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SAHÂBA **‘The Blessed’**

by
Ahmad Fârûqî

**‘The Sahâba and the Ahl-i Bayt
always loved each other’**

Hüseyin Hilmi Işık

Twelfth Edition



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ATTENTION

The pure life led by each and every one of the Ashâb-i-kirâm (Sahâba) sets an example for us to follow. We should imitate them and try to deserve love of Allâhu ta'âlâ. A Muslim who follows in their footsteps will obey the commandments of Allâhu ta'âlâ and the laws of the state. It is sinful to disobey the commandments, and a crime to violate the law. A perfect Muslim will not commit sins or crimes. To be a 'Muslim' means to be a 'good person'. He will know that Muslims are brothers. He will love his nation and his national flag. He will be good to all other people. He will never harm non-Muslims, tourists or disbelievers. He will not attack their property, lives, chastity or honour. He will admonish wrongdoers. He will not cheat or doublecross anyone. He will never quarrel. He will treat others with a smiling face and a sweet tongue. He will always work. He will learn his religion and science well. He will teach them to his children and to his acquaintances as well. He will not backbite others or gossip. He will always say useful things. He will earn a living through halâl (canonically legitimate) means. He will not impinge on anyone's rights. A Muslim who has acquired these qualities will be loved by Allah as well as by people. He will lead a life in comfort and peace.

*My youth has gone by like a sweet dream, weep, oh, my eyes!
Weeping's made me a lunatic, the grave would lead me homewise!*

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THE SAHÂBA 'alaihim-ur-ridwân'

INTRODUCTION

***Beginning with Basmala, this book is written in the name of Allah!
The best refuge is in the name of Allah!
His blessings are beyond all calculations;
Most Compassionate, Most Forgiving is Allah!***

Allâhu ta'âlâ created Paradise and Hell beforehand. Preordaining, in the eternal past, that He would fill both of them with men and genies, He declared this fact in His Books. As there have been believing and good people deserving Paradise since (the first man and Prophet) Âdam 'alaihissalâm', there have also been faithless, unwise and wicked people who have been committing the evils which will carry them to Hell. These two groups of people will go on occupying the earth till Doomsday. The number of angels is incomparably greater than that of men, and they are all faithful and obedient. Men, by contrast, are more rarely faithful than they are faithless, disobedient and transgressive.

Good people and wicked ones have always tried to annihilate each other, the wicked have also attacked one another and lived in distress and anxiety throughout history. Believers have performed jihâd in order to discipline unbelievers and to guide them to true faith and thereby to endless bliss, and to steer mankind to a happy and peaceful life in this world and the next. Unbelievers, on the other hand, have established dictatorial regimes, wherein a minor group abuses the weak and the inferior in order to lead a life of debauchery and dissipation and to satisfy their voluptuous desires. And, in order to conceal their evils, harms and disservices, they have attacked Prophets 'alaihimus-salâm' and the religions they brought because they established the principles of ethics, virtue and integrity. In some centuries these attacks were pressed with

deadly weaponry, and sometimes they were made in clandestine warfare, which included false propaganda, mischief-making, raising social commotions, subversion, undermining religions from within, and destroying Islamic states from the interior.

Likewise, the luminous Islamic religion, which is a guide to salvation and improvement and a beacon to material and spiritual progress, and which was revealed to our master, the final and the highest Prophet **Muhammad Mustafâ** 'sall-Allâhu alaihi wa sallam', whom Allâhu ta'âlâ created as the most superior, the most beautiful and the most honourable one of the entire mankind worldover in all respects, and chose and sent him as the Prophet to all nations, was subjected to the same treatment. Faithless, immoral and lecherous people not only attacked His religion in crusading expeditions, which included all sorts of torment and barbarity, but also strove hard to dupe Muslims by disguising themselves as Muslims, making mendacious and misleading oral and written statements, setting brothers against one another and thereby demolishing Islam from within. The damage caused by their seditious endeavours howls of their success.

Subversive activities among Muslims date back to the time of the Ashâb-i-kirâm 'alaihim-ur-ridwân', when a Yemeni Jew, who had professed to embrace Islam and changed his name to **Abdullah bin Saba**', sowed the first seeds of discord among Muslims. He started a diabolical trend. He attempted to vilify the Sahâba, who were the companions of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. The heresy invented by the Jew was called the **Râfidî** sect, an appellation which has ultimately changed into the Shiite sect. His example was followed by many an enemy of religion, who invented many a heresy under the cloak of religious men and misled millions of Muslims out of the true course.

The Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' had foretold about this deplorable catastrophe that was going to befall his Umma (Muslims), with the following statements: "**My Umma will part into seventy-three different groups. Seventy-two of them will swerve from the right path and end up in Hell. One group will abide by my and my Sahâba's path.**" This group of the right path has been called **Ahl as-sunna(t)**.

The earliest of these heretical sects, the **Râfidî** sect, which is the worst, too, reappears from time to time and spreads among ignorant communities, and the faithless fan it to exploit it as a

weapon. That this sect is a non-scientific assortment of distorted facts and events reinforced with some misinterpreted Koranic verses and Prophetic utterances manifests itself in the so-called book **Husniyya**, one of their recent publications, in the booklets which they sometimes hand out to uneducated people at the entrances of mosques, and in the statements they make. Naming a few valuable books is one of the stratagems that they use to make their absurdities believable, although they cannot cite a single line from those authentic books. When uneducated people hear the names of those books, they believe these people. Their absurd and unsound slanders, and the true tenets of belief explained in the light of Qur'ân al-kerîm and hadîth-i-sherîfs by the scholars of (the right path called) Ahl as-Sunnat, are collated under the adjudication of authentic documents in the book **Ashâb-i-kirâm** (Sahâba 'The blessed'), by Sayyid Abdulhakîm Effendi 'rahmatullâhi 'aleyh'. During the printing of this book, a list of the biographies of the two hundred and sixty-five celebrities mentioned in the book was appended in alphabetical order for the purpose of informing our dear readers about them. The Turkish original, **Ashâb-i-kirâm**, of our book **Sahâba 'The Blessed'** was printed in 1982 for the first time. Allâhu ta'âlâ has now blessed us with the lot of realizing its twenty-second edition, (and also this first edition in English).^[1]

May Allâhu ta'âlâ bless Muslims with reading this book with unbiased attention and thereby learning the true path!

Muslims on the earth today have parted into three groups. The first group are Muslims who follow the path led by the Ashâb-i-kirâm. They are called the **Ahl as-Sunnat**, or the **Sunnî Muslims** (Sunnites), or the **Firqa-i-nâjiyya** (the group to be saved from Hell). In the second group are the enemies of the Ashâb-i-kirâm. They are called **Râfidîs**, or **Shiîs** (Shiites), or **Firqa-i-dâlla** (heretical group). The third group are inimical towards the Shiites as well as towards the Sunnites. They are called **Wahhâbîs**, or **Nejdîs**, which originates from the Arabian province Nejd, the birthplace of the heresy. The third group are also called the **Firqa-i-mel'ûna** (the accursed group). Indeed, it is written in our (Turkish) books **Kiryâmet ve Âhuret** and **Se'âdet-i Ebediyye**, (and also in our publications in English, such as **Advice for the Muslim**, and in the fourth chapter of **The Sunnî Path**.) that they call

[1] This English version does not contain the biographies.

Muslims ‘disbelievers’. Our Prophet has accursed a person who calls a Muslim ‘disbeliever’. The breaking of Muslims into these three groups was contrived by Jews and British plotters.

Any person who indulges in the sensuous desires of his nafs and has an evil heart will go to Hell, regardless of the group he belongs to. Every Muslim should continually say the words, “**Lâ ilâha il-l-Allah,**” in order to purify himself of the unbelief and sinfulness which are inherent in his nature, -this act of purification is termed ‘Tazkiya-i-nafs’-, and also the words, “**Astaghfirullah,**” in order to purify his heart from the disbelief and sinfulness which he contracted from his nafs, from the devil, from evil company or from harmful and subversive literature. If a person obeys the (commandments and prohibitions of the) Sharî‘at, his prayers will certainly be accepted. Not performing (the daily prayers called) namâz, looking at women who have not covered their bodies properly or at other people who expose those parts of their body that must be covered, and consuming goods that have been earned through (an illegal way called) harâm, are symptoms of a person’s disobeying the Sharî‘at. Such a person’s prayers will not be accepted.

Publisher’s Note:

Those who wish to print this book in its original form or to translate it into another language are permitted to do so. We pray that Allâhu ta’âlâ will bless them for this beneficial deed of theirs, and we thank them very much. However, permission is granted with the condition that the paper used in printing will be of a good quality and that the design of the text and setting will be properly and neatly done without mistakes. We would appreciate a copy of the printed book when completed.

A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread out the concocted words of Jewish rabbis, Hakîkat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit the right one among these and will help to spread out that for salvation of all humanity. There is no better way and more valuable thing to serve humanity than doing so.

THE SAHÂBA

‘alaihim-ur-ridwân’

If any person thanks and praises any other person in any manner at any place at any time and for any reason, all this thanks and praise belong to Allâhu ta’âlâ by rights. For, He, alone, is the creator, the educator, the trainer of everything and the maker and the sender of every goodness. He, alone, is the owner of power and authority. To say that a certain person ‘created a certain thing’ would mean to attribute ‘creation’ to someone other than Allâhu ta’âlâ, which in effect would, like praising a fly for having constructed an apartment house or for driving, be a squalid sin, not to mention the derision it would provoke against the person concerned.

May all benedictions and good wishes be on **Muhammad** ‘alaihissalâm’, His Prophet and Darling, on his Ahl-i-Bayt (immediate relatives), and on all his Ashâb (Companions) ‘ridwânullâhi ta’âlâ ‘alaihim ajma’in’!

Nișancızâde Muhammed bin Ahmed ‘rahima hullâhu ta’âlâ’, the author of the grand tome of history entitled **Mir’ât-i-kâinât**, states as follows: “The Sahâba have been described in various ways. It is written in **Mawâhib-i-ladunniyya** that a Believer who saw our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ at least for a moment, or who talked with him at least for a moment, if he was a blind person, as the Prophet was alive and after he had been appointed as the Prophet, is called a **Sâhib** or a **Sahâbî**, regardless of his age at that blessed moment. When they are more than one, they are called **Ashâb**, or **Sahâba**, or **Sahb**. A person who was a disbeliever when he saw the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ and became a Believer after the Prophet’s passing away, or a person who was a Believer when he saw him and reneged Islam –may Allâhu ta’âlâ protect us against it– after the Prophet’s passing away, is not a Sahâbî. Ubaydullah bin Jahsh and Sa’laba bin Abî Khâtib were among the Sahâba, but

afterwards they reneged Islam. According to scholars, if a person who reneged Islam (after the blessed event that had made him a Sahâbî) became a Muslim once again, he is still a Sahâbî.” Wahshî ‘radiy-Allâhu ‘anh’ also was one of the Sahâba, and he passed away as a Sahâbî. The phrase that reads as “Wahshî (wild, untamed) both in name and in body,” in the well-known book entitled Muhammediyye means his state before converting to Islam. Why shouldn’t Wahshî have been a Sahâbî while other people became Sahâbîs by joining the Believers and seeing only once the blessed face of our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ after an eighty years’ life as unbelievers? Also Jinnîs who have these qualifications are Sahâbîs.

The book of explanations entitled **Hadîqat-un-nadiyya**, written by Abdulghanî Nablûsî ‘rahima-hullâhu ta’âlâ’, is very valuable. It was printed in Istanbul in 1290 [A.D. 1873]. Its first part was reproduced by offset process in 1400 [A.D. 1980]. It is written as follows on its thirteenth page: “A jinnî or a human being who met the Messenger of Allah ‘sall-Allâhu ta’âlâ’ ‘alaihi wa sallam’ after having become a Believer and who is known to have died as a Believer is called a Sahâbî. According to this definition, a blind person as well as a person who did not see for more than a moment, are Sahâbîs. An angel cannot be a Sahâbî. When the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ passed away, there were more than one hundred and twenty-four thousand Sahâbîs. They were all learned, mature and noble people.”

All religious authorities say in consensus that the Sahâba ‘alaihîm-ur-ridwân’ are the third best and highest creatures after Prophets ‘alaihîmussalawâtu wa-t-taslîmât’ and angels. A Muslim who saw Rasûlullah (Messenger of Allah) ‘sall-Allâhu ‘alaihi wa sallam’ at least once is much higher than those who did not see him, including Weys al-Qarânî, (who did not see him, either). When the Sahâba entered Damascus, Christians who saw them admired them and said, “These people are higher than the apostles of Îsâ (Jesus) ‘alaihis-salâm’.” Abdullah ibni Mubârak ‘rahima hullâhu ta’âlâ’, one of the greatest scholars in this religion, said, “The dust that drifted into the nostrils of the horse that Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ was riding as he accompanied Rasûlullah ‘sall-Allâhu ta’âlâ’ ‘alaihi wa sallam’ was a thousand times higher than ‘Umar bin ‘Abdul’azîz, (who was not a Sahâbî).

The virtues of the Sahâba ‘alaihîm-ur-ridwân’ are cited in a

number of âyat-i-kerîmas and hadîth-i-sherîfs.

It is purported in Sûra Âl-i-'Imrân: **“Of the entire human race, you are the best umma and the best community.”** In other words, **“You are the second best people after Prophets.”**

Sûra Tawba purports: **“Allâhu ta'âlâ is pleased with those Sahâbîs who, born and living in the blessed city of Mekka as they were, migrated to the illuminated city of Medina, as well as with those Muslims who have been following their example in goodness. And they, too, are pleased with Allâhu ta'âlâ. Allâhu ta'âlâ has prepared Gardens of Paradise for them.”**

As is purported in Sûra Anfâl, Allâhu ta'âlâ addresses to His beloved Prophet: **“Allâhu ta'âlâ and Believers who follow you will suffice for you.”** At that time the Ashâb-i-kirâm were very few in number. However, their grades in the view of Allâhu ta'âlâ being very high, they were said to be adequate in spreading Islam.

It is purported in Sûra Fat-h: **“Muhammad 'sall-Allâhu 'alaihi wa sallam' is the Prophet of Allâhu ta'âlâ, and all those people who are with him, [i.e. all the Ashâb-i-kirâm,] are harsh towards the unbelievers. Yet they are compassionate and tender towards one another. You will see most of them making the rukû' (bowing with both hands on knees during the performance of prayer called namâz or salât) or making the sajda (prostration during namâz). They beg Allâhu ta'âlâ to give all people all sorts of goodness and superiority in this world and the next. They also wish for ridwân, i.e. that Allâhu ta'âlâ be pleased with them. It will be seen on their faces that they have been making the sajda very much. These facts about their states and honours have been stated in the Torah as well as in the Injîl (the original, genuine Bible revealed to Îsâ 'alaihi-salâm'). As is stated in the Injîl, they are like crops. As a flimsy sprout appears from the soil, becomes thicker and taller; likewise, they were few in number and weak, yet they spread far and near in a short time. They filled everywhere with lights of îmân. As others marvel at a sprout's growing in a short time; likewise, as these people's beautiful manners and fame spread over the earth, those who saw it were astonished and they admired them, while unbelievers became angry.”** The fame stated in this âyat-i-kerîma covers not only those Muslims who were among the Ashâb-i-kirâm when it was revealed, but also those who would join those most fortunate Believers afterwards. It is a known fact that Mu'âwiya 'radiy-Allâhu 'anh' also was a Sahâbî who rendered

great services to the spread of Islam. Like any other Sahâbî, he, too, is included in these praisals showered on them by Allâhu ta'âlâ.

The following hadîth-i-sherîfs telling about the greatness and the high grades of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' are written on the three hundred and twenty-sixth (326) page of the book entitled **Mir'ât-i-kâinât**:

1- **“Do not speak ill of any of my Ashâb. Do not say something that would not be worthy of their honour! I swear in the name of Allâhu ta'âlâ, whose power holds my nafs, that if any one of you paid gold as huge as the mount Uhud in the name of alms, he would not earn thawâb** (blessings, rewards that a Muslim will be given in the Hereafter for the pious acts he has done in the world) **equal to the amount earned by one of my Ashâb for paying one mudd.**” Giving alms is an act of worship. The thawâb earned for acts of worship is dependent on the purity of intention. This hadîth-i-sherîf shows how pure the hearts of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' were. [Mudd means 'menn', which is equal to two ritls, or 260 dirham-i-shar'î, or 875 grams. Sadaqa-i-fitr (the alms that a Muslim rich enough has to pay poor Muslims on the 'Iyd day after the holy month of Ramadân)^[1] is half a sâ' (at least), which makes two mudds, or 1750 grams of wheat.]

2- **“Each and every one of my Ashâb is like the stars in the sky. Adapting yourself to any one of them will guide you to love of Allâhu ta'âlâ.**” In other words, if you act in accordance with the advice given by any one of them, you will be walking along the right way. As the stars help people out in the sea or in a desert to find the direction they have to follow, so those who follow the directions given by these people will be walking in the right path.

3- **“Fear Allâhu ta'âlâ that you should speak ill of my Ashâb! After me, do not use them as targets of your evil purposes! Do not feel grudge against them by following your nafs! Those who love them do so because they love me. Those who dislike them do so because they dislike me. Those who hurt them with their hands and tongues will have hurt Allâhu ta'âlâ (by doing so), which is an**

[1] Please see the third chapter of the fifth fascicle of **Endless Bliss**, for **Sadaqa fitr**, available from **Hakikat Kitâbevi**, 34262 Fâtih, Istanbul, Türkiye.

offense that will incur exemplary punishment without any delay.”

4- **“The most useful and the best of the (Muslim) people of all times are the people of my time, [which means all the Ashâb-i-kirâm]. Next to them are the Believers of the second century (after me), and next are those of the third century.”**

5- **“The fire of Hell will not burn a Muslim who has seen me, nor any (Muslim) who will see those who have seen me.”**

Ahmad ibn Hajar Haytamî Makkî ‘rahima-hullâhu ta’âlâ’ was one of the greatest scholars of the Islamic religion. He lived in a time when India, (his country,) was rich in scholars and Walîs and the sun of Islam had reached the height to enlighten the entire world. Yet there were still some heretics whose hearts had been blackened with ignorance and egoistic personal ambitions and who therefore were vilifying the Ashâb-i-kirâm, so much so that their bigotry had driven them beyond the boundaries of decency. Fortunately, however, it happened to be the time of Humâyûn Shâh ‘rahima-hullâhu ta’âlâ’, the Indian Sultân, a deeply pious sovereign who was extremely respectful to scholars. He was a champion of justice and benevolence, an adroit statesman under whose administration each and every personality would receive the due treatment, and a generous benefactor of Muslims. He was the founder of the Jurjânî state in India and the son of Bâbur Shâh ‘rahima-hullâhu ta’âlâ’. Scholars of that happy time came together and resorted to Hadrat Ibn Hajar for the silencing of the heretics. Upon this, he wrote two huge books containing explanations about the virtues of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ’ anhum ajma’în’. With authentic documents, proofs and testimonies, he gave the lie to the enemy. The following are the English translations of two of the hadîth-i-sherîfs written in **Sawâ’iq-ul-muhriqa**, one of the books:

6- **“Allâhu ta’âlâ chose me from among the Qoureish tribe, the noblest people, and selected the best people as companions for me. He chose a few of them as my viziers and my assistants in communicating Islam to people. And he singled out some of these few as my As-hâr, i.e. my relatives through marriage. May those who abuse them or slander them or swear at them be accursed in the view of Allâhu ta’âlâ, and in the view of all angels and men! On the Rising Day Allâhu ta’âlâ will reject their fard and sunnat acts of worship.”** [Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’ were both his viziers and his as-hâr. For, the former was the father of

Âisha ‘radiy-Allâhu ta’âlâ ‘anhâ’, one of the Azwâj-i-mutahhara (the Blessed Wives of the Messenger of Allah), and the latter was the father of Hafsa ‘radiy-Allâhu ta’âlâ ‘anhâ’, (another one of the Blessed Wives). Also Mu’âwiya ‘radiy-Allâhu ‘anh’, who was a brother of our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ blessed wife Umm-i-Habîba ‘radiy-Allâhu ‘anhâ’, and also his father Abû Sufyân and his mother Hind ‘radiy-Allâhu ‘anhum’ were among the as-hâr. These three people are therefore included in this hadîth-i-sherîf.]

7– The following hadîth-i-sherîf is written in the same book:

“Protect my right concerning the affection (I feel) for my Ashâb, for my relatives, for those who help me, and for those who follow the path I have shown! Those who protect my right of Prophethood by loving them: Allâhu ta’âlâ will protect them against harms and disasters in this world and the next. Allâhu ta’âlâ hates those people who disregard my right of Prophethood by hurting them. So near is the time when Allâhu ta’âlâ will torment the people He hates.”

These hadîth-i-sherîfs show clearly that we should love and respect each and every one of the As-hâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. We should believe that the combats among them were intended to carry out the commandment of Allâhu ta’âlâ. None of those who joined those combats had any ambitions for position, fame or money. They all meant to carry out the commandment of an âyat-i-kerîma or a hadîth-i-sherîf.

When ‘Uthmân ‘radiy-Allâhu ‘anh’ attained martyrdom, all the Muslims elected Hadrat Alî ‘radiy-Allâhu ‘anh’ Khalîfa. The first thing Hadrat Khalîfa tried to do was to re-establish peace. Most of the Sahâba-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ demanded of the Khalîfa that he arrest the murderers of Hadrat ‘Uthmân ‘radiy-Allâhu ‘anh’ as soon as possible and retaliate on them. Among the people who supported this view were two of the ‘Ashara-i-mubashshara,^[1] i.e. Talha ‘radiy-Allâhu ‘anh’, who was related to our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ by the seventh grandfather in retrospect and who had joined the Believers during the earliest days of Islam and had undergone very cruel torments inflicted by the unbelievers, –for instance, the

[1] The ten people who were given the good news that they would go to Paradise.

unbelievers would tie him and Abû Bakr ‘radiy-Allâhu ‘anh’ to a post in order to prevent them from performing namâz-, (and he and Khâlid ibn Zayd abâ Ayyûb al-Ansârî ‘radiy-Allâhu ‘anh’ were brothers of the Hereafter); and Zubayr ‘radiy-Allâhu ‘anh’; and our Mother Âisha ‘radiy-Allâhu ‘anhâ’, who had attained the honour of being praised in the Qur’ân al-kerîm by Allâhu ta’âlâ and who had been our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ darling till death separated them. Yet the Khalîfa said, “The country is still in turmoil. If I start now, it may escalate the fitna and may perhaps cause a second catastrophe. Let me put down the insurrection first, and then I will carry out the retaliation, which is a commandment of Allâhu ta’âlâ^[1]. The other party was of the ijtihâd that any delay would “make it quite impossible to find the murderers and carry out Islam’s commandment. Now is the best time to do it.”

Talha ‘radiy-Allâhu ‘anh’, who was one of the holders of the former ijtihâd, had not joined the Holy War of Bedr because he had been in Damascus for some duty, yet he had joined all the other Holy Wars. In the War of Uhud, for one, he had undergone various tortures in the way of Allâhu ta’âlâ. He had shielded Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ with his own body and had carried our master ‘sall-Allâhu ‘alaihi wa sallam’ on his back up to the rocks under a shower of arrows.

It is reported on the authority of Hadrat Alî ‘radiy-Allâhu ‘anh’ that Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**Talha and Zubayr are my neighbours in Paradise.**” Zubayr bin Awwâm ‘radiy-Allâhu ‘anh’ was the son of Khadîja-t-ul-kubrâ’s^[2] ‘radiy-Allâhu ‘anhâ’ brother, and his mother was Safiyya, a paternal aunt of our master ‘sall-Allâhu ‘alaihi wa sallam’. He was fifteen years old when he embraced Islam during the earliest days of Islam. He was the first person to draw a sword in the way of Allâhu ta’âlâ. In other words, he was the first Islamic officer. At the most dangerous moments of most of the Holy Wars, he fought before the Messenger of Allah, which cost him many a wound. Our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**Every Prophet**

[1] This commandment, retaliation, is termed ‘Qisâs’.

[2] The first Blessed Wife of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’. She was very rich, deeply learned and wise. She gave all her property to the Messenger of Allah. She served him perfectly for twenty-four years.

has a hawârî (apostle). My hawârî is Zubayr.” Two of the six people whom ‘Umar ‘radiy-Allâhu ‘anh’ named as the people whom he thought would be worthy of succeeding him as Khalîfa as he was about to pass away were Talha and Zubayr. Zubayr was very rich and had sacrificed all his wealth for the sake of the Messenger of Allah.

These great persons insisted positively that qisâs (retaliation) be made immediately because their ijtihâd showed so. At that time, the ijtihâd performed by the As-hâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ led them to three different conclusions. The ijtihâd of one group agreed with that of the Khalîfa, while another group were of the ijtihâd concordant with that of the other party. There was yet a third group whose members preferred silence. Each and every one of these people had to act upon his own ijtihâd and not to follow someone else. People in the first and second groups increased in number. Meanwhile, a Jew named Abdullah bin Saba’ incited the difference into a warlike situation, which ended in the events called Basra and Jamal (Camel).

In those days Mu’âwiya ‘radiy-Allâhu ‘anh’ was in Damascus, as the governor of the territory. Being of the ijtihâd concordant with that of the third group, he did not let Muslims under his administration take part in the combats. Owing to his policy, all the Muslims living there led a life of comfort and peace. However, when Alî ‘radiy-Allâhu ‘anh’ invited the Damascenes, Mu’âwiya ‘radiy-Allâhu ‘anh’ reconsidered the situation in the light of a number of hadîth-i-sherîfs and reached a new ijtihâd agreeing with that of the other party. The Khalîfa was about to make an agreement with the Damascenes, when the Jews intruded their Zionist finger into the matter, inflaming the two parties to the warfare known as the combats of Siffîn.

In those wars, the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ never thought of hurting one another, wreaking vengeance on one another, or attaining caliphate, sovereignty, high positions or wealth; all they endeavoured to do was to carry out Islam’s commandment, on which they had different ijtihâds. A number of documentary accounts of the wars expose the fact that even during the wars they exchanged letters, counselled one another and extended best wishes to one another. For instance, during the war of Siffîn, Constantine II, the emperor of Byzantium, was harassing the Muslim cities along the border.

Mu'âwiya 'radiy-Allâhu 'anh' wrote him a letter that said: "If you do not stop this molestation right away, I will make peace with my master, assume commandership of his army, be there and burn your cities, making you a swineherd." It was amidst those same commotions when Alî 'radiy-Allâhu 'anh', the Khalîfa, addressed to a mass audience, saying, "Our brothers disagree with us. This does not make them sinners or disbelievers. It is their ijtihâd that is different." As they fought against each other, one party said, "My brother," about the other, while the other party said, "My master," about the former. Their fights were on account of different ijtihâds and were not intended to seize power, to acquire wealth, or to achieve fame. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated that a mujtahid with the correct ijtihâd would receive two to ten blessings whereas the mistaken one would be given one. All the Ashâb-i-kirâm were mujtahids. And it is fard (obligatory) for each mujtahid to act upon his own ijtihâd.

Abû Zur'at-ir-râzî, one of the great teachers who added to Imâm-i-Muslim's education 'rahimahumallâhu ta'âlâ', states as follows in a book of his: "A person who belittles or vilifies the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' is a zindiq.^[1] Muslims should know the enemies of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' as their own enemies, and they should feel deeper antipathy towards them than they do towards the enemies of the Ahl-i-bayt. While they do not accuse or even criticize Abû Jahl, who was an arch enemy of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' and perpetrated the bitterest torments and persecutions against him, they look on Mu'âwiya 'radiy-Allâhu 'anh', who attained praises and affections on the part of the Messenger of Allah 'salla-Allâhu 'alaihi wa sallam', as an enemy of the Ahl-i-bayt, vilify and accuse that blessed person - May Allâhu ta'âlâ protect us against that abominable misdeed! What kind of a faith is that, and what kind of Muslims are they? The Ashâb-i-kirâm are the people who conveyed to us the fact that Muhammad 'alaihi-salâm' is the Prophet of Allâhu ta'âlâ and that the Qur'ân al-kerîm is the heavenly book that Allâhu ta'âlâ revealed to him. Denying the greatness and the rectitude of the Ashâb-i-kirâm is synonymous with rejecting the information they conveyed to us, (which is Islam;) it goes without saying, therefore, that people who will do so will demolish their own faith."

[1] A heretic; a blasphemous person.

Ibn Hazm says that all the Ashâb-i-kirâm are Ahl-i-Jannat (People of Paradise). For Allâhu ta'âlâ declares about them, as is purported in an âyat-i-kerîma, **“I shall grant them high grades.”** It is purported in the Sûra Hadîd, **“We have promised Husnâ, i.e. Paradise to all of them.”** And in the Sûra Anbiyâ, **“I made them People of Paradise in the eternal past, before I created anything. Hell is far from them.”** These âyat-i-kerîmas show that all the Ashâb-i-kirâm ‘radiy-Allâhu ta'âlâ ‘anhum ajma’în’ are Ahl-i-Jannat. None of them shall be close to fire of Hell. For they have been given the good news (that they shall go to) Husnâ, i.e. Paradise.

Moreover, as is written in the three hundred and twenty-seventh (327) page of the same book, Mir’ât-i-kâinât, the following information exists in all the books of Aqâ’id (books telling about the tenets of creed): There are definitely authentic documents showing that it is wâjib for all Muslims to know all the Ashâb-i-kirâm ‘radiy-Allâhu ta'âlâ ‘anhum ajma’în’ as great people, to have an optimistic opinion about all of them, to believe that they were all pious and just Muslims, not to criticize any of them, not to feel hostility against any of them, and not to have a bad opinion about some of them as if it were a requirement to be fulfilled to perfect your love for the rest.

Allâma Sa’daddîn Taftâzânî ‘rahima hullâhu ta'âlâ’ states in his books **Sharh-i-aqâ’id** that the wars that took place among the Ashâb-i-kirâm ‘radiy-Allâhu ta'âlâ ‘anhum ajma’în’ were based on religious reasons. If the statements criticizing them are in contradiction to adilla-i-qat’iyya (definitely authentic documents), i.e. âyat-i-kerîmas and hadîth-i-sherîfs, people who make those statements become disbelievers. If not so, they become sinful, heretical and aberrant people.

The following hadîth-i-sherîf is written in Mawâhib-i-ladunniyya: **“Be quiet when you hear the names of my Ashâb ‘radiy-Allâhu ta'âlâ ‘anhum ajma’în’! Do not make statements that would not go with their honour!”**

It would not befit Muslims to make statements that would not go with the honour of the Ashâb-i-kirâm ‘ridwânüllâhi ta'âlâ ‘alaihim ajma’în’. Their combats were not based on bad reasons or evil intentions. Company with the best and the highest of mankind ‘sall-Allâhu ‘alaihi wa sallam’, which meant a lifetime illuminated with his blessed lectures and counsels, had purified and

enlightened their nafses and souls, purging their hearts of all sorts of rancour and strife. Because each and every one of them had attained the grade of ijtihâd, it was obligatory and wâjib for them to act upon their own ijtihâd. When their ijtihâds disagreed, the right course for each of them to follow was to act upon his own ijtihâd and not to follow the others. Their disagreements, as well as their agreements, were the requirements of the right way and had nothing to do with the desires of the nafs.

Some people stigmatize those who fought against Imâm-i-Alî ‘radiy-Allâhu ‘anh’ as disbelievers. However, more often than not there were differences of ijtihâd also between our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and some of the Sahâba-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. These differences did not make them sinful. When Jebrâîl (Archangel Gabriel) ‘alaihis-salâm’ came (to rectify any possible mistakes), no message (in the nature of reproof) was sent (through him). Then, could those blessed people be blamed for disagreeing with Imâm-i-Alî ‘radiy-Allâhu ‘anh’ in ijtihâd? Could they ever be called disbelievers? In fact, the ones with the disagreeing ijtihâd were in the majority, and they were mostly greater ones of the Sahâba-i-kirâm ‘radiy-Allâhu ‘anhum’; among them were the beloved ones of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, as well as those who had been blessed with the good news that they were People of Paradise. Could they ever be criticized or called disbelievers? It is these people who conveyed to us almost half of Islam’s religious knowledge. To impute any fault to them means to undermine half of the religion. None of Islam’s great authorities has ever done anything that would mean disrespect to those great people. Leaders of the four Madhhabs^[1] and greater ones of the Sôfiyya-i-aliyya^[2] deemed those people as great and exalted.

Islam’s second most correct book after the Qur’ân al-kerîm is (the tremendous book of hadîth-i-sherîfs entitled) **Bukhârî-i-sherîf**. Shiites agree with this fact. This very book, Bukhârî-i-sherîf, contains all the hadîth-i-sherîfs that were conveyed by any one of the Sahâbî ‘radiy-Allâhu ta’âlâ ‘anh’. The wars among the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ did not bring

[1] There are four correct but different ways, called Madhhabs, in matters pertaining to acts of worship and behaviour in Islam. Please read our other publications for details.

[2] A chain of great Islamic scholars.

any harm to the authenticity and truthfulness of their reports. This book, (Bukhârî-i-sherîf, that is,) as well as all the other books of Hadîth, contains hadîth-i-sherîfs conveyed by Hadrat Alî as well as those conveyed by Hadrat Mu'âwiya 'radiy-Allâhu 'anhumâ'. The wars they fought against one another did not devalue their reports. Books contain reports from the ones who were with Hadrat Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' as well as reports from those who sided with Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh'. Had Hadrat Mu'âwiya 'radiy-Allâhu 'anh' and those who were with him had a venial offense, the hadîth-i-sherîfs they conveyed would not have been written in books. None of the religious scholars took it into consideration to have agreed with Imâm-i-Alî 'radiy-Allâhu 'anh' as a criterion in their selections of hadîth-i-sherîfs. It should be added, however, that Imâm-i-Alî 'radiy-Allâhu 'anh' was the rightful side in these wars. Yet those who did not agree with his ijtihâd cannot be said to have erred. For, many of the Sahâba and the Tâbi'în, and some of the highest scholars, including leaders of our Madhhabs, disagreed with Imâm-i-Alî 'radiy-Allâhu 'anh' in a number of matters that needed ijtihâd. If it were to be taken for granted that Imâm Alî's 'radiy-Allâhu 'anh' ijtihâd was always correct, all this number of great religious authorities would not have disagreed with him in their ijtihâd. In some matters, even Hadrat Alî himself 'radiy-Allâhu 'anh' admitted ijtihâds that were discordant with his ijtihâds.

The following hadîth-i-sherîf is written in the three hundred and twenty-seventh (327) page of **Mir'ât-i-kâinât**:

“Beat those people who vilify my Ashâb and those who make statements offensive to their honour.”

Imâm-i-Jalâladdîn Suyûtî^[1] quotes the following hadîth-i-sherîf in his book **Jâmi'us-saghîr**: **“Allâhu ta'âlâ will forgive my Ashâb for the mistakes they will make after me. For, no other people did the service equal to theirs to Islam.”** The following hadîth-i-sherîf

[1] Jalâladdîn Abdurrahmân bin Muhammad (849 [1445], Egypt-911 [1505 A.D.], Egypt), one of the greatest mujtahids of Hadîth in the Shâfi'î Madhhab. Even Christians praise him in their books. For instance, it is written about him as follows in the well-known scientific encyclopaedia Meyer Lexicon: “Suyûtî, who spent his entire lifetime with dedicated and untiring lucubration, has more than three hundred written works.”

is written in the same book: **“I shall do shafa’ât, (i.e. I shall intercede in the Hereafter) for everybody. Yet I shall not intercede for those who vilify my Ashâb.”**

It is written in Khulâsa-t-ul-fatâwâ: Those who swear at Hadrat Abû Bakr and Hadrat ’Uthmân ‘radiy-Allâhu ’anhumâ’ become disbelievers. Those who say that Imâm-i-Alî ‘radiy-Allâhu ’anh’ was higher than the two Khalîfas, (i.e. Hadrat Abû Bakr and Hadrat ’Umar,) become people of bid’at and dalâlat. They have dissented from the Ahl as-sunna, which in its turn is something that will cause them to go to Hell.

It is written in the same page, i.e. in the three hundred and twenty-seventh (327) page (of the book Mir’ât-i-kâinât) that Imâm a’zam Abû Hanîfa ‘radiy-Allâhu ’anh’ stated: “It is one of the symptoms of (being among) the **Ahl as-sunna(t) wa-l-jamâ’a(t)** to hold Abû Bakr and ’Umar higher and to love ’Uthmân and Imâm Alî ‘radiy-Allâhu ’anhum’. Holding the first two Khalîfas higher while cherishing the other two is peculiar to people who have saved themselves from Hell. That the first two were higher was stated by all the Ashâb-i-kirâm and conveyed by all the Tâbi’în to the imâms of our Madhhabs, who in their turn wrote it in their books. It is an established fact, for instance, that Imâm-i-Shâfi’î and Abul Hasan Esh’arî ‘rahima-humallâhu ta’âlâ’ stated that Abû Bakr and ’Umar ‘radiy-Allâhu ’anhumâ’ were the highest Muslims in this Umma(t). Another positively known fact is that Hadrat Alî ‘radiy-Allâhu ’anh’ was occupying the office of caliphate when he said to the notables around him that “Abû Bakr and ’Umar were the highest of this Umma.” Imâm-i-Zahabî and Imâm-i-Bukhârî ‘rahima-humallâhu ta’âlâ’ reported that they had heard the hadîth-i-sherîf, **“After me, Abû Bakr and ’Umar ‘radiy-Allâhu ’anhumâ’ are the highest of this Umma,”** from Imâm Alî ‘radiy-Allâhu ’anh’. Moreover, Abdurrazzâq Lâhijî, a Shiite scholar, acknowledges that these two (Khalîfas) are the highest, and adds, “Could I leave Imâm Alî’s ‘radiy-Allâhu ’anh’ way and follow my own opinion although I know that he is so high and say that I love him? For, he stated that Abû Bakr and ’Umar ‘radiy-Allâhu ’anhumâ’ were superior to him.” Abdurrazzâq bin Alî Lâhijî was a professor in the city of Qum. He passed away in 1051 [A.D. 1642].

During the caliphates of Hadrat ’Uthmân and Hadrat Alî ‘radiy-Allâhu ’anhumâ’, mischief and public disturbances were on the increase and people were mostly uneasy and hurt. Therefore,

it was made a requirement of being in the Ahl as-sunnat wa-l-jamâ'at to love these two Khalîfas; thereby the Ashâb-i-Khayr-ul-bashar 'radiy-Allâhu ta'âlâ 'anhum ajma'in' were defended against ignorant people's calumniation and Muslims were protected against the peril of feeling hostility against the Khalîfas of our master the Prophet 'sall-Allâhu 'alaihi wa sallam'. As is seen, it is one of the requirements of being in the Ahl as-sunnat wa-l-jamâ'at to love Hadrat Alî 'radiy-Allâhu 'anh' as well. Yet, love also has its limitations. If a person exceeds the limitations in his love of Hadrat Alî 'radiy-Allâhu 'anh', calumniates the Ashâb of our master the Prophet 'sall-Allâhu 'alaihi wa sallam' and thereby dissents from the path led by the Ashâb-i-kirâm, the Tâbi'in-i-izâm and the Salaf as-sâlihîn^[1], he is called a heretic. Nor are those wretched people who are devoid of loving Hadrat Alî 'radiy-Allâhu 'anh' in the Ahl as-sunna, for it is a requirement of being in the Ahl as-sunna. They are called **Khawârij** (Khârijîs). If those who claim to love Ahl-i-bayt loved all the Ashâb-i-kirâm as well, everything would be quite all right. If they admitted that the wars among the Ashâb-i-kirâm were based on benevolent reasons and good intentions, they would be in the Ahl as-sunnat wa-l-jamâ'at and would be immune from being **Ahl-i-bid'at**. It is a characteristic trait of the **Ahl as-sunnat** to embellish one's respect and high esteem for all the Ashâb-i-kirâm with one's affection for the Ahl-i-bayt. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"If a person loves my Ashâb, he does so because he loves me. And enmity against them is enmity against me."** Then, why should one not love the Ahl-i-bayt? All the Ashâb-i-kirâm loved one another and the Ahl-i-bayt as well. The Sunnîs have deemed the love of Ahl-i-bayt as a part of imân. They have said that dying as a Believer is dependent upon the potency of this love.

It is written as follows in the three hundred and twenty-seventh [327] page of the book **Mir'ât-i-kâinât**: Scholars classify the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' in three groups: The first group are the **Muhâjirîn**, i.e. those Muslims who migrated to Medina from Mekka or elsewhere until the conquest of Mekka. Talha and Zubayr 'radiy-Allâhu 'anhumâ' were two of

[1] Who the Ashâb-i-kirâm were has already been explained in the text. The Tâbi'in-i-izâm are those fortunate people who saw at least one Sahâbî although they had not seen the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. Salaf as-sâlihîn were the earliest Islamic scholars.

the greatest ones of the Muhâjirîn.

The second group, called **Ansâr-i-kirâm**, were those Muslims living in the blessed city of Medina or in its vicinity. They were honoured with the title Ansâr (Helpers) on account of the help they offered to our master, the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. **Khâlid ibn Zayd abâ Ayyûb al-Ansârî** 'radiy-Allâhu 'anh' was one of the greatest Ansâr. It is stated in a hadîth-i-sherîf conveyed by Imâm-i-Tirmuzî: **“On the Rising Day each of my Ashâb will rise from his grave and, leading the Believers of the country where he passed away and showering haloes and lights on them, he will take them to the square of Arasât.”** Accordingly, all the Believers in Istanbul will come to the place of judgement behind Hadrat Khâlid 'radiy-Allâhu 'anh' and under his light.

The third group were the people who embraced Islam in Mekka or elsewhere upon the conquest of the blessed city or afterwards; they are Sahâbîs, although they are neither Muhâjirs nor Ansâr. Mu'âwiya and 'Amr ibn al-Âs 'radiy-Allâhu 'anhumâ' are two of the greatest ones in this group.

Imâm-i-Wâqidî states: Of all the Sahâbîs who passed away in Kûfa (today's Najaf), Abdullah ibn Awfâ was the last one. The last one to pass away in Damascus was Abdullah bin Yasr. The last one of those who passed away in Medîna-i-munawwara was Sahl bin Sa'd; he was ninety-five years old when he passed away. Enes bin Mâlik was the last one to pass away in Basra. Abu-t-tufayl Âmir, who was the last one of those who passed away in Mekka-i-mukarrama, was at the same time the last of them all; he passed away in the hundredth year of the Hijrat (Hegira).

All the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în', with the exception of a few close relatives of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', were younger than the Messenger of Allah. Although the number of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' Ashâb is not exactly known, he went to Mekka with ten thousand people and to the Holy War of Tabuk with a seventy-thousand-strong army, while ninety-thousand people accompanied him in his Farewell Hajj. More than one hundred and twenty-four thousand Sahâbîs were still alive at the time of his passing away.

There are numerous books rendering correct accounts about the virtues and values of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ

'anhum ajma'in'. The book **Usud-ul-ghâba**, by Shaikh Shams-ud-dîn Alî 'rahima-hullâhu ta'âlâ', contains biographies of more than seven thousand and five hundred Sahâbîs; it was translated into European languages. The correct ones among the books telling about the Islamic history are the ones written by Wâqidî, by Ibn Khaldûn, and by Ibn Hillighâ 'rahima humullâhu ta'âlâ'. These books contain nothing that would be incompatible with Islam or Islamic manners about the Sahâba-i-kirâm. Meyers Lexicon, a technical encyclopaedic dictionary in German, gives an appreciative disquisition on the importance of the Islamic civilization in its four hundred and seventy-eighth (478) page and reports that "The history of Wâqidî telling about the Holy Wars was translated into German in 1882 by Welhausen. Ibn Sa'd, a disciple of Wâqidî, wrote about the life of our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and the lives of his Ashâb 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. His book, of nine volumes, was translated in 1921 by Sachau. The history of Ibn Khaldûn, which consists of seven volumes, was translated in 1858 by Qutemere." A passage beginning in the four hundred and seventy-eighth page of the book Meyers Lexicon, and also the passage below the entry 'Islam' were read and translated in the presence of the great Islamic scholar Sayyid Abdulkhâkîm Arwâsî Efendi 'quddisa sirruh'; he expressed his appreciation.

The history books in Turkish telling about the wars among the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' are mostly translated versions of the history books that were written during the Abbasid domination and which, therefore, reflect the time's trends and preferences. That is why the accounts given about such blessed people as Hadrat Âisha, Mu'âwiya, Talha, Zubayr and other Sahâbîs in those books carry some fault-finding aura about them. None of Islamic governments succeeding the Umayyads and the Abbasids attempted to sabotage the Sunnî credo, and the Turks hold best for our argument. Owing to them, the credo has survived to our time.

Ibn Hajar-i-Makkî 'rahima-hullâhu ta'âlâ' states as follows in the beginning of his book: O you Muslim, whose heart is full with the love of Allâhu ta'âlâ and with the love of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'! Your first duty is to mix the love of our Prophet's 'alaihîs-salâtu wa-s-salâm' Ashâb-i-kirâm with the love of the Ahl-i-bayt-i-nabawî in your heart. As we love the Ahl-i-bayt because they are Rasûlullah's descendants, so we should love the

others because they are his Ashâb (Companions). For, the honour that the Ashâb-i-kirâm attained is very high. Others cannot attain that honour. An essential of that honour is that the blessed looks of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ penetrated into them, giving them spiritual support and help. Others do not have this exclusive merit. None of the later comers attained their perfections and vast learnings or the (spiritual property called) haqîqat which they inherited from our master, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’. Every Muslim has to know them all as just, pious and learned Muslims and as Walîs and mujtahids. Allâhu ta’âlâ gave them the good news that He would forgive them for any possible mistake on their part. An âyat of the Qur’ân al-kerîm purports, “**Allah** ‘jalla jalâluh’ is **pleased with them all. Also, they are pleased with Allâhu ta’âlâ.**” To blame or vilify any one of the Sahâba-i-kirâm means to deny this âyat-i-kerîma. There is no doubt that Mu’âwiya ‘radiy-Allâhu ‘anh’ is one of the notables of the Sahâba-i-kirâm with respect to genealogy. He is a very close and intimate relative of our master ‘alaihi-salâtu wa-s-salâm’, both through genealogy and through nikâh.^[1] Sarwar-i-’âlam ‘sall-Allâhu ‘alaihi wa sallam’ praised his finesse and beneficence. Honours such as Islam, sohbat, kinship and relationship through nikâh came together in his person; each of these honours would in itself be enough to cause one to be close to Rasûlullah in Paradise. When the honours of finesse, knowledge and caliphate are added to them, a person with understanding and with an average degree of peace, faith, piety and belief in his heart would save us any extra words in this respect.

