable walis meaning, 'May Allahu Taala keep his mystiques concealed and blessed.

qadi: Judge.

Qadianis: Heretical people who were organized by the British in India.

qadim: Without a beginning.

Qadir mukhtar: Allahu Taala can do whatever He wills to. Unlike natural forces, He is not compelled [to do things].

Qadir: One of Allahu Taala's eight Attributes of Perfection, meaning Almighty. **Qudra** (Omnipotence)

Qari: Muslim that has memorized the entire **Quran al-Karim**.

qawl: Inference, a conclusion reached on the basis of evidence and reasoning.

qawma: Standing upright and

motionless in salat.

qaylula: To sleep for a while before noon.

qazf: To tell of the sins of a person to others.

qibla: Direction turned toward during worship.

qidam: Not nonexistent before His existence.

Qira'at Saba: Saba means sevens. Each reading of **Quran al-Karim** has a different meaning.

Qira'at Shazza: The reading which a few of the Prophet's (alaihi-salam) companions used to recite **Quran al-Karim** in an unusual manner.

qira'at: Standing and beautifully reciting the Quran al-Karim when performing salat.

Qiyama: Standing. Time of Allahu Taala's annihilation of all creatures, resurrection of the body and judgment.

qiyas al-fuqaha: Deductive analogy of fiqh.

qiyas jali: Obvious analogy.

qiyas khafi: Hidden analogy.

quddisa sirruh: Expression of respect for notable walis meaning, 'May Allahu Taala make his mystiques decent, sacred and blessed.

Qudra: Omnipotence, one of **Allahu Taala's** eight Attributes of Perfection.

Quds: Aqsa Mosque in Jerusalem.

Quraish: An Arab race of people of which Prophet Muhammad (alaihi-salam) belonged.

Quran al-Karim: the Word of Allahu Taala; it is not a collection of personal views of Prophet Muhammad (alaihi-salam) or of statements by philosophers or historians.

qurb ilahi: Used in the sense 'to earn the love of Allahu Taala, to be

loved by Allahu Taala.

qurb: Spiritual closeness to Allahu Taala.

Qurban: Sacrifice.

qurbet: Doing a **taat** knowing that it is being done for Allah Taala's sake.

Qutb: Or Qutub, a perfect, spiritually developed human being.

Quwwa-i derraka: A comprehensive power.

ra'y: Personal judgement.

Rabb: Allahu Taala, Creator.

rabita: Imagining a wali's countenance, face, in which case that person will be blessed as if they attained the wali's **subha**.

radi: Allahu Taala giving consent to, being pleased with, satisfied with a particular person.

radiy-Allahu taala anh or (**radiy-Allahu anh**): Invoking that Allahu Taala grant blessings on that particular man. **Anha** is used for women.

radiy-Allahu taala anhum ajmain: May Allahu Taala be pleased with the Companions and blessed wives of our Prophet Muhammed (alaihi-salam).

radiy-Allahu taala anhunna or (**radiy-Allahu anhunna**): Invoking that Allahu Taala grant blessings on those particular women.

Rafidis: Also called Alawis —or Shiites— misstate that men create sins, and Allahu Taala creates goodness only.

Rafraf: Bed, brighter than the sun, which carried Prophet Muhammad (alaihi-salam) on his **Mi'raj**.

raghaba: Those things desired and wished for.

Rahim: Name of Allahu Taala meaning Merciful.

rahimahumu'llah: Expression of honor and respect for Islamic scholars.

rahm: The heart's being inclined towards something.

rahmatullahi taala alaih: Invocation, wishing peace be upon notable walis.

rahmatullahi taala alaihim ajmain: Invocation, wishing peace upon (Ahl as-Sunna) Islamic scholars.

rakat: Prescribed movements and recitation of prayers in one unit of a salat.

rasul: prophet who brought a new religion (system of ritual rules).

Rawatib: Sunna prayers performed with the fard prayers.

Razzaq: Name of Allahu Taala meaning Sustainer.