Imâm-i-Rabbânî Ahmad Fârûqî Serhendî ‘rahima-hullâhu ta’âlâ’ states as follows in the thirty-sixth letter of the second volume of his masterpiece, **Maktûbât**: One of the symptoms of Ahl as-sunnat is to believe that the Shaikhayn, i.e. Abû Bakr as-siddîq and ‘Umar ul-fârûq ‘radiy-Allâhu ta’âlâ ‘anhumâ’ are the highest ones (of the Sahâba) and to love the two sons-in-law (of Rasûlullah), i.e. ‘Uthmân and Alî ‘radiy-Allâhu ‘anhumâ’. All the Ashâb-i-kirâm and the Tâbi’în-i-izâm said in unanimity that the Shaikhayn were higher. Those who had not attained the honour of seeing the blessed face of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and yet who were lucky enough to see a few Sahâbîs, are called the **Tâbi’în**. Having seen the Sahâba-i-kirâm made these

[1] Marriage as prescribed by Islam.

people great in this religion. The statements of the Ashâb and the Tâbi'în were conveyed to us by scholars. For instance, Muhammad bin Idris Shâfi'î, the leader of the Shâfi'î Madhhab, and Abul Hasan Alî Esh'arî, one of the leaders of the Ahl as-sunna, state that it is a definite and absolute fact that Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ' are higher than all the other Ashâb. One day during his caliphate Alî 'radiy-Allâhu 'anh' said to a large audience: "Abû Bakr and 'Umar are the highest of this Umma."

As is written in the twelve-volumed book of history by Imâm-i-Muhammad Zahabî 'rahima-hullâhu ta'âlâ', Muhammad bin Ismâ'îl Bukhârî 'rahima-hullâhu ta'âlâ', the author of the Bukhârî-i-sherîf, which is the most authentic book of Hadîth and is considered to be the basis of the Islamic religion, states: Alî 'radiy-Allâhu 'anh' stated, "The best member of this Ummat, after our master the Prophet 'sall-Allâhu 'alaihi wa sallam', is Abû Bakr 'radiy-Allâhu ta'âlâ 'anh'. The second best is 'Umar, and after him comes someone else." When his son said, "And it is you," he replied, "I am one of the Muslims."

So many are the reports testifying to the superiority of Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ' that it has become an indisputable fact. Denying this fact is comparable to disignoring the existence of the sun. People who do so must be either vulgarly ignorant or blind or imbecilic. Abdurrazzâq, one of the eminent Shiite scholars, saw that there was no reason to deny the realities and acknowledged the superiority of the Shaikhayn. Imâm-i-Rabbânî states as follows:

Imâm 'Umar's 'radiy-Allâhu 'anh' ten-year caliphate and the first six years of Imâm 'Uthmân's 'radiy-Allâhu 'anh' twelve years in the office make up a period of welfare and rest; throughout that period, not only were the Islamic rules and rites carried out perfectly in all the Muslim countries, but also the Islamic world made considerable territorial gains. In fact, the entire Arabia and a large section of Africa became parts of the Muslim land, Tripolitania, Fîzân, Benghazi, Tunisia, Algeria, Fes, Morocco, Damietta, Zeyyad, Aden, San'â, Assyria, Bahrain, Hadhramaut, Qatif, Nejd, Iraq entirely, India, Sind, China, Samarkand, Hîva, Bukhâra, Turkestân, Iran and Caucasus found themselves under the sway of Islam, and the Islamic flag was carried to positions before the city walls of Istanbul. Because the inhabitants of the countries conquered mostly hankered after the honour of

converting to Islam, the Muslim population rapidly soared to numbers well above millions. This non-stop territorial enlargement, doubled with the express increase of population, lay the groundwork for an abrupt meeting of a variety of different cultures, which meant differing ideas, thoughts, customs and understandings. Some irreligious impostors lost no time in provoking the most sensitive extremes in these diverse cultures into such situations as would make clashes and conflicts irretrievable, and fomenting an insurrection against the Khalifa. Consequently, the last six years of the caliphate of 'Uthmân 'radiy-Allâhu 'anh' was a period of confusions and upheavals. Sad to say, the gentle and tender elements that were prevalent in the blessed Khalifa's nature would not let him take the draconian measures to put a timely end to the chaos, so that thirteen thousand of the rebels took the liberty of besieging the blessed city of Medîna and demanding that the Khalifa should retire. Imâm 'Uthmân's 'radiy-Allâhu 'anh' answer was: "I will not just doff the attirement that the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' made me put on," which was a decision perfectly agreeable with the common ijtihâd of the Sahâba-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' and the Tâbi'în-i-izâm. Yet it was impossible to dissuade the rebels. Thus the horrifying martyrdom took place on the eighteenth day of Zilhijja in the thirty-fifth year of the Hijrat. Some people annually celebrate that day. After him, Imâm Alî 'radiy-Allâhu 'anh' became Khalifa, rightfully and by a unanimous vote of all the Muslims.

Since differences, controversies and hostilities among the people of those vast territories were on the increase during the times of these two Khalifas, affection towards these two blessed sons-in-law was made indicative of one's being in the group of Ahl as-sunnat. This was intended to close a possible gap whereby the ignorant could transgress the bounds of deference due to the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în'. Then, joining the group of **Ahl as-sunnat wa-l-jamâ'at**, the people blessed by our master the Prophet 'sall-Allâhu 'alaihi wa sallam' with the good news of Paradise, requires feeling affection for Hadrat Alî 'radiy-Allâhu 'anh'. A person devoid of this affection is not Ahl as-sunnat or Ahl al-Jannat. Such people are called **Khawârij**. There are also people, however, who squander this affection due to Hadrat Alî 'radiy-Allâhu 'anh' on criticizing or cursing one or all of the Ashâb-i-kirâm on the presumption that it is an essential condition for this affection. These people are aside from the way

guided by the Ashâb-i-kirâm, by the Tâbi'în-i-izâm and by all the greatest scholars. They are called **Râfidîs**. 'Râfidî' means 'dissenter', or 'dissident'. These people have dissented from the Ahl as-sunnat. 'Ahl as-sunnat' means 'people who follow the moderate and correct way.' By neither disliking Hadrat Alî 'radiy-Allâhu 'anh' nor misusing the affection due to him, they have protected themselves against excess in one direction or the other.

Ahmad ibn Hanbal 'rahima-hullâhu ta'âlâ', the leader of the Hanbalî Madhhab, quoted the following hadîth-i-sherîf on the authority of Imâm Alî 'radiy-Allâhu 'anh': Imâm Alî said: The Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Yâ Alî! You are like Îsâ 'alaihis-salâm'. Jews became his enemies. They calumniated his blessed mother Hadrat Maryam. And Christians overestimated him. They extolled him to heights that were above his real position. In other words, they called him Son of Allah."** After reporting this hadîth-i-sherîf, Alî 'radiy-Allâhu 'anh' stated, "On account of me, two groups of people have been doomed to destruction. One group will love me too much and ascribe to me things that I do not have. The others will feel hostility towards me and spread various slanders about me." This hadîth-i-sherîf compares the Khawârij to Jews, and people who are hostile to the Ashâb-i-kirâm to Christians.

As we have stated already, the number of the Ashâb-i-kirâm is above one hundred and twenty-four thousand. This is a number equal to the number of Prophets 'alaihim-us-salawâtu wa-t-taslîmât'. Each of them represents a Prophet. Abû Bakr as-siddîq represents Muhammad 'alaihis-salâm', 'Umar ul-Fârûq represents Mûsâ (Moses) 'alaihis-salâm', 'Uthmân-i-zinnûrayn represents Nûh (Noah) 'alaihis-salâm', Alî-yul-murtadâ represents Îsâ (Jesus) 'alaihis-salâm', and Hadrat Mu'âwiya represents Dâwûd (David) 'alaihis-salâm' 'ridwânullâhi 'alaihim ajma'in'. We know that Îsâ 'alaihis-salâm' was created without a father, which is something without the law of causation but within the power of Allâhu ta'âlâ, that he was raised up to heaven, and that he will descend to earth and land in Damascus, which, again, is something outside of the law of causation. The known facts about his birth, life and ascension gave rise to three different beliefs concerning him. One group of people developed too high an opinion about him, calling him 'God' -may Allâhu ta'âlâ protect us against that belief- and saying that God had entered him and that he was the Son of God. This group are Christians.

Another group, seeing the extraordinary events about him, demoted him to extremely low grades far below his noble person, and said that his father was not known -may Allâhu ta'âlâ protect us against saying so-. This group are Jews.

Others, the third group, that is, knew that the extraordinary facts about him were all within the endless power of Allâhu ta'âlâ and had hikmats (hidden divine causes) about them; this group believed that he was only a human and a Prophet. The path taken by this group is correct. These extraordinary events concerning Îsâ 'alaihi-salâm' were told clearly and in detail in the (original) Torah. The facts about these three groups and their beliefs are written at a number of places in the Qur'ân al-kerîm. Islamic scholars learned these facts from the Qur'ân al-kerîm and explicated them in detail in their books. Because the Sahâba-i-kirâm also knew these facts well, Muhammad the Sarwar-i-'âlam and the Sayyid-i-awlâd-i-Âdam 'sall-Allâhu ta'âlâ 'alaihi wa sallam' said to Imâm Alî 'radiy-Allâhu 'anh', who was his paternal uncle's son and also his son-in-law and also his spiritual brother: "**You are like Îsâ 'alaihi-salâm'.**" This hadîth-i-sherîf spread among the Ashâb-i-kirâm. This hadîth-i-sherîf was one of the hadîths telling about unknown things, and its truth manifested on Imâm Alî 'radiy-Allâhu 'anh' during his caliphate. At that time people parted into three groups. One group overestimated Imâm Alî 'radiy-Allâhu 'anh' and said that Allah had entered Imâm Alî and his children -may Allâhu ta'âlâ protect us against that belief-, and others claimed that Alî 'radiy-Allâhu 'anh' was the Prophet but Jabrâîl 'alaihi-salâm' had by mistake revealed the Qur'ân al-'azîm-ush-shân to Muhammad 'alaihi-salât-u-wa-s-salâm'. A third group deviated from the right path by holding Imâm Alî 'radiy-Allâhu 'anh' superior to the other three Khalîfas as well as to all the other Sahâba. The first group's belief (concerning Hadrat Alî) is like the belief that Christians hold about Îsâ 'alaihi-salâm'.

The second group of people marred their own belief by casting aspersions on Imâm Alî 'radiy-Allâhu 'anh' and tarnishing his honourable reputation. This group are called **Khawârij** (Khârijîs). The hatred they felt against Imâm Alî 'radiy-Allâhu 'anh' and his innocent progeny caused them to swerve from the right way. These people are like Jews. The third group are the people who have known Imâm Alî and his children and household and all the Ashâb-i-kirâm as they are described in the hadîth-i-sherîfs of the

Sarwar-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’. These people with the correct î mân (belief) are called the **Ahl as-sunnat wa-l-jamâ’at**. They are the only group to be saved from Hell. Of the people who fought against Imâm Alî ‘radiy-Allâhu ’anh’; Âisha ‘radiy-Allâhu ’anhâ’, who was the beloved wife of our Prophet ‘sall-Allâhu ’alaihi wa sallam’ and at the same time the blessed daughter of Abû Bakr as-siddîq; Talha and Zubayr ‘radiy-Allâhu ’anhumâ’, who were among the ten people called Ashara-i-mubash-shara because they had been given the good news that they would go to Paradise; and Mu’âwiya ‘radiy-Allâhu ’anh’, who was a brother-in-law of our master the Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’ because he was the brother of our blessed mother Umm-i-Habîba ‘radiy-Allâhu ’anhâ’, –who in her turn was one of the blessed wives of the Sarwar-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’–, and at the same time his secretary of wahy, (i.e. the trustworthy person whose duty was to write the âyat-i-kerîmas revealed to the Messenger of Allah,) were the greatest members of the Ashâb-i-kirâm.

It is stated in a hadîth-i-sherîf, **“Observe my right of prophethood by loving my Ashâb. Allâhu ta’âlâ will protect and help those people who observe my right in this manner, in everything they are involved in. Allâhu ta’âlâ dislikes those who do not observe my right of prophethood. The time when they shall suffer punishment is quite imminent.”**

He states in another hadîth-i-sherîf: **“People are increasing in number, and my Ashâb are becoming fewer and fewer and yet, inversely, more and more valuable. Do not curse my Ashâb! May Allah accurse those who curse my Ashâb!”**

He states in another hadîth-i-sherîf:

“Do not criticize or try to vilify any of my Ashâb! I swear on the name of Allah, under whose power I live, that if one of you gave a piece of gold as big as the mount of Uhud in the name of alms he would not earn thawâb equal to the blessings that one of my Ashâb would be given for alms worth one mudd [two ritls, or 260 dirham-i-shar’î, or 1209.6 gr] of barley.”

He states in another hadîth-i-sherîf:

“How lucky for those who have seen me; and how lucky for those who will see those who have seen me; and how lucky for

those who will see those who will see those who have seen me! All those people are so lucky and so happy. Their destination, Paradise, is the best place.” Those who saw the Sarwar-i-’alam ‘sall-Allâhu ’alaihi wa sallam’ are the Sahâba-i-kirâm ‘ridwânullâhi alaihim ajma’în’. Those who saw them are the **Tâbi’în**, and people who saw the Tâbi’în are the **Taba’i tâbi’în**. Two of the Tâbi’în are Imâm a’zam Abû Hanîfa and Imâm Mâlik, (the learders of the Hanafî and Mâlikî Madhhabs, respectively). And two of the Taba’i tâbi’în are Imâm Shâfi’î and Imâm Ahmad, (the leaders of the Madhhabs called Shâfi’î and Hanbalî, respectively).^[1]

The following hadîth-i-sherîf is written in the book **Sawâiq-ul-muhriqa**, by Ibn Hajar-i-Makkî ‘rahima-hullâhu ta’âlâ’:

“Allâhu ta’âlâ chose me from among the entire mankind. He bestowed on me all superiorities and goodnesses, and chose Ashâb (Companions) for me. From among my Ashâb, He chose me relatives and assistants. If a person loves and respects these people for me and for my prophethood, Allâhu ta’âlâ will protect him against Hell. If a person disregards my right by disliking, criticizing or hurting them, Allâhu ta’âlâ will burn and torment them with the fire of Hell.”

The following hadîth-i-sherîf is written in the same book:

“Allâhu ta’âlâ chose me from among all people. He chose the best people as my Ashâb and relatives. After them many people will appear and they will criticize my Ashâb and my relatives. By casting aspersions on them, they will try to malign them. Do not sit with such people! Do not eat and drink with them! Do not give them your daughters or accept their daughters in marriage!” This hadîth-i-sherîf shows that we must love and respect all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’.

Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ states, **“After me, Muslims will part into seventy-three different groups. Seventy-two of them will go to Hell, and only one group will enter**

[1] There are four different ways, called **Madhhabs**, with respect to Islam’s practices. A Muslim has to adapt himself to any one of these Madhhabs in his daily acts of worship. For further information, please see our other publications, such as **The Sunni Path, Endless Bliss**, six fascicles.

Paradise.” This one group, called **Ahl as-sunnat wa-l-jamâ’at**, are those people who follow the way guided by our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and by his Ashâb. Leaders of our four Madhhabs and the great scholars educated by them are the people who learned this way from the Ashâb-i-kirâm, carried it safely throughout centuries, and made it reach us. It is these same great scholars, again, who say that one of the conditions for being in the Madhhab of Ahl as-sunnat and a distinguishing symptom indicative of being so is to love all the Ashâb-i-kirâm. Hadîth-i-sherîfs show that it is necessary to say nothing but goodness about the Ashâb-i-kirâm, to respect them, to know all of them as great, and to say, “**radiy-Allâhu ‘anh**”, when the name of any one of them is mentioned. Especially the Muhâjirîn, who migrated from Mekka-i-mukarrama to Medina-i-munawwara; the Ansâr, who met the Muhâjirîn in Medîna and granted them asylum and extended their warmest hospitality to them; the fourteen hundred Sahâbîs, who promised allegiance to our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ under a tree and who sacrificed all their existence for his sake; the Sahâbîs who joined the Holy War of Bedr and those who attained martyrdom in the Holy War of Uhud deserve profoundest reverence. The Ummat-i-Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ (Muslims) have reached a consensus on that these people (the Sahâba) are very exalted. What devolves on us Muslims is to think of the meritorious and self-sacrificing services they rendered to the Islamic religion and to pronounce the benediction ‘**radiy-Allâhu ‘anhum**’ on them all. For, they were the pioneers and guides in the Islamic religion. It is them who took the lead in following our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’, in spreading his religion over the world and making it known to all, who took the commandments of Allâhu ta’âlâ from His Prophet and brought them to us, and who strengthened the foundation of the Islamic religion. It is them who made Islam reach every country. It is them who spread Allâhu ta’âlâ’s religion over His lands and among His human slaves. Is there a blessing greater than the **Islamic religion** that has reached us? All of us must be always thankful to them for their goodnesses. The acts of grudge, enmity, vilification and malediction perpetrated against the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ and based on concoctions, lies, slanders and false stories, which did not exist in times closer to that of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and which appeared

afterwards, are all the filths of the earliest sedition manufactured by Abdullah bin Saba'. It is wâjib^[1] for us all to keep away from these corybantic movements and the like.

We should believe in the fact that the wars among the Sahâba-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' were based on religious considerations, rather than being the consequences of evil purposes or maleficent intentions. From the religious, logical, traditional and historical points of view, we have no business to comment on whether their actions were right or wrong or to pass judgment on their preferences. Anything that is overtly disagreeable with or contradictory to the Qur'ân al-kerîm or hadîth-i-sherîfs is kufr (disbelief). What makes an act or behaviour heretical, sinful or corrupt, however, is not necessarily in overt and direct contradiction to them. Then, it is not something religiously permissible to criticize or malign Mu'âwiya or other people like him 'radiy-Allâhu 'anhum'. For, they are all in the group of Sahâba-i-kirâm whom Allâhu ta'âlâ and our master the Prophet 'sall-Allâhu 'alaihi wa sallam' praises. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated, **"May people who malign or curse any one of my Ashâb be accursed in the view of Allâhu ta'âlâ and angels and all people!"** It is not something sinful not to curse the devil, who is accursed. The wisest policy is not to curse any creature. Nor is it anything advisable to curse Yazîd or Hajjâj.

The Muslims in the group of **Ahl as-sunnat wa-l-jamâ'at** esteem and love each and every one of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în'; then, why should one presume that they do not love Imâm Alî 'radiy-Allâhu 'anh' despite his multifarious relationships to our master the Prophet 'sall-Allâhu 'alaihi wa sallam', -he was his paternal first cousin, son-in-law, and spiritual brother-, and in the face of the fact that he was praised in so many hadîth-i-sherîfs that no other Sahâbî attained an equal number of praises? Such an ignorant presumption, alongside its slanderous implication, would mean to deliver love of Hadrat Alî into Shiites' possession.

It is stated in a hadîth-i-sherîf: **"Allâhu ta'âlâ has commanded me to love four people. So I love them."** When he was asked who they were, he explained, **"Alî is one of them; Alî is one of them;**

[1] Necessary; a religious duty; incumbent on.

Alí is one of them; and (the others are) Abû Zer, Mikdâd and Salmân.”

Sarwar-i-’âlam ‘sall-Allâhu ‘alaihi wa sallam’ commanded the Sahâba-i-kirâm ‘ridwânullâhi ‘alaihim ajma’in’ to be brotherly with one another. Imâm Alí ‘radiy-Allâhu ‘anh’ came to the Huzûr-i-sa’âdat and said, “Yâ Rasûlallah (O Messenger of Allah)! Why didn’t you make me anyone’s brother?” Upon this the Prophet stated, “**You are my brother in the world and in the Hereafter.**”

One day Imâm Alí ‘radiy-Allâhu ‘anh’ related: Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said to me, “**He who loves you is a Believer. He who dislikes you is only a munâfiq^[1].**”

Abû Sa’îd-i-Hudrî ‘radiy-Allâhu ‘anh’ stated: “The criterion by which we knew Believers from munâfiqs was based on sympathy and antipathy for Imâm Alí ‘radiy-Allâhu ‘anh’.”

It is stated in a hadîth-i-sherîf: “**I am the city of knowledge. Alí is the gate to the city.**” Imâm Alí ‘radiy-Allâhu ‘anh’ related: I was very young when Rasûl-i-akram ‘sall-Allâhu ‘alaihi wa sallam’ wanted to send me as a judge to Yemen. I said, “O Messenger of Allah! I am young yet. How can I be a judge for the people there?” He put his blessed hand on my chest and invoked, “**Yâ Rabbî (O my Allah)! Give hidâyat (guidance) to his heart and thebât (firmness, perseverance) to his tongue!**” It is stated in another hadîth-i-sherîf, “**Alí is the most eligible for judgeship and the most knowledgeable of you.**” It is stated in another hadîth-i-sherîf, “**It is an act of worship to look at Alí. A person who has hurt Alí has hurt me, so to speak.**” It is stated in another hadîth-i-sherîf, “**Affection towards Alí is affection towards me. And affection towards me is affection towards Allâhu ta’âlâ. Enmity towards Alí is enmity towards me. And enmity towards me is enmity towards Allâhu ta’âlâ.**” It is stated in another hadîth-i-sherîf, “**Allâhu ta’âlâ ordered me to give my daughter Fâtima in marriage to Alí. Allâhu ta’âlâ created each prophet’s progeny through him; yet He creates my progeny through Alí.**” In another occasion he stated, “**Îmân (belief) has its symptoms: Its first symptom is to love Alí. Alí is the guide of the good. A person who helps Alí will attain help himself. Those who try to cause trouble to Alí incur their own destruction. Paradise is in love with three**

[1] A person who pretends to be a Muslim though he is not.

people: Alî, Salmân and Ammâr.” It is stated in another hadîth-i-sherîf, “**A munâfiq’s heart will never share the combined love for the following four people: Abû Bakr, ’Umar, ’Uthmân, and Alî.**” ‘radiy-Allâhu ’anhum’.

All the hadîth-i-sherîfs written so far were translated from the book **Manâqib-i-Chihâr Yâr-i-ghuzîn**, by Hadrat Sayyid Ayyûb. The book, which renders a perfectly long and elaborate account of the greatness of the four Khalîfas and of all the Ashâb-i-kirâm, is in Turkish; it was printed in 1325, and reproduced in 1998 (A.D.). We importantly recommend that those who understand Turkish read it.

Affection towards Imâm Alî ‘radiy-Allâhu ’anh’ is symptomatic of being in (the group of) Ahl as-sunnat. And it is wrong to say that affection towards him necessitates disaffection towards the other three Khalîfas. To dislike another Sahâbî or a few other Sahâbîs for the purpose of showing affection towards him means to deviate from the right course. Imâm-i-Shâfi’î ‘rahima-hullâhu ta’âlâ stated in a distich:

***If they call those who love Alî ‘Shiites’,
Know, you, o humans and genies, I am a Shiite.***

Both Shiites and Sunnites profess love of Muhammad’s ‘alaih-salâm’ Âl and Ahl-i-bayt (household and children). What makes them different is that one group love the other Sahâba as well, whereas the other group do not. The Ahl-i-bayt and the Âl-i-Abâ, or the Âl-i-Rasûl ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’, are loved above all by the Ahl as-sunnat.

The book **Manâqib-i-Chihâr Yâr-i-ghuzîn**, from the four hundred and fortieth [440] page onwards, enlarges on the greatness of the Ahl-i-bayt ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’. The first episode reads as follows:

Allâhu ta’âlâ says to the Ahl-i-bayt, i.e. Imâm Alî, Fâtima-t-uz-zahrâ, Imâm Hasan and Imâm Husayn, in the Qur’ân al-kerîm: “**Allâhu ta’âlâ wishes to remove all sorts of deficiency and dirt from you, and He wills to clean you with perfect purification.**” The Ashâb-i-kirâm asked, “O the Messenger of Allah! Who are the Ahl-i-bayt?” At that moment Imâm-i-Alî joined them. The blessed Prophet took him under his blessed overcoat. Then he sent for Hadrat Fâtima. When she came, clad as she was properly and in a manner compatible with Islam’s prescription, he took her

under his blessed overcoat, too. The next comer was Imâm-i-Hasan. He took him to his one side; and taking the final comer, Imâm-i-Husayn, to his other side, he stated “**Here, these are my Ahl-i-bayt.**” These blessed people are also called **Âl-i-Abâ** or **Âl-i-Rasûl** ‘ridwânullahi ‘alaihîm aĵma’în’.

It is related as follows in the ninth episode in the two hundred and forty-first [241] page of the same book: Imâm-i-Hasan and Imâm-i-Husayn ‘radiy-Allâhu ‘anhumâ’ became ill at a very young age. When the children recovered health, their father and their mother Fâtimatuzzahrâ and their servant Fidda began to fast. The first day, they were about to have (the dinner called) iftâr^[1], when some orphans came to the door. Giving all the food to the orphans, they began the next day’s fast without eating anything. The second day’s food also was dispensed with, this time to some very poor people who had knocked on the door at the same hour as the orphans had done the previous evening and asked for something to eat “for Allah’s sake.” So the third day’s fasting began, hungry as they were. The third evening’s visitors were some slaves, who, too, were given all the day’s food lest they should go back empty-handed. Upon this, an âyat came down; it purported, “**These people have kept their vows. With the fear of the Rising Day, which is long and perpetual, they have given their food which they liked so much and hungered so strongly for to very poor people, to orphans and slaves. They said, ‘It is for the sake of Allah that we give this food to you to eat. We expect nothing in the name of gratitude on your part. Nor do we demand anything in return.’ Therefore, Janâb-i-Haqq (Allâhu ta’âlâ) has blessed them with the drink called sharâb-i-tahûr (purest drink).**”

Affection towards the Ahl-i-bayt-i-nabawî causes salvation at the time of death, which means to migrate to the Hereafter with îmân (as a Believer). Sarwar-i-’âlam ‘sall-Allâhu ‘alaihi wa sallam’ states in a hadîth-i-sherîf, “**My Ahl-i-bayt are like Nûh’s (Noah’s) ‘alaihi-salâm’ ark. He who follows them will attain salvation. He who lags behind will perish.**”

The Ahl-i-bayt-i-nabawî have myriad virtues and perfections, which would cost an endless list to attempt to make a tally of. It is beyond the human power to tell about them or to praise them. The

[1] Iftâr means the dinner that you eat when you break fast after sunset. There is detailed information about fasting in the second chapter of the fifth fascicle of **Endless Bliss**.

values and greatnesses they possess are best understood from the âyat-i-kerîmas. Imâm-i-Shâfi'î puts it so beautifully: "O you the Ahl-i-bayt-i-Rasûl! Allâhu ta'âlâ commands in the Qur'ân al-kerîm to love you. The greatness of your value and your high grades can be imagined from the fact that (a daily ritual prayer called) namâz^[1] performed without a benediction pronounced on you will not be acceptable. Your honour is so great that Allâhu ta'âlâ salutes you in the Qur'ân al-kerîm."

It is farz for every Believer to love the Ahl-i-bayt. It causes one to die with îmân. Some people with unsound wisdom and narrow reasoning capacities make a mistake in this subject. They say that love requires antipathy towards the beloved one's enemies, (which is right). Presuming that Âisha-i-siddîqa, Mu'âwiya, Talha and Zubayr 'radiy-Allâhu 'anhum' were enemies of the Ahl-i-bayt because they fought against the Ahl-i-bayt, -although they did so in consequence of their ijtihâd-, they nurse a grudge against those great people. Thereby they deviate from the right course. In fact, as it becomes clear in the light of âyat-i-kerîmas and hadîth-i-sherîfs, those wars between the Ashâb-i-kirâm and the Ahl-i-bayt did not ensue from worldly ambitions such as position and fame. They were based on difference of ijtihâd. When they met, their aim was not to make war, but to reach an agreement. It was the plotting and intrigue carried on by the Jew named Abdullah bin Saba' and his accessories that inflamed the event so that it escalated into a warlike situation. All the Ashâb-i-kirâm loved the Ahl-i-bayt 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. Not to believe so, i.e. to think that the Ashâb-i-kirâm were hostile to the Ahl-i-bayt, means to deny the âyat-i-kerîmas and hadîth-i-sherîfs. The âyat-i-kerîmas and hadîth-i-sherîfs show the fact that the Ashâb-i-kirâm established their capital of îmân out of their love of Ahl-i-bayt.

Hadrat Mu'âwiya 'radiy-Allâhu 'anh' served as a writing secretary in the presence of our master the Prophet 'sall-Allâhu 'alaihi wa sallam'. Abû Nuaym states that Mu'âwiya 'radiy-Allâhu 'anh' was one of the writing secretaries of Sarwar-i-âlam 'sall-Allâhu 'alaihi wa sallam', that he had beautiful handwriting, and that he was eloquent, gentle, and dignified. Zayd bin Thâbit 'radiy-

[1] The first chapter of the fourth fascicle of **Endless Bliss** contains detailed information about namâz, importance of namâz, kinds of namâz, and how to perform it.

Allâhu 'anh' states that Mu'âwiya 'radiy-Allâhu 'anh' wrote the Wahy (âyat-i-kerîmas) brought by (the Archangel) Jebrâîl and Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' letters. Then, he was a person whom the Fakhr-i-'âlam 'sall-Allâhu 'alaihi wa sallam' trusted. Does this high position not indicate how exalted he was? Do those people who criticize and malign that great person not denigrate, by doing so, someone to whom the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' entrusted the business of writing the Qur'ân al-kerîm? To try to evade this question with the prevarication that afterwards he took a turn for the worse would be even a more insolent felony. For, the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' was the Sultân of 'Ilm al-ladun, i.e. he was made to know (by Allâhu ta'âlâ) everything that would happen as well as all that had happened; how could it ever be supposed, then, that he did not know about a future treason?

There is not a single Muslim unaware of Abdullah ibn Mubârak's high grade in knowledge. He was a religious imâm (leader). He was quite advanced in every branch of knowledge. He had accumulated in his person all the branches of scientific knowledge as well as those of the traditional knowledge. He was possessed of profound knowledge in fiqh (knowledge teaching Islam's commandments, prohibitions, practices, daily transactions, etc.), in adab (Islamic manners and rules of behaviour), in nahw (Arabic grammar), in lughat (an extensive branch in linguistics that includes sub-branches such as lexicon, syntax, semantics, etc.), fesâhat (rhetoric), belâghat (eloquence, belles lettres), shejâ'at (bravery, valor), furûsiyyat (horsemanship), sehâ (beneficence), and karam (generosity, kindness). He was steady with midnight prayers of namâz (called tahajjud). He made hajj^[1] various times and joined numerous Holy Wars against the enemies of religion. At the same time, he was a great merchant and dispensed a hundred thousand gold coins to the poor yearly. He feared Allâhu ta'âlâ very much. He avoided the harâm and doubtful things. He offered financial help to his friends and people who were in straights and ran for their rescue when they were in trouble. He did many a generous kindness to great religious luminaries such as Sufyân-i-Sawrî, Sufyân bin

[1] Hajj means an act of worship, which, alongside its other rituals and technicalities, mainly consists of visiting the Ka'ba. Detailed information about hajj can be found in the seventh chapter of the fifth fascicle of **Endless Bliss**.

Uyayna, Fudayl bin Iyâd, Ibn Sammâk, and Mesrûq. His practices were always in concordance with his theory. His learnings were a perfect reflection of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' teachings. Mawlânâ Abd-ur-Rahmân Jâmî 'rahima-hullâhu ta'âlâ' praises Abdullah bin Mubârak very highly and explains his superiority with examples in his book **Shawâhid-un-nubuwwa**, which he wrote in the Fârisî language. The so highly praised, great scholar states as follows: "The dust that went into the nostrils of the horse that Mu'âwiya 'radiy-Allâhu 'anh' rode as he accompanied Rasûlullah 'sall-Allâhu 'alaihi wa sallam' is a thousand times as good as 'Umar bin Abd-ul-'azîz'." What other words do you think would be needed to confute the obdurate claims?

Whenever the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' said, "**Sami' Allâhu liman hamidah,**" in (the bowing position called) rukû' as he conducted namâz in jamâ'at, Mu'âwiya 'radiy-Allâhu 'anh', who stood in the first line, would add, "**Rabbanâ laka-l-hamd.**" This expression won (the Prophet's) approval and approbation, and to say so was established as a sunnat till the end of the world. Such a great attainment! Given the aforesaid comparison wherein the name of Mu'âwiya 'radiy-Allâhu 'anh' evokes a praisal of such a great Islamic scholar as Abdullah ibni Mubarak, whose physical and spiritual superiorities have been acknowledged by all the religious leaders, what could be so futile as groping for evidence to prove to the contrary, as these ignorant, self-indulgent and obstinate people do?

Enemies of Islam who try to mislead the younger generations profess love of Ahl-i-bayt. If their love of Ahl-i-bayt contained itself within its precincts, if they were not inimical towards the Ashâb-i-kirâm, if they respected the Ashâb-i-kirâm and believed that the wars among the Ashâb-i-kirâm were based on ijtihâd and reflected their unselfish religious zeal, then they would be clear of the anathema that makes them people without a certain Madhhab. For, dislike for the Ahl-i-bayt makes one a **Khârijî**. Dislike felt towards the Ashâb-i-kirâm means heresy. On the other hand, if you love and respect the Ahl-i-bayt and all the Ashâb-i-kirâm, you are in the group of **Ahl as-sunnat**. This means to say that to be a person without a certain Madhhab means to feel antipathy towards some of our Prophet's 'sall-Allâhu 'alaihi wa sallam' Ashâb-i-kirâm. And to be a Sunnî Muslim means to protect yourself against this antipathy and love all of them. A

person with firm *îmân*, a sound reasoning and an adequate realization of the greatness of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ will know that to love is better judgement than being hostile to them. Because he loves our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’, he will love each and every one of them. In fact, as we have already stated, it is declared in a hadîth-i-sherîf, **“Affection towards them originates from affection towards me. And hostility to them is because of hostility to me.”**

It is hard to understand why these people should think that the Sunnî Muslims are inimical towards the Ahl-i-bayt. As we have stated in the previous pages, it is the Sunnî Muslims who say that dying with *îmân*, (as a Believer, that is,) is dependent on loving the Ahl-i-bayt.

Imâm-i-Rabbânî ‘quddisa sirruh’ states as follows in the thirty-sixth (36) letter: This faqîr’s (my) father was deeply learned in the *zâhirî* (physical) and *bâtinî* branches of knowledge. [*Bâtin* means something pertaining to the heart.] He always advised and encouraged to love the Ahl-i-bayt. He said that affection towards them would be of great help in dying with *îmân*. This faqîr (I) was with him as he was passing away. As his consciousness of this world grew weaker towards his last breath, I reminded him of his recurrent advice and asked him about the effect of that love. Amidst those difficult moments he had the zeal to say, “I am bathing in an ocean of affection for the Ahl-i-bayt.” I immediately made *hamd-u-thenâ* (thanks and praise) to Allâhu ta’âlâ. Love of Ahl-i-bayt is a capital for the Ahl as-sunnat. This capital will be the source of all the earnings in the Hereafter. People who do not know the Ahl as-sunnat do not recognize the temperate, equable and true love cherished by these great people and, equating this modest and fair love with antipathy, they lend themselves to an overdose of love. They stigmatize the Ahl as-sunna as *Khârijîs*. These wretched people do not know that there is a reasonable and moderate type of love between excessive love and absence of love. And the right one is usually the medial and central one. This center of right and justice has devolved on the Ahl as-sunnat. May Allâhu ta’âlâ lavish rewards on those great people for their toil! *Âmîn*.

It is paradoxical that the people who exterminated the *Khawârij* and wreaked the Ahl-i-bayt’s vengeance on them were in the group of Ahl as-sunnat. Do they think the Ahl as-sunnat Muslims are Shiites? Do they call those who love the Ahl-i-bayt

‘Shiites’? It is odd of them to call the Ahl as-sunnat ‘Shiites’ when it suits their purposes, and ‘Khawârij’ when it does not. They are so ignorant that when they hear expressions articulating love of Âl-i-Muhammad ‘alaihi wa ‘alâ âlihi-s-salâtu wa-s-salâm’ from the Awliyâ among the Ahl as-sunnat, they think that these people are Shiites. As a matter of fact, Ittilâ’ât-i-Hefteghî, a Persian periodical that was issued regularly in Teheran during the Second World War, concocted a number of ridiculous stories in its attempt to prove that most of the Sunnî scholars and Awliyâ, including Sa’dî Shirâzî ‘rahima-hullâhu ta’âlâ’, who was a member of the Qâdirî order, were not among the Ahl as-sunnat Muslims. Naturally, it received the answer it deserved: mockery. In fact, as he himself (Sa’dî Shirâzî) stated in his writings, and as it is written in the book **Kâmûs-ul-a’lâm**, by Shams-ad-dîn Sâmî Bey, he had received a full spiritual degree from Shihâbuddîn Suhrawardî, who in turn had been a disciple educated and graduated with a full spiritual degree by Ghaws-i-a’zam Sayyid Abdulqâdir Geylânî. In other words, he had acquired his spiritual degree in Tasawwuf from the great luminaries of Ahl as-sunnat. His lifetime, more than four score and ten years, contains a military career in the wars against the crusades.

These ignorant people call some blessed Sunnî scholars ‘Khârijîs’ on the grounds that they prohibit from an excessive and harmful affection for the Ahl-i-bayt ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ and try to establish an all-embracing affection that includes also love of the other three Khalîfas.^[1] Shame on these two groups of ignorant people, and shame on them thousands of times! How do they dare make such unsuitable statements? We consign ourselves to Allâhu ta’âlâ’s protection against such excessive and dangerous affection and against the calamity of disaffection.

Excessive and dangerous affection is to say, as they do, that affection for Hadrat Alî ‘radiy-Allâhu ‘anh’ necessitates hostility towards the other three Khalîfas. One must be reasonable and think well; what kind of affection could it be to stipulate hostility towards Rasûlullah’s ‘sall-Allâhu ‘alaihi wa sallam’ Khalîfas, who were his representatives? How could it ever necessitate cursing the

[1] The first four Khalîfas, called **Khulafâ-ar-râshidîn**, are Abû Bakr, ‘Umar, ‘Uthmân and Alî ‘radiy-Allâhu ‘anhum ajma’in’. ‘The other three Khalîfas’ means, therefore, ‘the first three’.

Ashâb of the Best of Mankind? ‘alaihi wa âlihi wa ashâbihi-salawâtu wa-t-tehiyyât’. They blame the Ahl as-sunnat for synthesizing love of Ahl-i-bayt with respect and deference to Rasûlullah’s Ashâb, for not harbouring ill will towards any one of the Ashâb-i-kirâm ‘alaihim-ur-ridwân’ or maligning them on account of the wars and tumults among them, and for knowing all of them as virtuous people whose hearts were free from vices such as jealousy and prejudice. Because the scholars of Ahl as-sunna ‘rahima-humullâhu ta’âlâ’ esteem our master the Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ company and his words highly, they have a very high opinion of the great and valuable people who attained the honour of attending his sohbat (company, togetherness) and hearing the effective words, which were a source of flavour and life for ears and hearts. Yet they distinguish between the right ones and the mistaken ones. They know, however, that the base motives such as worldly ambitions, sensuous desires and bigotry had no business in their mistakes, which were purely based on ijtihâd and re’y. The Ahl as-sunnat Muslims will have to feel animosity, so to speak, against those great religious guides of ours, the Ashâb-i-kirâm ‘alaihim-ur-ridwân’ to win these aberrant people’s approval. The Khârijîs, on the other hand, want you to be inimical towards the Ahl-i-bayt ‘alaihim-ur-ridwân’, who are Hadrat Muhammad’s ‘alaihi wa ‘alâ âlihi-s-salâtu wa-s-salâm’ household and closest relatives so that they will be pleased with you. Yâ Rabbî (O our Allah)! After You guide us to the right way, protect us from going wrong and deviating from the right way! We will perish if we are left to ourselves. Bless us with Your Mercy from Your endless Treasury of Compassion! You, alone, are the true, magnanimous Benefactor who gives all sorts of goodness to everybody without any return!

As we have explained, according to the scholars of Ahl as-sunnat, the Ashâb-i-kirâm parted into three groups (with respect to ijtihâd). One group had reached the conclusion after their ijtihâd, which was based on authentic documents, that Hadrat Alî ‘radiy-Allâhu ‘anh’ was right. The other group, whose ijtihâd also was based on other authentic documents, were of the opinion that the other party was right. The authentic documents whereon the third group’s ijtihâd was based led them to the conclusion that no party had a clearcut ascendancy over the other (with respect to their ijtihâd). Each and every one of these three groups had to act upon their own ijtihâd. Accordingly, the first group had to support Hadrat Alî ‘radiy-Allâhu ‘anh’. By the same token, the second

group had to help the other party, as their ijtihâd necessitated to do so. What was correct for the third group to do was not to interfere at all, for it would have been incompatible with their ijtihâd to give preference to one party over the other. Then, all three groups acted upon their own ijtihâd. They did what was necessary and wâjib for them to do. Which one of them can ever be criticized or castigated for that? Imâm-i-Shâfi'î and 'Umar bin 'Abd-ul-'azîz state, "Since Allâhu ta'âlâ has protected us from smearing our hands with their blood, we should protect our tongues from interfering with their business!" This statement shows that it would be wrong for us even to say that one party was right and the other party was wrong. For, a mujtahid will be given a blessing even when he is mistaken; that blessing is for his ijtihâd and painstaking research.

When the ijtihâds of two mujtahids disagree with each other, each mujtahid has to consider his own ijtihâd to be right and the other one's ijtihâd wrong. For instance, bleeding nullifies ablution in the Hanafî Madhhab; yet it does not, in the Shâfi'î Madhhab. Certainly, one of them is correct and the other one is incorrect. However, can there be more than one correct side in the same issue? This is a rather deep and complicated matter. Considering that only one of them is correct, the others should be wrong in the view of Allâhu ta'âlâ; yet Allâhu ta'âlâ gives two to ten blessings to the correct side, and one blessing to the erroneous sides each, in addition to the kindness of forgiving them their error. There are also scholars who say that it is possible for there to be more than one (contradictory but at the same time) correct answers for the same matter. For instance, it was a canonical rule in the dispensation of Âdam 'alaihi-salâm' for girls to marry their brothers, which was, inversely, harâm (forbidden) in the dispensations of the prophets 'alahim-us-salawâtu wa-t-taslîmât' who came after him; both of these opposite tenets, however, were the commandments of Allâhu ta'âlâ. Since there cannot be mistakes in the commandments of Allâhu ta'âlâ, both of the commandments are correct. The former was a commandment dictated to Âdam 'alaihi-salâm' and his ummat, whereas the latter was an injunction granted to the other prophets and their ummats, and both of them were suitable for the ummats they concerned. What is correct for every mujtahid is his own re'y and ijtihâd. An ijtihâd is right and correct for the Muslims of the Madhhab which it belongs to. Then, there are more than one correct way. Therefore, a person who follows one of the (four

Islamically accepted) Madhhabs cannot claim that the Muslims of the other (three) Madhhabs are in the wrong way or that their ijtihâd, (which makes their Madhhab different from his own,) is a wrong way. As is seen, every mujtahid has to act upon his own ijtihâd. The ultimate divine causes and the ulterior benefits underlying this divine rule are elucidated in a hadîth-i-sherîf, which reads as follows: “**My Ummat’s (Muslims’) reaching different conclusions in their ijtihâd ensues from Allâhu ta’âlâ’s extensive compassion,**” which points to a vast area of conveniences that Muslims can utilize without having to overstep the bounds of Islam. For instance, if a person in the Hanafî Madhhab has a bleeding that he cannot stop, it will be difficult for him to renew his ablution, which will be continually broken on account of the continual bleeding. He can overcome the difficulty by transferring himself to, or by only imitating, the Shâfi’î Madhhab, (which is based on the ijtihâd, in this respect, that bleeding will not break one’s ablution). By the same token, if a person in the Hanafî Madhhab has his teeth filled or crowned without any darûrat to do so, his ghusl^[1] will not be accepted in his Madhhab. This person will absolve himself from the state of canonical uncleanness (janâbat) by adapting himself, (in matters pertaining to ghusl, ablution and other acts of worship whose acceptability is dependent on ghusl and ablution,) to the Shâfi’î Madhhab, (whose ijtihâd says that washing inside the mouth is not one of the precepts of ghusl). On the other hand, the difficulties encountered in the Shâfi’î Madhhab in matters such as nikâh,^[2] talâq, and zakât^[3] are surmounted by adapting yourself to the Hanafî Madhhab. Likewise, the dilemmas faced in matters pertaining to water^[4] by people in the Hanafî and Shâfi’î Madhhabs are resolved by adopting the conveniences offered in the Mâlikî Madhhab. There are many other examples for the

[1] Please see the fourth chapter of the fourth fascicle of **Endless Bliss** for detailed information about ghusl for a better understanding of the subject and of such terms as darûrat and haraj.

[2] ‘Nikâh’ means a marriage contract performed in a manner prescribed by Islam. ‘Talâq’ means ‘breaking of marriage’. Please see **Endless Bliss**, twelfth chapter of the fifth fascicle.

[3] Two and half percent of one’s property dispensed to poor Muslims. Please see **Endless Bliss**, first chapter of the fifth fascicle for details.

[4] Please see **Endless Bliss**, seventh chapter of the fourth fascicle for detailed information on water and kinds of water.

conveniences (to be utilized owing to the existence of [four, as of today,] different Madhhabs). For instance, during a journey, people in the Hanafî Madhhab may adapt themselves to the Shâfi'î Madhhab and perform early and late afternoon prayers, and evening and night prayers, at the same time, respectively. For, when a person in the Hanafî Madhhab performs namâz on a moving ship or train, his namâz becomes nullified if he loses his standing position in the direction of Ka'ba because of the change of directions on the course followed by the ship or train. The teachings offered by the Islamic scholars about the utilization of the other (three) Madhhabs are written at length in the Turkish book **Se'âdet-i-ebdiyye**, (a part of which has been translated into English and published in fascicles under the title **Endless Bliss**).

It is the greatest blessing of Allâhu ta'âlâ for a person to love the Ashâb-i-kirâm 'alaihi-ur-ridwân', to be attached to them, and to yearn for a life-style imitative of theirs, for they are the most valuable and select group strained out of the entire mankind. Since it is stated, "**A person will be with the people he loves,**" in a hadîth-i-sherîf, those who love them will be with them, and very close to the positions they occupy in Paradise.

The scholars of Ahl as-sunna 'rahima-humullâhu ta'âlâ' have realized by means of the documentary evidences they had obtained that Imâm Alî 'radiy-Allâhu 'anh' was right and that the other party were mistaken in their ijtihâd. In fact, since it was a mistake made in ijtihâd, no one has the right even to make a comment. Then, how can anyone ever say that they were guilty and accursed people? They performed ijtihâd, which was a religious commandment. They exerted themselves and did their best. The conclusion they reached was the truth in their eyes. Their disagreeing with each other was like the disagreements (with respect to some religious practices) among the leaders of the (four) Madhhabs. As we have stated earlier in the text, Imâm Alî 'radiy-Allâhu 'anh' said, "Our brothers do not agree with us. They are not disbelievers. Nor are they sinful at all. For they have ijtihâds and findings that protect them against disbelief and sinfulness." Some people traduce those who fought against Imâm Alî 'radiy-Allâhu 'anh'. Scholars, on the other hand, state that Imâm Alî 'radiy-Allâhu 'anh' was right, although they do not fault-findingly comment on the ijtihâd of the other party. They do not censure, or even criticize any one of them. Our master, the Khayr-ul-beshar (the Best of Mankind) 'sall-Allâhu 'alaihi wa

sallam’, stated, **“Fear Allâhu ta’âlâ if you should say anything about my Ashâb!”** He repeated this statement several times in order to stress its importance. At another occasion he stated, **“Each of my Ashâb is like a star in the sky. If you follow any one of them, you will attain salvation.”** There is a great number of hadîth-i-sherîfs emphasizing the value, the greatness and the highness of each Sahâbî. Then, we should hold all of them as valuable and exalted people, and we should know that all their actions, including those which appear to be mistakes, were the fruits of beautiful intentions. This is the Madhhab of Ahl as-sunnat.