Resurrection: Rising of all the dead on the Day of Judgment.

rida: Allahu Taala's approval.

Ridwan: Superior Angel of angels of Paradise.

ridwanullahi taala alaihim ajmain: Invocation, wishing peace be upon the Sahabat al-Kiram.

riwayat: Narrations coming from mujtahids.

riya: Hypocrisy.

riyada: Self-denial.

riyazat: Not to do the desires of the nafs.

ruh: Soul.

ruhaniyun: Angels of Mercy.

Rukhsat: Permission, the easy way in carrying out a fard or avoiding haram.

Rukn: Five fards within a salat.

ruku: Bowing during salat by putting the hands on the knees.

ruyat: Seeing Allahu Taala.

sa'id: One who is **saada**, pious.

Saada: Piousness causing everlasting happiness, quality of deserving Paradise.

Saada darayn: Piousness causing happiness in the world and everlasting happiness, quality of deserving Paradise.

sabab: Cause, means, intermediary.

Sahaba: Companion of Prophet Muhammad (alaihi-salam) also **As'hab** and **Sahabat al-Kiram**.

Sahabat al-Kiram: Companions of Prophet Muhammad (alaihi-salam) also **As'hab** and **Sahaba**.

Sahibi ithnad: One who's word is taken as document.

sahifa: Little book.

sahih: Authentic.

sajda: Prostrating during salat.

sakr: Unconscious.

Salaf as-salihin: The first three generations of Muslims, Sahaba, Tabi'un and Tabi' al-Tabi'un.

Salafiyya: Fabricated madhhab, forged by the la-madhhabi.

salat at-tasbih: A **nafila** (extra, supererogatory) ritual prayer.

salat: Ritual prayers of Muslims.

salawat: Invocation, reciting praise and blessings upon Prophet Muhammad (alaihi-salam).

salawatullahi alaihim: Invocation, reciting praise and blessings upon Prophets.

salih: One who is pious, on the right path.

sall-Allahu alaihi wa sallam: Salawat invoking that Allahu Taala grant peace and honor on Prophet Muhammad (alaihi-salam) and his family.

Sam': Hearing, one of Allahu Taala's eight Attributes of Perfection.

Sami: One of Allahu Taala's eight Attributes of Perfection, meaning All-hearing. **Sam'** (Hearing)

sanad: Documentary evidence.

Sarayan: To exist in every mote.

sarf: Science of morphology, changing base words into different examples.

Sarwar alam: Leader of the universes, Prophet Muhammed 'sall-

Allahu alaihi wa sallam.

satr-i awrat: Males cover up, in such a way that awrat parts (intimate body areas) of the body are not distinguishable; and females, excluding face and hands, cover up their whole body.

Sattar: One of Allahu Taala's Attributes. That is, He covers sins. A Muslim should cover the faults and the defects of his brother-in-Islam, too.

sawm: Fasting is called 'sawm.' Sawm means to protect something against something else.

Sayyid al-Anbiya: Most Superior Prophet.

sayyid: Descendant of hazrat Huseyn (radiy-Allahu Taala anh).

seadet ebediyye: Endless blessings of this world and the next.

selbi: Impossible to exist.

shafaa: Intercession.

shahada: "Ash'hadu an la ilaha illa Allah wa ash'hadu anna Muhammadan abduhu wa rasuluh." "On the earth or in the sky, there is nothing nor anyone but Allahu Taala Who has the right to be worshipped and Who is worthy of deifying and Prophet Muhammad (alaihi-salam) is Allahu Taala's human creature and Messenger."

shahwa: Lust.

shaqawa: Sinfulness, state of deserving Hell.

shaqi: One who is **shaqawa**, evil.

Sharia: Islamic law.

sharr: Evil.

Shaykhayn: Hazrat Abu Bakr and Hazrat Umar.

Shaykh-ul-hadith: He who knows two hundred thousand hadiths by heart.

Shaykh-ul-Islam: Chief of Islamic matters.

sherif: Descendant of hazrat Huseyn (radiy-Allahu Taala anh).

Shiis: (Shiites) enemies to the

Sahaba, the **Firgat ad-dalla**.

shirk: Attributing anyone or anything as partner to, deifying anyone or anything besides, Allahu Taala.

shuhud: One's seeing manifestations (**mithals**) through the 'eyes' of their hearts.

shukr: Expressing one's appreciation by using favors in conformity with Islam.

sidq: Devotion, one of seven peculiarities every prophet had.

Sidrat al-muntaha: A tree in the sixth and seventh skies.

Sifat adh-Dhatiyya: Allahu Taala's six Personal Attributes.

Sifat al-Hakikiyya: Allahu Taala's eight Attributes of Perfection, Attributes of **Uluhiyya** (Divinity). Also called **Sifat ath-Thubutiyya**.

Sifat ath-Thubutiyya: Allahu Taala's eight Attributes of Perfection, Attributes of **Uluhiyya** (Divinity). Also called **Sifat al-Hakikiyya**.

sifat-i selbiyya: Things that exist in creatures, in beings that were created later. They are all signs of a defect and fault.

Sirat al-Mustaqim: The True Path.

Sirat: Bridge which will be over Hell upon Allahu Taala's command.

siyar: Manner of conduct.

sofiyya aliyya: Great scholars and men of tasavvuf; that is, the awliya.

Sofiyya kiram: Honorable people of tasawwuf.

Sufism: Aberrant mystical belief and practice, seeking a spiritual union with Allahu Taala. Erroneously called Tasawwuf.

suhba: Companionship of a Prophet or wali.

suhuf: Plural of **sahifa**, little book.

suhurut: Conditions.

sulaha: Pious muslims.

suluk: Constant pre-occupation with obeying Allahu Taala.

sunna al-huda: This is if Rasulullah (alaihi-salam) performed an act steadily and omitted them rarely, but he did not say anything to those who omitted them.

sunna ghayri muakkada: When Rasulullah (alaihi-salam) himself omitted a wajib from time to time.

sunna hasana: Renovations and reforms that had their inception in the first century (hijri), but were not against the Sunna.

sunna muakkada: Act that Muhammad (alaihi-salam) would always do. It is makruh to omit a sunna muakkada. It is a venial sin.

Sunna seniyya: Islam. That is all the Ahkam Islamiya. Following the Sunna seniyya extirpates the habits and the desires of the nafs that cause the heart to darken.

sunna zawaid: Acts which Rasulullah (alaihi-salam) performed continuously not as ibadat (worship) but as adat (custom or habit).

sunna: Act, thing that has not been commanded by Allahu Taala and which was done and liked by Rasulullah (alaihi-salam) as an **ibadat**.

Sunni: Muslims with correct belief, also called **Ahl as-Sunna wa'l jamaa**.

supererogatory: (Extra, reward worthy, yet nonobligatory) acts of worship which are worth nothing when compared to the fard.

Sur: A trumpeting sound that at it's first sound every living being will die. At the second sound all will be resuscitated.

sura: Any one of the 114 chapters of the Quran al-Karim.

Taala: Used as a show of reverence for Allahu Taala's

Supremacy and Non-deficiency.

taats: Things Allahu Taala likes.

Tabi' al-Tabi'un: Generation which followed the **Tabi'un**.

Tabi'un: Generation of Muslims born after the death of Prophet Muhammed (alaihi-salam) but contemporaries of the **Sahaba**.

tabligh: Communication, one of seven peculiarities every prophet had.

tadil-i arkan: Keeping body motionless and settled for a brief period between various acts of salat.

tafsir: Attempt to elucidate, explain, interpret, comment on meanings of **Quran al-Karim**.

taghamni: Reciting in a melodious voice. It is a sunna to recite Quran al-Karim compatibly with **tajwid**. It is haram to recite with a resonated voice that produces different sounds which defiles words in the **Quran al-Karim**.

tahajjud: Salat performed after Isha (night prayer), in the last third of the night before fajr (morning prayer).

taharat: Purification.

tahmid: (Alhamdulillah) dhikr silently recited thirty-three times after each of the daily five prayers of salat.