Some people have overstepped the bounds of moderacy in this matter. They say that those who fought against Alî ‘radiy-Allâhu ‘anh’ were disbelievers. They do not feel shame at hurling the bitterest invectives at the greatest religious leaders. If their purpose were to state that Hadrat Alî ‘radiy-Allâhu ‘anh’ had been right and the other party had been mistaken, following the way led by the Ahl as-sunnat would suffice for that purpose. They would not have to curse or castigate those great paragons of the religion, which is quite incompatible with Islam. Indeed, the course these people have been pursuing in the name of religion appears to consist in cursing the Ashâb-i-kirâm, the blessed Companions of our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’, which is sheer irreligiousness. What kind of a religion can something be if its basic act of worship is to swear at our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ Khalîfas? Throughout long centuries, several people in the world have fabricated various falsities and swerved from the right way by adhering to heresies. Of all those heretics, no group have equalled Shiites and Khârijîs in their race to get away from Islam. What share from the right way could be considered due to people whose credo is based on a systematic vituperation of Islam’s spiritual élite? This group consists of twelve sub-groups; all of them hold the belief and say that the Ashâb-i-kirâm ‘alaihim-ur-ridwân’ were disbelievers. They mention them with the most offensive and slanderous language. They deem it as an act of worship to curse three of the four Khalîfas. When they learn the hadîth-i-sherîfs admonishing about the torment that will be inflicted on such people in Hell, they think that others are meant by such people. Would they know the consequence of the course they have been following and ceased from their attitude; how beautiful it would be if they desisted from their animus towards our master the Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’

Ashâb-i-kirâm! Likewise, Christians call themselves ‘Îsawîs’ (followers of Îsâ ‘alaihis-salâm’), while Jews are Mûsawîs (followers of Mûsâ ‘alaihis-salâm’) in their own view. Neither group calls itself ‘disbelievers’. Both groups are wrong; they are all disbelievers.

Enmity against the Ashâb-i-kirâm was invented by a Jewish convert named Abdullah bin Saba’. Although it was forgotten in the course of time, Shâh Ismâ’îl Safawî rekindled it and spread it over the world, thus inflicting a gaping wound on the Islamic religion and causing an abyss in the Islamic world. The ancestry of this man, who founded the State of Safawiyya in Iran in 907 [1501 A.D.], can be traced back to Safiy-ad-dîn Ardabilî, his sixth grandfather, a pious Muslim in the (chain of Islamic scholars called) Sôfiyya-i-aliyya, and who had received a full spiritual degree from Muhammad Geylânî. Safiy-ad-dîn’s great grandson, Junayd, was deported from Ardabil by the ruler of the Akkoyunlu State, Mirzâ Jihân Shâh, who had been alarmed by the huge number of his disciples and followers. He came to Diyâr-i-Bakr, in southeastern Turkey, and received asylum from Hasan (the Tall), the ruler of the Karakoyunlu State. Later he married Hasan the Tall’s sister. Also, his son, Khaydar, married Hasan the Tall’s daughter. Shâh Ismâ’îl’s father and later his brother were killed. Afterwards he took revenge for his father, established a government in Tabriz, Iran, and proclaimed overt enmity towards the Ashâb-i-kirâm. In order to mislead Muslims easily, he claimed to be a descendant of Imâm Mûsâ Kâzîm ‘rahmatullâhi ’aleyh’, one of the Twelve Imâm^[1]. All the Muslims living in Iran up until his time had been Sunnî Muslims. He was a notorious sadist whose cruelties include the spitting and roasting alive of Shirwanshah, whose sole offense was to have been the third ruler of the State of **Dirbandîya**, to the west of Caspian Sea, because the earlier rulers of that state had exterminated the fitna and fasâd (mischief and instigation) provoked by his father, and his putting all the Sunnî Muslims to the sword when he invaded Tabriz.

Before Shâh Ismâ’îl’s heretical movement, which is the only dirty passage blemishing Islam’s history, not a single word critical

[1] It is written in **Kâmûs-ul-a’lâm** that Husayn Shirwânî refutes this claim of his and proves that he was of Turkish descent in his book **Ahkâm-ud-dîniyya**.

of the Ashâb-i-kirâm had been heard from any scholar or teacher or disciple at any lecture or conference in any school or madrasa in any of the Islamic countries. Scholars of the Hanafî Madhhab had not given their approval even for cursing Yazîd. Only, a few people who had been misguided had taken an overrating attitude towards the Ahl-i-bayt 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. Yet they had not said anything incompatible with Islam or Islamic manners about the Sahâba-i-kirâm. In underrating the value of the Ahl-i-bayt, Abbasids were ahead of Umayyads.

Shâh Ismâ'il, whose reign coincides with that of Yavuz Sultân Selîm Khân 'rahmatullâhi 'aleyh', exploited the religion as a means for his political purposes and did his best to mislead Muslims out of the way of Ahl as-sunnat in order to achieve his goals. Sending his men out far and near, he smeared Muslim countries with his heresies. Because the Bektâshî order was in the hands of the ignorant in those days, the heresy easily caught on in the Bektâshî convents. So the convents were closed for the purpose of protecting the country from the nuisance. The remnants of the convents scattered around, found asylum in other convents here and there, and carried on their activities, this time in a clandestine way and in a sporadic frequency. They began to imbue the naive and gullible Anatolian Muslims coming to the convents with the noxious idea that love of the Ahl-i-bayt necessitated enmity towards the Ashâb-i-kirâm. The convent leadership, (wherein the leaders are called shaikhs,) mutated into a legacy that passed from the father on to the son, which in turn meant its mostly being occupied by incompetent, heedless and unlearned people, who were totally unaware of the Sunnî creed and therefore fell easy prey to the dissemination of the corrupt credo. They related false stories reflecting their heretical views and base worldly ambitions and interests in the name of historical accounts of the wars among the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. They distorted the facts and events. They concocted abominable tales. They misinterpreted âyat-i-kerîmas and hadîth-i-sherîfs. In the course of time the ugly credo tunneled its way into all the dervish convents, so that there was almost no dervish convent left unstained with the smudges of the Shiite heresy.

During the entire Umayyad period, except for the times of a few of the Khalîfas such as Mu'âwiya 'radiy-Allâhu 'anh', his grandson Mu'âwiya II, and 'Umar bin Abd-ul-'azîz, the detestable

practice of vilifying the Ahl-i-bayt and fabricating lies that were not worthy of their high grades was rife among the Muslims. The Abbasid dynasty, on the other hand, had no members knowledgeable enough to perform ijtihâd, and the candidates for caliphate tried to seize the office only for worldly purposes; this state of affairs offered a misleading example for the time's historians, so they wrote about the events among the Ashâb-i-kirâm by likening them to those among the Abbasid Khalifas. Also, they calumniated, blemished and misrepresented the Umayyad Khalifas.

Perhaps these people identify the Ahl-i-bayt-i-nabawî 'radiy-Allâhu ta'âlâ 'anhum ajma'in' with themselves. They think that those exalted people also were inimical towards Hadrat Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ'. They imagine their own hypocritical, double-faced persons in their visualization of those great people. They surmise that the widely known friendship between Hadrat Alî 'radiy-Allâhu 'anh' and the other three Khalifas must have been a mere façade to mask some inner political considerations and that his apparent affection and homage towards them must have been insincere and hypocritical. So ambivalent an attitude. If these people loved the Ahl-i-bayt really because they loved Rasûlullah 'sall-Allâhu 'alaihi wa sallam', they would inevitably feel animosity towards his enemies. In fact, their vituperation of his enemies would necessarily be more acrid than all this mudslinging they have been waging against the postulated enemies of the Ahl-i-bayt. No one has heard any one of these people curse or swear at Abû Jahl, who was Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' arch enemy and who continuously hurt and tormented his blessed body and delicate soul. On the other hand, they do not hesitate to curse and cast the dirtiest aspersions on Abû Bakr 'radiy-Allâhu 'anh', who was the most beloved companion of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' and whose great and exalted person attained many a praise in âyat-i-kerîmas and hadîth-i-sherîfs; and this they do only because they suppose he was an enemy of the Ahl-i-bayt. What kind of a religion is it that they have been practising in the name of Islam? May Allah protect us against a belief based on the supposition that Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhumâ' were hostile to the Ahl-i-bayt. If these unconscionable people only did not begrime the names of the greatest ones of the Ashâb-i-kirâm 'alaihim-ur-ridwân' in the maledictions they have been pronouncing against the enemies of

the Ahl-i-bayt, there would be no difference between them and the Ahl as-sunnat Muslims, who, too, feel animosity towards the enemies of the Ahl-i-bayt and say that they are evil and base people. Another thing that makes the Ahl as-sunnat Muslims good people is that they have not given their sanction to those who will curse in name a certain disbeliever or villain, with the hope that the person concerned may have become a Muslim or made tawba, although they approve of a condemnation directed towards disbelievers en masse. The few disbelievers they curse in name are the ones who are certainly known to have died as unbelievers, - may Allah protect us against such a destiny! These people, on the other hand, do not feel shame to curse Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhuma'. They speak ill of the greater ones of the Ashâb-i-kirâm. May Allâhu ta'âlâ guide them to the right way!

They differ from the Ahl as-sunnat Muslims in the following two important points:

1- The first difference is that the Ahl as-sunnat Muslims say that all four Khalîfas were rightly-guided and their caliphates were rightful. For, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, "**After me, there will be a thirty-year period of caliphate.**" This is one of the hadîth-i-sherîfs foretelling about future events. The thirty-year period was over by the end of the caliphate of Hadrat Alî 'radiy-Allâhu 'anh'. This hadîth-i-sherîf refers to the (first) four Khalîfas whose caliphates were in correct order. These people, by contrast, do not believe in the righteousness of the caliphates of the (first) three Khalîfas. They say, "The first three caliphates were obtained by force. No one but Hadrat Alî 'radiy-Allâhu 'anh' had the right to become Khalîfa. Hadrat Alî's 'radiy-Allâhu 'anh' homage and obedience to the other three Khalîfas were a requirement of (the dissimulative policy called) **taqiyya**, which means that he had to do so, though unwillingly." These words of theirs show that they think that the Ashâb of the Best of Mankind behaved mendaciously and hypocritically towards one another. According to these people, "Those who loved Hadrat Alî 'radiy-Allâhu 'anh' and the ones who were against him pretended to have sympathy for one another for years, they hid the antipathy in their hearts, and they dissembled their enmity by acting friendly." According to them, all the Ashâb-i-kirâm, who were educated and matured in the blessed sohbat of our Prophet 'sall-Allâhu 'alaihi wa sallam', were "deceitful, mendacious and double-

faced people. They hid what really was in their hearts and dissembled affection, which their hearts did not feel at all.” Accordingly, they must have been “the worst of this Ummat (Muslims),” and Rasûlullah’s ‘sall-Allâhu ‘alaihi wa sallam’ sohbet must have been “the worst of all the sohbets and lessons,” since the wickednesses imputed to them would have been contracted from him. According to these people, the era of the Ashâb-i-kirâm ‘alaihim-ur-ridwân’ must have been “the worst era,” since it is allegedly an era wherein “animus, vengeance and hypocrisy prevailed.” However, Allâhu ta’âlâ declares, as is purported in the Fat-h sûra of the Qur’ân al-kerîm: **“They are always compassionate towards one another.”** May Allâhu ta’âlâ protect us against such heretical beliefs!

If the predecessors of this Ummat had had all the so-called wickednesses, could their successors have anything in the name of goodness? Have these people not seen or heard of the âyat-i-kerîmas and hadîth-i-sherîfs telling about the superiority attained by attending the sohbet of our master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and about the goodness and value of this Ummat? Or do they not believe them although they have heard of them? It is those great people who taught us the Qur’ân al-kerîm and hadîth-i-sherîfs. If the Ashâb-i-kirâm ‘alaihim-ur-ridwân’ were wicked people, wouldn’t something learned from them be wicked, too? Is their real purpose under the cloak to undermine the religious faith and thereby to destroy Islam? Pretending to love the Ahl-i-bayt, they are trying to annihilate Islam. If they only spared some value at least for the ones who had loved Hadrat Alî ‘radiy-Allâhu ‘anh’ and exempted them from the shame of hypocrisy that they impute to them all! If the Ashâb-i-kirâm, some of whom, they allege, loved Hadrat Alî ‘radiy-Allâhu ‘anh’ and the others did not, had pretended to get along together and hidden the alleged vices of mendacity, grudge and hypocrisy, how could they ever have had any goodness at all? How could their words ever be believable? They speak ill of Abû Hurayra ‘radiy-Allâhu ‘anh’ and swear at him. They are unaware of the fact that to censure him means to censure half of Islam’s teachings. As is stated by our superiors who have attained the grade of ijtihâd in religious scholarship, there are three thousand hadîth-i-sherîfs communicating Islam’s teachings. In other words, three thousand Islamic rules, (termed ahkâm-i-shar’iyya,) have been conveyed by way of sunnat. Fifteen hundred of these three thousand hadîth-i-sherîfs have been reported on the authority of Abû Hurayra.

Then, to vilify him means to vilify half of the ahkâm-i-shar'iyya. Imâm-i-Muhammad bin Ismâ'îl Bukhârî states that more than eight hundred people reported hadîth-i-sherîfs that they had heard from Abû Hurayra 'radiy-Allâhu 'anh'. Each and every one of those eight hundred people was either a Sahabî or a Tâbi'. Four of them are Abdullah bin Abbâs; Abdullah bin 'Umar; Jâbir bin Abdullah; and Enes bin Mâlik 'radiy-Allâhu 'anhum ajma'in'. The statement censuring Abû Hurayra 'radiy-Allâhu 'anh', which these aberrant people report, is not a hadîth-i-sherîf. It is a mere concoction. On the contrary, the hadîth-i-sherîf praising him for his deep learning and his broad comprehensive capacity is (among those most authentic groups of hadîth-i-sherîf termed) mashhûr^[1]. First, imagine such a great person guilty of hostility towards Hadrat Alî 'radiy-Allâhu 'anh', and then, hurl a torrent of invectives against him as a form of punishment; what a rank injustice! This aberration is consequent upon an overdose of sympathy. It may cost them their îmân. Their allegation also bears the construction that Alî 'radiy-Allâhu 'anh' "pursued the two-faced policy of tacit consent." How will they explain away the praises he lavished on the Shaikhayn, i.e. Hadrat Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ'? What will they do in the face of his statements, which he made in the presence of several people during his caliphate and which emphasized the previous three Khalîfas', (i.e. Hadrat Abû Bakr's, Hadrat 'Umar's and Hadrat 'Uthmân's 'radiy-Allâhu ta'âlâ 'anhum ajma'in',) eligibility for the office? In fact, if they answer that he deliberately did not say that caliphate had been his right or that the previous three Khalîfas had occupied the office unjustly, then what compelled him to emphasize their eligibility for the office and to acknowledge their superiority to him? Furthermore, how will they construe the hadîth-i-sherîfs telling about the superiority of the first three Khalîfas, and what other construction will they suggest about the hadîth-i-sherîfs giving the good news of Paradise to other Sahâbîs? As a matter of fact, they cannot permissibly say that our master the Prophet 'sall-Allâhu 'alaihi wa sallam' was also two-faced. Prophets have to state the facts. And even furthermore, what will they say about the âyat-i-kerîmas praising those great people? Will they blame Allâhu ta'âlâ, too?

[1] There is detailed information in the fifth and sixth chapters of the second fascicle of **Endless Bliss** about kinds of hadîth-i-sherîf and books reporting hadîth-i-sherîfs.

Allâhu ta'âlâ declares in the Qur'ân al-kerîm, as is purported in the sûras Tawba, Mâida, Mujâdala, and Bayyina, **“We are pleased with all their doings. And each and every one of them is pleased with Allâhu ta'âlâ.”** That means to say that they both loved and were loved.

It is purported in the sûras A'râf and Hijr, **“We, 'azîm-ush-shân, have removed ghil and ghash from their hearts.”** It means, “We have exterminated such vices as grudge, treachery and animus towards one another in their hearts.” That means to say that no Sahâbî could possibly have harboured any jealousy or any grudge against any other Sahâbî. These vices had already been uprooted and thrown away from their hearts. All of them had attained (the grade called) Haqq-ul-yaqîn. The wars and struggles among them were based on ijtihâd. Since every one of them had to act upon his own ijtihâd, none of them can be blamed.

Jenâb-i-Haqq (Allâhu ta'âlâ) declares to His Rasûl-i-ekrem (the Prophet) 'sall-Allâhu 'alaihi wa sallam', as is purported in the Anfâl sûra, **“Allâhu ta'âlâ and those Believers who adapt themselves to you will suffice for you.”** At that time the number of the Ashâb-i-kirâm was quite small. A careful reflexion on the meaning of the âyat-i-kerîma will reveal the greatness and highness of the Sahâba-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. Accordingly, each and every one of them would have been of adequate help in the Sarwar-i-'âlam's 'sall-Allâhu 'alaihi wa sallam' task of propagating the Islamic religion over the world. Allâhu ta'âlâ places their name beside His Own Name, and declares, “I am sufficient for you, and these people will serve as the manifestation of My sufficiency. In appearance, they will be sufficient for you, and you will need no one else.”

Jenâb-i-Haqq declares, as is purported in the sûra of Fat-h, **“Allâhu ta'âlâ is pleased with those Believers who have paid homage to you, [that is, who have promised that they will do all your commandments unconditionally,] under the tree.”** Those people were the Sahâba-i-kirâm. And He adds, **“And He gives them Sekîna, [i.e. serenity and firmness to their hearts,] and He knows their love, sidq (faithfulness) and ikhlâs (true attachment) to you, and He blesses them with the good news that He will reward them with a fat-h (conquest) and a victory which is very close.”** This âyat-i-kerîma points to the promise made under a tree called Sidra, or Sumra, at the peace agreement of Hudaibiya. As is seen, it is stated (in the Qur'ân al-kerîm) that each and every one

of the Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ had attained ridâ-i-ilâhî (love and approval of Allâhu ta’âlâ), that their hearts were pure and true and blessed with Sekina, and that they would be rewarded with Fat-h-i-qarîb (conquest which is very close); all these blessings clearly testify about the greatness of their grade and honour.

Another âyat-i-kerîma of Fat-h sûra purports, **“Those who have made homage to you, i.e. those who have promised with solemn resolution that they will keep you company in your Holy Wars and Jihâd and in your endeavours to propagate the Islamic religion, to admonish My slaves and to guide them to the right way; they have made mubâye’a (a covenant) with Allah jalla shânuhû.”**

Another âyat-i-kerîma purports, **“They love Allâhu ta’âlâ. And Allâhu ta’âlâ loves them, too.”** As is seen, all the Sahâba-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ had attained a grade where one loves Allâhu ta’âlâ and is loved by Him.

It is purported in Tawba sûra, **“Allâhu ta’âlâ is pleased with the inhabitants of Mekka-i-mukarrama, who have been called Muhâjirîn, with the inhabitants of Medîna-i-munawwara, who have been called Ansâr, and with those who follow them in goodness. And they, too, are pleased with Allâhu ta’âlâ.”** Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ was one of the great ones and notables of the Sahâba who lived in Mekka-i-mukarrama.

The sublime meaning of the seventy-second âyat of Anfâl sûra is: **“All these people have furnished a dwelling for the Prophet ‘alaihi-salâtu wa-s-salâm’ among themselves and helped and supported him in his spreading the Islamic religion.”** As Imâm Mâlik ‘radiy-Allâhu ‘anh’ stated, during the conquest of Damascus, the Damascene Christians acknowledged, **“The Ashâb (Companions) of your Prophet are better than our Apostles. For, their names are mentioned and they are praised in the Torah and in the Gospels.”**

Imâm Mâlik ‘radiy-Allâhu ‘anh’ took the above âyat-i-kerîma of the sûra-i-Fat-h as a basis for his conclusion that those who disliked the Ashâb-i-kirâm would become disbelievers. Imâm Shâfi’î ‘rahima-hullâhu ta’âlâ’ also reached the same conclusion.

As these âyat-i-kerîmas and hadîth-i-sherîfs show, Allâhu ta’âlâ and His Messenger ‘sall-Allâhu ‘alaihi wa sallam’ recognized all

the Ashâb-i-kirâm as 'âdil (just, pious, righteous) people. When a group of people are good in the view of Allâhu ta'âlâ and in the eyes of His Prophet 'sall-Allâhu 'alaihi wa sallam', what could be the importance of others' not recognizing them as good people, and how could it ever harm the fact that they are good people? Supposing that the Sahâba-i-kirâm were not praised in âyat-i-kerîmas and hadîth-i-sherîfs, certain other facts about them, e.g. that they supported Islam and helped our master the Prophet 'alaihi-salâtu wassalâm' at the sacrifice of their property, lives, parents and children and the firmness of their îmân, would suffice to show clearly that they all were 'âdil Muslims, and we would still have to know them as such. This is the Madhhab held by the scholars of Ahl as-sunnat.

So many are the hadîth-i-sherîfs stating the great virtues, the high grades, the honours and the ranks of the Sahâba-i-kirâm that it is impossible to cite them one by one. The hadîth-i-sherîfs stated about all of them would make up huge volumes of books. Let us quote some of them:

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated:

“All my Ashâb are luminous like stars, both as a community and individually. If you adapt yourself to any one of them and follow the way he guides, you will attain love of Allâhu ta'âlâ, which is the true salvation, perfection and felicity for the human race.” It is for this reason that our religious leaders, the Islamic superiors, adopted the statements, the behaviours and the actions of each of the Sahâba-i-kirâm as documents and exemplary models. What our Prophet 'sall-Allâhu 'alaihi wa sallam' means in this hadîth-i-sherîf is this: “If you recognize any one of my Ashâb as the imâm (leader) of your Madhhab, adapt yourself to his guidance, act upon his ra'y and ijtihâd, and follow the way he guides, then you will be following the right way.” Hence, they were all mujtahids. Each and every one of them had attained the knowledge, the high grade, the perfection and luminosity of heart that would enable them to extract from âyat-i-kerîmas and hadîth-i-sherîfs those religious teachings that had not been explained with overt clarity in âyat-i-kerîmas and hadîth-i-sherîfs. It is for this reason that, whenever the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' was to send his Sahâbîs abroad on the mission of teaching Islam to other people, -in fact, many Sahâbîs were sent overseas for the same purpose-, he would usually give them the following advice: “You will most probably encounter new events and

situations for which you will not find overtly explained solutions in the Qur'ân al-kerîm or in the hadîth-i-sherîfs. First, minutely study the âyat-i-kerîmas (that you want to utilize to extract solutions for the questions and problems you encounter), taking into consideration all their aspects such as their delâlat (denotations, significations, connotations), ishârat (indications, signs), rumûz (symbols, ciphers), ifâda (phraseology, expression), the affirmative and contradictory meanings they convey, and the obligations that their commandments include, and then act upon the rules you will extract, telling other people to follow your example!" This is the duty of mujtahids. He likened each of the Sahâba-i-kirâm to a star, for people who have lost their ways out in the open seas, in mountains, on hills and in dales, in wildernesses and deserts, and people who need to know the direction of qibla or other directions find their way owing to stars and their light. After the time of happiness, (i.e. the time of our Prophet 'sall-Allâhu 'alaihi wa sallam'), the **Khulafâ-ir-râshidîn** (the earliest four Khalîfas; namely, Abû Bakr, 'Umar, 'Uthmân, and Alî 'radiy-Allâhu 'anhum ajma'în') and all the other Sahâbîs knew one another as mujtahids. None of them said that the others' ijtihâds were wrong. Likewise, most of the Tâbi'în-i-kirâm attained the grade of ijtihâd owing to the education and training they received in the sohbat and lessons of the Ashâb-i-kirâm. By the same token, their sohbat and lessons raised some of their successors, the Taba'i tâbi'în, to the grade of ijtihâd. Imâm-i-a'zam Abû Hanîfa, Imâm Mâlik, Imâm Shâfi'î, Imâm Ahmad bin Hanbal, Imâm Awzâi, Sufyân-i-Sawrî, Sufyân bin Uyayna, and Dâwûd-i-Tâi were only a few of them. Their number became lower and lower in the course of time, so that by the end of the third (Islamic) century scholars knowledgeable enough to fulfil the requirements for performing ijtihâd could no longer be raised. Meanwhile, the Madhhabs of most of the earlier mujtahids were forgotten, and only four of them survived; they are today's four valid Madhhabs; the names of their leaders (imâms) were Imâm-i-a'zam, Imâm Shâfi'î, Imâm Mâlik, and Imâm Ahmad bin Hanbal 'radiy-Allâhu 'anhum'. After them, no one has attained the rank and grade (of ijtihâd). Therefore, today's Muslims have only four choices of Madhhabs; they have to adopt only one of them.

May Allâhu ta'âlâ bless people who do not believe in the Madhhabs with discernment sound enough to see the facts in the face of the âyat-i-kerîmas and hadîth-i-sherîfs of which we have paraphrased only a few! Everybody knows that hypocrisy is a sign

of villainy. Can a Sahâbî ever be said to have been a hypocrite, especially if he was (Hadrat Alî, whose nickname was) Lion of Allah, who was among the greatest ones? It would not be something anomalous for them to say that he kept the truth secret for a couple of days for some social or other reasons. Yet it would be a vicious and ignoble slander against the Lion of Allah to impute to him a thirty-year-long quiescence that could have been indicative of treacherous motives and to say that he lived in hypocrisy for such a long time. It is said (by scholars) that venial sins develop into grave sins when they are committed continuously. One should imagine the gravity of committing continuously for thirty years a sin that is symptomatic of wicked and hypocritical motives. If they had been aware of the monstrosity of their allegation and admitted the superiority of the Shaikhayn (Hadrat Abû Bakr and Hadrat 'Umar), they would have been saved from that awkward situation of having so perfidiously debased the blessed name of Hadrat Alî 'radiy-Allâhu 'anhum'. This would have been the milder one of the two vexatious choices in their view. Another point we would like to stress is that acknowledging the superiority of the Shaikhayn would by no means connote an intention to disparage Hadrat Alî 'radiy-Allâhu 'anhum' or to deny his caliphate. Nor would it in the least mar his high grade in Wilâyat or his ranks of hidâyat and irshâd. In contrast, their allegation that he followed a two-faced policy strips him of all these virtues and honours. For, two-faced behaviour goes only with hypocrites, with liars and swindlers, who are the basest people.

It had been foretold in hadîth-i-sherîfs that the Shaikhayn (Hadrat Abû Bakr and Hadrat 'Umar) would take the office of caliphate, and even that their graves would be beside that of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Those who are interested in the hadîth-i-sherîfs uttered in praise of Abû Bakr as-Siddîq and 'Umar-abnil-Khattâb and 'Uthmân-abnil-Affân and Alî-y-ibni-Abî Tâlib 'radiy-Allâhu 'anhum'; I recommend that they read the Turkish book **Manâqib-i-chihâr Yâr-i-ghuzîn**, which was printed in Istanbul in the hijrî years twelve sixty-four (1264) and thirteen twenty-five (1325).

The Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' states about Abû Bakr as-Siddîq 'radiy-Allâhu ta'âlâ 'anh' as follows: **“With the exception of prophets 'alaihim-us-salawâtu wa-s-salâm', the sun has not risen or set over a person superior to Abû Bakr.”** He

states in another hadîth-i-sherîf, **“I have poured into Abû Bakr’s ‘radiy-Allâhu ‘anh’ chest all the knowledge that Allâhu ta’âlâ poured into my chest.”**

The Sarwar-i-’âlam ‘sall-Allâhu ‘alaihi wa sallam’ states as follows in one of the hadîth-i-sherîfs in praise of ‘Umar-abnil-Khattâb ‘radiy-Allâhu ‘anh’: **“If another prophet were to come after me ‘Umar ‘radiy-Allâhu ‘anh’ would be (that) prophet.”** Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ asked Jebrâîl (the Archangel Gabriel) about the grade of Hadrat ‘Umar ‘radiy-Allâhu ‘anh’. **“(The Angel) Jebrâîl as I am, were I to state all the virtues and perfections that ‘Umar is endued with, beginning to recount them one by one by the time when the universe was created, I would not have completed my account of them at the time of Doomsday,”** was the Angel’s answer. However, all the superiorities of Hadrat ‘Umar ‘radiy-Allâhu ‘anh’ would add up to only one of the superiorities that Abû Bakr ‘radiy-Allâhu ‘anh’ was graced with.

It is stated as follows in one of the hadîth-i-sherîfs praising Imâm ‘Uthmân ‘radiy-Allâhu ‘anh’: **“Every prophet has a companion in Paradise. ‘Uthmân will be my companion there.”** It is stated as follows in one of the hadîth-i-sherîfs uttered to describe the high grade of Imâm Alî ‘radiy-Allâhu ‘anh’: **“Alî’s ‘radiy-Allâhu ‘anh’ closeness to me is identical with the closeness of the prophet Hârûn (Aaron) to Mûsâ (Moses) ‘alaihis-salâm’.”** Hârûn ‘alaihis-salâm’ was Mûsâ’s ‘alaihis-salâm’ brother, vizier, and assistant. That the people who deny the Madhhabs have misinterpreted and distorted these hadîth-i-sherîfs is explained in the book **Documents of the Right Word**, which also provides the answers they deserve. Imâm Ahmad ibn Hanbal states that no other Sahâbî has the number of hadîth-i-sherîfs uttered about him equal to that of the hadîth-i-sherîfs uttered about Imâm Alî ‘radiy-Allâhu ‘anh’.

2– The second difference is that the Ahl as-sunnat Muslims state that the wars among the Ashâb-i-kirâm were intended not for worldly gains but for the establishment of truth. They know that all the Ashâb-i-kirâm were far from vices such as grudge and animus. For, all the Ashâb-i-kirâm had attained perfect purity owing to the sohbet and guidance of the Best of Mankind, and vices such as grudge and animus had been extirpated from their hearts. Each and every one of them had attained the grade of ijtihâd. Since every mujtahid had to act upon his own ijtihâd and finding, they

would necessarily disagree on points whereon their ijtihâds turned out differently, and it would be correct for every one of them to follow his own ijtihâd. Then, their disagreements as well as their agreements were correct. Their disagreements did not stem from their sensuous desires and ambitions or from their nafs-i-ammâra. They were the natural fruits of differing ijtihâds.

Ijtihâd means to bring a covert (Islamic) commandment to light by comparing the unclearly stated commandments to those which are stated clearly. This work is commanded in the âyat-i-kerîmas reading as, “**Fa’tabirû...**” and “**Was’alû ahl-az-zikri... .**” These âyat-i-kerîmas purport to “Apply all your physical, mental and spiritual energy to derive Islamic rules by comparing matters that do not exist in the Qur’ân al-kerîm or in the hadîth-i-sherîfs to those which these sources contain.”

It is stated as follows in the book **Mîzân**: There are quite a number of âyat-i-kerîmas commanding the work of ijtihâd. The blessed meaning of the forty-fourth âyat-i-kerîma of the Nahl sûra is, “**So that you should explain what We have revealed to thee....**” And the blessed meaning of the fifty-ninth âyat-i-kerîma of Nisâ sûra is, “**Consult to the Book of Allah and to the hadîths of the Messenger!**” This âyat-i-kerîma commands to perform ijtihâd.

Of the disciples of Imâm a’zam Abû Hanîfa, the most eminent ones of those who had attained the grade of ijtihâd were Imâm Abû Yûsuf, Imâm Muhammad, Imâm Zufar, and Ibn Nujaym ‘rahima humullâhu ta’âlâ’. They disagreed with Imâm a’zam only in a few matters. They acted upon their own ijtihâds in those matters. For it was farz (fard) for them to act upon their own ijtihâds in those matters, and they were not permitted to follow Imâm a’zam’s re’y and ijtihâd.

By the same token, each and every one of the Sahâba-i-kirâm was a mujtahid in every sense of the word, and therefore it was farz for them to act upon their own re’y and ijtihâd in matters that were not clearly stated in âyat-i-kerîmas and hadîth-i-sherîfs. So they did not adapt themselves to the re’y and ijtihâd of those Sahâbîs who, they knew, were superior to them. For this reason, throughout the lifetime of the Sarwar-i-’âlâm ‘sall-Allâhu ‘alaihi wa sallam’ and also during the caliphates of the Khulafâ-ir-râshidîn (the four earliest Khalîfas, namely Abû Bakr, ‘Umar, ‘Uthmân, and Alî ‘radiy-Allâhu ‘anhum ajma’în’), those blessed Sahâbîs who were sent out to distant countries on the mission of

teaching Islam would be told to make qiyâs (analogy, comparison) in matters without clear explanations in âyat-i-kerîmas and hadîth-i-sherîfs. For instance, when the Most Honourable of the entire creation assigned Mu'âz bin Jabal 'radiy-Allâhu 'anh' as the governor of Yemen, he questioned him, **“What will be the basis of your decisions and orders there?”** “I shall act upon the Book of Allâhu ta'âlâ,” was the latter's answer. Then the blessed Prophet proceeded, **“What will you do when (you encounter matters whose solutions) you cannot find in the Qur'ân al-kerîm?”** This time, Mu'âz bin Jabal was ready with the answer, “I shall adopt the hadîth-i-sherîfs of the Prophet of Allâhu ta'âlâ 'sall-Allâhu 'alaihi wa sallam' as the guiding principles and laws whereon to base my decisions, and act upon his statements, manners and behaviours.” The Best of Mankind pressed on, **“What will you do if you cannot find a clear answer among Rasûlullah's utterances, either?”** The reply was, “I shall act upon my own ijtihâd without going beyond the area drawn by âyat-i-kerîmas and hadîth-i-sherîfs.” When the Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam' heard these answers, he paid hamd and thanks to Allâhu ta'âlâ for the knowledgeability and greatness Mu'âz bin Jabal 'radiy-Allâhu 'anh' was endowed with. This event is written in books on the branch termed Usûl-i-fiqh, in Menâr and in its annotation Ibn Melek 'rahima-hullâhu ta'âlâ'.

A group of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' fought against Hadrat Alî 'radiy-Allâhu ta'âlâ 'anhum' because their ijtihâd differed from his ijtihâd. Shiites call those people 'disbelievers'. They curse them with all sorts of abominable invectives because those people fought. Yet the fact is that the Ashâb-i-kirâm 'alaihim-ur-ridwân' had had ijtihâds different from that of our master the Prophet 'sall-Allâhu 'alaihi wa sallam' in several matters whose solutions required ijtihâd. They had not been blamed for those different ijtihâds of theirs. Nor had they been told to recant their ijtihâds by the angel who had brought down the Wahy afterwards.

Then, can those who disagreed with Hadrat Alî 'radiy-Allâhu 'anh' in ijtihâd ever be called 'disbelievers'? Can the Ashâb-i-kirâm 'alaihim-ur-ridwân' ever be blamed for this? Quite a number of Muslims disagreed with him in ijtihâd. And they were mostly the greater ones of the Ashâb-i-kirâm; in fact, some of them had been blessed with the good news that they would go to Paradise. It is not something easy to call them 'disbelievers' or

even to criticize them. It was these great people who conveyed to us half of the Islamic religion. Wouldn't aspersions cast on them be destructive of half of the religion? How can these great people ever be spoken ill of despite the fact that no Islamic scholar has refused a single hadîth-i-sherîf quoted by any one of them? All the hadîth-i-sherîfs they communicated have been accepted by all the learned Muslims regardless of their rank positions and branches in the Islamic sciences. The second most authentic Islamic book after the Qur'ân al-kerîm is (the book entitled) **Bukhârî-i-sherîf**. Shiites believe so, too. This faqîr, [i.e. Imâm-i-Rabbânî himself,] heard Ahmad Tabtî, an eminent Shiite scholar, acknowledge the fact that after the Kitâbullah (the Book of Allah, the Qur'ân al-kerîm) Bukhârî is the second most authentic book. That book contains hadîth-i-sherîfs conveyed by those (of the Ashâb-i-kirâm) who did not follow Hadrat Alî 'radiy-Allâhu 'anh' as well as by those who followed him. The wars among them did not by any means damage their justice and rectitude. The book quotes hadîth-i-sherîfs on the authority of Hadrat Mu'âwiya 'radiy-Allâhu 'anh' as well as those on the authority of Hadrat Alî 'radiy-Allâhu 'anh'. Had there been any obscurities or blameworthy aspects about Hadrat Mu'âwiya 'radiy-Allâhu 'anh' or his quotations, the blessed compiler (of the book Bukhârî-i-sherîf) would not have written in his book any hadîth-i-sherîfs on the authority of him. The early Islamic scholars and the experts of hadîth always did so, i.e. they fully trusted in the authenticity of all the hadîth-i-sherîfs conveyed by all the Ashâb-i-kirâm 'alaihimur-ridwân' and, holding the disagreements that had taken place among them above themselves, they indiscriminately wrote in their books all the hadîth-i-sherîf conveyed by all of them. Having disagreed with Hadrat Alî 'radiy-Allâhu 'anh' (on the part of the Sahâba) was not a sin or a fault in their view. It must be known well that Hadrat Alî 'radiy-Allâhu 'anh' was not necessarily right in all the (other) matters whereon he disagreed with the others. Nor were those who disagreed with him always wrong. It is true that he was right in (the disagreements that were fomented into) the so-called wars. Yet this does not mean that he must have been always right. In fact, it was by no means a rare event that the greater ones of the Tâbi'în and the religious leaders did not follow him and acted upon their own ijtihâds. If the right had always been on his side, no one would have disagreed with his ijtihâd. For instance, Qâdî Shurayh 'rahima-hullâhu ta'âlâ', one of the greater ones of the Tâbi'în and an upper-class mujtahid, did not base his

judgement on his ijtihâd and refused Imâm Hasan's testimony. Other mujtahids also followed Qâdî Shurayh's example and did not accept sons as witnesses for their fathers. In many other occasions, ijtihâds disagreeing with that of the exalted Imâm (Alî 'radiy-Allâhu 'anh') were preferred. Our conscientious readers are quite aware of these facts. Then, it is not something sinful to have disagreed with Hadrat Alî's 'radiy-Allâhu 'anh' ijtihâd. Nor is it permissible to censure those who did so.

Âisha-i-Siddîqa 'radiy-Allâhu 'anhâ' was the darling of Allâhu ta'âlâ's darling. She was so beloved to our Prophet 'sall-Allâhu 'alaihi wa sallam' that he would always have her with him. He passed away in her room, in her bed, and with his blessed head on her lap. He was buried in her musk-smelling room, and he has been there ever since. Aside from all these superiorities and values, she was a great scholar and a mujtahid. Our master the Prophet 'alaihi-salâtu wassalâm' had left to her the task of teaching others half of the religion. Whenever the Ashâb-i-kirâm 'alaihim-ur-ridwân' encountered a puzzling question, they would come to her, ask her and learn the answer from her. It is something incompatible with Islam to criticize and cast abominable aspersions on such an exalted and blessed person, who had attained the highest honours such as Siddîqa and Mujtahida, only because she did not agree with the Emîr [Alî] 'radiy-Allâhu 'anh'. A person who believes our Prophet 'sall-Allâhu 'alaihi wa sallam' will not utter such words. As Alî 'radiy-Allâhu 'anh' was our Prophet's 'sall-Allâhu 'alaihi wa sallam' son-in-law and paternal first cousin, likewise Âisha 'radiy-Allâhu 'anhâ' was his zawja-i-mutahhara (one of his pure wives), and a most beloved one, too.

Until a couple of years ago, whenever this faqîr [Imâm-i-Rabbânî means himself] gave food to miskîns (very poor Muslims), I had been making my niyyat (intention for a certain act of worship, e.g. charity) to (present the blessings earned by means of the charitable act to) the souls of the Ahl-i-abâ. In other words, I used to send the blessings to the souls of Alî, Fâtima, Hasan and Husayn 'radiy-Allâhu 'anhum' as well as to the soul of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. One night I had a dream. In the dream, I saw the Fakhr-i-'âlam 'sall-Allâhu 'alaihi wa sallam' and made salâm to him. He would not acknowledge my salâm, and turned his face away from me, stating, **"I ate my meals in Âisha's house. Those who wanted to**

send me food would send it to Āisha's house." I realized that the blessed Prophet's turning his face away from me was because I had not added Hadrat Āisha's 'radiy-Allāhu 'anhâ' name to the blessings that I had been pronouncing on the souls of the aforesaid blessed people after distributing food (to poor Muslims). From then on, I have added Hadrat Āisha, and even all the Zawjât-i-mutahhara (the blessed wives of the Prophet) into my niyyat. Ever since, I have been adding the names of all the Ahl-i-bayt 'radiy-Allāhu ta'âlâ 'anhum ajma'în' into my prayers. For, those people, too, (i.e. the Zawjât-i-mutahhara,) were among the Ahl-i-bayt. Then, distress caused to Rasûlullah 'sall-Allāhu 'alaihi wa sallam' through (something done against) Hadrat Āisha-i-Siddîqa would be deeper than that caused through Hadrat Alî 'radiy-Allāhu 'anhumâ'. Any person with common sense and reason will know this fact well. Indeed, these words of ours are intended for those who love and respect Hadrat Alî 'radiy-Allāhu 'anh' because they love and respect our master, the Prophet 'sall-Allāhu 'alaihi wa sallam'. If a person loves him directly, without the sake of Muhammad 'alaihis-salâm' in between, then we have no words to say to him; he will not take advice. His purpose is to demolish Islam and to defile Islam's tenets.

These people want to eliminate Muhammad 'sall-Allāhu 'alaihi wa sallam', to establish a new religion without him, to love and attach themselves directly to Imâm Alî 'radiy-Allāhu ta'âlâ 'anh'. As a matter of fact, the annals of humanity teem with depictions of tyrants and dictators with a number of idiotic lackeys and hangers-on around them toadying and trying to ingratiate themselves with the hope of worldly advantages. All those flatterers, and the people they lackeyed to and made partners to our Prophet 'sall-Allāhu 'alaihi wa sallam' and even to the Creator, Allāhu ta'âlâ, in greatness, tumbled down, their bodies rotting, putrefying, and degenerating into noisome sights. Their dirty souls went straight to Hell, the place of torment and retribution for the unrestrained life they had led in the world and for the insults they had flung at Islam. They saw that they had been wrong.

It is an act of disbelief, aberration and heresy to turn away from Muhammad 'alaihis-salâm' and to hold someone else above him and more beloved than him. Imâm Alî 'radiy-Allāhu 'anh' hates people who do so. All the Ashâb-i-kirâm 'radiy-Allāhu ta'âlâ

'anhum ajma'in', including Hadrat 'Uthmân and Hadrat Alî 'radiy-Allâhu 'anhum', are loved for the sake and love of our Prophet 'sall-Allâhu 'alaihi wa sallam'. For, it is stated (in a hadîth-i-sherîf), **"He who loves them, does so because he loves me. And their enemy, is so because he is my enemy."**

Talha and Zubayr 'radiy-Allâhu 'anhumâ' were two of the greatest Sahâbîs and were also among the (people who were blessed with the good news that their destination was Paradise and who have been called) Ashara-i-mubashshara. How can one ever censure them despite the fact that they were given the good news that they would go to Paradise? To curse them means to curse yourself. As 'Umar 'radiy-Allâhu 'anh' was about to pass away, he nominated six people he thought eligible for caliphate and recommended that one of them be chosen for the office. He himself could not make a choice among those six people. Two of those six great people were Talha and Zubayr 'radiy-Allâhu 'anhumâ'. Both of them relinquished their right of candidature in favour of the other four. Talha 'radiy-Allâhu 'anh' was the kind of person who sacrificed and slew his own father on account of his impudent behaviour towards the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam'. Allâhu ta'âlâ praises him for that behaviour in the Qur'ân al-kerîm. As for Zubayr (radiy-Allâhu 'anh'; the Prophet 'sall-Allâhu 'alaihi wa sallam' reports that his murderer is in Hell. Those who censure and curse him are no less wicked than his murderer. Both of them are among the greatest Islamic luminaries and are very much beloved of all Muslims.

How could one ever find justification for belittling the Ashâb-i-kirâm in the face of the fact that they worked night and day and beyond the limits of human energy in their championship of the cause of Islam and in their enthusiasm to support the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'? They sacrificed their property in the way of Allâhu ta'âlâ. They left their relatives, families, children, homes, houses, streams, fields and trees for the love of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. They gave priority to his blessed body over their own, and to love of him over their affection for their property and progeny. They are the people who attained the honour of having kept company with the Best of Mankind, whose sohbat, i.e. company, togetherness, embellished them with such blessings and high grades as have never fallen to others' lot. They eye-witnessed miracles and wonders. They observed blessings and pieces of knowledge which others have

never had the chance to know of. They were endowed with such purity of heart and spiritual maturity as no one after them has ever been given. Mountains of gold others paid in the name of charity would not deserve even half the next-worldly blessings and rewards that those most fortunate people earned by giving a handful of barley as alms. Allâhu ta'âlâ praises them as follows in the Qur'ân al-kerîm: **"I am pleased with them. And they, in turn, are pleased with Me."** People who nurse a grudge and enmity towards them are described as "kâfirûn (disbelievers, unbelievers)," at the end of Sûra-i-Fat-h. Then, enmity towards them should be avoided with the same dread as one would feel towards becoming an unbeliever. The excessive affection which those blessed people felt towards the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' made them beloved to him. They cannot be criticized for having disagreed on some matters and having acted upon their own ijtihâd. Their disagreement was intended to find the truth and (to obey the commandment telling each and every one of them to act upon his own ijtihâd and) not to adopt someone else's ijtihâd. By the same token, it would have been wrong for Imâm Abû Yûsuf to have followed Imâm a'zam Abû Hanîfa, (who was his teacher) 'radiy-Allâhu 'anhumâ', after having attained the grade of ijtihâd. It was correct of him to follow his own ra'y. Imâm Shâfi'î 'rahmatullâhi 'aleyh' would follow his own ra'y instead of adopting the ijtihâds of the Sahâba-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in'. He always considered it the right way to make a judgement in accordance to his own ra'y and not to follow any Sahâbî's ijtihâd, regardless of who the Sahâbî was and how great he was, including the Siddîq-i-a'zam (Hadrat Abû Bakr) and Imâm Alî 'radiy-Allâhu 'anhum'. Since it was possible and permissible for any mujtahid not to adopt the words (ijtihâds) of a Sahâbî 'radiy-Allâhu 'anh', why should the Sahâba-i-kirâm be held culpable for having disagreed on matters of ijtihâd or for having discussed those matters among themselves? From time to time, the Sahâba-i-kirâm 'radiy-Allâhu 'anhum' did disagree with the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' on some matters (whose solutions necessitated the onerous job) of ijtihâd, and they were not condemned, reprehended or criticized for having disagreed with our master 'sall-Allâhu 'alaihi wa sallam'; nor were they prohibited from doing so. If Allâhu ta'âlâ had been displeased with those disagreements on the part of the Sahâba-i-kirâm 'radiy-Allâhu 'anhum', certainly He would have prohibited them from doing so and would have declared that He would torment those

who were responsible for the disagreements. As a matter of fact, He warned and reprehended some of them for talking loud with the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’.

For the same matter, when the blessed Prophet consulted with the Sahâba-i-kirâm about what they should do with the prisoners captivated in the Holy War of Bedr, they offered differing opinions. ‘Umar-ul-Fârûq and Sa’d ibn Mu’âz ‘radiy-Allâhu ‘anhumâ’ were of the opinion that the captives should be killed. The other Sahâbîs ‘radiy-Allâhu ‘anhum’ said, “Let’s demand a ransom for their release.” The Sarwar-i-‘âlam ‘sall-Allâhu ‘alaihi wa sallam’ accepted the second opinion and set the captives free. Upon this an âyat-i-kerîma was revealed to state that the first opinion would have been correct.

Realizing the greatness of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ and what the Madhhabs are, requires knowing well what ijtihâd is.

***Do not take pride in your property;
Nor at all say, “There is none else like me!”
It takes an adverse wind to winnow away all that’s yours,
Rendering an abandoned chaff of thee.***

HÜSEYN HİLMİ İŞİK,
‘Rahmat-Allahi ‘alaihi’

Hüseyn Hilmi İşık, ‘Rahmat-Allahi ‘alaihi’, publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi İşık, ‘Rahmat-Allahi ‘alaihi’ (guided by Sayyid ‘Abdulhakim Arwâsî, ‘Rahmat-Allahi ‘alaihi’, a profound scholar of the religion and was perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha’bân 1422) and October 26, 2001 (9 Sha’bân 1422). He was buried at Eyyub Sultan, where he had been born.

IJTIHÂD

'Ijtihâd' means 'to endeavour hard, to exert oneself, and to work as hard as one can'. The purpose in performing ijtihâd is to work hard and to try to derive new rules from the Qur'ân al-kerîm by analogy, i.e. by comparing the âyat-i-kerîmas and hadîth-i-sherîfs with hidden meanings to overtly stated ones. For instance, the blessed meaning of the âyat-i-kerîma commanding to obey your parents is, "**Do not say, 'Fie on you', to them!**" No mention is made to battery or invective. Since the exclamation "Fie on you," which is by far milder than these forms of maltreatment, is expressed literally, mujtahids have deduced by ijtihâd that it must certainly be harâm (forbidden) to beat or curse or insult one's parents. Likewise, the Qur'ân al-kerîm literally prohibits consumption of wine, without naming the other hard drinks. The reason for the prohibition of wine is that it blurs one's mind and suspends one's mental activities, as is understood from the (Arabic) expression used in the âyat-i-kerîma.^[1] Hence, mujtahids have deduced by way of ijtihâd that all sorts of drinks carrying the features that cause wine to be forbidden must be forbidden as well; so they have stated that all sorts of intoxicants are harâm. Allâhu ta'âlâ commands to 'do ijtihâd' in the Qur'ân al-kerîm. It is understood from various âyat-i-kerîmas that scholars of high grade and profound knowledge have been enjoined that they should perform ijtihâd. Then, ijtihâd is (an Islamic commandment called) farz enjoined on people in possession of full authority, eligibility and expertise, i.e. those who have the ability and capacity to understand the rules and matters hidden in the âyat-i-kerîmas and hadîth-i-sherîfs whose meanings cannot be understood clearly, by way of analogy, deduction and induction from their significations, tenors of discourse and denotations.

Being worthy of the grade of ijtihâd requires a number of conditions and qualifications to be fulfilled. First of all, it is necessary to have full knowledge of the higher linguistic and literary branches of the Arabic language in addition to a perfect

[1] The word used in the âyat-i-kerîma is 'hamr', which means 'To blur (mind)'.

commitment of the entire Qur'ân al-kerîm to memory; to know the ma'nâ-i-murâdî (the intended meaning), the ma'nâ-i-ishârî (the denotative meaning), the ma'nâ-i-zimnî (the implied meaning), the ma'nâ-i-iltizâmî (the preferential meaning) of âyat-i-kerîmas; to know when and for what reason and about what each âyat-i-kerîma was revealed and whether it is kullî (general) or juz'î (special, particular), nâsikh (abrogating) or mansûkh (abrogated), muqayyad (limited) or mutlaq (absolute, unrestrained), in addition to many other facts about them; to know how they were derived from the qirâ'at-i-sab'a and qirâ'at-i-'ashara and qirâ'at-i-shâzza; to know by heart all the hadîth-i-sherîfs in the (six grand books of hadîths called) Kutub-i-sitta and in the other books of hadîth; to know when and why each hadîth-i-sherîf was uttered and the extent of its comprehension; to know the contextual and the temporal order of hadîth-i-sherîfs, (i.e. what hadîth-i-sherîfs preceded and followed what others,); to know the matters they concern; to know the events whereon they were uttered; to know the names and biographies of their conveyors and reporters; to master the methods and rules of the Islamic science called fiqh; and to have an extraordinary spiritual wisdom and an illuminated and pure heart and conscience equipped with light of îmân and tranquility to learn and understand the twelve basic sciences, the symbols and signs of âyat-i-kerîmas and hadîth-i-sherîfs and their apparent and spiritual explanations.^[1] These sublime qualifications and faculties are the requirements and conditions of the rank of ijtihâd. However, people with such powerful mental faculties and virtues could be trained and educated only with the blessing of sohbat, which rose with our Prophet 'sall-Allâhu 'alaihi wa sallam' and attained its zenith in his time, termed the 'Asr-i-sa'âdat (Era of Happiness), preserving its impetus during the centuries of the Ashâb-i-kirâm, the Tâbi'în, and the Taba'i tâbi'în. As time plodded along leaving the Era of Happiness farther and farther behind, thoughts and ideas were polluted, heresies appeared, and scholars in possession of these superior and valuable merits became fewer and fewer, completely dwindling away by the end of the fourth (Islamic) century. These facts are written with clarity in the books **Mîzân-ul-kubrâ**, **Radd-ul-muhtâr**, and **Hadîqa**.

[1] The parenthesized explanations of the technical Arabic terms are intended to help the reader develop an idea about the magnitude of the job of ijtihâd. In fact, they are quite short of reflecting the intrinsic meanings in the terms.

The blessed meaning of the âyat-i-kerîma reading as **Fa'tabirû** is: **“O, you, owners of wisdom! In matters beyond your mental capacity, adapt yourselves to those who know them and who have attained full penetration in the depths of those matters.”**

The exalted people who have attained the grade of ijtihâd have to act in accordance to their own ijtihâd. They cannot adapt themselves to other mujtahids' ijtihâds. In fact, this rule applied to cases of the same nature during the lifetimes of prophets 'alaihi-us-salawâtu wa-s-salâm', too; any one of the sahbâs (companions) of a prophet would act in accordance to his own ijtihâd even when his ijtihâd was contrary to that of his prophet. A question may arise at this point. Did prophets 'alaihi-us-salawâtu wa-s-salâm' perform ijtihâd, too? Yes, they, too, employed ijtihâd by comparing the commandments which Allâhu ta'âlâ did not state overtly to those which He stated overtly. However, what made their ijtihâd, which was naturally susceptible to erring, different from others' ijtihâd was that it was at the same time susceptible of correction; that is, when their ijtihâd led them to an incorrect conclusion, Allâhu ta'âlâ would immediately send Jebrâil 'alaihis-salâm' and rectify their error by way of Wahy. In other words, prophets' 'alaihi-us-salawâtu wassalam' ijtihâd would never remain incorrect. For instance, the ijtihâd performed by the Sarwar-i-âlam 'sall-Allâhu 'alaihi wa sallam' and some of the Sahâba-i-kirâm concerning the policy that should be followed with the prisoners captivated in the Holy War of Bedr turned out to be at loggerheads with the ijtihâd of 'Umar 'radiy-Allâhu 'anh' and a few other Sahâbîs. Upon this an âyat-i-kerîma arrived and thereby Allâhu ta'âlâ declared to them that Imâm 'Umar's 'radiy-Allâhu 'anh' ijtihâd was correct. Likewise, the Sûra **Abasa** was revealed for the correction of an error of ijtihâd. [Tafsîr-i-Husayn Kâshifî.] Another example is Hadrat 'Umar's 'radiy-Allâhu 'anh' ijtihâd for the elucidation of the delicate situation involved in when our master, the blessed Prophet 'sall-Allâhu 'alaihi wa sallam' ordered (the Sahâbîs around him) to bring him an inkpot and a pen as he was about to pass away; this event will be dealt with later in the text.

After the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în', scholars of high grade were raised; among them were the four widely known leaders (of Madhhabs, namely, Imâm-i-a'zam Abû Hanîfa, Imâm-i-Mâlik, Imâm-i-Shâfi'î, and Imâm-i-Ahmad bin Hanbal), and other scholars who performed ijtihâd within the

Madhhabs (of the previous four leaders); a few of them were Imâm Abû Yûsuf, Imâm Muhammad, Imâm Zufer, Ibn Nujaym, Imâm Râfi'î, Imâm Nawawî, Imâm Ghazâlî, and others of the same generation. As the distance between the time lived in and the 'Asr-i-sa'âdat (Era of Happiness) gradually widened, other links were added to the twelve chains of narration whereby hadîth-i-sherîfs were being conveyed and reported, so that it was being a matter demanding considerable thought to make a choice among the chains of narrations and the untold number of narrators. The difficulty involved worsened with time and, by the end of the fourth Islamic century, it was no longer possible to train and educate any scholars with the capacity to perform ijtihâd. From then on Muslims have had to make a choice among the aforesaid four leaders (imâms) and adapt themselves to his Madhhab.

Some of the assiduous saboteurs of Islam, who do not seem to understand the subtleties of Islam despite all their shrewdness, have been campaigning against the statement that "the gate to ijtihâd has closed." They attack it in their books and conferences. Yet their breath reeks of alcohol as they speak on the platforms and their addled brains produce ludicrous sophisms provoking derision on the part of the audience. Al-hamdulillah (Gratitude and praise be to Allah), the pure and limpid ocean of young souls, overcast under the clouds of apostasy hanging over the Islamic world, are being illuminated by the sporadic lights of the sun of truth.

Since ijtihâd is an act of worship, i.e. a commandment of Allâhu ta'âlâ, no mujtahid can say, "It is wrong," about another mujtahid's ijtihâd. For, each mujtahid's ijtihâd is right and correct in his own view. For instance, Imâm Shâfi'î 'rahima-hullâhu ta'âlâ' said, "If a person dislikes the ijtihâd and ra'y of Imâm a'zam Abû Hanîfa 'rahmatullâhi 'aleyh', may he be accursed in the view of Allâhu ta'âlâ, (and may he be deprived of His Compassion,)" although he was not in the Hanafî Madhhab. Statements made by Imâm Abû Yûsuf and Imâm Muhammad and the other (great scholars called) imâms and in disagreement with those of Imâm a'zam do not show that they disliked or rejected him. They are intended to express (the conclusions they had reached by way of) ijtihâd. They were obligated to state (the results of) their ijtihâd. The Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' would command his blessed Sahâbîs he was to send out to distant countries to

consult to the Qur'ân al-kerîm in case of quandaries and to act in accordance to their own ra'y^[1] and ijtihâd in matters whose ready-made solutions could not be found in the Qur'ân al-kerîm. He would advise them not to adapt themselves to others' ra'y and ijtihâd even if they were superior to them in knowledge and mental capacity.

By the same token, Imâm Abû Yûsuf and Imâm Muhammad 'rahima-humallâhu ta'âlâ' would act in accordance to their own ijtihâds rather than adapting themselves to the ra'y and ijtihâd of Hadrat Imâm a'zam Abû Hanîfa 'rahmatullâhu 'alaihim', their teacher and master as he was. Indeed, Imâm a'zam 'rahmatullâhi 'aleyh', their educator, was superior to them in knowledge and mental dimensions.

The differences among the four Madhhabs are the fruits of that mandatory research. Whereas bleeding will break the ablution of a Muslim in the Hanafî Madhhab it is not an event nullifying ablution in Imâm Shâfi'î's ijtihâd. If a person in the Shâfi'î Madhhab performs namâz without renewing his ablution though, say, one of his hands is seen to have been bleeding, no one in the Hanafî Madhhab can say that he has performed namâz without an ablution. For, what he has done is congruent with the ijtihâd of the leader of the Madhhab he has been following. By the same token, if a person in the Hanafî Madhhab performs namâz without renewing his ablution although his bare hand, etc. has (even for a moment) contacted the skin of a woman, [who is not one of those eighteen women whom Islam has eternally forbidden him to marry,]^[2] no one in the Shâfi'î Madhhab can blame him for having made namâz without an ablution. In fact, our imâms, [i.e. the greatest Islamic scholars,] disagreed with one another in quite a few technicalities in matters pertaining to ablution, to namâz, to nikâh (marriage contract prescribed by Islam), to inheritance, to wills and testaments, to talâq (divorce, dissolution of marriage), to crimes and murders, to (business

[1] Lexical meaning of 'ra'y' is 'opinion'. Throughout the English version we have avoided using its lexical English equivalent lest we should confine the colossal world of meaning treasured up in the scientific and technical word 'ra'y' into the cubicle of 'opinion'.

[2] There is detailed information in the eighth chapter of the fourth fascicle of **Endless Bliss** about the situations and conditions that make it harâm for a Muslim to marry any one of the certain women.

transactions such as) buying and selling, and in many other matters. All these disagreements were based on ijtihād. None of them said, “They are wrong,” about any other’s statements.

Similarly, the Ashâb-i-kirâm ‘ridwānullâhi ‘alaihim ajma’în’ disagreed with one another in a number of matters; yet none of them said that any other’s ijtihād was wrong; nor did it ever occur to them to accuse one another of aberration or wrongdoing. For instance, Abû Bakr as-Siddîq ‘radiy-Allâhu ‘anh’, the time’s Khalîfa, sent a Muhtadî,^[1] and a Sahâbî for company, to Hadrat ‘Umar ‘radiy-Allâhu ‘anh’, who was in charge of the Bayt-ul-mâl (Treasury Department in an Islamic State), and ordered him, (through the Sahâbî,) to pay him his share of zakât (from the Bayt-ul-mâl). His purpose was to encourage the muhtadî to become a Muslim. Yet ‘Umar ‘radiy-Allâhu ‘anh’ would not give him anything in the name of zakât. Later, when Hadrat Abû Bakr ‘radiy-Allâhu ‘anh’ asked ‘Umar ‘radiy-Allâhu ‘anh’ why he would not pay him zakât despite the âyat-i-kerîma commanding payment of zakât to people in that group, called **muallafa-i-qulûb**, the latter’s ‘radiy-Allâhu ‘anh’ answer was, “The commandment intended to soften the hearts of disbelievers (by paying them a share from zakât) was valid at a time when disbelievers were excessively wicked and before the realization of the victory promised by Allâhu ta’âlâ. But now Muslims are in the ascendant and disbelievers are weak and defeated. It is no longer necessary to win disbelievers’ hearts by means of property.” He went on with two quotations, first quoting the âyat-i-kerîma invalidating the commandment enjoining payment of zakât to the group of disbelievers called **muallafa-i-qulûb**, and then adding the hadîth-i-sherîf called Mu’âz. This disagreement between the ijtihād of Imâm ‘Umar ‘radiy-Allâhu ‘anh’ and that of the Siddîq-i-a’zam (Abû Bakr ‘radiy-Allâhu ‘anh’, the Khalîfa,) should not be construed as rejection of his order. It was merely a statement of his ijtihād in his capacity as the director of the Bayt-ul-mâl, [wherein Muslims’ money and property had been consigned to his care]. Indeed, Abû Bakr ‘radiy-Allâhu ‘anh’ did not blame him for that ijtihād of his. On the contrary, that event added new material to the facts whereon his ijtihād had been based, so that he and all the other Sahâba-i-kirâm joined Hadrat ‘Umar’s ijtihād. Imâm Rabbânî exemplifies the differences of ijtihād between the Ashâb-i-kirâm and Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ with the

[1] Someone who has newly converted, or is expected to convert, to Islam.

following event, in the ninety-sixth (96) letter (of his book **Maktûbât**):

One day, as the time of his passing away seemed to be quite close, our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ ordered, “**Fetch me some paper. I’ll write something for you!**” Some of the people being there said, “Let’s give him a piece of paper,” while another group were of the opinion that they should not do so. ‘Umar-ul-Fârûq ‘radiy-Allâhu ‘anh’ was in the second group. “The Book of Allâhu ta’âlâ will suffice for us,” he said. Some people are still criticizing and maligning him on account of that event. They would not be doing so if they knew the essence of the matter. Indeed, ‘Umar-ul-Fârûq ‘radiy-Allâhu ‘anh’ knew that the Wahy (revelation of the Qur’ân al-kerîm) had already come to an end, that Jebrâil ‘alaihis-salâm’ would no longer bring any news from heaven, and that there was no other way than ijtihâd and ra’y for inferring new rules. The things that Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was to write at that moment were facts that could be found by way of ijtihâd. They could be found by other mujtahids as well, since Allâhu ta’âlâ had commanded to “**Perform ijtihâd!**” After a moment’s reflection over all these facts, ‘Umar ‘radiy-Allâhu ta’âlâ ‘anh’ knew that they should avoid exacerbating the very difficult and painful situation Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was in. Considering that the ijtihâd which others would perform would be quite adequate, he said, “The Qur’ân al-kerîm will be sufficient for us.” He meant to say that the Qur’ân al-kerîm was a source adequate for others to base their ijtihâds on. In fact, as is inferable from his mention of the Qur’ân al-kerîm alone, the rules intended to be written (by the Messenger of Allah) were to be the conclusions of an ijtihâd based on the Qur’ân al-kerîm, rather than on hadîth-i-sherîfs; that was what he understood from the manners and modes (of the situation wherein the Messenger of Allah uttered his aforesaid order). Then, Hadrat ‘Umar’s preventing others from bringing paper was a fruit of the mercy and compassion ingrained in his nature and activated by his anxiety not to tire and pester Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, who was already suffering the agonizing pains of the illness (of death). Besides that, the blessed Prophet’s asking for paper was not a formal commandment, but an urge of compassion that he felt to save others from the trouble of ijtihâd. Otherwise, if it had been a commandment, he would have insisted on his demand for paper instead of changing his mind upon the diversity of opinion among his Ashâb ‘radiy-Allâhu ta’âlâ ‘anhum

ajma'în', since it would have been necessary to deliver a commandment.

Question: At that moment 'Umar-ul-Fârûq 'radiy-Allâhu 'anh' also said, "Let's see if he is talking subconsciously." Why did he make that remark?

Answer: Imâm-i-Rabbânî 'quddisa sirruh' answers this question as follows: 'Umar-ul-Fârûq 'radiy-Allâhu 'anh' thought that that utterance (of Rasûlullah's) could be a kind of raving which was said unintentionally in a fever. As a matter of fact, his (the Prophet's) words, "**I'll write...**," support that likelihood, since Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had never written anything throughout his lifetime. Furthermore, his utterance contained also the final clause of purpose: "**... lest you should deviate from the right course after me!**" How could there have been logic in talking about deviating from the right course since Islam had already reached perfection, the blessing had been completed, and Allâhu ta'âlâ had been pleased? If 'deviation from the right course' was still a likelihood with all that perfection and completeness, what could be written to stop it at a stroke? What could be written to prevent a deviation which something written in twenty-three years was supposed to have failed to anticipate? 'Umar-ul-Fârûq 'radiy-Allâhu 'anh' concluded from these reasonings that Rasûlullah's statement had been made unconsciously, which was only human. Some of the Sahâbîs said, "Let's ask him," while others objected to the idea and said that they should not disturb him, so the voices were being raised. Upon this, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' warned, "**Get up, and do not dispute with one another! It is not something good to dispute in the presence of the Prophet.**" He did not repeat his former request. Nor did he ask for a pen or paper.

If the disagreements between the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'în' and our Prophet 'sall-Allâhu 'alaihi wa sallam' on matters to be derived by way of ijtihâd had been based on arbitrary options and personal prejudices, the Sahâbîs responsible for the disagreements would have become apostates. [May Allâhu ta'âlâ protect all of us from such perdition!] They would have gone out of Islam. Indeed, any behaviour disrespectful towards the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam', regardless of its degree, is an act of disbelief. We trust ourselves to Allâhu ta'âlâ's protecting against such a grave offence. The fact, however, was that those disagreements were the

fruits of their endeavours to carry out the commandment (which said), “**Fa’tabirû,**” (in the Qur’ân al-kerîm). As a matter of fact, it is an error and an act of violation for a person who has attained the grade of ijtihâd to follow someone else’s ijtihâd in matters whose solutions necessitate ijtihâd. However, ijtihâd is not practicable in rules that are clearly stated in the Qur’ân al-kerîm or in hadîth-i-sherîfs. It is farz for every Muslim to obey such rules.

In conclusion, we would like to say briefly that all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ led a life far from ostentation, always trying to purify their hearts and habits, and free from anxiety to have themselves liked by others. They paid no attention to outward appearance and held essence and truth of highest importance. Their essential concern was to do Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ commandments and to avoid hurting him. They sacrificed their parents, their children and their families for the sake of that Sarwar. Their belief in him was so strong and so true that they would drink his spit before it touched the ground, as if it were autumnal rain. When he had a haircut or trimmed his beard, they would jump for the clippings and catch them before they fell on the ground, for the honour of carrying one of his hairs was more valuable to them than crowns and thrones. Khâlîd bin Walîd ‘radiy-Allâhu ’anh’, a hero who devastated the stupendous Roman armies and conquered many fortresses and countries, said that he owed all his victories to the **saqal-i-sherîf**^[1] he had been carrying on his head.

These (blessed hairs that are called) saqal-i-sherîf are keepsakes handed down from one generation to another and devoted to mosques. They are visited on holy days. It is a widely known fact, and an evidence for their strong belief in and true attachment to that Sarwar, that whenever he had himself bled they would drink his blood. If those great people, who are quite far from dirty habits such as lies and slanders, are heard to have said something that appears to be unseemly towards him, we should interpret them with good will and attain salvation by thinking of the purpose rather than of the words.

Question: When the ahkâm-i-ijtihâdiyya (rules derived by way of ijtihâd) may be erroneous, how can we ever trust the ahkâm-i-

[1] Hairs from the Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ blessed beard.

shar'iyya (rules of the Sharī'at, Islam) coming from Rasūlullah 'sall-Allāhu 'alaihi wa sallam'?

Answer: Prophets' 'alahim-us-salām' ahkām-i-ijtihâdiyya develops into ahkām-i-shar'iyya afterwards. In other words, it is not possible for prophets 'alahim-us-salām' to remain in error. After mujtahids employ their ijtihâd in the ahkām-i-ijtihâdiyya and the differences appear, Allāhu ta'âlâ declares the correct conclusion. Thereby the truth becomes known. As a matter of fact, all the ahkām-i-ijtihâdiyya derived during the lifetime of our Prophet 'sall-Allāhu 'alaihi wa sallam' was subjected to the correction of the Wah-y that was revealed on the spot, so that there is not a single doubtful one among them. Then, all the ahkām (Islamic rules, principles and commandments) coming from the Messenger of Allah 'sall-Allāhu 'alaihi wa sallam' are true. All of them are guaranteed, since they were all declared by way of Wah-y (revelation of âyat-i-kerîmas). The purpose for the commandment of ijtihâd in this category of rules, (in the ahkām-i-ijtihâdiyya, that is,) although the truth about them would be declared afterwards, was to give mujtahids a chance to attain higher grades and more blessings. Not so is the case with the ahkām-i-ijtihâdiyya derived after our master the Prophet 'sall-Allāhu 'alaihi wa sallam'; they are not guaranteed; they are based on assumptions and, therefore, doubtful. Although it is necessary to do them, he who denies them will not become a disbeliever. However, if a person denies a rule (a commandment, a prohibition, a principle or a tenet) whereon the ijtihâds of all mujtahids are in agreement with one another, he becomes a disbeliever.

In short, we should illuminate our hearts with reverence and affection towards the Ahl-i-bayt and have a high opinion about all the Sahâba-i-kirâm without discrimination against any one of them 'radiy-Allāhu ta'âlâ 'anhum ajma'in'. We should observe each and every one of them in the high rank and grade assigned to him by our master, the Messenger of Allah 'sall-Allāhu 'alaihi wa sallam'! We should believe that the disputes and wars among them were based on good intentions and accepted reasons, and we should not blame or criticize any one of them!

Imâm Shâfi'î and Imâm Ahmad 'radiy-Allāhu 'anhumâ' said, "As our hands were not smeared with their blood, so let us not imbrue our tongues (by censuring them)!" Then, we should know all the Sahâba-i-kirâm as pure and innocent people because they

were the disciples of the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ and we should hold the belief that it is necessary to love them very much and to respect them deeply. All the Sahâba-i-kirâm, the Tâbi’în-i-izâm, the Taba’i tâbi’în, the mujtahids, the mutakallimîn (scholars in the branch of Islamic knowledge called Kalâm), the fuqahâ (scholars in the Islamic science called Fiqh), the muhaddithîn (scholars of Hadîth), the mufasssîrîn (scholars of Tafsîr), and all the pious Muslims in this Ummat held this same belief.

This right path is the madhhab and the belief of the zumra-i-nâjiyya (group of salvation) called Ahl as-sunnat wa-l jamâ’at. When a person attends the lessons of one of the Awliyâ of this noble Ummat (Muslims) for a couple of days, the beautiful merits and virtues treasured in that Walî’s heart and soul will assimilate him in such fruitful manner as the spiritual benefits he will reap from the Walî’s sohbat (having been together with him) will not have any comparable equivalents among all the imaginable worldly blessings; then, how could there ever be found a grain of sense in believing the statements made, or the books written, by those malignant people whose confined mental capacities cannot reach beyond the periphery of their vicious earthly life, and then visualizing base and ugly motives behind the disagreements and wars among the Ashâb-i-kirham? Indeed, the Ashâb-i-kirâm ‘alaihim-ur-ridwân’ felt excessive affection for the Rasûl-i-akram ‘sall-Allâhu ’alaihi wa sallam’, so much so that for his sake they would sacrifice their lives, their property, their possessions, their children, their wives, their parents and their homelands. Attending his sohbat for a long time, they had been acculturated with all the features, traits and patterns of the most beautiful moral values innate in the constitution of our master, the Prophet ‘sall-Allâhu ’alaihi wa sallam’, and their selves, hearts and nafsés had been purified from all sorts of evils and basenesses. Such inappropriate statements and opinions about the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’, who were the Companions of our master, the Prophet ‘sall-Allâhu ’alaihi wa sallam’, are never permissible.

Those poor people who say or write so; don’t they know that enmity towards the Ashâb-i-kirâm is no different from direct enmity towards the Sarwar-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’? By blaming them they are blaming the Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’. It is for this reason that the eminent scholars of

our religion said, “Any behaviour disrespectful towards or critical of our Prophet’s ‘alaihis-salâtu wassalâm’ Ashâb means denial of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’.”

The events (wars) of Jamal and Siffin cannot be grounds for blaming them. Neither party (in either of those two wars) became sinful; perhaps both parties earned blessings. Indeed, as is stated in a hadîth-i-sherîf, a mujtahid who reaches a wrong conclusion in his ijtihâd deserves one blessing, whereas he would be given two to ten blessings if he found the truth by way of ijtihâd. There is no doubt about the fact that the disagreements among them had nothing to do with hidden motives or worldly ambitions; they were the results of disagreeing ijtihâds. Imâm Abdulwahhâb Sha’rânî states as follows in his (abridged version which he entitled) **Muhtasar** of the book **Tazkira** by Imâm (Abû Abdullah) Muhammad (bin Ahmad) Qurtubî: “The wars and disagreements between Mu’âwiya and Alî ‘radiy-Allâhu ‘anhumâ’ were a religious matter arising from disagreements of ijtihâd. They were not intended for worldly gains. In other words, they were not after sultanate or sovereignty; why should they be criticized, then? Indeed, they must be commended for their disagreements, since they were done for religious purposes.” Imâm Qurtubî and Abdulwahhâb Sha’rânî are among the great notables of Islam. As is revealed in the same book, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**Later, [i.e. after me.] fitna will arise among my Ashâb and they will fight one another. Jenâb-i-Haqq will forgive them, on account of the sohbat they have had with me. No one will be forgiven for the fitna that will arise among the Muslims (of the generations) that will come after them.**” For, they are not Sahâbîs; they have not been blessed with (Rasûlullah’s) sohbat. Everyone will be resurrected and taken to the place of judgement (in the Hereafter) in the company of the people they have loved in the world. All the Sahâba-i-kirâm loved the Sarwar-i-’âlam ‘sall-Allâhu ‘alaihi wa sallam’ very much.

It is understood from a hadîth-i-sherîf quoted in the same page that people killed from both parties as well as their killers are people of Paradise. All of them were great mujtahids. If a mujtahid’s ijtihâd indicates a conclusion different from that of another mujtahid with a higher grade in the science of ijtihâd, he has to follow his own ijtihâd. It is not correct for him to follow the other’s ijtihâd. Imâm-i-Abû Yûsuf and Imâm-i-Muhammad were Imâm a’zam Abû Hanîfa’s disciples; and Abû Sawr and Muzanî

were Imâm Muhammad Shâfi'î's disciples; these people had quite a number of ijtihâds in disagreement with their masters' ijtihâds. There are many things which are halâl (permitted) in their ijtihâd and harâm (forbidden) in their master's ijtihâd, and vice versa. They cannot be considered sinful or erroneous (on account of those disagreements). No one (no scholar) has (considered or) said so. For their disagreements were the results of ijtihâd. They were mujtahids, too. Likewise, each and every one of the Ashâb-i-kirâm was a mujtahid. All of them, from Wahshî 'radiy-Allâhu 'anh' to Hadrat Abû Bakr 'radiy-Allâhu 'anh', and including Hadrat Mu'âwiya 'radiy-Allâhu 'anh', were mujtahids. Each of them had attained the honour of being blessed with the purifying and heart-penetrating looks and benedictions of our Prophet 'sall-Allâhu 'alaihi wa sallam'. For instance, Mu'âwiya 'radiy-Allâhu 'anh' had been blessed with this benediction which he (the Best of Mankind) had pronounced on him: "**Yâ Rabbî** (O my Rabb)! **Make him hâdî and mehdî!**" 'Hâdî' means 'he who has attained the right path, the true guidance'. And 'mehdî' means 'person who guides others to the right path'. If thought is given to the matter, it will be seen that this benediction implies the highest grade, both in the world and in the Hereafter. To doubt about it means to assert that a benediction pronounced by the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' may not be accepted (by Allâhu ta'âlâ). As the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' cited the names of the greater ones of the Sahâba, he stated about Hadrat Abû Bakr as-Siddîq 'radiy-Allâhu ta'âlâ 'anh', "**He is the most merciful one of my Ummat.**" And his description of Mu'âwiya 'radiy-Allâhu 'anh' was: "**He is the most halîm** (clement, gentle, mild, patient) **and the most generous of my Ummat.**" Due consideration will give a clear idea about the heights that these two valuable attributes reach.

Ibn Hajar-i-Makkî 'rahima-hullâhu ta'âlâ' wrote as follows in the twenty-seventh page of his book **Tat-hîr-ul-jenân**: Abdullah ibn Abbâs 'radiy-Allâhu 'anhumâ' states as follows: (One day) Jebrâîl 'alaihis-salâm' came to our master, the Prophet 'alaihis-salâtu wassalâm', and said, "O Muhammad 'sall-Allâhu 'alaihi wa sallam'! I recommend Mu'âwiya 'radiy-Allâhu 'anh' to you. Trust him in having the Qur'ân al-kerîm written." He wrote in the same page: One day the Rasûl-i-akram 'sall-Allâhu 'alaihi wa sallam' visited Umm-i-Habîba 'radiy-Allâhu 'anhâ', his blessed wife, in her room. At that moment, Mu'âwiya 'radiy-Allâhu 'anh' was asleep with his head on his sister Umm-i-Habîba's 'radiy-Allâhu

'anhâ' lap. Upon seeing them in this manner, the Rasûl-i-akram 'sall-Allâhu 'alaihi wa sallam' asked, "**Yâ Umm-i-Habîba! Do you love your brother so much?**" When our blessed mother replied, "I do love my brother very much," Our Prophet 'sall-Allâhu 'alaihi wa sallam' observed, "**Allâhu ta'âlâ and His Messenger love him, too.**"

It is written in the same book: Hadrat Mu'âwiya 'radiy-Allâhu 'anh' had the honour of having attained close relationship with our master, the Prophet 'sall-Allâhu 'alaihi wa sallam'. For, his sister Umm-i-Habîba 'radiy-Allâhu 'anhâ' was one of the blessed wives of our master, the Prophet 'sall-Allâhu 'alaihi wa sallam'.

Our Prophet 'sall-Allâhu 'alaihi wa sallam' states in one of his hadîth-i-sherîfs: "**Allâhu ta'âlâ has promised me that the families who gave me their daughters in marriage and the families I gave my daughters to, will be with me in Paradise.**"

Another hadîth-i-sherîf informing about the virtues of Hadrat Mu'âwiya 'radiy-Allâhu 'anh' is this: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said to Hadrat Mu'âwiya 'radiy-Allâhu 'anh': "**When you become ruler, i.e. Khalîfa, do your duty well!**" Hadrat Mu'âwiya 'radiy-Allâhu 'anh' stated (later), "It was when I heard this hadîth-i-sherîf that I began to feel wish and enthusiasm for caliphate. For this hadîth-i-sherîf gave me the good news that I was going to be Khalîfa." The Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' foretold that Hadrat Mu'âwiya 'radiy-Allâhu 'anh' was going to become Khalîfa later. This prediction is one of the Prophet's 'sall-Allâhu 'alaihi wa sallam' mu'jizas (miracles). Because Mu'âwiya 'radiy-Allâhu 'anh' firmly believed that this hadîth-i-sherîf would definitely prove true, he was awaiting the time for its realization. However, its correct time was after Imâm Alî's 'radiy-Allâhu 'anh' passing away, and even after Imâm Hasan's 'radiy-Allâhu 'anh' relinquishing the office (of caliphate) to him. Mu'âwiya 'radiy-Allâhu 'anh' acted too soon, attempting to realize his wish after the war which Âisha and Zubayr and Talha 'radiy-Allâhu 'anhum' fought against Imâm Alî 'radiy-Allâhu 'anh', which was a mistake because it was premature. However, since his mistake was a result of ijtihâd, he cannot be blamed for it.

As is written in the same book, the Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' took counsel with Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ'. He asked them, "**Tell me your opinions!**" He

said it twice. They said, “Allâhu ta’âlâ and His Messenger ‘sall-Allâhu ‘alaihi wa sallam’ know everything better.” Then he (Rasûlullah) sent for Mu’âwiya ‘radiy-Allâhu ‘anh’. When Hadrat Mu’âwiya came to the place, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said, **“Take (counsel with) Mu’âwiya in your businesses. He is staunch and trustworthy.”**

In another hadîth-i-sherîf he pronounced this benediction: **“Yâ Rabbi! Equip Mu’âwiya with knowledge and judgement! Grant him a high rank and position in Muslim countries! Facilitate the performance of his orders! Protect him against torment!”** ‘Umar ‘radiy-Allâhu ‘anh’ praised Mu’âwiya ‘radiy-Allâhu ‘anh’ and appointed him governor of Damascus to replace his (Mu’âwiya’s) dead brother Yazîd, -who had been appointed governor after the conquest of Damascus by Hadrat Abû Bakr ‘radiy-Allâhu ‘anh’-, and did not dismiss him from office throughout his ten-year caliphate. His governorship continued during the caliphates of Imâm ‘Uthmân and Imâm Alî ‘radiy-Allâhu ‘anhumâ’, too; those two blessed Khalîfas would not dismiss Mu’âwiya ‘radiy-Allâhu ‘anh’ from office. During that long period, Mu’âwiya ‘radiy-Allâhu ‘anh’ was always popular among the people living within his jurisdiction and no one voiced a complaint against him, whereas governors of other provinces had numerous files of complaint lodged against them.

Sayyid Abdulqâdir Geylânî ‘rahima-hullâhu ta’âlâ’, the ghaws-i-a’zam and also one of the greatest leaders in the (succession of scholars called) Sôfiyya-i-aliyya, enlarges on the caliphates of Abû Bakr, ‘Umar, ‘Uthmân, Alî, and Hasan ‘radiy-Allâhu ‘anhum’ in the fifty-fourth page of the first chapter of the book **Ghunya-t-ut-tâlibîn**, which he wrote in order to teach Islam to all Believers and to rectify their credal misunderstandings, and adds: [When Imâm Alî ‘radiy-Allâhu ‘anh’ passed away, Imâm Hasan ‘radiy-Allâhu ‘anh’, anxious to prevent bloodshed among Muslims and to maintain public peace, relinquished his right of caliphate to Mu’âwiya ‘radiy-Allâhu ‘anh’ and went under his command. From that day on, Mu’âwiya’s ‘radiy-Allâhu ‘anh’ caliphate was rightful and sahîh (legal according to Islamic law). So, the meaning which the Sarwar-i-‘âlam ‘sall-Allâhu ‘alaihi wa sallam’ had purported in his hadîth-i-sherîf, **“This son of mine is sayyid, i.e. great. Through him Allâhu ta’âlâ will conciliate between two great parties of Muslims,”** manifested itself. As is seen, Imâm Hasan’s ‘radiy-Allâhu ‘anh’ homage made Mu’âwiya’s ‘radiy-Allâhu ‘anh’

caliphate compatible with Islam and put an end to the disagreement between the two parties of Muslims. The Tâbi'în, the Taba'i tâbi'în, and all the Muslims worldover recognized Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' as Khalîfa. The Sarwar-i-'âlam 'sall-Allâhu 'alaihi wa sallam' had stated in a hadîth-i-sherîf (to Mu'âwiya 'radiy-Allâhu 'anh'), **“When you become Khalîfa, behave gently and manage well!”** And in another hadîth-i-sherîf, **“The Islamic mill will work continuously for thirty-five or thirty-seven years!”** Our Prophet 'sall-Allâhu 'alaihi wa sallam' used the word 'mill' (in this hadîth-i-sherîf) in order to symbolize Islam's power and firmness. The first thirty years of the period mentioned covers the times of the earliest four Khalîfas and that of Imâm Hasan 'radiy-Allâhu 'anhum', and the remaining five or six or seven years is the duration of time wherein Hadrat Mu'âwiya 'radiy-Allâhu 'anh' was Khalîfa. His caliphate lasted nineteen years and a few months.]

There is a newly printed Turkish version of the book **Ghunya**.

It is written in the third page of the second volume of **Mir'ât-i-kâinât**: “Hadrat Mu'âwiya's 'radiy-Allâhu 'anh' father was Abû Sufyân, and his fifth father in retrospect, 'Abd-u-Menâf, was at the same time one of the grandfathers of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. Hadrat Mu'âwiya 'radiy-Allâhu 'anh' was born nineteen years before the Hegira. He and his father joined the Believers on the very day when Mekka-i-mukarrama was conquered. He was tall, white-complexioned, beautiful and handsome, and majestic. He was one of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' scribes entrusted with the duty of writing copies of the Qur'ân al-kerîm, whereby he attained many a benediction on the part of the Messenger of Allah. He was also honoured with the good news that he would become Khalîfa. One day, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was riding an animal with Mu'âwiya 'radiy-Allâhu 'anh' behind him on the back of the animal, and they were talking, when he (the Prophet) pronounced this benediction on him: **“Yâ Rabbî! Give him much knowledge and mildness!”** It is written in all books of history that he was a topic of public talk on account of his great wisdom, keen intellect, compassionate tenderness, unstinting generosity, finesse, and mildness. The innumerable folk-tales about his forbearance and clemency were compiled in two huge books in Arabic. Four geniuses were raised in Arabia: Hadrat Mu'âwiya; 'Amr ibn al-Âs; Mughîrat-ebn-Shu'ba 'radiy-Allâhu ta'âlâ 'anhumâ'; and

Ziyâd bin Ebîh. Many scholars stated that he was extremely majestic, valiant, prudent, determined, and merciful, so that he had been created, as it were, so as to be an administrative authority. In fact, whenever 'Umar 'radiy-Allâhu 'anh' saw him he would say, "This person is an Iranian Shâh." He would never reject a personal request, and would always give much more than the amount asked from him. One day, when Hasan 'radiy-Allâhu 'anh' told him about his debts, he gave him eighty thousand gold coins. He appointed 'Amr ibn al-Âs 'radiy-Allâhu 'anh' as governor of Egypt and donated to him two-years' revenues obtained from Egypt.

His elder brother Yazîd, governor (of Palestine) in Damascus appointed by 'Umar 'radiy-Allâhu 'anhumâ', appointed Mu'âwiya 'radiy-Allâhu 'anh' to act for him (as governor of Palestine) in the event of his death. 'Umar 'radiy-Allâhu 'anh', the Khalîfa, made him permanent governor upon Yazîd's passing away. Hadrat 'Uthmân, Alî and Hasan 'radiy-Allâhu 'anhum' did not dismiss him from office. In the forty-first year of the Hegira, he became Khalîfa rightfully and in a manner suitable with Islam, which was approved by all the people living in Muslim countries. That year was called **Âm-ul-jamâ'a**. When he became Khalîfa, he began to make jihâd against the disbelievers in Africa. A year later he sent a commander named Abdurrahmân (with an army) to Sijistân [Seistan], to the east of Iran, and the next year another army to Sudan, and conquered those places from disbelievers. In the forty-fourth year (of the Hegira) he conquered the city of Kabul, and shortly afterwards his army under the command of Muhallab conquered India and Samarkand. Muhallab was a great hero who went into a number of combats against the Khawârij later and thereby prevented their spread. In the forty-fifth year Afriqiyya [Tunisia] was conquered. The great and tough combats engaged in China in the forty-seventh year cost Muslims quite a number of martyrs, and joining the Holy War in Cyprus in person, he realized the conquest of the island.

For a number of long years Cyprus remained in the hands of Muslims. It is written in the fifth page of the final section of the book **Akhlâq-i-alâî**, "The island of Cyprus holds many graves belonging to people who were among the Ashâb-i-kirâm and the Tâbi'in-i-izâm. As a matter of fact, Umm-i-Hirâm 'radiy-Allâhu 'anhâ', Enes bin Mâlik's 'radiy-Allâhu 'anh' maternal aunt, is buried there." One day, Rasûlullah 'sall-Allâhu 'alaihi wa sallam'

slept in her house. He woke up, smiling. She asked, “O the Messenger of Allah! Why are you smiling?” The blessed Prophet’s answer was: **“O Umm-i-Hirâm! I saw (in my dream) some of my Ummat boarding ships and going out for Holy War against disbelievers!”** Umm-i-Hirâm requested, “O Messenger of Allah! Pray for me so that I be one of them!” So our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ pronounced this benediction: **“Yâ Rabbî! Make her one of them!”** During the time of Mu’âwiya ‘radiy-Allâhu ‘anh’, Umm-i-Hirâm and her husband boarded one of the ships bound for Cyprus and went there. In Cyprus she fell down from the horse she was riding and attained martyrdom. The second conquest of Cyprus was accomplished in 828 [1425 A.D.], by the Egyptian Sultân Eshref Tatar. And it was conquered for the third time in 978 [1570 A.D.] by Sultân Selîm Khân II. After the Treaty of Berlin, it was left to England only in the administrative dimensions. In the fiftieth year (of the Hegira) Hadrat Mu’âwiya sent his son Yazîd out for the conquest of Istanbul. A considerable number of Sahâbîs in the army under Yazîd’s command, including Khâlîd ibn Zayd abû Ayyûb al-Ansârî ‘alaihîm-ur-ridwân’, attained martyrdom in Istanbul. The peace treaty bilaterally signed stipulated that Byzantium would pay a tax annually. In the year fifty-four another army of the Khalîfa (Hadrat Mu’âwiya) under the command of ‘Ubaydullah ibn Ziyâd, [not ibn Zayyâd, one of the Abbasid Khalîfas,] crossed the Asiatic river Oxus on camels and conquered Bukhâra. Islam spread all over Asia and Africa. Qudus-i-sherîf (the blessed city of Jerusalem), a place formerly conquered by ‘Umar ‘radiy-Allâhu ‘anh’, had fallen into the hands of disbelievers afterwards. Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ recaptured it. In short, our Prophet’s invocation, **“Yâ Rabbî! Make Mu’âwiya dominant everywhere!”** met with Divine Acceptance and he was dominant over all those countries from Kairouan in (Tunisia) Africa to Bukhâra in Asia, and from Yemen to Istanbul. He was liked and respected by all people. The Ahl-i-islâm (all Muslims) were enjoying the luxuries of a life of comfort and abundance. He would dress smartly, ride graceful horses, and lead a life of pleasures, without violating the limitations of a lifestyle drawn by Islam, which was a blessing of moderation he had attained owing to the sohbat of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and the benedictions that the Best of Mankind had pronounced over him. He took utmost care to avoid wrongdoing and cruelty. After a long-term career as a governor in Damascus, -four years under

Hadrat 'Umar, twelve years under Hadrat 'Uthmân, five years under Hadrat Alî, and six months under Hadrat Hasan 'radiy-Allâhu 'anhum', he became Khalîfa over all Muslim countries in a canonical and legal way upon Hadrat Hasan's relinquishing his right of caliphate, and stayed in office for nineteen years. He passed away when he was seventy-nine years old, in the sixtieth [60] year of the Hegira. He was buried in Damascus. He had been respectfully keeping some hair and nail clippings belonging to our master, the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. He requested in his last will that those blessed clippings be put on his mouth and eyes after his death in order to benefit from their blessedness. He had three sons, named Abdurrahmân, Yazîd, and Abdullah; and four daughters, named Hind, Ramala, Safiyya, and Âisha."

It is stated as follows in the translation rendered by the poet Mahmûd Abdulbâqî 'rahima-hullâhu ta'âlâ' of the book **Mawâhib-i-ladunniyya**, written by Imâm Ahmad bin Muhammad Qastalânî 'rahima-hullâhu ta'âlâ', a scholar of Egypt: "According to ibn Is-hâq, Mu'âwiya 'radiy-Allâhu 'anh' served as a governor for twenty years in Damascus and as Khalîfa for twenty years. Imâm Ahmad bin Hanbal states that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' pronounced this benediction on him: '**Yâ Rabbi! Teach Mu'âwiya knowledge and calculation! Protect him from Hell!**' He is renowned for his duty to write copies of the Qur'ân al-kerîm."