Tajalli af'al: Enlightenment of Divine Acts.

tajallis: Manifestations of Paradise.

tajwid: Elocution. Proper pronunciation during recitation of Quran al-Karim.

takbir al-iftitah: Start of salat, by saying **takbir tahrira**, that is reciting the words '**Allahu akbar**' while standing.

takbir tahrira: Reciting (**Allahu akbar**) when beginning salat.

takbir: (**Allahu akbar**) dhikr silently recited thirty-three times after each of the daily five prayers of

salat.

takbir teshrik: Dhikr. To say, "Allahu akbar. Allahu akbar. La ilaha illallahu wallahu akbar, Allahu akbar wa lillahulhamd."

Takwin: Creativeness, one of Allahu Taala's eight Attributes of Perfection.

talfiq: Ritual act's being compatible to none of the madhhabs due to its being performed by mixing the easy ways of the four madhhabs.

tanzih: (Subhanallah) dhikr silently recited thirty-three times after each of the daily five prayers of salat.

taqiyya: Denying one's faith, when faced with persecution.

taqlid: Adapting oneself to a madhhab. Living up to what mujtahids understood and communicated.

taqwa: Protecting oneself from committing haram.

tariq/tariqa: Ways to, orders of tasawwuf.

tarjih: Examining, comparing, preferring.

tasawwuf: Purifying the heart, spiritual development.

tasbih: Performing dhikr, that is remembering Allahu Taala by reciting SubhanAllah, Alhamdulillah and Allahu Akbar or other such invocations. The words 'tasbih' and 'taqdis' are used in the same meaning. Though there is a very delicate difference between their meanings, they both mean 'without any fault or defect.'

tasfiya: (Refining) of the heart, that is, to save oneself from unbelief and sinfulness.

tawaf: Circumambulation of the **Kaaba**, one of the conditions for performing **Hajj**.

tawajjuh: To focus attention on a person for the passing on of knowledge.

tawassul: Seeking to draw close, by supplication of the blessed soul of Allahu Taala's Messenger (sall-Allahu Taala alaihi wa salam) and those of His devoted human creatures.

tawatur: Successive, repetitive, multi-chain, so doubtlessly true, widespread reporting of original Islamic information.

tawba: Repentance.

tawbah nasuh: Sincere repentance.

Tawhid: To know as One.[la ilaha il-l-Allah]

tawil: Ayats and hadiths that can be explained, selecting from among the meanings which suit the Ahkam Islamiya of any word that has not been clearly explained by Allahu Taala and Rasulullah (sall-Allahu alaihi wa sallam), briefly or in detail.

tawqifi: Only those Names of Allahu Taala shown by Islam that are allowed to be used.

tazir: General name for various types of punishment which Islamic religion inflicts for some crimes.

tazkiya: Purification.

tekke: A place of worship and learning for Muslims.

tekwin: Creativeness.

thawab: Unit of, reward promised and will be given in the next world by Allahu Taala as a recompense for the doing and saying of what He likes.

themen: Money.

tib: Clean and untainted.

tumaninat: During salat it is necessary to keep each of our limbs motionless during ruku, sajda, qawma and jalsa.

turuq: (pl. of **tariq/tariqa**) Ways to, orders of **tasawwuf**.

udhr: Excuse.

Ulama rasikhin: Scholars with perfect knowledge who understand the deep meanings and denotations

in the **Quran al-Karim** and hadiths. Such were the As'hab (radiy-Allahu anhum ajmain) of all Prophets.

ulama: Muslim scholars who are recognized as having specialist knowledge of Islamic law and theology.

ulama su: False scholars of Islam. Ignorant people who exploit Islam as a tool to earn money, position, rank and fame, in short, who try to gain worldly advantages, that is, seditious, ill-natured people.