Muhammad Shamsaddîn Sâmi Bey states as follows in **Qâmûsul-a'lâm**: "Mu'âwiya 'radiy-Allâhu 'anh' was one of the eminent Sahâbîs. His father Abû Sufyân and his (elder) brother Yazîd and his mother Hind embraced Islam on the day when Mekka was conquered. He had joined the Believers earlier, secretly for fear of incurring his father's fury. He and his father were true and staunch Muslims; they fought in positions ahead of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Abû Sufyân 'radiy-Allâhu 'anh' lost one of his eyes in the Holy War of Tâif, and he lost his other eye in the Holy War of Yermuk in the thirteenth year (of the Hegira) during the caliphate of Hadrat Abû Bakr as-Siddîq. One of the honours that Hadrat Mu'âwiya 'radiy-Allâhu 'anh' was blessed with was that he served as a secretary to our master, the Fakhr-i-'âlam 'sall-Allâhu 'alaihi wa sallam'. When Hadrat Abû Bakr 'radiy-Allâhu 'anh' sent an army to Damascus, he (Hadrat Mu'âwiya) and his elder brother Yazîd fought under the

command of Khâlid bin Walîd ‘radiy-Allâhu ‘anh’. In the forty-first [41] year of the Hegira, in the city of Qûfa, homage was paid to him as Khalîfa, and thereafter he served as Khalîfa for twenty years. Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ was extraordinarily wise, extremely intelligent, perfectly eloquent, strongly influential, and soothingly soft-spoken. He was very patient, clement, kind and generous. When the time’s Khalîfa, the Fârûq-i-a’zam (‘Umar) ‘radiy-Allâhu ‘anh’ honoured Damascus, the city wherein Hadrat Mu’âwiya’s fixed abode of governorship was located, he entered the city in his usual, plain and modest attire, which had won him universal admiration especially among his Roman counterparts, and when he saw Mu’âwiya ‘radiy-Allâhu ‘anh’ in his tidy and elegant appearance, he exclaimed, “This man is like one of the Shâhs of Iran.” As long as Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ held office as Khalîfa, he rendered great services for the propagation and promotion of Islam and conquered many countries. Islamic scholars quoted numerous hadîth-i-sherîfs on the authority of him in their books, [which is a cogent evidence for his greatness and for the fact that he was believed and trusted.] He requested (in his last will) that after death his body be wrapped in a shirt, a keepsake from the Fakhr-i-kâinât ‘sall-Allâhu ‘alaihi wa sallam’, and interred with the nail clippings that he had been keeping as blessings from our master, the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, on his eyes and mouth.”

Ahmed Cevdet Paşa of Lowicz ‘rahima-hullâhu ta’âlâ’, a renowned scholar who rendered a great service to Islam by preparing the highly valuable book entitled **Majalla** and at the same time the author of the most dependable twelve books of Ottoman History, states as follows in the hundred and ninety-second page of the seventh chapter of his **Qisâs-i-Anbiyâ** (History of Prophethood): In the sixtieth year of the Hegira, Mu’âwiya ‘radiy-Allâhu ‘anh’, after delivering the (Friday sermon called) Khutba, made this short speech: “O Muslims! It has been a rather long time that I have been reigning over you. I have made you tired of myself. And I am tired of you, too. I am being eager to part with you. And you are eager to part with me, too. Yet the Khalîfas that will succeed me will be no better than I have been. As a matter of fact, my predecessors were better than me. If a person wishes to attain Allâhu ta’âlâ, Allâhu ta’âlâ, in turn, will wish him to attain Him. Yâ Rabbî! I wish to attain Thee. And I pray Thee that it be Thine Will also that I attain Thee! And do

bless me with eternal felicity!” Then he became ill. He sent for his son Yazîd and gave him this advice: “My son! I have saved you from a multitude of expeditions and journeys. I have provided facilities for all your future activities. I have made everybody obedient to you. I am leaving you such tremendous property as has not fallen to anyone else’s lot. Watch over the people of Hidjâz, for they are your origins. They are the most respectable people that will come to you. Keep an eye on the people of Iraq, too! Even if they should request that you dismiss a civil servant daily, do so! Take good care of the people of Damascus, too, for they are your supporters. Have them come back to Damascus when their mission (out of Damascus) is over. Otherwise, staying too long in other countries will cause degeneration in their moral values. There are three people likely to be your rivals. One of them, Abdullah bin ‘Umar ‘radiy-Allâhu ta’âlâ ‘anhumâ’, is a devoted worshipper. When others pay homage to you, he will pay homage, too. Husayn bin Alî ‘radiy-Allâhu ta’âlâ ‘anhumâ’ is a noble but light person. People of Qûfa may provoke him to rise against you. When you achieve a victory over him, forgive him! He is our relation. He has plenty of rights over us. He is a grandson of our master, the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’. As for Abdullah bin Zubayr ‘radiy-Allâhu ta’âlâ ‘anhumâ’; he is like a lion. Protect yourself very well against him.”

He made the following statements towards his passing away: “When I die, liberality and generosity also will die with me. Gates of benefaction will be closed for many people. People who ask (for something) will be empty-handed.” “I wish I had been a Qouraiishî living in the village of Zî Tuwâ and not a Khalîfa!” He passed away in the month of Rajab ‘radiy-Allâhu ‘anh’. He was tall, white-complexioned, majestic, extremely patient, and tender-hearted. His tenderness was a topic for public talk. One day, a man entered his presence and hurled very nasty and vicious insults at him. He did not even answer him. When he was asked (by people around him) if he ought to have the patience to stand that, too, he replied, “We will not concern ourselves with others’ words unless they mean harm to (what’s under) our realm.” This is a shining example of the freedom of speech he granted to his people. He is the founder of the first social organization of Muslims. In addition, he established an interurban postal system. Hadrat Alî ‘radiy-Allâhu ‘anh’ had remarked, “Don’t you ever entertain a negative opinion about Hadrat Mu’âwiya’s ‘radiy-

Allâhu 'anh' administration! If you lose him, you will see heads appear from the back!"

'Amr ibn al-Âs 'radiy-Allâhu 'anh', well-known for his valour and superior intellect and one of the Sahâbîs who fought against Hadrat Alî 'radiy-Allâhu 'anh', passed away on the night previous to the 'Iyd-i-fitr in the forty-third [43] year of the Hegira. That night he wept with grief. His son asked him, "Why are you weeping? Are you afraid of death?" He said, "No, I'm not afraid of death? Yet I'm afraid of what I'm going to experience after death. I've led three different stages of life. Formerly, I was a disbeliever. I was an arch enemy of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. If I had died then, I would definitely have gone to Hell. Then I became a person with the deepest feelings of shame towards the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. If I had died then, everybody would be congratulating me. They would think I had gone to Paradise and they would say about me, 'He was honoured with Islam and he died as a good person.' Later I became a governor and assumed administration of millions of people, which meant to take on a responsibility concerning the rights of all that lot of people. I do not know in what state I am now. Do not weep for me after my death! Carry my janâza (to my grave) silently! Do not put stones or trees on my grave!" Making tawba and istighfâr, (i.e., repenting for his sins and invoking Allâhu ta'âlâ for forgiveness,) he passed away. He had conquered Egypt and served as the governor of Egypt for four years during the time of Hadrat 'Umar 'radiy-Allâhu 'anh', four more years in the time of Hadrat 'Uthmân 'radiy-Allâhu 'anh', and two more years in the time of Hadrat Mu'âwiya 'radiy-Allâhu 'anhumâ'.

Imâm-i-Ghazâlî 'rahima-hullâhu ta'âlâ', the Hujjat-ul-islâm, relates the following episode in the three hundred and thirty-first [331] page in the chapter about sehâ [generosity] of his book **Kimyâ-i-sa'âdat**, which is in Persian: Hadrat Mu'âwiya 'radiy-Allâhu 'anh' made a visit to Medîna-i-munawwara and, as he was proceeding along one of the streets, Hadrat Hasan 'radiy-Allâhu 'anh' came from behind and said, "I am in debt. Help me!" So he (Hadrat Mu'âwiya) gave an order and Hadrat Hasan was given a camel load of gold, i.e. eighty thousand coins of gold.

Alî bin Amrullah 'rahima-hullâhu ta'âlâ' relates the following episode in the chapter captioned Îsâr of his book **Akhlaq-i-Alâi**: Îsâr means 'patience of giving something that you need to

someone else.’ Abdullah bin Ja’far Tayyar ‘radiy-Allâhu ’anhumâ’ was the most famous one of generous Muslims ‘radiy-Allâhu ’anhumâ’. Hadrat Mu’âwiya ‘radiy-Allâhu ’anh’ had profound sympathy for him. He would give him a yearly salary, which was ten million dirhams of silver. Yet the latter would distribute all that money to poor and needy Muslims, to orphans and widows, so much so that he would find himself in debt by the end of the year. When Hadrat Mu’âwiya ‘radiy-Allâhu ’anh’ was asked why he gave him that much money and caused him to waste the state’s treasury, he replied, “I do not give that property to Abdullah. I give it to the poor people living in Medina-i-munawwara. Go ahead and make an investigation if you like!” So they conducted an investigation and saw that the state treasury was being spent properly because he was giving all the money to poor Muslims and orphaned children and his own family was living a frugal existence. The Khalîfa’s strategy, vigilance and generosity won their admiration.

What is written so far in the book **The Sahâba** ‘alaihîm-ur-ridwân’ consists of a few passages summarized from the books of great Islamic authorities. In the light of these facts which are stated unanimously by the greatest Islamic scholars, we should not believe the oral or written fibs invented by heretical trash from Hurûfî^[1] convents or some dervishes who do not even concern themselves with (the basic acts of Islamic worship such as) ablution and (the daily prayers called) namâz! We should save ourselves from the eternal perdition and sorrow by holding fast to the principles of belief and worship taught in the books written by scholars of Ahl as-sunnat! Yes. It is farz and necessary for all people of both sexes to learn Islam, tenets of belief and acts of worship. Yet we should learn them not from books written for certain purposes at drinking bouts or from those translated from books written by enemies of religion, but from the teachings of the scholars of our (four) Madhhabs!

Some people say, “No Muslim has named his child ‘Mu’âwiya’. This indicates a general aversion to this name and to the person who possessed this name.” This reasoning is faulty. Even an ignorant person would only jeer at it. Shiyyt, Hûd, Shuayb, Alyasa’ are a few of the names of great prophets ‘alaihî-s-salawâtu wa-t-

[1] Hurûfîs are a heretical group among Muslims. Please see the thirty-seventh chapter of the second fascicle of **Endless Bliss**.

taslîmât', and Bâqir and Hasan Askarî are the names of two of the twelve imâms, who were descended from Imâm Alî 'radiy-Allâhu 'anh'; on the other hand, names such as Bara', Aws, Iyâs, Buhayr, Basbasa, Tamîm, Sa' laba, Seqaf, Jabr, Hâris, Hâtab, Hârisa, Hubâb, Haram, Hurays, Hasîn, Hârija, Hâbbab, Hubayd, Hiras, Huraym, Hallâd, Hunays, Hulayd, Hawwât, Hawli, Zukays, Râfi', Reb'î, Ruhayla, and Rafâ'a belonged to people who were among the three hundred and thirteen great Islamic warriors (who fought against the unbelievers in the Holy War of Badr and who are therefore called the) Ashâb-i-Badr and were blessed with the good news that they would go to Paradise. These names, and many others which would be impractical for us to cite one by one, are not used by Muslims today. Would this be sufficient grounds for classifying the owners of these names among 'people disliked' in defiance of the fact that they were the greatest prophets 'alaihim-us-salâm' and the most beloved ones of the Ashâb-i-kirâm? In fact, that the owners of these names were all higher than Hadrat Mu'âwiya 'radiy-Allâhu 'anh', and that they are darlings of all Muslims, is a reality as obvious as the sun. It is a dangerous kind of ignorance not to like Hadrat Mu'âwiya 'radiy-Allâhu 'anh'; and not to know him is therefore at one's own peril. Accordingly, sophistries of this sort, which are intended to vilify him and to mislead the younger generation, serve merely to exploit that ignorance and thereby to rekindle the ignominious slander.

We do not have any kinship or acquaintance with those Sahâbîs 'alaihim-ur-ridwân' who fought against Hadrat Alî 'radiy-Allâhu 'anh'. In fact, the wars among them are a source of grief for us. Yet we have been commanded to love them because they were the Ashâb of our Prophet 'sall-Allâhu 'alaihi wa sallam'. We have been commanded not to hurt any one of them and not to feel enmity towards them. We love them because we love our Prophet 'sall-Allâhu 'alaihi wa sallam'. We avoid all sorts of feelings and actions that would imply hostility towards them or (that would) be offensive to their souls. Any behaviour offensive or inimical towards them will reach and hurt our master, the Prophet 'sall-Allâhu 'alaihi wa sallam'. However, we distinguish between the rightful and the mistaken parties. That is, Hadrat Amîr (Alî) 'radiy-Allâhu 'anh' was right. And those who were against him made a mistake (in their ijtihâd). Any comments beyond this limitation would be at least misbehaviour.

Ismâ'îl Kemâleddîn Karamânî 'rahima-hullâhu ta'âlâ' writes as

follows in his explanation of the book **Sharh-i-'aqâ'id**: Imâm Alî 'karram-Allâhu wajhah' stated, "Our brothers do not listen to us. They are not disbelievers. They are not sinful, either. For they are doing what they understand of Islam." It is not a sin to err in ijtihâd. Nor does it deserve to be blamed. We should think that they are the Ashâb (of the blessed Prophet) and we should know them all as good people!

May Allâhu ta'âlâ keep us all in the right way! There are some people who have learned their religion from history books that were concocted later. Because these people are quite unaware of the books written by great religious authorities and have not even heard of Islam's documentary sources and proofs, they blindly talk and write about what they imagine in the name of Islam. May Allâhu ta'âlâ protect us from hearing what they say, from reading what they write, and from believing their lies! Âmin. Those who have îmân and who have tasted the flavour inherent in îmân will embrace the words and writings derived from the scholars of Ahl as-sunnat 'rahima-humullâhu ta'âlâ'. They will enjoy hearing and reading them. They will hate and keep away from the words and writings of those ignorant people who pass themselves as religious men.

Imâm-i-Rabbânî 'quddisa sirruh' ends the thirty-sixth letter of the second volume (of his **Maktûbât**) as follows: Let us conclude our letter about the Sahâba-i-kirâm 'ridwânullâhi 'alaihim ajma'în' with some laudatory reports about the **Ahl-i-Bayt-i-Rasûl** 'sall-Allâhu 'alaihi wa sallam':

Sayyid-i-kâinât 'alaihi wa 'alâ âlihi-s-salawâtu wa-s-salâm' stated, "**If a person loves Alî 'radiy-Allâhu 'anh', he does so definitely because he loves me. If a person behaves inimically towards him, he does so definitely because he (that person) is my enemy. He who hurts him, definitely hurts me (by doing so). And he who hurts me, definitely hurts Allâhu ta'âlâ (by doing so).**"

It is stated in a hadîth-i-sherîf, "**Allâhu ta'âlâ has commanded me to love four people, and He has intimated (to me) that He loves them.**" When the Messenger of Allah was requested to name those four people, he explained, "**Alî is one of them; Alî is one of them; Alî is one of them;** (the others are) **Abû Zer, Mîkdâd, and Salmân.**" It is stated in another hadîth-i-sherîf, "**It is an act of worship to look at Alî's 'radiy-Allâhu 'anh' beautiful face, and perhaps even at his blessed body, with affection.**" Berâ' bin Âzib

‘radiy-Allâhu ‘anh’ relates: One day, the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, seated as he was, stated, “**Yâ Rabbî! I love Hasan** (my elder grandson!)” ‘radiy-Allâhu ‘anh’.

Hadrat Abû Bakr ‘radiy-Allâhu ‘anh’ relates: One day, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was with Imâm-i-Hasan, when he first looked at us and then turned his blessed looks towards Hasan ‘radiy-Allâhu ‘anh’, saying, “**This son of mine is a sayyid and effendi. I hope and expect that Allâhu ta’âlâ will reconcile two groups of Muslims through him.**”

Usâma bin Zayd ‘radiy-Allâhu ‘anh’ relates: One day I saw our master, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’, with Hasan and Husayn ‘radiy-Allâhu ‘anhuma’ sitting on his blessed lap. He stated: “**These two are my sons and my blessed daughter’s sons. Yâ Rabbî! I love them.** (Please, You, too,) **love them, and love also those who love them!**”

Enes ‘radiy-Allâhu ‘anh’ relates: The Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ was asked whom he loved best among his Ahl-i-bayt ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’. He stated, “(I love) **Hasan and Husayn** (best).” ‘radiy-Allâhu ‘anhuma’.

It is stated in a hadîth-i-sherîf, “**Fâtima** ‘radiy-Allâhu ‘anhâ’ is **a part from me. He who angers her will have hurt me** (by doing so).” Abû Hurayra ‘radiy-Allâhu ‘anh’ relates: Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ said to Imâm Alî ‘radiy-Allâhu ‘anh’: “**Fâtima is more beloved than you are to me. And I hold you in higher esteem than I do her,** [which means, ‘You are more valuable to me’]!”

According to a narration on the authority of Hadrat Âisha, whenever they (the Ashâb-i-kirâm) wanted to present a gift to our Prophet ‘sall-Allâhu ‘alaihi wa sallam’, they would bring it only when the blessed Messenger was in the blessed and pure room of Âisha Siddîqa ‘radiy-Allâhu ‘anhâ’, and thereby they would try to attain our blessed Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ sympathy through the intercession of that cherished mother of ours. Another narration coming from Âisha ‘radiy-Allâhu ‘anhâ’ reads as follows: The Zawjât-i-tâhirât (the Blessed Wives) of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ parted into two groups. Hafsa and Safiyya and Sawda and I were in one group, while Umm-i-Salama and the others made the other group ‘radiy-Allâhu ‘anhunna’. That second group communed among themselves and chose Umm-i-Salama as their spokeswoman to

enter the blessed Prophet's presence and request that the Ashâb-i-kirâm bring their gifts wherever Rasûlullah 'sall-Allâhu 'alaihi wa sallam' happened to be instead of awaiting the time when he would honour Âisha-i-Siddîqa's room with his blessed presence. The honourable Prophet expressed his annoyance as follows: **"Do not hurt me. The Wahy comes to me only when I am covered with Âisha's 'radiy-Allâhu 'anhâ' clothes."** As a matter of fact, revelations of the Qur'ân al-kerîm never happened as he was in the beds of his other Blessed Wives. He would be sent Wahy only when he was in Hadrat Âisha's bed 'radiy-Allâhu 'anhunna'. Upon hearing this, Umm-i-Salama 'radiy-Allâhu 'anh' pledged never to hurt Rasûlullah again and craved for forgiveness. On another occasion, the Messenger of Allah inquired of Fâtima-t-uz-zahrâ 'radiy-Allâhu 'anhâ', who had undertaken the spokeswomanship of the group: **"O my daughter! Why don't you love someone who is beloved to me? Isn't my darling your darling as well?"** When Fâtima 'radiy-Allâhu 'anhâ' said, "Yes," the Best of Mankind stated, **"Then, love her, too!"**

Another report on the authority of Âisha-i-Siddîqa 'radiy-Allâhu 'anhâ' reads as follows: "I would feel upset whenever I heard our master, the Prophet 'sall-Allâhu 'alaihi wa sallam', mention the name of Khadîja 'radiy-Allâhu 'anhâ', although I had never seen her. Because he loved her very much, he would send presents to her family. Sometimes I would say, jokingly, "Is Khadîja 'radiy-Allâhu 'anhâ' the only woman in the world? Aren't there others as well?" He would cite the good qualities she had had and he would say, **"She was so good, and I had children from her!"**

Abdullah ibn Abbâs 'radiy-Allâhu 'anhumâ' related: Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **"Abbâs is from me, and I am from him!"**

He stated in another hadîth-i-sherîf, **"There is vehement torment awaiting those who hurt me on account of my family!"**

Abû Hurayra 'radiy-Allâhu 'anh' reports: Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **"The good ones among you are those who will be good towards my Ahl-i-bayt after me."** Imâm Alî 'radiy-Allâhu 'anh' reports: Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **"In the Hereafter I shall intercede for those who are good to my Ahl-i-bayt!"** Again, Imâm Alî 'radiy-Allâhu 'anh' reports: Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated,

“People who will pass the bridge of Sirât without their feet slipping are those who love my Ahl-i-bayt and my Sahâba.”

Yâ Rabbî! For the sake of Fâtima ‘radiy-Allâhu ’anhâ’ and her sons, bless us with the lot of migrating to the Hereafter with îmân (as Believers)! Only bless us with the fortune of holding fast to the skirts of Âl-i-Rasûl^[1] ‘sall-Allâhu ’alaihi wa sallam’, and then accept or refuse our prayers.

The passage below is the translation of the seventeenth letter in the book entitled **Maqâmat-i-Mazhariyya**. The book was written by Abdullah Dahlawî, a great Walî and one of the true Islamic scholars of India. He passed away in Delhi in 1240 [1824 A.D.]. He lies beside his master, Mazhar Jân Jânân. The book, in Persian, contains a biography of Mazhar Jân Jânân and twenty-four letters written by him. Mazhar Jân Jânân passed away in 1195 [1781 A.D.], when he was eighty-four years old. He is in Delhi, beside the mosque he had built ‘rahmatullâhi ta’âlâ ’alaihi’:

The scholars of the Madhhab of Ahl as-sunnat relate the wars among the Ashâb-i-kirâm in a manner that would become the high honours possessed by those great people. As a matter of fact, those great people were praised as follows in a hadîth-i-sherîf: **“The best people are those who live with me.”** As for the disagreements among those great people, whose reasons are beyond their comprehension; they consign them into the knowledge of Allâhu ta’âlâ, thus avoiding a possible animadversion on the pure people of that auspicious century. All the scholars who were educated in the Islamic sciences of Hadîth and Fiqh during the earliest three (Islamic) centuries, although those three centuries had been praised (in hadîth-i-sherîfs) as ‘auspicious centuries’ and, being quite close to the time of the Ashâb-i-kirâm, the scholars educated therein had firsthand knowledge concerning the Ashâb-i-kirâm and the matters and situations they had been involved in, -in fact, they stated that Alî Murtagâ’s ‘radiy-Allâhu ’anh’ opponents had been wrong-, warned that it would never be permissible to speak ill of any one of them. As a matter of fact, the combats and reciprocal denunciations between the troops of Damascus and Baghdâd were only a matter of a couple of days and were based on differences of ijtihâd, and those pure people did not entertain any bad opinions about one another, let alone looking on one another as disbelievers. The so-called fitna dates back to the martyrdom of

[1] The Prophet’s family.

'Uthmân 'radiy-Allâhu ta'âlâ 'anh', the Amîr-ul-mu'minîn, (Imâm Alî's 'radiy-Allâhu 'anh' predecessor in caliphate). By the time when the wars started, the Ashâb-i-kirâm had parted into three groups. One group sided with the Khalîfa, Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh', who was right. The second group were on the side of the Amîr of Damascus. The third group did not join any of the two parties. Scholars of Hadîth and mujtahids in the science of Fiqh held all three groups of the Sahâba equal in their business of compiling the hadîth-i-sherîfs reported on the authority of the Ashâb-i-kirâm, for they believed that their words were valuable and true. If they had considered one of the three groups as disbelievers or wrongdoers, they would have rejected their reports, instead of using them as authentic documentary sources in their employment of ijtihâd and derivation of Islamic rules. To malign any one of those three groups means, in effect, to demolish Islam from within. Conversely, not to criticize those great people engenders a benefit to Islam and symbolizes high esteem concerning the sohbat, the company, of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. The irrefutable argument that "the relatives of the Messenger of Allah deserve highest esteem" would merely be an inapposite statement of the plain truth in the face of the fact that none of the relatives of the Messenger of Allah called the Sahâbîs who fought against them 'disbelievers'. Yes, people who fight one another will normally dislike and censure one another. Yet those auspicious people, who are praised in a number of hadîth-i-sherîfs, never censured one another. It is wâjib (incumbent) upon all Muslims to love the relatives of the Messenger of Allah. Any inclination towards hurting them will spoil this love.

It is not something right to talk or write about the wars that took place among the Ashâb-i-kirâm 'alaihim-ur-ridwân'. Those events should be a source of mute sadness for us. Some people, who are called 'Shiites', are excessive in this matter. Misled by some concocted narrations, they compare those pure people to their own selves, which are immured within the murky confines of their nafses. They are so unreasonable that they call the Ashâb-i-kirâm 'disbelievers'. However, it was them who conveyed to us the life and the utterances of the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. How could one ever make allowance for the possibility that those great people might have been unable to weather the blights of disbelief, in defiance of the fact that they spent their entire lives in Rasûlullah's sohbat, matured and

reached perfection under his tutorship and guidance, sacrificed their property and lives for his sake, and after him endeavoured to spread his religion? Should we presume that Allâhu ta'âlâ might not have had mercy on them for the sake of those services and endeavours? If they did not attain divine mercy, how and from whom can we sinful later comers expect mercy and forgiveness? Do the annals of Prophets and Awliyâ contain a single account of a Prophet or a Walî whose ummat or followers altogether relapsed into disbelief or became enemies of his offspring or family? If it had been the case, it would have been useless and senseless for Allâhu ta'âlâ to have sent Prophets. The time, which in fact has been praised as the best of times, would have been the worst of times; and the best people would have been the worst.

***A Believer who saw the Messenger of Allah is called 'Sahâbî'.
Ashâb-i-kirâm is the name of the entire community.***

***Haloed filled forthwith a heart that saw the Messenger;
Holy Qur'ân lauds his Sahâbîs in large measure.***

***They all gave their property'n lives for the Prophet's cause.
Sources of knowledge they were in peacetime, and lions in wars.***

***Hadîth-i-sherîfs symbolize his Sahâba with stars in the night;
Follow any one of them, and you are in a path that's quite bright!***

***His Sahâba treated one another with love and eulogy;
Muslims who came afterwards said so all with unanimity.***

***The Qur'ân and hadîths they, alone, to us conveyed.
Purity of their hearts for other's minds trust purveyed.***

***To abuse one of them means to injure Islam's root.
He who maligns the Ashâb will decay Qur'ân's fruit.***

***If you are a true Muslim hold each and every one with respect;
And first say 'salât-u-salâm' to the Messenger's Ahl-i-bayt!***

TRANSLATION
of the
FIRST VOLUME, 251st. LETTER

The two hundred and fifty-first letter in the first volume of the book **Maktûbât-i-Imâm-i-Rabbânî**, which is a compilation of five hundred and thirty-six of the explanatory and advisory letters written to scholars, governors, commanders and rulers living in various cities, by Hadrat **Imâm Rabbânî, Mujaddid-i-elf-i-thânî, Ahmad Fârûqî** ‘quddisa sirruh’, the greatest Islamic scholar, was written to Muhammad Ashraf, and elucidates a variety of matters such as the virtues of the Khulafâ-ir-râshidîn, (i.e. the earliest four Khalîfas, namely, Abû Bakr, ‘Umar, ‘Uthmân, and Alî.) ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’; the superiorities of the Shaikhayn, [i.e. Hadrat Abû Bakr and Hadrat ‘Umar,] ‘radiy-Allâhu ‘anhumâ’; the special values possessed by Hadrat Amîr, [i.e. Hadrat Alî,] ‘radiy-Allâhu ‘anh’; the honours and distinctions conferred on the Ashâb-i-kirâm ‘alaihim-ur-ridwân’; and the inner nature of the wars among them.

The initial part of the letter contains profound and subtle information concerning Prophets ‘alaihim-us-salawât’ and Awliyâ’ ‘quddisa sirruhum’. We therefore translate the latter part:

Learning the fact that Hadrat Amîr’s ‘radiy-Allâhu ‘anh’ name is written above the gate into Paradise, I began to wonder what could be the eminence and special honours allotted for Hadrat Shaikhayn, [i.e. Abû Bakr and ‘Umar,] ‘radiy-Allâhu ‘anhumâ’ before the gate of Paradise. I endeavoured hard to learn the matter. Eventually I attained the information that this Ummat’s, [i.e. Muslims,] entering Paradise will be realized through the authority and permission of these two great persons. As it were, Abû Bakr ‘radiy-Allâhu ‘anh’ will stand by the gate of Paradise, giving permission for entrance, while ‘Umar ‘radiy-Allâhu ‘anh’ will usher the fortunate in by holding them by the hand. I sense as if the entire Paradise is suffused with the nûr (lights, haloes) of Abû Bakr ‘radiy-Allâhu ‘anh’. According to this faqîr^[1], Hadrat Shaikhayn have additional honours and

[1] Hadrat Imâm Rabbânî ‘quddisa sirruh’ means himself.

superiorities among all the Ashâb-i-kirâm ‘alaihi-ur-ridwân’. No one else has a share from them. Siddîq, (i.e. Abû Bakr,) ‘radiy-Allâhu ‘anh’ and our master, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ own, so to speak, the same one house. The difference between them is like that which is between the two storeys of a house. Fârûq, (i.e. ‘Umar,) ‘radiy-Allâhu ‘anh’ also is in the same honourable house as an assistant to Abû Bakr ‘radiy-Allâhu ‘anh’. The other blessed Sahâbîs are, as it were, neighbors and fellow-citizens of the Sarwar-i-‘âlam ‘sall-Allâhu ‘alaihi wa sallam’, their closeness to the blessed Prophet being in proportion to their success in observing his Sunnat-i-saniyya, [i.e. the Islamic religion]. When this is the case with them, one should imagine the positions of the Awliyâ among the later-comers! Accordingly, what could ever have fallen to their share in the business of realizing the greatness of the Shaikhayn? So great and so numerous are the merits and virtues they possess that they share the same position with Prophets ‘alaihi-us-salâm’. With the exception of the rank of prophethood, they enjoy having all their superiorities. As a matter of fact, our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“Were there Prophets to succeed me, ‘Umar would be a Prophet.”**

Imâm-i-Ghazâlî ‘rahmatullâhi ‘aleyh’ relates: When the Khalîfa ‘Umar ‘radiy-Allâhu ‘anh’ was martyred, Abdullah ibn ‘Umar said to the Ashâb-i-kirâm: “Nine-tenths of knowledge has joined ‘Umar ‘radiy-Allâhu ‘anh’ to death!” When some of the audience showed hesitancy because they did not understand his statement, he explained, “By ‘knowledge’ I mean ‘to know Allâhu ta’âlâ’, and not the knowledge concerning wudû’ (ablution) and ghusl (ritual washing)^[1].” How could anyone ever comprehend the greatness of Abû Bakr ‘radiy-Allâhu ‘anh’ notwithstanding this fact about ‘Umar, whose total number of goodnesses, as is stated in a hadîth-i-sherîf, could add up to only one of the so many goodnesses possessed by the former? The difference between ‘Umar and the Siddîq (Abû Bakr) ‘radiy-Allâhu ‘anhumâ’ is greater than the difference between the Siddîq and Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. This fact sets a benchmark whereby to imagine how far lower others must be than the Siddîq ‘radiy-Allâhu ‘anh’. Nor after death were the Shaikhayn ‘radiy-Allâhu

[1] There is detailed information about ablution and ghusl in the second and fourth, respectively, chapters of the fourth fascicle of **Endless Bliss**.

'anhumâ' away from our Prophet 'sall-Allâhu 'alaihi wa sallam'. And our Prophet informs that he will rise with them and come to the place of assembly (in the Hereafter) with them. Then, superiority means closeness to him, wherein these two great persons are by far ahead of others. Only a lowly faqîr as I am, how could I ever understand anything of their greatness, and what could I ever tell about their superiorities? Could dust or smoke define the sun? Could a drop of water describe oceans?

Some Awliyâ 'qaddas-Allâhu ta'âlâ asrâra-hum-ul-'azîz', who were sent back on the duty of advising and guiding others, (although they had attained the highest spiritual grades possible for mankind,) and some of the Tâbi'în and the Taba'i-tâbi'în, who had attained the grade of ijtihâd in knowledge, developed a certain amount of awareness of the perfections peculiar to the Shaikhayn 'radiy-Allâhu 'anhumâ' and managed a humble degree of penetration in the inner nature of their greatness, -which the former group owed to the nûr (lights, haloes) of their kashf and the latter to their competence to perceive the ulterior meanings hidden in the depths of hadîth-i-sherîfs-, and they stated their unanimous findings concerning their superiorities. Other kashfs and findings contradictory to their unanimous statements they rejected and despised, saying that they were wrong. As a matter of fact, it was well-known among the Ashâb-i-kirâm that these two, (i.e. the Shaikhayn,) were the most superior. For instance, Abdullah ibn 'Umar 'radiy-Allâhu 'anh' is quoted in the book Bukhârî-i-sherîf as having stated, "During the lifetime of the Prophet 'sall-Allâhu 'alaihi wa sallam' we did not know a person to be equated with Abû Bakr. Our second favourite after him was 'Umar, and next below him (in superiority) we knew 'Uthmân 'radiy-Allâhu 'anhum'. Below them we held no one else superior to others." According to another narration on the authority of Abû Dâwûd, Abdullah ibn 'Umar is quoted as having said, "In the time of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam', we would say that Abû Bakr was the highest (of the Sahâba), and we held 'Umar next below him, and 'Uthmân next below the latter, "radiy-allâhu 'anhum', in superiority."

The statement, "The rank of a Walî is higher than that of a Prophet," is a fruit of surmise and imagination and belongs to people in spiritual ecstasy. In other words, it is made by those Awliyâ who have not been sent back (with the mission of guiding other people), and who therefore are quite unaware of the rank of

prophethood. As I, the faqîr, have stressed in a number of my letters, prophethood is above wilâyat (the rank of a Walî). In fact, a Prophet's prophethood is higher than his own wilâyat. This is the truth. He who contradicts this must be unaware of the high grade of the rank of prophethood. Among the paths of wilâyat, one path, namely the **Silsila-t-uz-zahab**, is the path of the Siddîq-i-akbar (Abû Bakr) 'radiy-Allâhu 'anh'. Those who follow this path, therefore, are wakeful. For this reason, it is the most superior path. How could the Awliyâ of other paths grasp their perfections? And how could they ever understand the inner nature of their path? I do not mean that all the followers of this path reap equal fruits. It is a blessing and a great fortune if one in a million attains the unique perfections indicated. As a matter of fact, Hadrat Mahdî 'rahimahullâhu ta'âlâ', a great scholar whose advent towards Doomsday was foretold by our Prophet 'sall-allâhu 'alaihi wa sallam', will occupy the highest grade of wilâyat, which, in its turn, means that he will have been educated via this path, reached perfection in this path, and put the finishing touches on this path. For, all the other orders and paths of wilâyat are inferior to this path, and the grades of wilâyat they reach, therefore, incorporate few features reflecting the perfections peculiar to the rank of prophethood. Wilâyat attained by following this path, by contrast, accomodates a great deal of those perfections, since it is a path under the guidance of the Siddîq-i-akbar (Abû Bakr 'radiy-Allâhu ta'âlâ 'anh').

Because Hadrat Amîr (Alî) 'radiy-Allâhu 'anh' undertook and carried on the wilâyat belonging to our Prophet 'sall-Allâhu 'alaihi wa sallam', the education of the Awliyâ called 'qutb', 'abdâl', 'awtâd', etc., who have not returned from the grades they attained, -and therefore do not mix with people-, and who profusely enjoy the perfections inherent in wilâyat, is contingent on his help and guidance. The Awliyâ called 'qutb-ul-aqtâb', or 'qutb-i-medâr', are under his command and guidance. In other words, they do their duties under his help and instructions. Fâtima-t-uz-zahrâ, (his blessed wife and the Prophet's blessed daughter,) Hasan and Husayn, (his blessed sons), 'radiy-Allâhu 'anhum', share this rank with Hadrat Amîr.

All the Ashâb 'radiy-Allâhu 'anhum' of our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' are great. We have to deem them as great and say that they are great, each and every one. Enes bin Mâlik 'radiy-Allâhu 'anh' relates: Our Prophet 'sall-Allâhu 'alaihi

wa sallam' stated: **"Allâhu ta'âlâ chose me from among the entire humanity. And He chose the best people and made them Ashâb (Companions) to me. And from among them He chose the highest ones and made them my relatives and assistants. If a person respects them because he loves me, Allâhu ta'âlâ will protect him against all sorts of danger. Those who hurt me by insulting them, however, will get their come-uppance from Him."** Abdullah ibn Abbâs 'radiy-Allâhu ta'âlâ 'anhumâ' relates: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **"May those who slander and curse my Ashâb be accursed in the view of Allâhu ta'âlâ, in the view of all the angels and human beings!"** Another hadîth-i-sherîf reported on the authority of Âisha-i-siddîqa 'radiy-Allâhu 'anhâ' states: **"The worst people among my Umma are those who dare to speak ill of my Ashâb."**

It must be known that the wars among the Ashâb-i-kirâm 'alaihim-ur-ridwân' were based on benevolent motives and thoughts and not on worldly interests and advantages. For, the differences among them were differences of ijtihâd and interpretation. They were not differences originating from sensuous desires and ambitions. The scholars of (the right way termed) Ahl as-sunnat agree on this. Only, those who fought against Hadrat Amîr 'radiy-Allâhu 'anh' were wrong (in their ijtihâd). Hadrat Amîr (Alî) 'radiy-Allâhu 'anh' was right. However, since their mistake was a matter of ijtihâd, they cannot be blamed or criticized. As the book Sharh-i-mawâqif reports from Âmidî, the events (wars) of Jamal (Camel) and Siffin arose from (differences of) ijtihâd. According to a quotation from Abû Shakûr Muhammad Sulamî in the book **Tamhid**, the scholars of Ahl as-sunnat wa-l-jamâ'at agree on that Hadrat Mu'âwiya and his allies 'radiy-Allâhu 'anhum' were wrong. Yet their mistake was a result of ijtihâd. Ibn Hajar Makkî states as follows in his book **Sawâiq-i-Muhriqa**: The war between Hadrat Mu'âwiya and Hadrat Amîr 'radiy-Allâhu 'anhumâ' was based on ijtihâd. Scholars of Ahl as-sunnat state so. Who are meant by the expression 'our ashâb' in the statement, "The so-called wars (among the Ashâb) were not based on ijtihâd according to the majority of our ashâb," in the book **Sharh-i-mawâqif**? Scholars of Ahl as-sunnat do not say so. They say to the contrary. All the books written by the greatest Islamic authorities state that mistaken conclusions of ijtihâd were involved in the events. Imâm Ghazâlî, Qâdî Abû Bakr and other Islamic scholars share the same knowledge concerning this fact. Therefore, it is not permissible to

tax those who fought against Hadrat Amîr (Alî) ‘radiy-Allâhu ‘anh’ with crimes such as blasphemy or heresy.

Imâm Mâlik ‘radiy-Allâhu ‘anh’ is quoted as having made the following statements: “If a person curses or maligns one of the Ashâb of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’, e.g. Abû Bakr or ‘Umar or ‘Uthmân or Mu’âwiya or Amr ibn al-Âs ‘radiy-Allâhu ‘anhum’, on the allegation that they ‘deviated from the right course’ or ‘became disbelievers’, he must be killed. If he imputes other faults or deficiencies to them, he must be beaten severely.”^[1] Contrary to the allegations of some fanatical Shiites who call themselves ‘Alevî’, those who fought against Hadrat Alî ‘radiy-Allâhu ‘anh’ are not disbelievers. Nor are they by any means sinful. In fact, Âisha Siddîqa ‘radiy-Allâhu ‘anhâ’, Talha and Zubayr, and many other Sahâbîs were among them ‘ridwânullâhi ‘alaihim ajma’in’. Talha and Zubayr ‘radiy-Allâhu ‘anhumâ’ and thirteen thousand other people were killed in the war called Jamal (Camel). Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ did not take part in those events. A Muslim simply could not utter words of accusation, such as ‘heretics’ and ‘wrongdoers’, about them. One must have a foul heart and a dirty soul to say so.

Some scholars of fiqh used the (Arabic) word ‘jawr’, which means ‘cruelty’, about Hadrat Mu’âwiya’s ‘radiy-Allâhu ‘anh’ behaviour; yet, what they really meant was that it had been ‘unjust of him to declare himself Khalîfa during the caliphate of Hadrat Amîr.’ ‘Cruelty’ in that sense should not be construed as ‘heresy’ or ‘wrongdoing’. Therefore, their statements (concerning this matter) are in agreement with those of the greater authorities of Ahl as-sunnat. However, true religious scholars should not make statements of this sort, which are always susceptible to misunderstandings. How can one ever utter the word ‘cruel’ about Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’? Ibn Hajar Makkî states in his **Sawâiq-ul-muhriqa** that he was a Khalîfa just and blameless in observing the commandments of Allâhu ta’âlâ and protecting the rights of Muslims. It would have been something justifiable if they had uttered terms on that level about Yazîd. But it is extremely nasty and very ignoble to utter them about Mu’âwiya ‘radiy-Allâhu ‘anh’. All the scholars of hadîth state that our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ invoked blessings on Mu’âwiya ‘radiy-Allâhu ‘anh’. For instance, he (the Prophet) pronounced

[1] **Shifâ-i-sherîf**, by Qâdî Iyâd ‘rahimahullâhu ta’âlâ’.

the following invocation: **“Yâ Rabbî, teach him the book, -i.e. writing and knowledge-, and judgment, and protect him against torment!”** On another occasion, he invoked: **“Yâ Rabbî! Guide him to the right way, and make him a guide to the right way!”** It is doubtless that an invocation offered by the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ must have been accepted (by Allâhu ta’âlâ). Some [ignorant and aberrant] people who are supposed to be men of religion assert that he (the Prophet) pronounced a malediction on him (Hadrat Mu’âwiya). Doesn’t their assertion prove that they are quite unaware of religious books? Their assertion that “Hadrat Imâm Sha’bî criticized Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ ” is not true, either. If it were true, Imâm-i-a’zam Abû Hanîfa, who was one of Imâm Sha’bî’s disciples, should have quoted his master’s criticisms. Imâm Mâlik ‘radiy-Allâhu ‘anh’ was one of the Taba-i-tâbi’în, according to a report, and lived during the time of Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’. It is an absolute fact that he was the highest of the scholars of the blessed city of Medina. What on earth could have made that great scholar state that those who swore at Mu’âwiya and Amr ibn Âs ‘radiy-Allâhu ‘anhumâ’ should be killed? Since he ordered to kill those who swore at him (Hadrat Mu’âwiya), swearing at him must have been, in his knowledge, one of the grave sins, as grave as swearing at Hadrat Abû Bakr or Hadrat ‘Umar or Hadrat ‘Uthmân ‘radiy-Allâhu ‘anhum’.

Then, it is never permissible to swear at Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’. We should think well; Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’ was not alone in those events. Almost half of the Ashâb-i-kirâm were with him. To call those who fought against Hadrat Amîr ‘radiy-Allâhu ‘anh’ ‘disbelievers’ or ‘heretics’ means to destroy half of the Islamic religion. For, it is them who spread the Islamic religion over the world and who taught it to us. A person will not criticize them unless he is a heretic whose purpose is to demolish Islam. Those wars and commotions started over the martyrdom of Hadrat ‘Uthmân ‘radiy-Allâhu ‘anh’. They were initially based on demands for retaliation against the murderers. Talha and Zubayr ‘radiy-Allâhu ‘anhumâ’ went out of the blessed city of Medina because the retaliation was suspended. Âisha ‘radiy-Allâhu ‘anhâ’ was of the same opinion. What they wanted was that the retaliation must be carried out as soon as possible. It never occurred to them that they should fight. The war of Jamal began with an onslaught by the

men of a Jewish convert named Abdullah bin Saba', the behind-the-scenes conspirators of the martyrdom of Hadrat 'Uthmân 'radiy-Allâhu 'anh'. Thirteen thousand people and Talha and Zubayr 'radiy-Allâhu 'anhumâ' were killed in those wars. Later, Mu'âwiya 'radiy-Allâhu 'anh', who was in Damascus, joined in the matter and sided with them. Thereupon the war of Siffin was made. According to Imâm Ghazâlî, those wars were not made for the purpose of assuming caliphate. They were consequent upon the demands that the murderers must be retaliated against and that the retaliation must take precedence over other matters at the outset of Hadrat Amîr's 'radiy-Allâhu 'anh' career as Khalîfa. As Hadrat Allâma ibn Hajar-i-Makkî confirms, this fact is unanimously stated by the scholars of Ahl as-sunnat. According to Abû Shekûr Muhammad Sulamî, one of the greatest scholars in the Madhhab of Hanafî, the war that Hadrat Mu'âwiya fought against Hadrat Amîr 'radiy-Allâhu 'anhumâ' was based on caliphate. For the Prophet 'alaihi-salâtu wassalâm' had said to him, **"When you preside over people, behave mildly towards them!"** He had been yearning for caliphate since the day he had heard this. However, he was wrong in his ijtihâd. Hadrat Amîr's 'radiy-Allâhu 'anh' ijtihâd, on the other hand, was right. For, his (Hadrat Mu'âwiya's) time of caliphate was to begin after the caliphate of Hadrat Amîr 'radiy-Allâhu 'anhumâ'. That means to say that the initial cause of the so-called turmoil was the delay in the retaliation. And when the retaliation was put off, the idea of becoming Khalîfa came into being. In any case, it was a matter of ijtihâd. The wrong party deserved one blessing, and the party with the correct ijtihâd earned two blessings. The best policy that devolves on us in this matter is not to concern ourselves with the fights among the Ashâb 'radiy-Allâhu 'anhum' of our master, the Prophet 'sall-Allâhu 'alaihi wa sallam'. We should not discuss them. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, **"Do not concern yourselves with the matters among my Ashâb 'ridwânullâhi 'alaihim ajma'în!"** At some other time, he stated: **"Hold your tongue when they are talked about!"** He stated in another hadîth-i-sherîf: **"Fear Allâhu ta'âlâ in the matter of my Ashâb! Do not criticize my Ashâb!"**

Yes, Yazîd, the ignominious, was an obdurate sinner. He has not been cursed because the (scholars of) Ahl as-sunnat have not approved of cursing a person, even if he is a disbeliever. They, (scholars of Ahl as-sunnat), say that a person can be cursed only if he (or she) is known to have died as a disbeliever. Abû Lahab and

the like are among such people. This does not mean, however, that Yazîd must not be cursed. May those who offend Allâhu ta'âlâ and His Messenger 'sall-Allâhu 'alaihi wa sallam' be accursed in the view of Allah in both this world and the next!

Recently, a number of people have made it an avocation for themselves to discuss the matters of caliphate. Whatsoever the topic of conversation in their presence, they somehow convert it into one about the wars among the Sahâba. Because their religious culture consists only in what they have read in the name of history written by ignorant people and what they have heard from people of bid'at, whose lies they take for granted, they malign most of the Ashâb-i-kirâm 'alaihim-ur-ridwân'. I have therefore considered it necessary to write the facts I know and send them to my friends. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **“At times of chaos, when lies are written (in the name of truth), acts of worship are contaminated with customs, and my Ashâb 'alaihim-ur-ridwân' are censured, those who know the truth should explain it to others! May those who do not tell the truth, although they know it and are able to tell it, be accursed in the view of Allâhu ta'âlâ, in the view of angels and in the view of entire humanity! Allâhu ta'âlâ will not accept any of their acts of worship, whether they are fard or else.”**

Any degree of thanks and praise would fall short of paying the debt of gratitude we owe to Allâhu ta'âlâ, for the present time's pādishâh (ruler, emperor) [of India] is a Sunnî Muslim in the Madhhab of Hanafî. If this were not the case, things would be very difficult for Muslims. Every Muslim has to pay thanks for this great blessing.

Every Muslim has to learn the Sunnî credo, correct their belief accordingly, and watch their steps lest they should slip and deviate from the right path by believing people of obscure origin and false books. To attempt to learn one's religion and belief from books and magazines written cheatfully with fondling and coaxing words by enemies of religion, instead of reading books written by scholars of Ahl as-sunnat 'rahima humullâhu ta'âlâ', means to throw oneself into Hell. Reading books containing the words of scholars of Ahl as-sunnat, and adapting ourselves to them is the only way to salvation. This is the end of the translation of the hundred and twenty-first letter.

FIFTEENTH LETTER of THE SECOND VOLUME of MAKTÛBÂT

Hadrat Imâm Rabbânî ‘quddisa sirruh’ states as follows:

The reason for disturbing you the blessed and venerable scholars and judges and authorities and officials of the city of Sâmâna with this letter of mine is the khatîb^[1] of your city, who, I have heard, did not mention the names of the Khulafâ-i-Râshidîn ‘radiy-Allâhu ta’âlâ ‘anhum’, i.e. the four Khalîfas of the Messenger of Allah ‘sall-Allâhu ‘alaihi wasallam’, during the performance of the khutba after the ‘Iyd prayer of Qurbân. Even worse to tell, when a group of the jamâ’at reminded him of his omission, after the prayer, he obstinately retorted, “What does it matter if I don’t?” instead of expressing his sorrow for the mistake or oversight. And the worst of it is that the notables among the audience contented themselves with the part of indifferent bystanders instead of teaching that nasty khatîb his manners. A line from a poem reads as follows:

Shame, and shame, not only once, but hundreds of times!

Yes, it is not one of the indispensable components of khutba to mention the names of the Khulafâ-i-Râshidîn ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’; yet it is a sign, a characteristic, a trademark of Ahl as-sunnat wa-l-jamâ’at. One must only be evil-hearted to purposely and obstinately avoid mentioning their names. If his omission was not merely bigotry or obstinacy, then how will he explain himself in the face of the following hadîth-i-sherîf, in which our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ states: **“If a person yearns after joining a certain community, he is one of them.”** And what motives will absolve him from the danger purported in the following âyat-i-kerîma: **“Beware from places and situations that will cause imputation and arouse suspicion!”** If he denies the superior merits of the blessed Shaikhayn, i.e. of Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’, he has left the path of Ahl as-sunnat and become a member of the Shiite sect. If he does not believe the fact that it is necessary to love ‘Uthmân and Alî ‘radiy-Allâhu ‘anhumâ’, in this case also he has deviated from the right path. I suppose, that aberrant khatîb is from Kashmir. He must have caught that foul contagion from the heretics living in Kashmir.

[1] (Lexically), orator, speaker; (in this context), performer of a certain sermon, termed khutba, made before Friday prayer and after ‘Iyd prayers.

Let that man know this: That the Shaikhayn ‘radiy-Allâhu ta’âlâ ‘anhumâ’ are the highest members of this Ummat (Muslims) is a fact which was believed, and acknowledged at every occasion, by all the Sahâba-i-kirâm and the Tâbi’în-i-i’zâm. A great majority of the highest Islamic authorities have communicated this fact to us. Imâm-i-Muhammad Shâfi’î ‘rahimahullâhu ta’âlâ’ is one of those authorities. Abu-l-Hasan al-ash’arî ‘rahimahullâhu ta’âlâ’, one of the two leaders of our credal Madhhab, stated: “That Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’ are, respectively, the highest members of this Umma, is a definite fact.” Imâm Alî stated in the presence of a crowded group of his admirers, during his caliphate: “Be it known that Abû Bakr is the highest of this Ummat, and next comes ‘Umar ‘radiy-Allâhu ‘anhumâ’.” This (statement of Hadrat Alî’s) is quoted by Imâm Zahabî ‘rahmatullâhi ‘aleyh’, who notes, “This statement has been quoted by more than eighty narrators.” Giving the names of most of them, he adds, “May Allâhu ta’âlâ punish (the group of heretics called) Râfidîs because they do not know this.” Imâm Muhammad Bukhârî ‘rahimahullâhu ta’âlâ’ relates in his book **Bukhârî-i-sherîf**, which is the second most valuable Islamic book after the Qur’ân al-kerîm, the Book of Allâhu ta’âlâ: Imâm Alî ‘radiy-Allâhu ‘anh’ stated, “The second best member of this Ummat after the Messenger of Allah ‘sall-Allâhu ‘alaihi wasallam’ is Abû Bakr, who is the second highest as well, and next after him is ‘Umar ‘radiy-Allâhu ‘anhumâ’. Next after them is someone else.” When his son Muhammad bin Hanafiyya commented, “And you are that person,” he stated, “I am one of Muslims.”

Narrations like this on the authority of Imâm Alî and the greater ones of the Ashâb-i-kirâm ‘radiy-Allâhu ‘anhum’ and of the Tâbi’în-i-izâm have reached us and spread far and near. It is either vulgar ignorance or sheer stubbornness to deny the fact despite all those narrations. That unconscionable khatîb must be told that “we have been commanded to love all the Sahâba ‘radiy-Allâhu ‘anhum’ of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and not to offend any one of them. Hadrat ‘Uthmân and Hadrat Alî ‘radiy-Allâhu anhumâ’ are Sahâbîs, too. And they are two of the greatest ones. They are our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ sons-in-law. Then, it is necessary to love them, and they must be loved very much. Allâhu ta’âlâ declares in the Qur’ân al-kerîm: **‘O My beloved Prophet ‘sall-Allâhu ‘alaihi wa sallam’! Say unto them: I demand only one price for (my service of) having invited you to Islam and for having guided you to eternal happiness: Love my relatives and those who are close to me.’** Our

Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **‘Fear Allâhu ta’âlâ, fear Allâhu ta’âlâ and do not offend my Ashâb ‘radiy-Allâhu ‘anhum’! After me, do not bear malice towards them, and do not show enmity against them! He who loves them, does so because he loves me. And he who is their enemy, is so because he is inimical towards me. He who hurts them hurts me (by doing so). He who hurts me hurts Allâhu ta’âlâ (by doing so). And Allâhu ta’âlâ torments a person who hurts Him.’**”

Never before since the birth of Islam has India harboured such malodorous rose-buds. All the citizens of Sâ mânâ are likely to be held responsible for this abominable attitude. In fact, entire India may lose its credibility. The present pādishâh -may Allâhu ta’âlâ help him against the enemies of religion- is a Sunnî Muslim in the Hanafî Madhhab. It is so daring to invent such a heresy in the time of such a Sultân (emperor)! Perhaps, it means to stand against the state, the ruler. What is really appalling, however, is that the notables and the eminent Muslims of the city have been insensitive and remiss towards the event. Jews and Christians are refuted as follows, as is purported in the sixty-third âyat-i-kerîma of Mâida sûra: **“Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.”** And the seventy-ninth âyat-i-kerîma purports as follows: **“Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.”**

Reticence will embolden the enemies of religion who mean to defile Islam and try to mislead young Muslims by misrepresenting the commandments of Allâhu ta’âlâ as awkward and ridiculous acts and disguising the harâms and irreligious acts under false names such as ‘fashion’ and ‘modernism’. It will cause them to give a loose to their foul intentions and wound Islam. Is it not this lassitude on the part of Muslims that afforded Islam’s enemies an opportunity to openly carry on their plans to make Muslims’ children irreligious and mislead them into the heresies they have concocted? Like wolves, they are dragging the sheep by ones or twos away from the flock and destroying them. I would hate to bother you so much. Yet I went out of my mind when I heard the infuriating news. It set my Fârûqî veins into motion and these writings came out of my pen. I hope you will forgive me. May Allâhu ta’âlâ bless you and those who adhere to the right path and those who follow Muhammad Mustafâ ‘alaihi wa ‘alâ âlihissalawâtu wa-t-taslîmâtu wa-t-tahiyâtû wa-l-barakât’ with salvation! Âmin.

Ahmad Fârûqî

***Muhammad is the Darling of the Creator of worlds.
Physically pure, Ahmad in name, and rahmat for worlds.***

***Owner of Khuluq-i-'azîm, and lauded in Leuw lâka... .
Source of knowledge, adab, fayz, nûr and muhabbat.***

***He is the true mediator between Haqq and the slave,
His words are medicine for souls, his name for rusty hearts.***

***He is the true doctor for hearts suffering from melancholy,
He is, nay, even his Ummat are higher than angels.***

***To His most distinguished slave Haqq has given assistants,
His most beloved slaves He made his Ashâb.***

***Rasûlullah said: their path is my path, indeed;
'Best of times' indicates their time.***

***They loved Muhammad more than they did their lives,
For his sake they sacrificed their property, positions'n lives.***

***For spreading Islam they gave their lives;
Yâ Rabb, how lovely a state; Yâ Rabb, how great an honour.***

***One single sohbat with him, and their nafs was purified,
Their hearts were with ma'rifat, fayz, nûr'n tajallî occupied.***

***States peculiar to Awliyâ took them a moment to attain;
And they ever followed him, what a great honour to attain.***

***All of them are just, blameless, and never cruel to anyone;
Never for their nafs would they yearn after caliphate.***

***Nor would they fight for that purpose or hurt one another;
They occupy the highest position, and they all are mujtahids.***

Allâhu ta'âlâ always exists. He never ceases to exist. He, alone, creates everything from nothing. He keeps all His creatures always in existence. He, alone, cures the unhealthy; gives food to human beings and animals; feeds the hungry; kills; knows the unknown; sees and hears all; and has power over all. He does not eat or drink, is not begotten and does not beget, and does not have a likeness. No change takes place in His Person or Attributes. These Attributes are peculiar to Him. They are termed **attributes of Ulûhiyyat**. Human beings, medicines, machines, weapons cannot create anything. They serve as a means for His creating. He does not need the means or anything else. To believe that one of the attributes of ulûhiyyat exists in one of the creatures, e.g. in men, in beasts, in the

sun or stars, is termed **shirk**. A person who holds that belief is called **mushrik**. With that belief, he has attributed a **sherîk**=partner to Allâhu ta'âlâ. To pray or entreat or venerate, with that belief, something or someone or his idol or picture, means to **worship an idol = idolatry**, and the object worshipped as such is an **idol**. Places or mausoleums containing such objects are called **pagan temples**. It is not idolatry, however, to respect a person or his picture or statue or grave because he is believed to have been a beloved slave of Allâhu ta'âlâ or a hero who served humanity and his country. One does not become a mushrik by doing so. After Îsâ (Jesus) 'alaihissalâm' was raised to heaven, people who believed that he was a prophet held his pictures and statues in reverence in order to attain his intercession for them on the Rising Day. This reverence of theirs did not mean to worship him or to idolize him. After the christianization of the Roman polytheists, however, the Platonic philosophy, **Trinity**, spread and caught on, whereby some people's belief was blighted by the heresy that he (Îsâ 'alaihissalâm') possessed attributes of ulûhiyyat (deity, godhood). This, in its turn, gave rise to an ever-increasing number of people professing their belief in his procreation from God or his membership of a tripartite godhead. The heresy thus born proliferated into a new breed of polytheism that was finally adopted as an official religion in the Nicean Council. Votaries of this polytheism were called **Christians**. They are worshipping his pictures and icons and two perpendicular lines called the **cross**. All their churches are temples of idolatry. If a Muslim goes to a church or to a fountain held sacred by Christians and asks the priests therein to pronounce a blessing over him or to pray for him so that he will recover from a certain illness, he becomes a mushrik. A mushrik (polytheist) is worse than the worst of disbelievers. An (edible) animal that he kills (by jugulation) must not be eaten. A Muslim must not marry his daughter. All Christians and Jews are **kâfirs** (disbelievers) on account of their denial of Muhammad 'alaihissalâm'. Of these disbelievers, the ones who did not lapse into shirk (polytheism) are called **Ahl-i-kitâb** (People of the Book). Animals they kill (by jugulation) can be eaten (by Muslims). Muslims can marry their daughters by way of (the Islamic marriage contract called) nikâh. The Qur'ân al-kerîm states that Jews and polytheists are hostile to Muslims. They are trying to demolish Islam from within by means of lies, tricks and treacherous plans. This treachery was started by Jews during the time of 'Uthmân 'radiy-Allâhu 'anh', the third Khalîfa. Then Christians began to attack. They invented the heretical groups called **Shiites**

and **Wahhâbîs** as against the true Muslims called **Ahl as-sunnat** or **Sunnîs** (or Sunnites), who are the true followers of the Ashâb-i-kirâm. Shî'ism means enmity towards the Ashâb-i-kirâm. They assert that the "Sahâba perpetrated inimical acts towards Alî." The Qur'ân al-kerîm, on the other hand, informs us that the Sahâba loved one another very much and that they will all attain Paradise. Our Prophet 'sall-Allâhu 'alaihi wa sallam' also stated, "**Love all the Ashâb-i-kirâm and keep on their path!**" He stated at another time, "**My Ashâb are like the stars in the sky. If you follow any one of them, you will attain guidance (to the right path).**" A Muslim who loves Hadrat Alî is called **Alawî** (or Alevî). The Sunnî Muslims are truly Alawî since they love all the Ashâb-i-kirâm. Our Prophet called the enemies of the Ashâb-i-kirâm **Râfidîs**. He informed that all the Râfidîs will go to Hell. Shiites call themselves Alawîs in order to deceive Muslims. If they were Alawîs, they would be following the path guided by Hadrat Alî. He loved all the Ashâb-i-kirâm. He gave allegiance to Hadrat Abû Bakr as soon as he heard that he had been elected Khalîfa. He made Hadrat 'Umar his son-in-law by giving his daughter in marriage to him. Please see the eightieth letter in the first volume of **Maktûbât**, by Imâm Rabbânî 'rahmatullâhî 'aleyh'. The book has Arabic and Persian versions. The first volume was also translated into Turkish under the title **Müjdecî Mektûblar** (Letters Giving Good News). An English translation of the eightieth letter exists in the final part of this book.

Hadrat Imâm Rabbânî states as follows in the two hundred and seventy-fifth (275) letter of his book **Maktûbât**:

You have attained that blessing by teaching Islamic knowledge and promulgating the rules of Fiqh. Ignorance was established and bid'ats were rife in those places. Allâhu ta'âlâ has blessed you with affection towards His beloved ones. He has made you a means of spreading Islam. Then, do your utmost to teach religious knowledge and to spread the tenets of Fiqh. These two are ahead of all happinesses, means of promotion to higher grades, and causes of salvation. Endeavour hard! Come forward as a man of religion! Perform amr-i-ma'rûf and nahy-i-munker and guide the people living there to the right path! The nineteenth âyat of Muzzammil sûra purports: "**Verily this is an admonition: Therefore, whoso will, let him take a (straight) path to his Rabb,** (i.e. to Allâhu ta'âlâ)!"

NOTE

There are twenty-two groups who censure the Ashâb-i-kirâm. The worst of these groups are the heretics who say that "Allah exists in Alî. To worship Alî means to worship Him." The second worst group, on the other hand, castigate the first group, saying, "How could Alî ever be Allah? He is human. Yet he is the highest member of mankind. Allah sent the Qur'ân al-kerîm to him. But Jebrâîl (the archangel) favoured Muhammad 'alaihi-salâm' and brought the Qur'ân al-kerîm to him, depriving Alî of his right." There is yet a third group, who reprove them, saying, "What a nonsense to say! Our Prophet is Muhammad 'alaihi-salâm'. Only, he had said that Alî should be Khalîfa after him. Yet the Sahâba did not obey him and gave the right of caliphate to the other three, leaving Alî the fourth place." Thus they vilify the other three Khalîfas for having encroached upon Alî's 'radiy-Allâhu 'anh' right and bear grudge against all the Ashâb-i-kirâm for having deprived him of his right, while expressing their indignation over his failure to protect his own right. All these three groups are disbelievers. The other groups are either disbelievers or holders of bid'at. May Allâhu ta'âlâ bless them all with hidâyat (guidance)! May He grant them the insight to see the right way!

Millions of people living in Iranian villages and in Iraq today are floundering about in the miasma of this heresy. We have come across a novel of some hundred pages, entitled **Husniyya**, which is said to have been being read as the most valuable book by these miserable miscreants. The book was printed in Istanbul and builds its theme over the concocted story of a conversation between a young woman, a concubine in the palace of Hârûn-ur-rashîd, and some men. It is understood that it was written in Iran, by an Iranian Jew named Murtađâ, and was translated from Fârisî into Turkish. Misinterpreting the âyat-i-kerîmas and hadîth-i-sherîfs, distorting the historical facts and events, and fabricating pathetic stories so as to mislead the ignorant, it assails the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum' and the scholars of Ahl as-sunnat. For instance:

1- "*Imâm-i Shâfi'î was in Baghdâd. Abû Yûsuf was a qâdî as well. There was hostility between them,*" he alleges. Being quite unaware of ijtihâd, he looks on differences of ijtihâd as hostility.

2- "*Abû Yûsuf and Shâfi'î and the scholars of Baghdâd proved*

short of answering Husniyya,” he asserts. He has the face to write so because he does not know the greatness of Imâm-i-Shâfi’î. As a matter of fact, Farîdaddîn-i-Attâr ‘rahmatullâhi ’aleyh’ makes the following explanations in Tadhkira-t-ul-awliyâ:

Imâm-i-Muhammad Shâfi’î ‘rahimahullâhu ta’âlâ’ was only thirteen years old when he had the self-confidence to make the following challenge in Harem-i-sherîf: “Ask me any questions you like!” He was fifteen years old when he could give fatwâ^[1]. Ahmad ibn Hanbal ‘rahimahullâhu ta’âlâ’, who was the greatest scholar of his time and had three hundred thousand hadîths committed to his memory, would pay him visits for the purpose of learning from him. It appeared paradoxical to a number of people around Imâm-i-Ahmad (ibn Hanbal) for him, such a great scholar as he was, to sit before a person as young as he was. Yet when he was asked why, he would explain, “He knows the meanings of the things we have memorized. If I had not seen him, I would have failed to get any further beyond the gate of knowledge. He is a sun illuminating the entire world; he is nourishment for souls.” At another occasion he said, “The gate of fiqh had been closed. Allâhu ta’âlâ opened this gate again for His slaves by means of Shâfi’î.” At some other time he observed, “I know no one who has served Islam more than Shâfi’î has.” And again, according to Imâm-i-Ahmad (bin Hanbal), the scholar denoted to in the hadîth-i-sherîf, “**Allâhu ta’âlâ creates a scholar every hundred years, and through him teaches my religion to others,**” was Imâm-i-Shâfi’î. [This hadîth-i-sherîf states that these scholars will appear in the Dâr-ul-Islâm.] Sufyân-i-Sawrî ‘rahimahullâhu ta’âlâ’ stated, “Shâfi’î’s wisdom was more than the sum of the wisdoms of half of the people of his time.” Abdullah Ansârî ‘rahimahullâhu ta’âlâ’ stated, “I do not know the Shâfi’î Madhhab well. Yet I like Imâm Shâfi’î very much. For I see him ahead of others in every realm I look into.” One day Imâm Shâfi’î was delivering a lecture, when he stood up and sat down again, repeating the same behaviour a couple of times. When, afterwards, he was asked why he had done so, he explained, “A child, who was a Sayyid, was playing immediately outside the door. Whenever he passed before me, I stood up out of respect for him. It would have been something inexcusable to see a grandchild of the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ and not to stand up.” If the author of the book Husniyya had known of this fact, he would

[1] An answer given by an Islamic scholar to Muslims’ questions.

perhaps have felt shame to say that “Imâm Shâfi’î was hostile towards the Ahl-i-bayt.” Rebi’ bin Haysam ‘rahimahullâhu ta’âlâ’ related, “I saw Âdam ‘alaihis-salâm’ dead in my dream. (The next morning, when I told my dream to people who were good at interpreting dreams,) they said that the greatest scholar of our time was going to die. For it was stated in an âyat-i-kerîma that knowledge was a property of Âdam ‘alaihis-salâm’. Imâm Shâfi’î passed away a few days later.”

3– “When Husniyya explained that her Madhhab was love of Ahl-i-bayt-i-Rasûl and put forward her arguments, the scholars were unable to answer her,” he writes. The Ahl-i-bayt-i-Rasûl and all the Ashâb-i-kirâm were of the same creed. They were in the path shown by the Qur’ân al-kerîm and hadîth-i-sherîfs.

As a matter of fact, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ states, “**My Ashâb are like the stars in the sky. If you follow any one of them you will be following the right path.**” He does not say, “some of my Ashâb,” or “only my Ahl-i-bayt.” He says, “my Ashâb,” which means to say that they held the same creed. These people, on the other hand, are trying to deceive Muslims by calling their wrong stories and heretical beliefs ‘The madhhab of Ahl-i-bayt’. If there had been a scholar in the so-called discussion, the concubine would not even have been able to open her mouth. The author (of the book Husniyya) attempts to blemish the scholars of Ahl as-sunnat by asserting that they were not able to answer her.

4– He says, (through the imaginary concubine), that “Alî ‘radiy-Allâhu ‘anh’ became a Believer as he was a child,” tries to prove by means of lies and solecisms that “a child’s belief is acceptable,” and simulates how the so-called concubine “refuted the scholars by concluding that caliphate was Alî’s right.”

Misrepresenting the Ahl as-sunnat as having denied the fact that Hadrat Alî ‘radiy-Allâhu ‘anh’ was a child when he became a Believer, he alleges that the concubine put the Ahl as-sunnat scholars to shame. The truth, however, is that all the Sunnî books provide a detailed account of Imâm Alî’s ‘radiy-Allâhu ‘anh’ becoming a Believer as a child and praise the Lion of Allah (Hadrat Alî) with highly laudatory remarks.

5– In another page he attacks the Ahl as-sunnat as follows: “After the Messenger of Allah, Alî is higher than the Anbiyâ-i-mursalîn (prophets). The Imâm (Alî) is the wasi-i-Rasûl (the

Prophet's trustee), who has committed to his memory all the heavenly books, the Torah, the Zabûr, the Bible, and the Qur'ân. Abû Bakr, on the other hand, was forty years old when he gave up worshipping the idols called Lât and 'Uzzâ and became a Muslim; he opposed the Rasûl-i-Hudâ several times; his skin and blood had been fed with wine; how come you accept the belief of that person while rejecting the belief of the innocent members of the Prophet's family and harbouring enmity and grudge in your hearts against that noble family?"

At many places of the Qur'ân al-kerîm, e.g. in the eighty-sixth âyat of An'âm sûra, which reads as follows: "**And Ismâ'îl and Elisha, and Jonas, and Lot: And to all We gave favour above the nations,**" (6-80) Allâhu ta'âlâ declares that all prophets are higher than all non-prophets. To say that Hadrat Alî 'radiy-Allâhu 'anh' is higher than prophets means to contradict the Qur'ân al-kerîm, which in turn is an act of kufr (disbelief). The other heavenly books, (e.g. the Torah and the Bible,) were not in poetic form, and nor were they memorized by anyone. As a matter of fact, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was unable to answer three questions he was asked about the Torah and waited for three days for Jebrâ'îl (Gabriel) 'alaihi-salâm' to arrive with the answers. He spent the three days in deep anguish, and so did all the Muslims around him. Finally, the Kahf sûra was revealed and the answers proved to be in agreement with the facts in the Torah. Hadrat Abû Bakr as-Siddîq 'radiy-Allâhu 'anh' and the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' were friends since their boyhood. They were warm-hearted towards one another, and together most of the time. It is written in books that neither of them ever tasted wine or worshipped idols. For instance, the book **Ma'al-il-faraj** reports on the authority of Qâdî Abu-l-Hasan that Abû Hurayra 'radiy-Allâhu 'anh' related: We were sitting in the presence of Rasûl-i-akram 'sall-Allâhu 'alaihi wa sallam', when Abû Bakr 'radiy-Allâhu 'anh' said, "O Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'! I swear by your right that I never worshipped idols throughout my life." Hadrat 'Umar warned, "Why do you swear by the right of Rasûlullah? We led a life of nescience for so many long years." Upon this Hadrat Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' related, "My father Abû Quhâfa took me to the place where the idols stood. 'These are your creators. Prostrate yourself before them,' he said. When he was gone, I said to an idol, 'I am hungry. Give me something to eat.' It did not answer. I asked for water, and then for clothes. No voice came out.

I challenged, ‘I shall throw stones at you. Stop me if you can!’ Silence, again. I threw stones at him. It fell flat on its face. My father was surprised when he was back and saw all that. He took me back home. My mother suggested that they should not say anything to me.” When Abû Bakr ‘radiy-Allâhu ’anh’ finished his words, the Messenger of Allah ‘alaihis-salâm’ stated, **“Jebrâ’îl ‘alaihi-salâm’ has just come to me and said that Abû Bakr told the truth.”**

Abû Bakr as-Siddîq ‘radiy-Allâhu ’anh’ sacrificed all his property, his life, his children, and everything he had for Rasûlullah’s sake. The hadîth-i-sherîf which states, **“Abû Bakr’s ‘radiy-Allâhu ’anh’ îmân is more than the sum of the îmâns of my entire Ummat,”** would be sufficient in itself to prove that he was higher than all the other Sahâbîs. In addition, there is many another hadîth-i-sherîf stating that he was the highest of all. A few of them are quoted along with their documentary sources in the (Turkish) book **Se’âdet-i-ebediyye**. Abû Bakr as-Siddîq ‘radiy-Allâhu ’anh’ never opposed Rasûlullah ‘sall-Allâhu ’alaihi wasallam’. In fact, even his ijtihâds were in agreement with those of the Messenger of Allah. Furthermore, (he was so deeply attached to Rasûlullah that) once he sincerely expressed his willingness to barter all his acts of worship for one single mistake ever made by the Messenger of Allah. The books of Ahl as-sunnat brim over with love and veneration for the Ahl-i-bayt. His assailing the Ahl as-sunnat scholars with the accusation that they “harbour enmity and grudge (against the Ahl-i-bayt)” reeks of the treacherous and ignoble attempts to defame the Ahl as-sunnat, and his book bristles with those attempts. So many are the reports and passages laudatory of Hadrat Alî ‘radiy-Allâhu ’anh’ in the books of Tafsîr and Hadîth written by the scholars of Ahl as-sunnat that no Muslim can be imagined not to have heard at least one or two of them. For instance, Abdullah ibni Abbas ‘radiy-Allâhu ’anhumâ’ reports: I heard the Messenger of Allah state, **“Love of Alî burns a Muslim’s sins like fire’s burning (pieces of) wood.”** Love of him entails correct learning of his words and painstaking efforts to attain the personality typified in his example.

6– He states in a page, *“According to the Ahl as-sunnat, evils, wrongdoings, disbelief and sins are in agreement with Allah’s qadâ and qadar (foreordination, fate), although He does not approve of them. This belief is like saying that a certain judge disapproves of his own decree. Those who say so are aware of*

their own disbelief and they try to cover their own guilt by putting the blame for disbelief on qadâ and qadar, which in turn is the devil's madhhab."

These statements betray his denial of qadâ and qadar. Also, they contradict Imâm Ja'far Sâdiq by doing so. Distorting the âyat-i-kerîmas purporting that Allâhu ta'âlâ is the Creator of all, he interprets them arbitrarily. However, the true meanings of those âyat-i-kerîmas are explained with such excellence as will command the admiration of owners of wisdom in the tafsîr of Shaikhzâda [Muhammad bin Shaikh Mustafâ], which is an annotation to (Qâdi) **Baydâwî's** (book of tafsîr entitled *Anwâr-ut-tanzîl*). He quotes (the imaginary concubine named) Husniyya as having said, "I stayed in Imâm Abû Ja'far's 'alaihîs-salâm' home between the ages five and twenty. From him did I acquire all this knowledge." He begrimes the honourable name of that great religious leader with his lies and disbelief for the purpose of smuggling them into people's credence. As a matter of fact, Imâm-i-Ja'far Sâdiq's 'radiy-Allâhu 'anh' statements on qadâ and qadar are quoted and explained in minute detail in the (Turkish) book **Se'âdet-i-ebediye**^[1]. Furthermore, it is illogical of him to say that it would be paradoxical for a judge to disapprove of his own decree, in the matter of reconciling decree with approval. Naturally, it would be paradoxical for a judge to disapprove of his fair and correct decree. Likewise, it would be paradoxical for Allâhu ta'âlâ to disapprove of (people's) obeying Him and doing good and charitable deeds. In fact, He declares that He will approve of such acts. Yet, how could a judge approve of a decree that he made under duress or by mistake and which he, later, finds out to have been wrong? He would not approve of it even if it was his own decree. Sirâj-ud-dîn Alî bin 'Uthmân Ūshî, owner of the fatwâs called the **fatwâs of Sirâjîyya**, states as follows in the third distich of the extremely valuable qasîda entitled **Amâlîf**: "Allâhu ta'âlâ has the Attribute 'Hayât', [that is, He is alive]. He foreordains everything in the eternal past." Several scholars wrote annotations to this qasîda. Sayyid Ahmad Âsim Efendi, who translated the book into Turkish, notes in his annotation, "Qadar means Allâhu ta'âlâ's knowledge, in the eternal past, of all the future events. Qadâ means His showing this knowledge in Lawh-

[1] Please see the thirty-fifth and fortieth chapters of the third fascicle of **Endless Bliss**.

il-Mahfûz.”^[1] [Tayyibî], the annotator of Kashshâf, noted that “According to some (scholars), ‘qadar’ means a ‘general commandment’, and ‘qadâ’ means ‘the happening, one by one, of the events (stated in the general commandment)’. For instance, [Every living being will die] is qadar. And death of every living being is qadâ.” Shams-ad-dîn Mahmûd bin Abdurrahmân Isfahânî, who wrote an annotation to the book **Tawâlf**, makes the following definition: “Qadar means the existence of all things, en masse, in Lawh-il-Mahfûz. And qadâ means the creation of their causes and them one by one when their (foreordained) times come.” Qadar means a cellar-full of wheat, and qadâ is to dispense it piecemeal in certain quantities. The words ‘qadar’ and ‘qadâ’ can be used for each other. Qadar: (Ahmad becomes a Muslim of his own volition and using his own will power. And Gregory prefers disbelief, which, also, is his own wish and predilection. There is many an âyat showing this fact.) There is detailed information about qadâ and qadar in the (Turkish) book **Se’âdet-i-ebdiyye**. A person who reads the information with due attention will easily detect the sly, tricky and hoodwinking sophistry which the Jewish author engineers throughout the book (Husniyya). It would take no time for connoisseurs of Tafsîr^[2] to diagnose the unschooled and illogical inaptitude in the interpretation of the âyats. Yet people who are unaware of Tafsîr and the twenty main branches of Islamic sciences might be inveigled into taking the book for granted under the influence of melodramatic expressions, such as “She routed them, put them to shame, refuted them, outwitted them, proved them false,” which abound in the book. Therefore, such mendacious and heretical books, magazines and newspapers should not be read at all. Not to read them means to protect yourself from becoming a disbeliever.

7– At one place he says, “*At one time Shaikh Behlûl [Behlûl Dâna] said (to Imâm a’zam Abû Hanîfa): ‘O Abû Hanîfa! You say that man does not have ihtiyâr (choice). An ass is wiser and more virtuous than you are. For it would not walk across an impassable stream whatsoever you do to force it to!’ Ibrâhîm Khâlîd was unable to answer her. Hârûn Rashîd and Yahyâ Bermekî laughed.*”

[1] There is detailed information about Lawh-il-Mahfûz in the thirty-sixth chapter of the third fascicle of **Endless Bliss**.

[2] Islamic science dealing with the explanation of âyats of the Qur’ân al-kerîm.

And, quoting the hadîth-i-sherîf stating that the group of Qadariyya are the fire-worshippers of this Ummat, he adds, “*The group of Qadariyya are people who commit sins and then say that their sins were preordained in the eternal past by Allah. The pre-Islamic Qouraişî polytheists were in the Jabriyya madhhab. Islam rescinded that madhhab. But after the martyrdom of the Amîr-ul-mu’minîn Hadrat Alî, during the reigns of Mu’âwiya and Yazîd, the ‘alaihî-il-la’na*^[1], that madhhab reappeared and survived as a cultural heritage for Muslims.” He tries to prove himself to be right by offering preposterous arguments which give the impression of puerile confabulations.

The scholars of Ahl as-sunnat have never said that man does not have ihtiyâr (choice). According to them, the group of Jabriyya are disbelievers. One should have never read books written by the scholars of Ahl as-sunnat to believe the shameless slanders in the so-called book. Qadariyya is another appellation for the sect of Mu’tazila. It can be concluded from the so-called book that Shiites are in that sect, too. The sect of Mu’tazila can also be called Qadariyya because they deny qadâ and qadar and say that man is definitely able to do whatever he likes and creates his own actions. In other words, those who deny qadar are the group of Qadariyya, and (the true Muslims) who believe in qadar and qadâ are in the Madhhab of Ahl as-sunnat.

Muhammad bin Abdulkerrîm Shihristânî states as follows in his book **Milal wa Nihâl**: Wâsil bin Atâ, leader of the group Mu’tazila, and his followers assert that “Man is the creator of his own optional actions. Allâhu ta’âlâ has to make the things that are useful for His slaves. He has to reward the good and torment the evil. Allah is one. He cannot have attributes additionally. The Qur’ân is composed of letters, words and sounds, which, in their turn, are creatures and were created afterwards. Man creates his own actions, good or evil. It is not something right to say that Allâhu ta’âlâ creates evil, bad things, sins and disbelief. To say so means to malign him. For he who creates cruelty is cruel himself. And Allâhu ta’âlâ is not cruel.” These words of theirs are wrong. The owner of an action is its agent, not its creator. As man himself is a creature, likewise, his disbelief, belief, worship and disobedience are creatures as well. The ninety-sixth âyat-i-kerîma of Sâffât sûra purports: “**Allâhu ta’âlâ has created you and your**

[1] May he be accursed.

handiwork.” Imâm Baydâwî ‘rahmatullâhi ‘aleyh’, a scholar of Ahl as-sunnat, explains the âyat as follows: “The actions you do and the things you make are man’s handiwork. Yet Allâhu ta’âlâ, alone, gives you energy to act and creates the causes of your work.” Because the group Qadariyya have held the belief that everyone is the creator of his own handiwork, they have become the fire-worshippers of this Ummat. The Sunnî Muslims say that there is one creator. Fire-worshippers say that there are two creators.

The Arabic book **Ikd-ul-jawharî**, by Mawlânâ Khâlid Baghdâdî ‘rahimahullâhu ta’âlâ’, contains detailed explanations about irâda-i-juz’iyya (limited will, man’s will). Abdulhamîd Harpûtî ‘rahmatullâhi ‘aleyh’ wrote an annotation to the book and entitled his annotation **Sim tul’abqarî**. The annotation was published in Istanbul in 1305 [1888 A.D.]. Also, Mawlânâ’s^[1] booklet **Irâda-i-juz’iyya** was published by offset litho as an appendix to the book **Rashahât** in Istanbul in 1291 [1874 A.D.], during the period when Safwat Pâsha was Minister of Education. The ninth letter in the book **Bughyat-ul-wâjid**^[2] is a lithographic copy of that booklet. It is stated as follows in the booklet:

May hamd (praise and gratitude) be to Allâhu ta’âlâ, who created the earth and heaven, human beings and animals, and all their works and actions from nothing. When Allâhu ta’âlâ wills to create something, he says, “Be!” and presently that thing comes into being.

May blessings, salvations and goodnesses be upon Muhammad ‘alaihi-salâm’, our master and superior and best of the people living in hair tents and in buildings made of sun-dried bricks, (i.e. all people,) and upon his Âl (family, household), upon his relatives, and upon his Ashâb!

O you Muslim! May Allâhu ta’âlâ increase your mental capacity! May He bless you with the lot of following the right path! You must know that all groups of Muslims, and also most philosophers and non-Muslims have acknowledged the fact that Allâhu ta’âlâ, alone, is the one and only power that moves and

[1] Mawlânâ Khâlid Baghdâdî ‘rahmatullâhi ‘aleyh’ (1192, Zûr-1242 [1826 A.D.], Damascus).

[2] Written by Sayyid Muhammad As’âd ‘rahmatullâhi ‘aleyh’ (d. 1264 [1848 A.D.]). The ninth letter in the book was one written to him by Mawlânâ Khâlid Baghdâdî (previous footnote).

effects every being, everything, aside from the movements of animals. It is doubtless that He is the creator also of the movements of animals and human beings. In other words, Allâhu ta'âlâ, alone, creates all their movements, both the conscious ones, [i.e. those which they are aware of,] such as illness, wealth, sleep and awakeness, and the unconscious ones, [i.e. those they are unaware of,] such as growing and digesting the food consumed, which are not dependent upon their will and option. As for the optional movements of animals and human beings, i.e. their actions which they do by using their will and choice; there are different views concerning these movements. According to the group Jabriyya, for instance, there is only one source of power effective in the optional movements: Allâhu ta'âlâ. They say that man's power has no function at all. Also, Abul-Hasan Alî Ash'arî 'rahimahullâhu ta'âlâ, who is one of our imâms in credal matters, says that they are dependent only upon Allâhu ta'âlâ's power and that man's power has no function in them. The group Mu'tazila, on the other hand, maintain that the so-called movements come into existence only out of man's power and option, while in the view of philosophers they happen from man's power and yet man has to do them. Abdulmalîk Juwaynî 'radiy-Allâhu ta'âlâ 'anh', who has been known as the Imâm of Haramayn, is wrongly said to have held the same view. As a matter of fact, this jaundiced information is belied by the sagacious scholar Muhammad bin Yûsuf Sinnûsî 'rahimahullâhu ta'âlâ', in his book **Umm-ul-barâhîn**, and by Sa'duddîn Teftâzânî 'rahimahullâhu ta'âlâ' [722-792, Semmerkand], in **Sharh-i-makâsid**. The great scholar Ibrâhîm bin Muhammad Isfarâinî 'rahimahullâhu ta'âlâ', one of our masters in credal matters, states that those movements are dependent both upon the power of Allâhu ta'âlâ and upon the slave's power. According to Qâdî Abû Bakr Bâqillânî 'rahimahullâhu ta'âlâ', however, the only power effective in the creation of such movements is Allâhu ta'âlâ, and that man's power is effective only in the nature of the movements, i.e. in their being good or evil. That the Imâm of our Madhhab in credal matters, Muhammad bin Mahmûd Abû Mansûr Mâturîdî 'rahimahullâhu ta'âlâ', held the same view, is acknowledged by Kemâladdîn Muhammad ibn-ul-humâm 'rahimahullâhu ta'âlâ', in **Al-musâyara**; by Kemâladdîn Muhammad ibn Abû Sherîf-i-qudsî 'rahimahullâhu ta'âlâ', in **Al-musâmara fî sharh-il-musâyara**; by Hasan Chalabi (Çelebi) bin Muhammad Shâh 'rahimahullâhu ta'âlâ', -who was a descendant of Molla Ghurânî-, in his annotation entitled **Sharh-i-mawâqif**; and

by the research scholar Gelenbevî ‘rahimahullâhu ta’âlâ’, in **Aqâid-ud-dawwâniyya**.

Imâm Birgivî ‘rahimahullâhu ta’âlâ’, a Sunnî scholar, explains the true meanings which the scholars of Ahl as-sunnat derived from the Qur’ân al-kerîm and hadîth-i-sherîfs in a splendid, concise and clear style in his Turkish book **Birgivî Vasiiyetnâmesi**. Qâdî-zâda (Ahmad Amîn bin Abdullah) ‘rahmatullâhi ’aleyh’ makes the following explanation in the twenty-fourth page of his commentary to the book:

Allâhu ta’âlâ is Murîd. In other words, He has the Attribute Irâda (Will). He creates whatever He wishes. He creates whatever He wills to exist. And whatever He does not will to exist, does not exist. It is not necessary for him to make anything. He cannot be forced to do something. For Allâhu ta’âlâ is powerful over all. No one can have power over Him. He never is incapable. Everything comes into existence out of His Will. Goodness such as îmân and obedience (to His commandments), as well as evils such as disbelief and disobedience, all come into existence out of His Will. According to the group Mu’tazila, “Allâhu ta’âlâ does not will, and so He does not create, evils and sins. These things are created by human beings and by the devil. For it would be an evil deed to create evils. And Allâhu ta’âlâ will never do an evil deed.” The (scholars of) Ahl as-sunnat answer them as follows: “It is not an evil deed to create evils. It is an evil deed for men to do evils.” The group Mu’tazila put forward the argument that “If Allâhu ta’âlâ willed and foreordained evils and disbelief, men would have to acquiesce in disbelief and evils. For it is necessary to acquiesce in qadâ.” The Ahl as-sunnat scholars answer them: “Disbelief itself is not Allâhu ta’âlâ’s qadâ or qadar. It is His maqdî. That is, it is something made qadâ. It is necessary to acquiesce in His qadâ. Yet it is not necessary to acquiesce in the maqdî. Allâhu ta’âlâ declares that He is the creator and foreordainer of all, and that, yet, He does not approve of disbelief.” The group Mu’tazila argue that “If Allâhu ta’âlâ willed the perpetration of evils, evil practices, disobedience (to His commandments) and disbelief would be blessed and rewarded (in the Hereafter). For these things would mean to do what He willed. To do His will means to obey His command.” And the Sunnî answer is as follows: “Obedience that deserves rewards and blessings (thawâb) is only obedience to His commandments. And it is not obedience to do what He willed.”

Abduljabbâr Hemedânî, who was Qâdî of the city of Ray and a scholar in the group Mu'tazila, visited the vizier Sâhib bin Ibâd in his office. Abû Ishâq Isfarâînî 'rahimahullâhu ta'âlâ', a Sunnî scholar, happened to be there. The following conversation took place between the two scholars:

Abd. – Allâhu ta'âlâ does not will evils and sins. He does not like them and does not create them. These things are created by evil people and by the devil.

Abû Ishâq – All the good things as well as the evil ones are created by Allâhu ta'âlâ. Only what He wills comes into existence in His property.

Abd. – Would our Rabb (Allah) ever will disobedience to Himself.

Abû Ishâq – Could the slaves ever be disobedient to Him if Allâhu ta'âlâ did not will and create (their disobedience)? The slaves (men) use their irâda-i-juz'iyya and wish to commit sins and evils. And Haqq ta'âlâ creates their wishes, if He wills to do so.

Abd. – If Allâhu ta'âlâ did not will hidâyat (guidance) for a person, and if He decreed and foreordained that that person would do evils, would He be doing good to him or harming him?

Abû Ishâq – He would be harming him if He did not will to give him his right. However, not to will to take His own right would not mean to harm the slave. He will reward for the tiniest goodness done. Nobody's good deeds will be left unpaid for. He will forgive most of the wrongdoers, except for (people guilty of) disbelief. As for the question why He wills (and creates) disbelief; Allâhu ta'âlâ has knowledge. He knows everything that will happen in the future. He is Hakîm; whatsoever He does and makes, it is always the best that can ever be (done and made). It depends only and only on His will to bless any of His slaves with His Compassion by guiding him (or her) to the true way of salvation. He does not have to do or make anything. As a matter of fact, the eighth âyat-i-kerîma of Fâtir sûra of the Qur'ân al-kerîm purports: “... **For Allâhu ta'âlâ leaves to stray whom He wills, and guides whom He wills. ...**” (35-8) In other words, He creates good and evil upon the slave's will and option. The slave's will is the cause, the means for the creation. When Believers will îmân and obedience by using their irâda-i-juz'iyya, Allâhu ta'âlâ also wills them and creates them. If Allâhu ta'âlâ did not will them, too, no one would be a Believer or an obedient Muslim. On the other hand, when a

disbeliever wills disbelief and a sinner wills wrongdoing, He creates those evils if He, too, wills them. No one could be a disbeliever or a sinner if He did not will their evil deeds.

Nothing comes into existence upon only the slave's will. Its creation takes place when Allâhu ta'âlâ, also, wills it. Allâhu ta'âlâ wills and creates evils and iniquities as well. Yet He does not like them and does not approve of them. As for goodnesses; He both wills them and likes them and approves of them. A fly cannot move its wings unless Allâhu ta'âlâ wills it to do so. All the goodnesses and evils that men do come into existence with His Will. When the slave wants to do something, it does not take place if He does not will it, too. It takes place if He, too, wills it. Something He does not will to exist, does not exist. If it existed after all, it would mean some drawback in His power. Allâhu ta'âlâ is omnipotent. All human beings and genies would be obedient Believers if He willed them to be so. Conversely, they would all be disbelievers if He willed them to be so.

Question: Everything comes into existence with His Will. He has willed the disbelief of disbelievers. They cannot stand against His Will. Therefore, they have been forced to be disbelievers. To command them to be Believers would mean to command something impossible. Why doesn't He will them to be Believers while commanding them to be Believers? Since He commands everybody to be Believers, why doesn't He will everybody to be Believers?

Answer: Allâhu ta'âlâ's Deeds cannot be disapproved of or questioned. Allâhu ta'âlâ knew in the eternal past all the things that would (and will) take place in the future. His Knowledge is dependent upon the things that will happen. In other words, He knew them as they would happen. He knew them as such because they would be so; they do not have to be so because He knew that they would be so. So, Allâhu ta'âlâ's Will is in agreement with His Knowledge. And His Attributes Power and Creativeness also are in agreement with His Will.

The slaves have irâda-i-juz'iyya, i.e. choice and wish. They may wish or not wish to do something. Abû Mansûr Mâturîdî 'rahimahullâhu ta'âlâ', one of the two imâms (leaders) of Ahl as-sunnat, states that irâda-i-juz'iyya is not a distinct being by itself. It is not a self-standing existence. It has no relation with the Divine Power (of Allâhu ta'âlâ). Allâhu ta'âlâ knew in eternity that so and so would wish to commit a certain sin (at a certain

time). When (the time comes and) that person wishes to commit that sin, Allâhu ta'âlâ also wills and creates it, and thereby the sin takes place. Man's will is the cause of Allâhu ta'âlâ's qadâ, decree and creating.

There are three kinds of things that men are unable to do:

1- Things that are themselves impossible to do. An example of them is to make two objects occupy the same space at the same time. A bottle cannot be refilled before the liquid it already contains is poured out.

2- Things that are naturally possible themselves, and yet pragmatically impossible for men to do. An example of them is to lift a mountain.

3- Things that are possible to do. However, men do not do them because Allâhu ta'âlâ knew (in the eternal past) that they would not do them. Allâhu ta'âlâ does not command the first and second kinds of things. Yet He commands the third kind. For instance, He commanded Abû Jahl to be a Believer although He knew in the eternal past that he would not be a Believer, and although He willed his disbelief.

As is seen, man has the choice to do or not to do something, and he does whatever he chooses to do. This choice of the slave's causes Allâhu ta'âlâ's Will and creation. When the slave wishes to do something good, He wills and creates it. When the slave wills to commit an evil, He, too, wills it, and creates the evil. He does not force anyone to be a disbeliever or to commit sins.

It is Allâhu ta'âlâ's Divine Law of Causation to create everything through causes. Likewise, He has made man's will a cause for creating his good and evil deeds. He has sent Prophets 'alaihîm-us-salâm' to men to teach them îmân and the ways of doing good deeds and deserving thawâb (rewards, blessings in the Hereafter). He has commanded them to have îmân and to perform the acts of worship and good deeds, (which are taught in the books written by the scholars of Ahl as-sunnat). He has prohibited them from disbelief and from committing sins and evil deeds. He has given them wisdom, and has enjoined these responsibilities on owners of wisdom.