Ululhiyya: Perfect attributes of Allahu Taala, being worthy of being worshipped and entreated.

Ulul amr: Those charged with authority.

Ulul-azm: The six higher **rasuls** among the Prophets.

Ulum aliyya: Advanced religious knowledge.

Ulum al-aqliyya: Scientific knowledge.

Ulum batiniyya: Rationality.

Ulum Islamiyya: Islamic knowledge, which all Muslims must learn.

Ulum ibtida'iyya: Elementary knowledge.

Ulum naqliyya: Religious knowledge.

Ulum zahiriyya: Branches Tafsir, Kalam, and Fiqh knowledge.

Umma: Community of followers of a prophet.

ummi: Prophet Muhammed (alaihi-salam) hadn't read books; he was not schooled in writing, nor had he received lessons from anyone.

Uqubat: Penal code, punishment.

Urwa al-Wuthqa: To follow the way of Rasulullah (alaihi-salam) and of his As'hab.

ushr: This is a type of **zakat** paid as soon as the crop is harvested.

usul ad-din: Teachings that must be believed by heart, teachings of

iman.

Usul fiqh: Explains how learnings of Fiqh are derived from ayats and hadiths.

Usul hadith: The branch of knowledge that explains the different kinds of hadiths.

Usul kalam: The branch of knowledge that explains how the knowledge of Kalam is derived from ayats and hadiths.

uwaysi: One to whom spiritual knowledge has been transferred to.

vedia: Entrusted (by a third person) for safekeeping.

Veseni: People who worship icons and idols.

Wahdat al-wujud: Unity of Being, there is no true existence except Allahu Taala.

Wahhabis: Also known as Najdis are non-madhabbi people that are hostile both to the Sunnis and to the Shiis; they are also called the **Firqat al-maluna** (the accursed group).

wahy: Divine revelation.

Wajib al-wujud: Indispensable Being. That which has created the mumkin.

Wajib: Necessary, obligatory in Islam.

wali: One loved by Allahu Taala.

waqf: An endowment made by a Muslim to a religious, educational or charitable cause.

Waqfa: On the plain of Arafat, hajj Pilgrims climb Mount Arafat on the eve of Eid al-Adha (Qurban - Feast of Sacrifice).

Waqf: It is to perform salat properly in it's due time. **wijdan:** Conscience. **wilaya khassa:** The nafs, too, believe and obey and all acts of worship become real and perfect. **wilaya:** The state of being a wali, that is one loved by Allahu Taala. **wudu:** Ablution, ritual washing for prayers and worships.

Wujud: Existence, Being.

Impossible to cease to exist.

yaqin: Certainty of truth.

Zabanis: Angels of Hell.

zahid: One who does not set their heart on worldly possessions.

zahir: Senses and actions.

zahiri: Overt meaning (of **Quran al-Karim**).

zakat: Obligatory alms-giving. Lexical meaning is 'purity, to praise, and become good and beautiful.' In Islam, zakat means 'for a person who has property of zakat more than he needs and exceeding the certain amount called nisab to separate a certain amount of his property and give it to those Muslims defined in the Quran al-Karim without embarrassing them.'

zalla: Questions from angels.

Zemherir: The cold Hell. Its cold is so vehement that it cannot be endured even for a moment.

zilli zail: Passing shades and appearances.

zills: Shades and appearances.

All the things that can exist in the imagination originate from the zill.

zindiq: Unbeliever pretending to be Muslims.

zuhd: Turning away from worldly things.

zuhur: Becoming visible.

Zul-Janahayn: Murshid kamils, being exalted scholars in the grade of ijti had, have both ilm al-hal (religious knowledge) and marifa (spiritual knowledge).

zulm: Shirk (attributing anyone or anything as a partner to, deifying anyone or anything besides, Allahu Taala).

zulmat: State of being dark and gloomy.

zunnar: Distinctive belt dhimmi's (non-Muslims), to show that they were not Muslim.