Allâhu ta'âlâ creates whatsoever He wills. Everything He creates has infinite uses. That is, He is Hakîm. The human mind cannot comprehend these facts. Mind can assess and comprehend

only things it has been familiarized with and things perceived through the sense organs. There are innumerable ultimate divine causes and uses in His creating the disbelievers, giving them long lifespans, abundant food, high ranks and positions, and willing that they abide by their disbelief and commit evil deeds; in His creating snakes, swine and poisons; [in His creating sources of destructive energy that are fatal to mankind and ruinous to countries; in His placing stupendously great energy that can annihilate biggest cities in the unimaginably small nucleus of an atom, itself already imperceptibly tiny; in His creating kinds of energy such as light, electricity, magnetism and chemistry; and in His formulating laws and orders in substances, forces and organisms, most of which still remain unsolved and unknown despite all the studies and research carried on under various subjects such as physics, chemistry and biology.] It is a base and inferior deed to make something useless. Everything Allâhu ta'âlâ creates has various uses. His Will, which is one of His eight Attributes, is eternal, i.e. it always existed. Both He Himself and His eight Attributes existed in the eternal past. They are not beings that came into existence afterwards. The heretics called Kerrâmiyya, a sub-group in the group Mushabbihî, asserted that the Divine Attribute 'Will' was not eternal, it was an attribute that came into being afterwards. This assertion caused them to become disbelievers. A person who denies the fact that the eight Attributes are eternal, and asserts for instance that one of the Attributes came into existence afterwards, becomes a disbeliever (kâfir).

Allâhu ta'âlâ creates everything through His Attribute Tekwîn, which means to create. He, alone, is the creator of all classes of beings on the earth and in heaven, all substances, objects, peculiarities, events, forces, laws and relations. No other creator exists. No other being can be called 'creator', and no other person can be said to have 'created' something. An âyat-i-kerîma in the Qur'ân al-kerîm purports that "**Allâhu ta'âlâ, alone, created all.**" The blessed meaning of another âyat-i-kerîma is: "**He, alone, is the Creator and the Commander.**" An âyat-i-kerîma in the Yâsin sûra purports, "**... For He is the Creator Supreme, of skill and knowledge (infinite).**" (36-81) He, alone, creates animals that live on land, in water and in air, [microbes, electrons around (the nuclei of) atoms, molecules, ions], men, angels and genies, all beings and their movements, deeds, pauses, acts of worship, sins, good deeds, harms, disbeliefs and beliefs.

The group Mu'tazila say, "The slaves create their own good deeds. Haqq ta'âlâ has given the slaves such great power as they can create their own deeds. This is the case with animals as well." They are wrong.

Men and animals wish to do something by using their irâda-i-juz'iyya. This wish is called **kasb** (acquiring, acquisition). Allâhu ta'âlâ creates that act if He wills to do so. The slave cannot create anything. We, [i.e. Qâdîzâda Ahmad Efendi,] explained this fact in detail in our booklet **Irâda-i-juz'iyya**. He, alone, creates the movements of hands and feet, the speech of a tongue, the opening and closing of eyes. He, alone, creates the movements of flies, insects, microbes, stars and winds, [and their vibrations, and electrical attractions and repulsions, gravitations, lifting forces of liquids and gasses]. He, alone, creates and sends sustenance (rizq) for men, animals and genies and for our souls. Food that we consume is our sustenance, whether it reaches us through (ways and means which Islam countenances and which are termed) halâl or through (religiously illegal ways which Islam terms) harâm. According to the group Mu'tazila, food that reaches a person through harâm is not rizq (sustenance). They are wrong in this, too. Life of a living being does not come to an end before the sustenance assigned for it (by Allâhu ta'âlâ in the eternal past) is finished; i.e. it does not die as long as it has sustenance to consume. No one can consume some other person's sustenance. Acts of worship do not increase a person's sustenance, yet they add barakat^[1] to it. Allâhu ta'âlâ foreordained and allotted everybody's sustenance in the eternal past. Its amount does not increase or decrease. He, alone, kills the living, gives life to the dead, makes the healthy ill, and makes the ill healthy. Microbes, doctors, and Azrâil 'alaihi-salâm' (the Angel of Death) are all causes and means. When they take effect, it is Him who creates and gives them the effect. He, alone, creates the burning effect in fire, the cooling effect in snow, [heat, light, and electrolysis in electricity]. Fire, snow and electricity are the apparent causes. They are the means and conditions which Allâhu ta'âlâ has made causes for His creating. [He, alone, creates our sense organs as well as the sensory powers they enjoy;

[1] Lexically, barakat means abundance, blessing, fruitfulness. When something has barakat, it is somehow more nutritious and more healthful than it would have been otherwise, although barakat does not materially add to its amount.

the events of nutrition, reproduction, excretion, oxidation and osmosis in cells; the heart, blood, the functions of the circulatory system and other tissues, organs and systems, and the order whereby they interact. Communists, heathens and miscreants and] heretics, [who have existed since very old times,] say that every substance and every force have their own properties whereby they effect and that fire, for instance, has burning properties whereby it always burns. They are quite wrong. In fact, according to the scholars of Ahl as-sunnat, the effects that the causes appear to possess are not their essential properties. It is His Divine Law of Causation to create the effects and functions in the causes as soon as He creates the causes themselves. Fire will never be able to burn if He does not create its burning property and it will not burn a person who falls into it unless He wills it to do so. Substances do not have any properties in their essence. Haqq ta'âlâ creates the properties of substances and the effects and functions in the causes. He does not create the so-called properties and effects if He does not will to do so. He would have created heat in snow and coldness in fire if He had willed to do so. He, alone, creates the cutting effect on the sword, the piercing power displayed through a bullet, and the fatality that poison seems to exercise. He creates the drowning of a person who falls into deep water. He would not drown him, and on the contrary, he would, for instance, become healthier, if He willed so. He, alone, creates a bird's and an aircraft's flying, [the air's power to lift as well as the various types of friction]. He could as well not create such properties and forces and not make them fly. He creates diseases and various faculties in various medicines. Ibrâhîm (Abraham) 'alaihîs-salâm' sat on Nimrod's fire, and it did not burn him at all. It would have burned him if it had been the fire's essential property to burn. It is not the fire itself that makes the burning. Allâhu ta'âlâ makes it burn. Allâhu ta'âlâ creates the properties and functions He wills in substances. The deed that He creates comes into existence through the substances. However, the ultimate Divine Habit of Allâhu ta'âlâ is such that He has given certain different properties and effects to every substance. He has made different substances causes and means for the changes in one another. He creates wheat from grains of wheat, and barley from seeds of barley. He creates man from man and animals from their own genera. [He creates plague from plague bacilli and meningitis from meningococci. In different substances He creates different interchanges of

electrons between their atoms, different radioactivities and different reactions in their nuclei.] He creates satiation with food. If He had not created satiation, we would not feel satiated after eating tons of food. If He had not created thirst we would not feel thirsty even if we did not drink any water.

There is no other creator besides Him. He is the creator of the entire existence. He makes substances move. He changes their places. He takes them from one time to another. He converts them from one state into another. He creates things that the minds of mankind marvel at. From a drop of semen and infinitesimally small spermatozoa He creates a mature man. [From a great Prophet such as Nûh (Noah) ‘alaihi-salâm’ He creates a disobedient, atheistic and asinine son named Canaan. From a stone-hearted and narrow-minded unbeliever like Abû Jahl He creates a faithful son, the Believer named Ikrima. He creates disbelief in the heart of a base unbeliever who announces and advertises His existence and Will and the greatness of His power with the perfectly systematic structures, properties and movements of his hands, tongue and all the motes of his body. He creates such people’s attacking the religion in such fury as they unleash all their forces based on diction, penmanship, position and wealth. He makes His own creature His enemy. He creates a talent, a force called ‘heart’ in the human heart, which He sometimes illuminates, purifies and makes a mirror reflecting His existence, and sometimes a blackened rubbish heap emitting disbelief and iniquity.] He creates a nuclear energy powerful enough to blow up a mountain, in the depth of the nucleus of an atom, which cannot be seen even with a microscope. He creates sugar in the beet; the power of assimilation termed photosynthesis in the leaves; honey in the bee; countless grains of wheat from one grain; a living animal from the lifeless egg; fragrance from the flower; leaves, flowers and fruits from a dry tree; animals, flowers and trees in water; and soft water in hard water. [He creates chemical reactions and many physical and chemical properties. He converts the soil into plants, and plants into animals. He decomposes human beings and animals and converts them into earthen substances, liquids and gasses. He creates the opposite of everything, reversible reactions, and even from them, other reversals. He creates everything in a perfectly calculated order in this factory of the universe. Day by day, it is being realized better under the lights of science that all the apparently destructive and ruinous changes are in actual fact created with very well calculated

and utterly harmonious relations and in an amazingly perfect order.]

8– He says, “*When the Messenger of Allah was requested to define the Firqa-i-nâjiyya, i.e. the only group of Muslims who will be saved from going to Hell, of all the seventy-three groups; he stated: My Ahl-i-bayt are like Nûh’s Arch. He who gets on board will be saved.*”

The fact, however, is that this statement (of the Prophet’s) was made at another time. The blessed Prophet’s answer to the question mentioned above is quoted in (the authentic Islamic) books as, “**The Firqa-i-nâjiyya are those who follow me and my Sahâba.**” He is shameless enough to make changes even in hadîth-i-sherîfs. Muslims who hold the true îmân and follow the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ and the Ashâb-i-kirâm, are called **Ahl as-sunnat wa-l-jamâ’at.**

9– He makes a mockery of himself as follows: “*All the Sahâba were neither Mu’tazilî, nor Shâfi’î, nor Mâlikî, nor Hanafî, nor Hanbalî. The group of salvation are those who follow the Messenger of Allah and the Ahl-i-bayt. He who is not in the path guided by the Ahl-i-bayt will not be saved.*” With these words he tries to make others believe that he holds the same belief as did the Ahl-i-bayt.

The truth is that the belief held by the Ahl-i-bayt ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ was the belief held by Hadrat Alî ‘radiy-Allâhu ‘anh’, who in his turn shared the same belief with the rest of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’. And this belief is the very belief taught by the Messenger of Allâh ‘sall-Allâhu ‘alaihi wa sallam’. Thousands of Sunnî scholars gathered the tenets of this belief and wrote them in their books along with the documents and sources of each and every one of them. A group of people far below the grade of ijtihâd and without any expertise in the Islamic sciences derived wrong meanings from the Qur’ân al-kerîm and hadîth-i-sherîfs, called their concoctions and absurdities the ‘madhhab of Ahl-i-bayt’, and tried to make others believe them. Enemies of Islam incited this fitna and wrote books insidiously. Imâm a’zam Abû Hanîfa learned most of his knowledge from his master, Imâm Ja’far Sâdiq, who was a very much beloved member of the Ahl-i-bayt, and conveyed his learnings to his disciples. Then, ‘**Alevî**’ (Alawî), which means a follower of Imâm Alî and a member of the madhhab of Ahl-i-bayt, is synonymous with ‘Sunnî’. Therefore, the group with whom the

attribute ‘Alawî’ would go appropriately are the Sunnî Muslims. People who live in Irân, Syria and Iraq and call themselves **Alawîs** today are not Alawîs at all.

The following observations are made in the six hundred and seventh page of the book **Mawdû-ât-ul-’ulûm**: All the Ashâb-i-kirâm held the same credal tenets. For they had had the honour of attending the sohbat of the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ and serving him. Under the edification of that sohbat, they had completely liberated themselves from the shackles of mistrust. They had developed full understanding of the Qur’ân al-kerîm and hadîth-i-sherîfs and a perfect and unshakable belief in the truth revealed in these most authentic sources. No sooner had the last members of the Ashâb-i-kirâm migrated from the world to the Hereafter than ignorant people began to appear here and there and write duplicitous books which were merely heaps of platitudes reflecting their personal sensuous indulgences. With time these blind adventurers lost their way for good and misled many others as well. Bid’ats and heresies began to spread far and wide. Muslims parted into seventy-three groups. A group of scholars protected themselves from all the eccentricities they were being tempted into, survived the devil’s persistent efforts to misguide them, and managed to abide by the path led by the Ashâb-i-kirâm. The people of this right path were called Ahl as-sunnat. The scholars of (this lucky group called) Ahl as-sunnat parted into various Madhhabs in matters pertaining to acts of worship, personal behaviours and social transactions. Four of these Madhhabs have reached our time intact so as to be correctly learned from books. These Madhhabs are **Hanafî**, **Shâfi’î**, **Mâlikî**, and **Hanbalî**. No other true Madhhab exists any longer. It is a fruit of Allâhu ta’âlâ’s compassion (over Muslims) that the group of Ahl as-sunnat parted into different Madhhabs. The hundred and fifth âyat-i-kerîma of Âl-i-’Imrân sûra purports: **“Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs: ...”** (3-105) Baydâwî ‘rahmatullâhi ’aleyh’ explains this âyat-i-kerîma as follows: “Jews and Christians had been informed of the true path whereon on they were to be united, along with clear evidences and authentic documentary sources. Yet they could not understand the unity of Allâhu ta’âlâ, that He is unlike His creatures, and many other facts about the Hereafter. They passed various provisional judgements about them. O Muslims! Be not like them, and do not part into sects like

them!” This âyat-i-kerîma proscribes disunity on tenets of belief. It does not prohibit parting into Madhhab in the teachings of fiqh or in the technicalities pertaining to acts of worship. For Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**It is rahmat-i-ilâhî** (compassion of Allâhu ta’âlâ) **for my Ummat to part into groups** [in the knowledge of fiqh].” Another hadîth-i-sherîf reads as follows: “**A mujtahid is given two blessings (thawâb) if his ijtihâd turns out to be correct. However, if he is mistaken in his ijtihâd he will still be rewarded with one blessing.**”

10– He writes as follows: “*The âyat-i-kerîma telling about Abû Bakr’s having been together (with the Messenger of Allah) is a sign showing his belieflessness and infamy, rather than his virtue. That night Jebrâîl came down and said, ‘The unbelievers have reached a unanimous decision on your murder tonight. Tell all your Sahâba not to go out of their homes tonight. Go to the (so-called) cave, alone.’ So, Hadrat Messenger convened the Sahâba towards sunset and told them about the commandment. That night Hadrat Alî, despite his child age, fearlessly took the Prophet’s place in his bed. As Rasûlullah was on his way to the cave, he saw someone approaching from the distance. He stopped and waited. When that person came near him, he saw that it was Abû Bakr. Presently the Prophet asked him why he was out despite Allah’s commandment. The latter’s answer was: ‘O Messenger of Allah! I was anxious about you. I could not leave you alone and sit at home.’ Jebrâîl came and warned: ‘O Messenger of Allah! Do not leave Abû Bakr! If the unbelievers come here and catch Abû Bakr, they will follow you, find you, and kill you.’ Reluctantly, Hadrat Messenger took Abû Bakr along to the cave. For Hadrat Messenger did not feel safe against the unbelievers and against Abû Bakr. Haqq ta’âlâ had informed him that the unbelievers and Abû Bakr were going to conspire against him, that Abû Bakr meant harm, and that they were ‘saying things that were not in their hearts.’ There are many âyats informing about their conspiracies. The Messenger of Allah did not need companions or comrades. The âyat, ‘He (Allah) hath reinforced thee with soldiers that thou dost not see,’ proves this fact. Abû Bakr did not join any of the holy wars and somehow deserted from all of them. There are many âyats exemplifying friendships between Believers and unbelievers. The Arabic language teems with examples wherein the word ‘sâhib = companion’ is used to describe a donkey’s keeping company with a man. Then, Abû Bakr’s having been called ‘sâhib = companion’ should not be construed as a sign of*

virtue that he was in possession of. If the anxiety he felt in the cave had been on behalf of the Messenger of Allah, then it would have been an act of worship. In that case, to tell him not to be anxious would in effect have meant to prevent an act of worship, which, in its turn, is not something that the Messenger of Allah could be imagined to have done. If his anxiety proceeded from sinfulness, then he did not have belief in the Prophet of Allâhu ta'âlâ. In that case, what use could there have been for him in that companionship? And it would have been useless to tell him not to be anxious. Preventing a sinful act is, on the other hand, something the Messenger of Allah normally should have done. The Messenger had told him, before, that he, (the Prophet, that is,) would be permanently protected against enemies. Abû Bakr did not have confidence in that (divine assurance). It would not be incorrect to say that his wailing and crying served no purpose unless it was intended to betray (their hiding place) to the unbelievers. If he had had îmân, Allâhu ta'âlâ would have protected him against the biting of the snake. Nor could the Prophet's consolatory remark, 'Allah is with us,' considered to have reflected any credit on him. Otherwise, the âyat, 'When three people talk secretly among themselves, Allâhu ta'âlâ is the fourth', would necessarily connote that disbelievers who talked secretly were to be held dear. This âyat-i-sherîfa shows clearly that Abû Bakr was a base person and did not at all have îmân. The âyat-i-kerîma (which describes the event) says, 'I gave him serenity and ease of heart.' It does not say, 'I gave them... .' This shows that he (Abû Bakr) did not have îmân. Sinners and wrongdoers of this sort, and even people who were worse than unbelievers are held higher and better than the innocent members of the Prophet's family. Such preferences show that the Muhâjirs are those who migrated (to Medina) after the Prophet did. Those who migrated with him or before him should not be called Muhâjirs."

The fact, however, is quite the other way round. The fortieth âyat-i-kerîma of Tawba sûra, which relates (Hadrat Abû Bakr's) companionship (with the Messenger of Allah) in the cave, is a clear sign signifying the high virtue and honour of Hadrat Abû Bakr 'radiy-Allâhu 'anh'. For, that night Jebrâîl 'alaihis-salâm' came down with the news, "**The unbelievers have decided to kill you tonight,**" and said, "**Tonight, tell Alî 'radiy-Allâhu 'anh' to lie in your bed, and migrate to Medîna-i-munawwara, taking Abû Bakr as-Siddîq along!**" His assertion that Hadrat Alî 'radiy-Allâhu 'anh' was only a child, is untrue, too. He was twenty-three

years old. Alí ‘radiy-Allâhu ‘anh’ said, “If I had a thousand lives in my body, I would sacrifice all of them for the sake of following you,” and presently took the Prophet’s place in his bed. On the night between the twenty-sixth and twenty-seventh days of the blessed month of Safer, a night between Wednesday and Thursday, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ went out of his house, recited the initial twelve âyat-i-kerîmas of Yasîn sûra, breathed them on the unbelievers standing along the street, walked quickly past them, and went to a place. At noon time he honoured Hadrat Abû Bakr Siddîq’s place. The blessed arrival was reported to Hadrat Abû Bakr. As soon as he saw Rasûlullah’s beautiful face, which appeared at the door like the rising of a full moon, he exclaimed with joyous surprise, “Please do come in, o Messenger of Allah! Let us be honoured with your orders!” The blessed Prophet went in, honouring the place with his presence, and stated, “**I have been commanded to migrate to Medina tonight.**” Abû Bakr ‘radiy-Allâhu ‘anh’ suggested, “Could I come along and be honoured with your service?” When the blessed Prophet said, “**You will be going, too,**” Hadrat Abû Bakr was very happy. And when the Prophet stated, “**I need a camel for the migration,**” he said, “I would sacrifice all my property, my life and my children for you. I have two camels. Please choose one of them as a gift from me.” The Prophet’s answer was: “**I have always accepted your presents, and I shall go on doing so. But I would like to use my own property for tonight’s worship of migration. Sell me one of your camels!**” Presently he paid for it, and ordered Abû Bakr to send for a certain person, namely Abdullah bin Urayqit, and hire him as their guide. Hadrat Abû Bakr did as he was told, and the Prophet entrusted the two camels to the newly hired guide’s care, telling him to herd the two camels to the cave on mount Sawr three days later (and that they would be awaiting him there). Then he said to Abû Bakr’s son Abdullah, “**Every night, come to the cave (where we will be hiding) with intelligence on what is going on in Mekka.**” Abû Bakr Siddîq’s daughter, Asmâ, prepared them food enough to last for three days. Because she could not find any string to tie up the parcel, she used her own sash, which she undid, cut into two lengthwise, and wrapped around the parcel. So she has been known with the nickname ‘Asmâ of two sashes’ ever since. When Abû Bakr Siddîq opened the (front) door for them to go out, the blessed Prophet warned, “**Close the door. We will use the window facing the back.**” They jumped out through

the window lest there should be any track left behind them. When they reached before the cave, Abû Bakr implored, “Please do wait, O Messenger of Allah! Let me go in first. There may be something harmful and your blessed body may be hurt.” He entered the cave, cleaned inside it, took off his shirt, tore it into pieces, plugged the holes, and invited the Best of Mankind, saying, “Please come in, O Messenger of Allah!” The Master of Mankind and the Darling of Allâhu ta’âlâ ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ honoured the dark cave with his presence. On an occasion later, Abû Bakr Siddîq related the event as follows: “When he entered the cave, I saw blood on his blessed feet. I wept. I knew then that he was not accustomed to walking barefoot.”

[After spending three nights in the cave, they went out on Monday night, (i.e. on the night between Sunday and Monday). They came to the Kubâ village of Medina on Monday, which was the twentieth of September and the eighth of the Arabic month Rabî’ul-awwal. That day became Muslims’ **Hijrî^[1]-Shamsî^[2]** new year’s day. The six hundred and twenty-third (623) **Milâdî^[3]** new year’s day took place within the first hijrî shamsî and qamarî (lunar) year.]

As is seen, in order to vilify Abû Bakr Siddîq ‘radiy-Allâhu ‘anh’, he gives a false account of the events during the Hegira, and laces his fiction with a pathetic bouquet by adding the lie that Alî ‘radiy-Allâhu ‘anh’ was only a child when he took the Prophet’s place in his bed. For achieving his aim of maligning the Sahâba he shows no hesitation as to the sordid methods to be used, including false interpretation of âyat-i-kerîmas, fabrication of bogus hadîth-i-sherîfs, and denial of sahîh hadîth-i-sherîfs. He is immoral enough to misrepresent the âyat-i-kerîmas that were intended for unbelievers and hypocrites and to interpret them in such a manner as if they had been revealed to castigate Hadrat Abû Bakr Siddîq and the Sahâba ‘alaihim-ur-ridwân’. As a matter of fact, the eleventh âyat-i-kerîma of Fat-h sûra purports: **“Those who lagged behind and deserted from the Jihâd will say: We were engaged in (looking after) our flocks and herds and our families:... They say**

[1] Reckoned from the blessed Prophet’s migration to Medina.

[2] Solar.

[3] Reckoned from the time supposed to be Îsâ’s ‘alaihis-salâm’ birth-time.

with their tongues what is not in their hearts. ...” (48-11) He inverts this âyat-i-kerîma into a sheer vilification of Hadrat Abû Bakr. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ foretold the appearing of heretics in his various hadîth-i-sherîfs. He stated in one of those hadîth-i-sherîfs: **“Of all those people who carry Muslim names, the person I fear most is he who changes the meanings in the Qur’ân al-kerîm.”** On another occasion he stated: **“They will be taxing the Muslims with (the iniquities censured in) the âyat-i-kerîmas which were intended for (censuring) the disbelievers.”** It is written in all the literature of siyar^[1] as well as in books of Tafsîr (explanation of the Qur’ân al-kerîm) that Abû Bakr Siddîq and ‘Umar Fârûq ‘radiy-Allâhu ‘anhumâ’ joined all the Holy Wars, including Badr, Uhud, Hendek (Trench), Conquest of Mekka, Hunayn, and Tabuk, and that they always kept around him (in order to learn from him and to protect him against danger) like moths hovering around a bright light.

Abû Bakr ‘radiy-Allâhu ‘anh’ was commander of some of the military expeditions. For instance, a company under his leadership was sent onto the tribe of Fezâra in the blessed month of Sha’bân in the seventh year of the Hegira. He went there, slew some of the unbelievers, took others captive and brought them to Medina.

An important example is given in the following passage which we borrowed from the book **Manâqib-i-Chihâryâr**: During the Holy War of Badr, on the seventeenth day of Ramadân-i-sherîf, Friday, under the sweltering heat of a July noon the two armies attacked each other. Rasûlullah ‘sall-Allâhu ‘alaihi wasallam’, Abû Bakr, ‘Umar, Abû Zer, Sa’d and Sa’îd ‘radiy-Allâhu ‘anhum’ were seated at the commanding post. The Muslim soldiers were in trouble. The blessed Prophet sent Sa’d and Sa’îd for help. He sent Abû Zer next, and he was followed by ‘Umar. An hour later, Abû Bakr saw that there was no decrease in the trouble, drew his sword, and was about to gallop off on his horse, when the blessed Messenger held him by the hand and said, **“Stay with me, O Abû Bakr! Seeing your face relieves me of all sorts of suffering that come to my body and heart. Your company gives strength to my heart.”**

[1] Literature that deals with facts about our blessed Prophet ‘sall-Allâhu ‘alaihi wa sallam’, his biography, his beautiful moral qualities, his utterances, which are called **hadîth-i-sherîf**, etc.

The word ‘sâhib’, [which means ‘companion’,] is used for good and bad people alike, and for animals as well. Yet it can be clearly understood from the semantic content of the âyat-i-kerîmas (wherein the word was used) whether it was used for a complimentary purpose or a censorious one. In fact, it means ‘gentleman’, ‘protector’, and ‘adviser’ in some âyat-i-kerîmas. To understand these meanings, it is necessary to have expertise in some extensive and profound literary sciences such as lughat, metn-i-lughat, ishtiqaq, sarf, nahw, beyân, bedî, meânî, belâghât, etc. People who just scribble what they understand from âyat-i-kerîmas in the name of explaining the meanings in the Qur’ân al-kerîm, without learning these sciences, are slandering the Qur’ân al-kerîm by doing so. Allâhu ta’âlâ complains about such slanderers, and says that they are the worst of the cruel people, in the twenty-first âyat of An’âm sûra. That Abû Bakr as-Siddîq’s ‘radiy-Allâhu ta’âlâ ’anh’ being called ‘sâhib’ is intended to acknowledge his value and high virtue is manifested in the same âyat-i-kerîma. For, (as is related in the âyat-i-kerîma,) he was told not to be afraid and he was blessed with serenity [peace and courage].

Fear and sorrow are not acts of worship by themselves. Nor are they sinful acts. They are acts of worship or sinful acts depending on the intention (of the person who feels them). It is sinful to be afraid that you may suffer harm if you perform the acts of worship such as ghusl, namâz, wudû, and jihâd^[1] for the sake of Allah. On the other hand, it is an act of worship to fear Allâhu ta’âlâ with the thought of His greatness. Indeed, the anxiety or fear in the former case prevents you from performing the acts that are farz, (i.e. commanded by Allâhu ta’âlâ,) whereas the fear (of Allâhu ta’âlâ) that you feel in the latter case protects you from committing the acts that are harâm, (i.e. forbidden by Allâhu ta’âlâ). Husayn Wâiz-i-Kâshifî Hirawî ‘rahimahullâhu ta’âlâ’ gives the following account in his Tafsîr: “The unbelievers came before the cave. Abû Bakr said (to the blessed Prophet): ‘O Messenger of Allah! If one of the unbelievers looks under his feet, he will see us.’ Rasûlullah’s answer was: **‘What do you think will become of those two people**

[1] For detailed information about **ghusl** (ritual washing); **namâz** (Islam’s prescribed daily prayer); **wudû** (ablution); and **jihâd** (serving Islam physically, financially and spiritually), please see **Endless Bliss: 4-4; ibid: 4-1; ibid: 4-1, 2, 3, 5;** and all the publications of Hakikat Kitâbevi, respectively.

when Allâhu ta'âlâ is with them as the third (person)? This hadîth-i-sherîf manifests the superior position occupied by Hadrat Abû Bakr. In other words, the Best of Mankind assures his companion that Allâhu ta'âlâ's help and protection will be with them." Then, to tell Abû Bakr as-Siddîq not to be afraid or anxious does not mean to say, "Take your love of me out of your heart." Hence, the fear that Abû Bakr as-Siddîq felt on behalf of the Messenger of Allah was a token of the affection he had in his heart, which in its turn was an act of worship. To tell him not to be afraid must, therefore, have been intended to make known that most valuable and most virtuous act of worship, rather than to prevent him from that act of worship.

He writes, on the one hand, that the Messenger of Allah had told his Ashâb that he would be under (Allah's) protection against the enemy and, on the other, that "Jebrâîl came to him and said: O, Messenger of Allah! Do not leave Abû Bakr! The unbelievers will catch him, find your track and kill you." This inconsistency in his statements betrays his mendacity.

Abû Bakr as-Siddîq did not cry and yell at all. His anxious statement, "O Messenger of Allah! I fear that they may harm your blessed body," is quoted in all authentic books. As they were in the cave, he pressed his blessed foot against one of the holes, which he noticed had been left unplugged, in order to protect the Messenger of Allah from any possible danger. Why should it detract from his high honours that the snake in the hole bit his foot? Rasûlullah himself 'sall-Allâhu 'alaihi wa sallam' was stung by a scorpion one day. Hadrat Alî 'radiy-Allâhu 'anh' had a very much beloved son named Muhsin. That blessed boy was pecked to death by a cock. Why should these events bring discredit on a person? And why should they, after all, ever be signs of unbelief in a person's heart?

Allâhu ta'âlâ's being with His slaves (men) means His Attributes' being with them. Whereas His Attribute Wrath's being with them brings them ruination and disgrace, His Attributes Rahmat (compassion), Nusrat (help) and Muhabbat (love) bless them with esteem and happiness when they are with them. By saying, "**Allah is with us,**" Rasûlullah 'sall-Allâhu 'alaihi wa sallam' shares his high prophetic honour, togetherness (with Allâhu ta'âlâ) with Hadrat Abû Bakr. Thereby he gives the good news that Abû Bakr also will enjoy the muhabbat (love), the merhamat (mercy, compassion), the ihsân (kindness) and the

ikrâm (grace and favour) that Allâhu ta'âlâ manifests to His most beloved slave, the Prophet. What a great fortune! That is virtue itself! What other honour could be as superior as the virtue acknowledged through âyat-i-kerîmas and hadîth-i-sherîfs? What enemy concoctions could ever convince a person into denying the brightness of the sun? One must be a blind idiot to believe such downright falsehood.

Allâhu ta'âlâ's being with those who talk secretly among themselves means His Attribute Knowledge's being with them, which in effect means that He knows their secrets. The âyat-i-kerîma in question has nothing to do with liking or censuring. It is a mere restatement of the fact that Allâhu ta'âlâ has the Attribute Knowledge.

He also misinterprets the âyat-i-kerîma which purports, "**... then Allâhu ta'âlâ sent down His peace upon him, ...**" (9-40) He says that peace was sent down upon Rasûlullah. Peace is sent down upon a place where it does not exist. His assertion connotes that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' did not have peace in his heart before (the descent of peace), and that he was afraid. On the other hand, he says within the same context that Allâhu ta'âlâ had promised him that He would protect him against the unbelievers. Accordingly, should we conclude that the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' was afraid because he did not have confidence in Allâhu ta'âlâ's promise? It is a very nasty insult to the Prophet of Allâhu ta'âlâ to allege that peace was sent down upon him (despite the earlier divine promise). His bigoted impulse to vilify Abû Bakr as-Siddîq side-tracks him, unknowingly, into a vicious denigration of the Messenger of Allâhu ta'âlâ, which in effect means his ending up in the pit of unbelief. Perhaps his real aim is to denigrate the Messenger of Allah, and thus to demolish Islam. It is written in all books of Tafsîr that the peace (mentioned in the âyat-i-kerîma) was sent down to Abû Bakr as-Siddîq. In fact, Rasûlullah already had peace in his heart. Yet Abû Bakr Siddîq had lost the peace in his heart on account of his excessive affection for the Messenger of Allah. Likewise, during the Holy War of Hunayn, most of the Ashâb-i-kirâm scattered, with the exception of Abbâs, Abû Bakr and a few other heroes 'radiy-Allâhu ta'âlâ 'anhum ajma'in', who would not retreat at risk to their lives. It is understood from the semantic content of the âyat-i-kerîma that at that moment Rasûlullah lost the peace in his heart because of his apprehension

that the religion of Allâhu ta'âlâ would perish. Indeed, an âyat-i-kerîma in Tawba sûra purports: **“On the day of Hunayn, Allâhu ta'âlâ sent down peace upon his Messenger and upon the Believers.”**

The âyat-i-kerîma which purports, **“Those who migrated to Allâhu ta'âlâ and to His Messenger,”** does not mean, “Those who joined the Messenger ‘alaihi-salâm’ after his migration to Medîna.” It means, “Those who left their hometown for the sake of Allah and with the command of His Messenger.” The âyat-i-kerîma is explained so in the hadîth-i-sherîfs. Also, those people who were sent to Abyssinia and to Medîna-i-munawwara before Rasûlullah’s Hijrat (migration to Medîna), were Muhâjirs as well. Ahmad bin Muhammad Qastalânî gives the following brief account of the events previous to the Hegira in his book **Mawâhib-i-ladunniyya**: After the treaty of Aqaba, the Rasûl (Messenger) ‘alaihi-salâm’ ordered his Sahâba to migrate to Medîna. The Sahâba left Mekka in groups. The Prophet himself stayed in Mekka, awaiting the divine permission to migrate. ‘Umar bin Khattâb and his brother Zayd and twenty other Muslims rode off on camels. The only two people who shared Rasûlullah’s abode in Mekka were Hadrat Abû Bakr and Hadrat Alî ‘radiy-Allâhu ‘anhumâ’. When Abû Bakr asked for permission to leave, the Prophet said, **“Be patient, O Abû Bakr! I hope that Allâhu ta'âlâ will make you my comrade.”** This information belies the false author’s statement that “That night Jebrâîl came down and said: ... Tell all your Sahâba not to go out of their homes tonight.” There were only two Muslims left in Mekka-i-mukarrama. Who could have been the Sahâbîs to be told to stay home, then? The unbelievers came together and made a unanimous decision to kill Rasûlullah. Jebrâîl ‘alaihi-salâm’ informed him about this and said, “Don’t lie in your bed tonight!” It is an open fact that the so-called book’s assertion that the Muhâjirs are those few people who “migrated (to Medîna) after the Prophet did,” and that the Sahâbîs who left Mekka with the (Prophet’s) command beforehand “should not be called Muhâjirs,” is quite wrong. Then, Abû Bakr as-Siddîq ‘radiy-Allâhu ‘anh’ is the most honourable and the most valuable member of the Muhâjirs.

11– He asserts, *“The Qur’ân is made up of letters and words, which are things that came into existence afterwards. Then, Kalâmullah (the Word of Allah) is not eternal. The other*

Attributes (of Allâhu ta'âlâ) are not eternal, either. If the Qur'ân had been eternal, whom would it have commanded and prohibited in the absence of creatures? It would have been out of place to command something nonexistent to do or not to do something. Allâhu ta'âlâ challenges the unbelievers to "make a hadîth like it (if you can)." The 'hadîth' in this context means 'Qur'ân'. Something which is hâdîth cannot be qadîm (eternal). If the Qur'ân were qadîm, the people named in the Qur'ân would be qadîm, too."

The belief that the eight Attributes (of Allâhu ta'âlâ) are not eternal entails the surmise that Allâhu ta'âlâ must have been -may Allâhu ta'âlâ protect us from believing or saying so- powerless, unable and ignorant before He created the creatures. Allâhu ta'âlâ knew in the eternal past all the facts that are stated in the Qur'ân al-kerîm. His stating the things that He knows does not necessarily mean that the things that He states are eternal as well. Because this person compares the Attributes of Allâhu ta'âlâ to human attributes, he denies the Attributes stated in the Qur'ân al-kerîm. Please read the first chapter of the third fascicle of **Endless Bliss!** The word 'hâdîth' in the âyat-i-kerîma (which he quotes) does not mean 'Qur'ân al-kerîm'. It means 'words of unbelievers'. Hence, the âyat-i-kerîma means, "Say words like (those in) the Qur'ân al-kerîm (if you can). But you can't! For the Qur'ân al-kerîm is qadîm (eternal), whereas your words are hâdîth, i.e. creatures."

The distich, "The Sifât-i-dhâtiyya and the Sifât-i-thubûtiyya of Allâhu ta'âlâ are all qadîm. They always existed. And they will never cease to exist," is explicated as follows in the qasîda (eulogy) entitled Amâlî: "If the Attributes had come into existence afterwards, there would have been changes in the Dhât-i-ilâhî (Divine Person = Allâhu ta'âlâ Himself). And something which is susceptible to changes must be hâdîth, i.e. it must have come into existence afterwards. Hence, Allâhu ta'âlâ must have come into existence afterwards, which is something quite contrary to fact."

The eleventh distich of Qasîda Amâlî reads as follows: "The Qur'ân al-kerîm is the Word of Allâhu ta'âlâ. It is not a creature, i.e. something created afterwards. It is an Attribute of the Dhât-i-ilâhî." Ahmad Âsim Efendi explains it as follows: The Qur'ân al-kerîm is the meanings that come out of the words and sounds. The words and sounds themselves are not the Kalâm-i-ilâhî (the Word

of Allah). Likewise, our speech is in our heart. Our words are its translation into the world of tangibility. Perfection and superiority of every living being lies in its attribute of speech. A living being without speech is imperfect. Since Allâhu ta'âlâ also is a living being, He must have the attribute 'speech'. All prophets and heavenly books taught the belief that Allâhu ta'âlâ has the Attribute 'Speech'. The word and the sound which Mûsâ (Moses) 'alaihi-salâm' heard from the tree was the Kalâm-i-ilâhî. Yet a hâfiz's^[1] voice is not the Kalâm-i-ilâhî. The meanings it represents are the Kalâm-i-ilâhî. Allâhu ta'âlâ hears creatures' speech without letters and sounds. He revealed His Speech, which is letterless and soundless, in the Arabic language. It did not make any changes in the Kalâm-i-ilâhî. A person wears various clothes and appears in various guises, yet he himself does not change at all. The Speech of Allâhu ta'âlâ, unlike the speech of creatures, does not need words and sounds. However, to change or translate the words and sounds (through which the Speech of Allâhu ta'âlâ is revealed) means to change and defile the Kalâm-i-ilâhî (Word, or Speech of Allâhu ta'âlâ). The Qur'ân al-kerîm is committed to these words and sounds. Allâhu ta'âlâ Himself placed His Speech into these words and sounds.

The Qur'ân al-kerîm was written also in Lawh-il-mahfûz in the same words in a state that we are not familiar with. It was not a creature. (The Archangel named) Jebrâîl 'alaihi-salâm' revealed it to our master, the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam', sometimes saying the message softly in lettered and vocal susurrations into his blessed ear, (in a nature tasted and enjoyed, and therefore known, only by the blessed Darling of Allâhu ta'âlâ,) and sometimes planting it into his heart in the form of lettered but voiceless inspiration. It is not the case that the meanings were "inspired into his heart without words and Muhammad 'alaihi-salâm', an Arabic-speaking person, translated the Kalâm-i-ilâhî into these words and sounds." Yes, there was also Wahy that was inspired in this manner. That is, the Kalâm-i-ilâhî was (sometimes) inspired into his blessed heart and he rendered the inspired meanings into certain locutions and uttered them. These utterances, whose meanings were inspired by Allâhu ta'âlâ and words and sounds were articulated by Muhammad 'alaihi-salâm', were termed **hadîth-i-qudsî**. The Qur'ân al-kerîm should not be mistaken for the (prophetic utterances called)

[1] A person reading or reciting the Qur'ân al-kerîm.

hadîth-i-qudsî. The **Kalâm-i-lafzî**, which is (the Kalâm-i-ilâhî) in words and sounds, is the same as the **Kalâm-i-nafsî**, which is (the Kalâm-i-ilâhî) without words and sounds. 'Ilm (Knowledge) and Kalâm (Speech, Word) are two distinct Attributes of Allâhu ta'âlâ. The Qur'ân al-kerîm is not the Attribute Knowledge; it is the Attribute Speech.

Imâm Rabbânî, Mujaddid-i-alf-i-thânî, Ahmad bin Abdul-ahad Fârûqî 'quddisa sirruh' provides the following information in the eighty-ninth letter of the third volume of his book **Maktûbât**: "Imâm a'zam Abû Hanîfa and Imâm Abû Yusûf 'rahimahumallâhu ta'âlâ' discussed the matter whether the Qur'ân al-kerîm was a creature or not for six months between themselves, and did not reach a settlement. After the sixth month, they reached a consensus and said unanimously that a person who said that the Qur'ân al-kerîm was a creature would become a disbeliever. The letters, words and sounds which represent the Kalâm-i-nafsî and express the Kalâm-i-lafzî are definitely creatures, i.e. things that were created afterwards. Of all creatures, the letters and words of the Qur'ân al-kerîm are the closest to Allâhu ta'âlâ and therefore the most valuable. As for the Kalâm-i-lafzî and the Kalâm-i-nafsî; they are azalî and qadîm (eternal in the future and [everlasting] in the past)." The blessed scholar, (i.e. Imâm Rabbânî,) gives detailed information on this issue in the hundredth and the hundred and twentieth letters.

12- He says, "*The hadîths and tafsîrs which we know were reported by the Amîr-ul-mu'minîn Hadrat Alî, by Imâm Hasan, by Imâm Husayn, by Salmân, by Abû Zer, by Mikdâd, and by Ammâr bin Yâser. The hadîths that you narrate were reported on the authority of people like Mu'âwiya and 'Amr ibn Âs and Enes bin Mâlik and Âisha and others. On the other hand, the Owner of the Sharî'at, (i.e. the Prophet) said, 'The hadîths reported from me can be narrated on the authority of four people. There is not a fifth person. Others are hypocrites.' You have made these hypocrites dominant over Muslims. None of the Sahâba could ask the Messenger of Allah any questions. For the Believers had been prohibited to ask questions. Hadrat Alî was the only person who asked questions.*"

The author's enmity against Islam betrays itself throughout the passage we have quoted above. The (Turkish) book **Se'âdet-i Ebediyye** abounds with answers to such falsifications. We specially recommend that you read the great scholar Sayyid Abdulhakîm

Arwâsî's 'rahimahullâhu ta'âlâ' letter, which covers the fifth chapter of the second fascicle of **Endless Bliss** under the caption **Books of Tafsîr - Hadîth-i-sherîfs**.

The book **Miftâh-us-sa'âda**, which was written by Taşköprüzâde Ahmed bin Mustafâ Efendi, -who was at the same time the author of the biography entitled **Shaqâyiğ-i-Nu'mâniyya**, which provides an extensive list of profiles of the scholars who were raised and educated during the Ottoman period-, was rendered into the Turkish language, with the title **Mawdû'ât-ul-'Ulûm**, by his son Kemâleddîn Muhammad 'rahima-humullâhu ta'âlâ'. The following passage is a translation from the Turkish version:

Of the (earliest) four Khalîfas, (i.e. Abû Bakr, 'Umar, 'Uthmân, and Alî 'radiy-Allâhu 'anhum'.) Alî 'radiy-Allâhu 'anh' occupies the first place in point of number of the hadîth-i-sherîfs that the scholars of Ahl as-sunnat 'rahima-humullâhu ta'âlâ' reported on the authority of them each. This is a natural concomitant of the fact that he outlived the other three Khalîfas. Because Hadrat Abû Bakr 'radiy-Allâhu 'anh' was the earliest Believer of them all and spent all his time spreading Islam's rules and principles and solving Muslims' problems, fewest traditions have reached us through him. For this reason, most of the scholars of Ahl as-sunnat obtained their religious information from Hadrat Alî 'radiy-Allâhu 'anh'. Alî 'radiy-Allâhu 'anh' would say: "Ask me whatever you like! I know whether each âyat came down at night or during the day, during a battle or in peace-time, on a plain or in the mountains. I know why each âyat came down. I asked (the Messenger of Allah) the meaning of each âyat, learned it and memorized it. Ask me and I shall tell you." Abdullah ibn Mes'ûd reports, "The Qur'ân al-kerîm was revealed in seven different dialects. Each dialect has inner and outer meanings. Alî possesses all those meanings."

The scholars of Ahl as-sunnat acquired their information not only from Imâm Alî, from Hadrat Hasan and Husayn, from Salmân and from Abû Zer 'radiy-Allâhu 'anhum', but also from all the other Sahâbîs. For they were all exalted and 'âdil (just and trustworthy) people. Jamâladdîn Yûsuf bin Ibrâhîm Erdebîlî makes the following observation in his book of Fiqh entitled **Anwâr-il-'amal-il-abrâr**: As Abû 'Amr bin Salâh states in his book **Ma'rifat-ul-hadîth**, and Yahyâ bin Sharaf Muhyiddîn Nawawî states in the book **Irshâd**, there were a hundred and

twenty-four thousand Sahâbîs when Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ passed away. All of them were exalted and ‘âdil (just and trustworthy) people. It is stated as follows in a hadîth-i-sherîf, which is reported on the authority of Abû Sa’îd Hudrî in Imâm Baghawî’s book of hadîths entitled **Masâbîh**, [which contains four thousand, seven hundred and nineteen (4719) hadîth-i-sherîfs]: **“Do not speak ill of my Sahâba! If you gave alms in pure gold as huge as the mount of Uhud, you would not attain thawâb (blessings, rewards in the Hereafter) comparable to the thawâb which one of my Sahâba would be given for half a mud’ of barley which he gave with the intention of alms!”** [One mud’ is a unit of weight equal to eight hundred and seventy-five (875) grams.] This transcendent discrepancy was only one of the benefits of having attained the sohbat of the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ and of having been in his presence (at least once, regardless of the brevity of the togetherness). It is harâm to swear at the Ashâb-i-kirâm. It is a grave sin. For, all the Ashâb-i-kirâm were mujtahids. It was wâjib for them to behave in accordance with their ijtihâd in those wars, and they did so. Another point which Erdebîlî stresses in **Anwâr** is that it is not permissible to swear at or to censure Hadrat Mu’âwiya ‘radiy-Allâhu ‘anh’, for he was one of the greatest Sahâbîs. Imâm Muhammad bin Muhammad Ghazâlî gave the following warning: It is harâm to describe, in oral or written forms, the martyrdoms of Imâm Hasan and Imâm Husayn or the battles that took place among the Ashâb-i-kirâm. Indeed, doing so may imply animadversion and provoke enmity against any one of them. Conveying the Islamic religion to posterity was their common service, whereto each and every one of them had contributions. To censure any one of them, therefore, means to censure Islam, which in effect means to demolish the religion.

It is stated as follows in a hadîth-i-sherîf, which is quoted on the authority of Imrân bin Hasîn ‘radiy-Allâhu ta’âlâ ‘anh’ in the book **Masâbîh**: **“The most useful and the highest Muslims among my Ummat are those contemporary with me. The second best ones are the Muslims posterior to them. The third highest Muslims are the generation following them. After them people will be (mostly) apt to give evidence without being asked to do so; and they will not be trustworthy. They will be treacherous. They will not keep their vows. They will be pleasure-seeking and lecherous people.”** Another hadîth-i-sherîf quoted in the same book on the authority

of Jâbir bin Abdullah states, “None of the Muslims who have seen me will enter Hell; nor will any of the Muslims who will see the ones who have seen me!”

It is stated in another hadîth-i-sherîf, which Abdullah bin Zubayr reported on the authority of his father Zubayr bin Awwâm ‘radiy-Allâhu ‘anhumâ’: “**On the Rising Day each of my Sahâba will (rise from his grave in the country where he died and) lead the other Muslims who lived (and died) in the same location to the place of gathering (for judgement), illuminating their path.**”

Husayn bin Yahyâ Bukhârî ‘rahimahullâhu ta’âlâ’ provides the following information in his book **Rawda-t-ul-’Ulamâ**: “It is permissible for a mujtahid to act in accordance with any hadîth-i-sherîf. Any Sahâbî’s word (any information given by any of the Sahâba) is an authentic document.” Imâm a’zam Abû Hanîfa ‘rahimahullâhu ta’âlâ’ said (to his disciples): “If you discover a statement made by any of the Ashâb-i-kirâm and disagreeable with my ijtihâd, leave my word aside and follow the Sahâbî’s statement!”

These facts show that the scholars of Ahl as-sunnat ‘rahimahumullâhu ta’âlâ’ took the words of the Ahl-i-Bayt as documentary sources and hinged their teachings on this base. For, the Ahl-i-Bayt and all the Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ always stated the same things, which were what they had heard from Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. Their disagreements based on ijtihâd should not be construed as changing the âyat-i-kerîmas and hadîth-i-sherîfs.

13- He writes, “*We are in the madhhab of Ahl-i-Bayt. A person who denies the Ahl-i-Bayt is accursed. Existence of an undisputed and innocent imâm is always necessary. Every prophet appointed a trustee, a caliph. Our Messenger is the highest of prophets and his trustees are the sayyid-i-awsiyâ. Those who are on our side are never without tahârat (cleanliness). When they cannot find pure water, they do not make ablution. They wash their face with their right hand, instead of using both hands. They do not make masah behind their ears or on the back of their neck. They do not wash their feet. They perform the acts of sujûd (prostration), rukû’, qiyâm and quûd in the same manner as the Ahl-i-Bayt performed them. They believe that it is harâm (forbidden by Islam) to eat the rabbit, which is a menstruating animal. They say that tanning will not clean a dog’s skin. They do not perform namâz behind a*

sinful person. They do not renounce (the worship called) hajj with favour of sinners' prevention. They do not make nikâh with, (i.e. they do not marry) a girl born out of wedlock. They do not base their deeds (of worship) on qiyâs. 'Satan is the first person who employed qiyâs. And the second person to employ qiyâs was Abû Hanîfa,' they say. They wear their ring on the index finger of their right hand. They say that the title 'Amîr-ul-mu'minîn' belongs only to Alî by rights. They curse his enemies and know them as disbelievers. They say, 'Formerly, Shâfi'î satirized Abû Hanîfa. Later he became his partner in his villainous path and accompanied him to his destiny: the fire. The Sunnis abandoned love of Alî and joined the wrongdoers and the cruel in their journey to Hell. When Abû Bakr was intent upon caliphate, Alî embarrassed and discomfited him and his followers. This is the path of Âl-i-Rasûl.'

This word for word translation from the heretics' book is intended to alert the true Muslims to the heinous intentions lurking behind the sophisms. We owe Allâhu ta'âlâ infinite gratitude, for the Islamic scholars confute their arguments with authentic documents and prove that the path that these heretics have been following is quite wrong. **Qiyâs** means to elucidate the religious commandments that are not openly stated in the Qur'ân al-kerîm and in hadîth-i-sherîfs. Satan did not practise qiyâs. It opposed itself to the commandment (of Allâhu ta'âlâ). The heretic tries to dissimulate the grudge he harbours towards Imâm a'zam Abû Hanîfa by misrepresenting Satan's opposition and denial as qiyâs, (which is one of the methods used by the Islamic scholars, particularly by the great Imâm Abû Hanîfa, for the benevolent purpose of exploring the hidden rules and commandments in the Qur'ân al-kerîm and in hadîth-i-sherîfs,) and thereby to camouflage his ulterior plan to demolish the Islamic religion by blackening the name of the great Islamic scholar.

That the book **Husniyya** was written by a Jewish enemy of Islam is reported in the book **Tuhfa-i-ithnâ ash'ariyya**, which is in Persian and was reproduced by Hakîkat Kitâbevi (in Istanbul, Turkey). It is a palpable fact that the book **Husniyya** was written by a Jew for the purpose of generating discord among Muslims and thereby demolishing Islam from the interior. His most deadly weapon is the casuistry whereby he misrepresents the scholars of Ahl as-sunnat as if they were enemies of the Ahl-i-Bayt. In point

of fact, it is written in our books that the scholars of Ahl as-sunnat had very profound love and respect for the Ahl-i-Bayt and that every statement made by (any individual member of) the Ahl-i-Bayt was an authentic documentary source whereon they based their religious instructions. It is such a shameless effrontery to misrepresent the lovers of the Ahl-i-Bayt as their enemies. It is very clever of him to write a scenario in which the protagonist is a concubine who gets into a discussion with the scholars of Ahl as-sunnat and disgraces them with arguments that they cannot confute. He tries to smear the dirt of his infidelity and animus on the great Imâm Ja'far Sâdiq 'rahimahullâhu ta'âlâ' by asserting that the concubine had learned her knowledge from Imâm Ja'far Sâdiq. His assertions are refuted one by one with antitheses based on the Qur'ân al-kerîm and hadîth-i-sherîfs in the translation of **Sharh-i-'aqaîd** by Sirri Pâsha of Crete; in the book **Milal wa Nihâl** (by Abul Fat-h Muhammad bin Abdulkarîm Shihristânî 'rahmatullâhi ta'âlâ' 'aleyh'); in the commentary of **Qasîda-i-Amâlî** by Ahmad Âsim Efendi 'rahimahullâhu ta'âlâ', who was at the same time the translator of the Arabic dictionary **Qâmûs**, written by Muhammad Ya'qûb Fîrûzâbâdî (729 [1329 A.D.], Fîrûzâbâd, which is to the South of Shîrâz, Iran – 816 [1414 A.D.], Zebîd, Yemen); in the Turkish book **Se'âdet-i-ebediyye**; and in **Documents of the Right Word**. (The book **Qasîda-i-Amâlî** was written by Alî Ūshî bin 'Uthmân of Ferghâna (d. 575 [1180 A.D.])). Sayyid Ayyûb bin Siddîq 'rahimahullâhu ta'âlâ' relates the following event in the sixty-third episode in the book **Chihâr yâr-i-ghuzîn**: There was a heretic named Abdulmajîd in the city of Kûfa [today's Baghdâd]. One day he visited Imâm Ja'far Sâdiq 'rahimahullâhu ta'âlâ' and asked the following question:

Heretic: Who is the highest one among the Sahâba?

Ja'far Sâdiq: Abû Bakr as-siddîq 'radiy-Allâhu ta'âlâ 'anh' is the highest of them all.

H: How do you know so?

J.S.: Allâhu ta'âlâ has declared him to be the second person after His Messenger. There cannot be an honour higher than that.

H: Didn't Alî 'radiy-Allâhu 'anh' lie in the Messenger's bed without any fear of the unbelievers?

J.S.: Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' entered the cave before the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', and did not fear at all.

H: He wouldn't have done so if he had not feared the unbelievers. Indeed, Allâhu ta'âlâ told Abû Bakr through His Messenger not to be afraid.

J.S.: His fear was lest the Messenger of Allah should suffer harm. He put his foot on a hole. The snake bit him several times. He did not withdraw his foot despite the unbearable pain lest the Messenger of Allah should be disturbed. He suppressed an interjection of pain not to wake the Messenger of Allah. If his fear had been for himself, he would not have put himself at risk of being poisoned to death.

H: The fifty-fifth âyat-i-kerîma of Mâida sûra, which purports, **“Those who establish regular prayers and regular charity, and they bow down humbly (in rukû’),”** praises Alî.

J.S.: The âyat-i-kerîma which purports, **“Allâhu ta'âlâ will bring a tribe that will perform jihâd against apostates. Allâhu ta'âlâ will love them,”** is about Abû Bakr as-siddîq and exalts him even higher.

H: The two hundred and seventy-fourth (274) âyat of Baqara sûra, which purports, **“Those who (in charity) spend of their goods by night and by day, in secret and in public, ...,”** praises Alî, doesn't it?

J.S.: Wa-l-layl sûra lauds Abû Bakr as-siddîq and adds greatly to his honour. For, he donated forty thousand gold coins, leaving aside none for himself. Allâhu ta'âlâ sent Jebrâil 'alaihis-salâm' to His Messenger with the glad tidings, **“I am pleased with Abû Bakr. Is he pleased with Me, too?”** Abû Bakr answered, “I am pleased with Allâhu ta'âlâ, I am pleased (with Him), I am pleased (with Him).”

H: Alî is lauded in the nineteenth âyat of Tawba sûra, which purports, **“Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allâhu ta'âlâ and the Last Day and strive with might and main in the cause of Allâhu ta'âlâ? They are not comparable. ...”**

J.S.: The tenth âyat of Hadîd sûra, which purports, **“Not equal among you are those who spent (freely) and fought, before the victory, (i.e. the conquest of Mekka,) (with those who did so later). They are higher in rank than those who spent (freely) and fought afterwards. ...,”** lauds Abû Bakr. Abû Jahl [ʿAmr bin Hishâm bin

Mughîra] attempted to hit the Messenger of Allah. At that moment Abû Bakr arrived and prevented him.

H: Alî never was an unbeliever.

J.S.: It is true. Yet Allâhu ta'âlâ commends Abû Bakr's 'radiy-Allâhu ta'âlâ 'anh' îmân in the hundredth âyat of Tawba sûra, which purports, "**The vanguard (of Islam) - the first of those who forsook (their homes) (the Muhâjirs) and of those who gave them aid (the Ansâr), ... Well-pleased is Allâhu ta'âlâ with them, ... For them hath He prepared Gardens under which rivers flow, to dwell therein for ever...**", and in the thirty-third and thirty-fourth âyats of Zumar sûra, which purport, "**And he who brings the Truth and he who confirms it...**" "**They shall have all that they wish for, in Paradise. ...**" No one's îmân has been praised so strongly. Whenever the Messenger of Allah said something, the Meccan disbelievers would contradict him, saying, "You are lying." Abû Bakr 'radiy-Allâhu 'anh' would always be there to confirm: "You are telling the truth, O Messenger of Allah."

H: Doesn't Allâhu ta'âlâ complain in the hundred and fifty-fifth âyat of 'Imrân sûra, which purports, "**Those of you who turned back on the day the two hosts met (at Uhud). It was Satan who caused them to fail, ...**"?

J.S.: Quote the final part of the âyat, too! It purports, "**... But Allâhu ta'âlâ has blotted out, (i.e. I have forgiven,) (their fault): ...**"

H: It is farz (an open commandment of Allâhu ta'âlâ) to love Alî. The people suggested in the twenty-third âyat of Shûra sûra, which purports, "**... Say: No reward do I ask of you for this, (i.e. for having taught you Islam and giving you the glad tidings of Paradise,) ... except the love of those near of kin, (i.e. my close relatives) ...,**" are Alî, Fâtima, Hasan and Husayn.

J.S.: It is farz to invoke blessings on Abû Bakr 'radiy-Allâhu 'anh' and to love him. The tenth âyat of Hashr sûra purports, "**And those Believers who came after them, (i.e. after the Muhâjirs and Ansâr,) (till the end of the world) say: Yâ Rabbî (O Allah)! Forgive us, and our brethren who came before us, [i.e. the Ashâb-i-kirâm]!...**" A word to the wise from the (book of) Tafsîr (entitled) Husaynî: "The Islamic scholars caution that if a person dislikes any one of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' he will not be included among the Believers mentioned in this âyat-i-kerîma, and he will be deprived of the blessing in the prayer for forgiveness."

H: The Messenger ‘alaihis-salâm’ stated, **“Hasan and Husayn are the highest youngsters of Paradise. And their father is even higher.”**

J.S.: The blessed Prophet’s statement about Abû Bakr as-Siddîq ‘radiy-Allâhu ta’âlâ ‘anh’ bears even higher recommendation. As I have heard from my father Muhammad Bâqir, our forefather Imâm Alî ‘radiy-Allâhu ta’âlâ ‘anh’ related: I was in the presence of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ one day, when Abû Bakr and ‘Umar came round. Rasûlullah stated, **“O Alî! These two are the highest male inhabitants of Paradise.”**

H: O Ja’far. Who is higher; Âisha or Fâtima?

J.S.: Âisha ‘radiy-Allâhu ‘anhâ’ was Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ wife. She will be with him in Paradise. Fâtima ‘radiy-Allâhu ‘anhâ’ was Alî’s ‘radiy-Allâhu ta’âlâ ‘anh’ wife. She will be with him (in Paradise).

H: Âisha fought against Alî. Will she enter Paradise?

J.S.: The fifty-third and fifty-fourth âyats of Ahzâb sûra purport, **“Do not hurt the Messenger of Allah. After him, never marry his wives with nikâh. Both these deeds are grave sins.”** As is stated in the books of Tafsîr entitled Baydâwî and Husaynî, we must maintain our respect for the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ after his death by holding his blessed wives in respect.

H: Could you authenticate Abû Bakr’s caliphate with passages from the Qur’ân al-kerîm?

J.S.: I can furnish proof from the Torah and the Bible as well as from the Qur’ân al-kerîm. The hundred and sixty-fifth âyat of An’âm sûra purports, **“Allâhu ta’âlâ hath made you (His) agents, inheritors of the earth: He hath raised you in ranks: some above others: ...”** The fifty-fifth âyat of Nûr sûra purports, **“Allâhu ta’âlâ has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them, (i.e. to the Israelites); ...”** It is stated in (the books of Tafsîr entitled) Baydâwî and Husaynî that this âyat-i-kerîma informs about the ghayb (facts unknown to creatures), that the Qur’ân al-kerîm is the Word of Allâhu ta’âlâ, and that the (earliest) four Khalîfas, (i.e. Abû Bakr, ‘Umar, ‘Uthmân, and Alî ‘radiy-Allâhu

'anhum ajma'in'), are canonically lawful and rightly-guided Khalifas. In the Torah and in the Bible, (in their undefiled originals), and also in the last âyat of Fat-h sûra it is purported, **“Muhammad ‘alaihi-salâm’ is the Messenger of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst one another...”** This âyat-i-kerîma generalizes about all the Sahâba and implies the great honour attached to Abû Bakr. The latter half of this âyat purports, **“... This is their similitude in the Taurah (Torah); and their similitude in the Gospel. ...”** It is stated in a hadîth-i-sherîf reported on the authority of my forefather Alî, **“Allâhu ta’âlâ gives me such miracles as He has given to none of His (other) prophets. On the Rising Day I shall be the first to rise from the grave. He will command me to summon my four Khalifas. When I inquire, ‘Who are they, Yâ Rabbi?’ He will declare, ‘Abû Bakr.’ Upon this the ground will be cleft apart and Abû Bakr will rise from the grave before all. ‘Umar will rise next, being followed by ‘Uthmân and Alî, respectively. ...”**

The heretic was too impatient to wait for the completion of the quotation:

O, Ja’far. Are these things mentioned in the Qur’ân?

J.S.: The sublime meaning of the sixty-ninth âyat-i-kerîma of Zumar sûra is: **“... The prophets and their witnesses, (or the martyrs,) will be brought forward (for the settlement of accounts); ...”**

H: O, Ja’far! I have felt hatred towards the three Khalifas throughout my life. Now I am penitent for it. Would Allâhu ta’âlâ forgive me if I made tawba?

J.S.: Make tawba right away! This tawba is a sign for your future happiness (in the Hereafter). If you had migrated to the Hereafter with your (former) heresy, your life of piety would have come to naught.

As is seen, all the Ahl-i-Bayt loved Abû Bakr and all the Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’. If there really had been a concubine honoured with having seen Imâm-i-Ja’far Sâdiq and serving him, she, too, would necessarily have learned the greatness of the Ashâb-i-kirâm and she would have loved them all. This fact shows that the heretics living in Iran, Iraq and Syria are lying in the name of Imâm Ja’far Sâdiq.

When Abû Bakr as-Siddîq ‘radiy-Allâhu ta’âlâ ‘anh’ passed away in the thirteenth year (of the Hegira), all the inhabitants of Medîna wept for him. When Alî ‘radiy-Allâhu ‘anh’ heard about the sad news, he, too, wept and came (to Hadrat Abû Bakr’s house), saying, “So the caliphate is over.” He stood at the door and uttered the following words:

“Yâ Abâ Bakr! You were Rasûlullah’s darling, companion, fellow-sufferer, intimate, and counsellor. You were the earliest Believer. Your î mân (belief) was purer than that of us all. Your yaqîn (certitude of belief) was firmer and your fear of Allah was greater. You were the wealthiest and the most generous of all. You were the most compassionate and the most caring to the Messenger of Allah. Your sohbat (company, togetherness) with the Messenger of Allah was better than the sohbat of any of us. You are the champion of the beneficent! Your good deeds tower above ours. You are ahead of us in all kinds of goodness. Your position in the presence of the Messenger of Allah was the highest. You were the closest to him. In kindness and goodness and all sorts of refinement, in stature, age and mental capacity you were the most similar to the Messenger of Allah. May Allâhu ta’âlâ reward you profusely (for having always been by his side in all situations and under all conditions), for, at a time when others accused him of lying you would confirm him saying, “I believe you. You are telling the truth.” You were like his ears and eyes. Allâhu ta’âlâ honoured you with ‘sidq’ (=faithfulness) in the Qur’ân al-kerîm. You supported the Messenger of Allah at his hardest times. In times of peace you were in his presence, and in wartime you were at his side. You were the Khalîfa of his Ummat, and the protector of his religion. As the ignorant renounced his religion you gave new energy to Islam. As others were totally bemused, you came forward like a lion roaring. As others all dispersed, you abode by the path guided by Muhammad Mustafâ. You were the least talking, the most eloquent and the most literary of the Sahâba. Every statement you made, everything you found and everything you did were pure. Your heart was stronger than all ours, and your yaqîn (definite belief) was firmer. You would see the aftermath of everything in advance, and you would enlighten the (spiritually) retarded by guiding them into Islam. You were compassionate, forgiving and fatherly with the Muslims. You carried the heavy load of Islam. As others all failed to hold the right of Islam, you observed it perfectly. You were like a mountain that winds could

not move. Your deeds were truth and knowledge. Your words were manly statements of truth. You extirpated all bigotries and heresies. You planted the tree of true religion. You made hardships easy for the Muslims. You extinguished the fire of apostasy. You restored the religion of Rahmân (Allâhu ta'âlâ, the Compassionate). You were energy for Islam and îmân. You occupy a very high position in heavens, among angels. Separation from you is a source of profound grievance for the Muhâjirîn and for the Ansâr 'radiy-Allâhu ta'âlâ 'anhum ajma'în'." He wept so bitterly that his blessed eyes shed blood. Then he went on:

"We welcome Allâhu ta'âlâ's qadâ and qadar. We accept the sufferings He has inflicted on us. Yâ Abâ Bakr! After the painful bereavement of the Messenger of Allah, no other disaster that befell on us has been more grievous than your death to us. You were a shelter, a support, a shade for the Believers. You were very harsh and fervent against the hypocrites. May Allâhu ta'âlâ bless you with the presence of Muhammad 'alaihi-salâm'! May He bless us with patience and rewards for the grievance of parting with you! May He protect us against eccentricities and heresies in your absence." All the Ashâb-i-kirâm listened to Hadrat Alî's words quietly 'radiy-Allâhu 'anhum'. At the end they all sobbed bitterly.

These words of Hadrat Alî's 'radiy-Allâhu 'anh' provide positive proof for the purport of the latter part of the final âyat of Tawba sûra. This fact exposes the shameless casuistry in the machinations wrought out all through the book entitled **Husniyya** and uncloaks the scheme for demolishing Islam from within disguised under the blessed appellation of Ahl-i-Bayt. It is incumbent upon every individual Believer to tear that book to pieces and thereby to eliminate a virus that may bring ruination to young Muslim Alawîs and Shiites.

14- He says, "*When the Messenger asked for a pen and paper to write a booklet for the Sahâba during his death agony, 'Umar prevented the others from doing the commandment of the Messenger of Allah. On the other hand, it is a fact written in the Qur'ân al-kerîm that all his utterances are Wah-y.*" Please read the twenty-eighth (28) chapter of the third fascicle of **Endless Bliss** for detailed information about the event the impostor is trying to garble, and for the elucidations presented!

15- He asserts, "*On the day when the Messenger of Allah*

passed away, the munâfiqs (hypocrites) among the Sahâba sat together at a place called 'Saqîfa-i-banî Sa'îda', and began to discuss the caliphate. A few of them were suggested that they should take the office. When one of them, namely Sa'd bin Ubâda, accepted the suggestion, his son drew his sword and said to his father, 'How will you explain this to Alî? At 'Ghadir Hum' the Messenger held him by the hand and told you that he made him (Alî) your Khalîfa and Imâm. And you paid homage to him. How come you give up now?' Then 'Umar drew his sword in homage to Abû Bakr, whereupon Abû Ubayda and twenty other miscreants paid homage to him (Abû Bakr). None of them performed the (prayer termed) Salât of Janâza (for the Prophet). Three days later Alî joined them and they assembled in the mosque. 'Umar walked up to Alî and said, 'Most of the people paid homage to Abû Bakr. You and the other Hâshimites should do so, too.' Zubayr drew his sword and began to make for 'Umar. Yet Alî stopped him. Alî turned to Abû Bakr and 'Umar and said, 'O Sahâbîs, you have disobeyed the Prophet and Allah. Caliphate is my right. Give me my right.' When 'Umar answered that they would not pay homage to him, Alî said, 'I would kill hypocrites and enemies of religion like you if the Messenger had not told me not to do so in his will.' Abû Bakr and Abû Ubayda said, 'O Alî, you are young. You are thirty-three years old. Abû Bakr is old. You will get the caliphate anyway finally. Do not rekindle the fire that has just gone out!' Alî said, 'Caliphate belongs to us. It's no one else's right.' Bashîr bin Sa'd Ansârî said, 'O Alî. No one would have paid homage to Abû Bakr if you had said these words earlier.' 'Umar discontinued the meeting for fear of Alî's being paid homage to. The following day Salmân, Abû Zer, Mîkdâd, Ammâr bin Yâser, Burayda-i-Eslemî, Sahl bin Hanîf, Huzayfat-ibni Thâbit, and Abâ Ayyûb al-Ansârî suggested to kill Abû Bakr. Alî did not agree with them and said, 'The Messenger told me this: O Alî. You and I are like Hârûn (Aaron) and Mûsâ (Moses). The Israelites abandoned Hârûn and worshipped an ox. Likewise, my Ummat will abandon you and choose others.' On Friday the Sahâba came to the mosque and tried to dissuade Abû Bakr from that offensive arrogation. Negotiations tended towards a stalemate. Three days later a crowded army recruited by Khâlid bin Walîd and led by 'Umar assembled before the mosque and marched against Alî. Salmân stood up and said to them, 'The Messenger informed that you were dogs of Hell. Alî went to his home. 'Umar forced everyone

out in the street to pay homage (to Abû Bakr). The tribe called Hazraj and Abû Ubâda and nine thousand other people refused to pay homage. Another group that would not pay homage included ten thousand people with Mâlik bin Nuwayra in the lead. This unitarian Believer was slain during salât by Khâlid bin Walîd, sent forth by 'Umar. How could one ever call this 'Ijmâ-i-Ummat'?"

Leaving the book Husniyya alone with its whimsical improvisations, let us direct our attention to historical documents.

Tabarî, a tome of history, was written by Muhammad bin Jarîr (Tabarî) 'rahimahullâhu ta'âlâ'. The first page of the third volume of its Turkish version begins as follows:

Since the beginning of Rasûlullah's illness (of death) Abû Bakr as-Siddîq would never go to his home. He would stay in the Masjîd-i-sa'âdat and steadily attend to Rasûlullah's needs. Rasûlullah yielded his blessed soul on the twelfth of Rabî'ul-awwal, Monday, in the eleventh year of the Hegira. His blessed head was on the breast of Hadrat Âisha 'radiy-Allâhu 'anhâ'. Hadrat Alî went out sobbing. Hadrat Abû Bakr entered and saw Hadrat Âisha sobbing and slapping her own face with her hand. Rasûl 'alaihi-salâm' lay there, his face covered with a cloak. He removed the cloak and saw that the blessed Prophet was dead. Replacing the cloak, he walked into the mosque, made khutba and said, "O Sahâba! The Messenger of Allah has passed away. Allâhu ta'âlâ has blessed him with death. Should there be anyone (among you) worshipping Muhammad 'alaihi-salâm', let him know that he is dead. And those who worship Allâhu ta'âlâ; let them know that Allâhu ta'âlâ is never dead." Then he recited the hundred and forty-fourth âyat of Âl-i-Imrân sûra, which purports: "**Muhammad 'alaihi-salâm' is no more than an Apostle: many were the Apostles that passed away before him. (He, too, will pass away.) If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allâhu ta'âlâ; on the other hand, Allâhu ta'âlâ will swiftly reward those who abide by (their slavery to Him) with gratitude.**"

Mughîra-t-abni-Shu'ba came in with the news that the Ansâr had assembled and elected Sa'd bin Ubâda Khalîfa. Hadrat Abû Bakr held Hadrat 'Umar by the hand and they went out together. On the way they met Hadrat Abû Ubayda bin Jerrâh. [Abû

Ubayda ‘radiy-Allâhu ‘anh’ was one of the ten people who are called Ashara-i-mubashshara because they had been blessed with the Glad Tidings that they would go to Paradise (after death). He took part in all the Holy Wars. He was a man of great valour. He was commander-in-chief of the army that marched into Damascus. According to a report in **Qisâs-i-Anbiyâ**, the Messenger ‘alaihis-salâm’ had commended him as follows: “**This is the trustworthy of my Ummat.**” He was fifty-eight [58] years old when he passed away in the eighteenth year (of the Hegira). Genies were heard to mourn over his death. So, he was a blessed person who had been blessed with the Glad Tidings of Paradise and praised with the commendation “the trustworthy of my Ummat” by the Messenger of Allah and who spent his life attacking the enemies of religion before the Messenger of Allah. It is a fact as manifest as the sun that a Jewish book that shamelessly labels such a high person as a ‘miscreant’ must have been written for the purpose of shattering Islam.] Hadrat Abû Ubayda also told them that the Ansâr had come together in Banî Sa’îda’s house and made Sa’d bin Ubâda Khalîfa. The three people went to the place. They saw that the tribes of Aws and Hazraj had assembled and were willing to pay homage to Sa’d bin Ubâda ‘radiy-Allâhu ‘anh’, who lay ill. There was a large crowd. They suggested to Abû Bakr ‘radiy-Allâhu ‘anh’: “Let us have two Khalîfas; one to represent you, and one from amongst us!” Abû Bakr as-Siddîq ‘radiy-Allâhu ‘anh’ made a long admonitory speech, in which he quoted âyat-i-kerîmas and lavished compliments on the Ansâr. Then, quoting the hadîth-i-sherîf, “**The Imâm (Leader, Khalîfa) must be of Qoureishi origin.**” he concluded, “Let us choose our Khalîfa from among the Qoureishi people. In his view you will be as honourable as you were in the view of the Messenger. I have two candidates from the Sahâba. Both of them are Qoureishi notables. They are ‘Umar and Alî.” The Ansâr were inclined to pay homage to Alî ‘radiy-Allâhu ‘anh’. ‘Umar was fearful of another chaotic situation and suggested, “O Abû Bakr! You are of Qoureishi origin! Hold out your hand, and we’ll pay homage to you.” “You hold out your hand, and let’s pay homage to you,” was Abû Bakr’s answer. ‘Umar pulled Abû Bakr’s hand and paid homage to him. When the Ansâr saw this, they followed ‘Umar’s example and unanimously paid homage to Abû Bakr. However, the rumour that the Ansâr were going to pay homage to Sa’d bin Ubâda had spread throughout Medîna. All the Sahâba came together and

marched to prevent the nomination. 'Umar 'radiy-Allâhu 'anh' met them and shouted: "O people! Come and pay homage to the Prophet's 'alaihi-salâm' Khalîfa!" That day all the inhabitants of Medîna paid homage to Hadrat Abû Bakr 'radiy-Allâhu ta'âlâ 'anh'. Thus a very grave conflict was avoided. Hadrat Alî, Hasan and Husayn 'radiy-Allâhu 'anhum' were busy consoling the Ahl-i-Bayt. Therefore, they were the only three people who paid homage (to Abû Bakr) later.

The following day, Tuesday, the Sahâba came together in the mosque. 'Umar 'radiy-Allâhu ta'âlâ 'anh' mounted the minbar and said, "O Ashâb-i-kirâm! You must be grateful to Allâhu ta'âlâ for having gathered you around Abû Bakr, who is the best of you. If there is anyone who has not paid homage yet, let him do so!" Then Abû Bakr as-Siddîq said, "O people! I would like you to know that I accept the office only lest there should be discord and bloodshed among the Sahâba. I am human, like any one of you. It is human nature to make mistakes. When I do not make mistakes, pay gratitude to Allâhu ta'âlâ. And when I am wrong, show me the right course! Obey me as long as I obey Allâhu ta'âlâ. Yet if I am disobedient (to His commandments), pay me back with your disobedience to me! Now, let us offer our service to our Prophet 'alaihi-salâm'. Let us pay him his due. Let us wash him, perform the salât (termed salât of janâza) for him, and place him into his blessed grave." He dismounted the minbar and went to the Messenger's 'alaihi-salâm' house. He lifted the cloak covering the most beloved Prophet's face and smelled the blessed face, relishing the most delicate musky odour that emanated from his blessed face and hair. He put his face on the Messenger's blessed face and said, "I would sacrifice my mother and father for your sake; how beautiful you smell, both alive and dead!" Then quoting a hadîth-i-sherîf that read, "**My Ahl-i-Bayt should wash me** (when I am dead)," and which he had heard from the Messenger 'alaihi-salâm', he ordered, "Let Abbâs and Alî 'radiy-Allâhu 'anhumâ' wash him." Abbâs and his son Fadl came to the place. Hadrat Alî joined them. The (new) Khalîfa, (i.e. Hadrat Abû Bakr,) said, "O Alî! Wash the Messenger of Allah." Then he turned to Rasûlullah's servant Usâma and told him to assist with the washing. He and the other Sahâbîs waited at the door. He ordered Aws bin Hawlî 'radiy-Allâhu 'anh', one of the Ansâr, to go in and help the others. They washed the blessed Prophet with his garment on, wrapped him in three white shrouds and fumigated him with incense. Abû Talha dug a grave. They could

not reach an agreement concerning the place of the grave. Hadrat Abû Bakr ‘radiy-Allâhu ‘anh’ quoted the following hadîth, which he had heard from Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’: **“Prophets are buried wherever they pass away.”** His bed was removed and a grave was dug at its place. The Messenger of Allah was placed beside the blessed grave and his Sahâba came in groups and performed the salât (of janâza) for him without an imâm to conduct the salât. The (prayers of) salât continued till midnight. He was placed in the blessed grave at midnight. It was Wednesday night, (i.e. the night between Tuesday and Wednesday). Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ passed away on Monday. It was Monday also when he honoured the world with his presence. It was Monday, again, when he placed the (sacred stone called) Hajar-ul-aswad on the wall of Kâ’ba when he was sixteen years old. On another Monday he left Mekka for the Hijrat (Hegira). And it was another Monday when he arrived in Medîna.

Three days after the burial Hadrat Abû Bakr gave the following order: “The Messenger ‘alaihi-salâm’ sent you out for Holy War under the command of Usâma. Yet the Prophet’s illness intervened and the task could not be fulfilled. We must execute the commandment before doing anything else! Do not be remiss in this duty! Be ready for the Holy War.” He prepared and motivated the Sahâba for the Holy War. Usâma was twenty-two years old then. A report of insurrection in the Arabian deserts was received. The Sahâba were of the opinion that they should not leave Medîna under Usâma’s command and that otherwise the rebels would enter the town and slay the Khalîfa. Yet their objections and insistent discouragements proved futile when Hadrat Abû Bakr persevered, “We shall do Rasûlullah’s commandment at all costs. I cannot replace a commander liked by Rasûlullah.” So the army left Medîna, Usâma on horseback and the others on foot. The Khalîfa began his short farewell speech to the Sahâba as follows: “My first piece of advice is that you should obey Usâma.” Then, turning to Usâma, he ordered, “Go to the place commanded by the Messenger of Allah! Then go to Damascus.” It took Usâma forty days to go to the tribe of Huzâ’a, slaughter the apostates, carry out the task, and come back with victory to Medîna.

The people of Arabia had abandoned Islam; they had become apostates. The Khalîfa sent Khâlid bin Walîd for the

chastisement of the apostates. Khâlid routed the ringleaders of the apostates. Those who survived the slaughter returned to Islam. The Khalîfa sent the officials of zakât for the collection of zakât. Mâlik bin Nuwayra, one of the notables of the tribe of Banî Tamîm, had been authorized by Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ to collect the zakâts of his tribe. Mâlik’s tribe paid tribute to Abû Bakr and sent their zakâts. A Christian woman named Sijâh bin Hâris of Mosul came to Hidjâz (Hejaz) with pretensions to being a prophet. She invited Mâlik (bin Nuwayra) to her religion. Mâlik’s answer was: “I will fight for you. But let me have time to think over converting to your religion.” The following morning Sijâh said to him, “I have received wah-y from my Rabb (Allah). You shall fight the members of Banî Tamîm who deny me.” Mâlik fought and won. He slaughtered numerous Muslims and caused many others to lapse into Sijâh’s iconoclasm. When Sijâh improved in power, she went to Yemen to support Musaylama-t-ul-kazzâb^[1]. Khâlid (bin Walîd) marched against Mâlik although he had not been ordered to do so by the Khalîfa. Mâlik sent the zakâts that he had collected to Khâlid, who accepted them and reported the event to the Khalîfa. Upon this the Khalîfa sent an order to Khâlid telling him not to inflict any punishment on villages whence he heard voices calling the azân (adhân). A cavalry detachment caught Mâlik, took him to Khâlid, and said that they had not heard any voices calling the azân. Abû Qatâda ‘radiy-Allâhu ‘anh’, (who was in the detachment, too,) said he had (heard voices of azân). When Khâlid asked Mâlik why he had become a follower of Sijâh, he replied, “I am not her follower. I only made peace with her. I did not join her religion.” Yet when he accidentally blurted out the expression, “your master said so,” Khâlid ‘radiy-Allâhu ‘anh’ became angry and exclaimed, “You dirty dog, you mean he is our Prophet and not yours? You are a hypocrite. You became a follower of Sijâh! You killed so many Muslims for her sake.” He had him decapitated. Abû Qatâda did not like it, went back to Medîna and related the events to Hadrat ‘Umar. Upon this ‘Umar ‘radiy-Allâhu ‘anh’ went to the Khalîfa (Hadrat Abû Bakr) and said, “Khâlid killed Muslims cruelly. Call Khâlid back and punish him!” The Khalîfa replied, “O ‘Umar! Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, ‘**Khâlid is the sword of Allah.**’ How can I even chide him despite this commendation

[1] A renegade who claimed to be a prophet.

about him?” Mâlik’s brother came and said, “My brother was a Muslim who had paid homage to you. I demand my brother’s blood from Khâlid.” The Khalîfa sent for Khâlid. When ‘Umar saw Khâlid he collared him, took his arrows and broke them to pieces, and castigated him, saying, “Don’t you ever fear Allah? You killed a Muslim.” When the Khalîfa asked Khâlid to explain himself, he said, “O Khalîfa! Didn’t you hear the Messenger of Allah say, “**Khalîd is the sword of Allah**?”” “I swear in the name of Allah that I did,” replied the Khalîfa. Khâlid concluded presently, “The sword of Allah would behead only unbelievers and hypocrites.” “You are telling the truth. Go back to your office now,” ordered the Khalîfa, fully appeased. When ‘Umar ‘radiy-Allâhu ‘anh’ heard about this, he regretted Khâlid’s having escaped punishment. This is the end of the passage we have translated from Tabarî.

Abdulqâdir-i-Geilânî ‘qaddas-Allâhu sirrah-ul-’azîz’, one of the descendants of Ahl-i-Bayt, quotes, in his book **Ghunya**, the statements made by his ancestor Hadrat Alî ‘radiy-Allâhu ‘anh’ on the very day when Hadrat Abû Bakr ‘radiy-Allâhu ‘anh’ were to be elected Khalîfa.

According to a narration in the hundred and fifty-fifth page of the second volume of the (Turkish) translation of **Mawâhib-i-ladunniyya**, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said to Hadrat Alî ‘radiy-Allâhu ‘anh’, “**Whatever Hârûn (Aaron) was in relation to Mûsâ (Moses) ‘alaihi-as-salâm’, you are the same with relation to me. Only, no prophet shall come after me.**” Hence, the proximity implied is not in prophethood but in subordination. “As Hârûn represented Mûsâ ‘alaihi-salâm’ (in his absence) before death (of the latter), you are my proxy in my absence as long as I live,” is the meaning that should be derived from the hadîth-i-sherîf. In fact, Sherefeddîn Husayn bin Muhammad Tayyibî interprets it identically. It is a very well known fact that Hârûn’s ‘alaihi-salâm’ death was previous to Mûsâ’s ‘alaihi-salâm’. Then, not only should the hadîth-i-sherîf not be construed as an implication that Imâm Alî were to be Khalîfa immediately after the Messenger of Allah, but it also presupposed that he was not going to be (the first) Khalîfa.

According to a narration in the fifth episode of the book **Manâqib-i-chihâr yâr-i-ghuzîn**, Abdullah ibn ‘Umar is quoted, in Bukhârî ‘radiy-Allâhu ‘anhumâ’, as having related, “In the time of the Messenger of Allah we used to talk on the virtues of the

Sahâba. We would hold Abû Bakr the highest, then 'Umar, then 'Uthmân, and then Alî." And ibn Munzir quotes Imâm Alî as having stated, "The highest member of this Ummat (Muslims) is Abû Bakr."

It is stated as follows in the thirty-fourth episode of Hadrat 'Umar 'radiy-Allâhu 'anh': A huge amount of ghanîma was won and brought home after a Holy War. As 'Umar, the time's Khalîfa, was distributing the shares of those who canonically had a right from one-fifth of the ghanîma, Imâm Hasan (Hadrat Alî's elder son and at the same time our Prophet's grandson) came. The Khalîfa gave him a thousand dirhams (3.365 kg \approx 7.411 pounds \approx 0.529 st) of silver. Then Hadrat Husayn came, and another thousand dirhams was given to him. A while later the Khalîfa's own son, Abdullah came. The Khalîfa gave him five hundred dirhams (of silver). Abdullah was offended. He said, "You have given Hasan and Husayn more than you have given me although they are only small children and I am a grown up wrestler. I have taken part in many Holy Wars, attacked the enemy and slain many an unbeliever before Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Is it fair to give me less than the amount you have given them?" "O my son! So you hold yourself equal to them? They have a father named Alî and a mother named Fâtima-t-uz-zahrâ 'radiy-Allâhu 'anhâ'. And their grandfather is Fakh-r-i-'âlam (the Master of Worlds) 'sall-Allâhu 'alaihi wa sallam'." When Imâm Alî heard about these words, he said, "I heard Rasûlullah state, **'Umar is the light of the people of Paradise and the nûr (haloe, light) of Islam.'**" Hasan and Husayn informed 'Umar with the Glad Tidings.

Abu-l-mu'în Meymûn bin Muhammad Nasafî makes the following observations in his book Tamhîd: It was not stated (beforehand) who the (first) Khalîfa would be. If it had been stated that caliphate belonged to Alî and his offspring, the Sahâba would have acknowledged it and the report would have reached us. It would be a very grave slander against the Ashâb-i-kirâm to assert that those great people withheld a clearly stated commandment. The Ashâb-i-kirâm conveyed to us all the pieces of religious information, including how to wash ourselves in the lavatory. If there had been a clear statement, or even an implication concerning caliphate, it would definitely have been conveyed to us by Alî 'radiy-Allâhu 'anh', by his children, and by the Sahâba. When Rasûlullah 'sall-Allâhu 'alaihi wa sallam'

passed away, The Sahâba came together in the hall of Banî Sa'ida and recited the hadîth-i-sherîf, **"If a person does not know the Khalîfa of his time, his death happens like that of an irreligious person."** They concluded that it would not be permissible to spend one day without a Khalîfa. Therefore, it is disbelief not to know the Khalîfa. For the Khalîfa is indispensable for the performance of some Islamic commandments. For instance, some religious practices and social activities, such as the performance of Friday and 'Iyd prayers and (provision of conditions for) orphans' marriage, are dependent upon the Khalîfa. To deny the Khalîfa is, therefore, to deny the (Islamic commandments termed) farz, which, in its turn, means disbelief (in Islam itself). When one of the Ansâr suggested that there could be two Khalîfas, "one from amongst us and one from your group," Abû Bakr 'radiy-Allâhu 'anh' stood up and said, "I think caliphate goes (best) with Alî. I want him to be Khalîfa." Alî 'radiy-Allâhu 'anh' presently stood up, drew his sword, and said, "O Abâ Bakr! You are the Khalîfa of Allah and His Messenger! The Rasûl-i-Ekrem 'sal-Allâhu 'alaihi wa sallam' put you before us all. No one can go before you. The Messenger of Allah ordered me, **'Go and order Abû Bakr to be imâm for my Ummat!'** A person authorized by the Messenger of Allah to conduct our religious practices is welcome to conduct our worldly practices." Since the Rasûl-i-ekrem had made him his Khalîfa to conduct the public worship (termed salât in jamâ'at) for his place, he was nicknamed 'Khalîfa-i-Rasûl (The Messenger's Khalîfa)'. All the Sahâba liked Hadrat Alî's statements and reached a consensus on the caliphate of Hadrat Abû Bakr. Then they ran back to perform their (final) service to the Messenger of Allah. After the interment, the Khalîfa made (a speech termed) Khutba and concluded, "You have brought me to the commanding post although I am not the best among you. Accept me (as your Khalîfa)." Alî 'radiy-Allâhu 'anh' stood up again and said, "We are not to refuse or accept you. Who could ever draw you back from the position to exercise command over us where you have been appointed by the Messenger of Allah?" Abû Bakr 'radiy-Allâhu 'anh' grew thinner and thinner during his caliphate, so much so that he dwindled to a pitiable appearance at last. When his blessed daughter Âisha 'radiy-Allâhu 'anhâ' asked him what the matter was with him, he said, "O my dearest child, the light of my eyes. The fire of separation from Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam' has been melting me away."

Abdullah ibn Abbâs related: When the Izâ jâ-a (Nasr) sûra^[1] was revealed, my father Abbâs said to Alî, “This sûra informs (us) that Rasûlullah ‘sall-Allâhu ta’âlâ’ ‘alaihi wa sallam’ is to pass away soon. Who do you think he will appoint (as) Khalîfa (after him)?” Alî ‘radiy-Allâhu ‘anh’ requested, “O my uncle. Please do go and ask Rasûlullah. If he gives the office to us, this will prevent contentions between us and the Qoureish. If he is to give it to someone else, then beg him to command that person to protect our rights.” When Abbâs found the Messenger of Allah alone and asked him, the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**O my uncle! Allâhu ta’âlâ has given the caliphate to Abû Bakr. Acquiesce in whatever he says so that you will attain salvation and happiness. He who obeys him will find the right path.**” If a person believes the fact that Hadrat Abû Bakr was a rightly-guided Khalîfa and loves all the Ashâb-i-kirâm, he has found the right path.

Salmân-i-Fârisî ‘radiy-Allâhu ‘anh’ was one of the greatest Sahâbîs. He was praised in a number of hadîth-i-sherîfs. Hadrat ‘Umar ‘radiy-Allâhu ‘anh’ appointed him governor of Medayn. He passed away there in the thirty-fifth year (of the Hegira). That a person of his greatness could have said, “dogs of Hell,” about Imâm ‘Umar and a great host of Sahâbîs, and ascribed this extremely abominable slander to the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, is not something that a Muslim could ever be expected to believe. For there are various hadîth-i-sherîfs that prohibit maligning any one of the Ashâb-i-kirâm. A Jew only would venture the effrontery to write the slander that Salmân-i-Fârisî not only disigned all those hadîth-i-sherîfs but also concocted false hadîths. Indeed, a hadîth-i-sherîf which is quoted on the authority of Bukhârî and Muslim in Manâwî reads, “**Holders of bid’at^[2] are dogs of Hell.**” The dogs of Hell censured in this hadîth-i-sherîf are people who have deviated from the true path of Ahl as-sunnat and who traduce the Ashâb-i-kirâm. The book Husniyya reverses the fact.

[1] The hundred and tenth (110) sûra (chapter) of the Qur’ân al-kerîm.

[2] Any sort of addition, deviation, misinterpretation, invention and heresy in Islam’s tenets of belief or practices is termed **bid’at**. People who practise bid’ats or hold beliefs that are bid’ats are called **holders of bid’at** (heretics).

16– The Persian Jew named Murtadâ fibs as follows in his book entitled *Husniyya*: “*The élite as well as the rank and file among the Ummat sent letters to various Muslim cities and provided a consensus on slaying 'Uthmân. In fact, some thirty thousand Muslims from Egypt arrived in Medína to voice a complaint about 'Uthmân's cruelties. These people joined the ijma'-i-ummat and together they killed 'Uthmân in an unsightly manner, tied his feet with ropes, and dragged him around all day long. Muslims came in groups and kicked his corpse, saying, 'What made you deem it permissible to perpetrate all those cruelties on Muslims?'*”

On the other hand, the event is related with unanimous exactitude in all the literature on the Islamic history. The Turkish version of the grand work of history entitled *Tabarî*, for instance, provides the following account in the hundred and seventy-fifth page of its third book:

During the caliphate of Hadrat 'Uthmân 'radiy-Allâhu 'anh' there lived a Jew named Abdullah bin Saba' in Yemen. He had perused quite a number of books on antiquity and was awaiting an opportunity to ingratiate himself with the Khalífa by simulating a dramatic conversion to Islam in his presence. With this ruse in mind he came to Medína and, so to speak, became a Muslim. The Khalífa, however, did not even pay attention to his *soi-disant* devotion. Thwarted, he launched a nationwide smear campaign against the Khalífa. No sooner had the Khalífa been notified of the Jewish convert's libellous activities against him than he had the villain deported from Medína. Yet the Jew was too dogged to give up; he went to Egypt and resumed his character assassination against the Khalífa. Owing to his very adroitly exploited scholarship, he did not have to take pains to lure the ignorant and soon made a ring of sensation-fanciers around himself. The slogans which he most frequently insinuated were, “Every Prophet had a vizier for himself. Our Prophet's vizier is Alí. Caliphate was his right. 'Uthmân appropriated his right.” He enticed the fellahs (Egyptian peasants) into saying that 'Uthmân 'radiy-Allâhu 'anh' was a disbeliever and had Abdullah bin Sa'd, the governor of Egypt, write complaints about the Khalífa. Four thousand Egyptians came to Medína and told the Khalífa their complaints about him. The Khalífa answered all their interrogations and proved in the light of *âyat-i-kerîmas* and *hadîth-i-sherîfs* that he was right. So the army of Egyptians went

back home. A year later, another huge crowd arrived, four thousand people from Egypt and four thousand from Iraq. When the people of Medîna took up arms and asked why they were there, they stated their intentions to make hajj (pilgrimage). So the people laid down their weapons. However, they were there for the purpose of deposing Hadrat 'Uthmân. The Egyptians' candidate for caliphate was Hadrat Alî, while the Iraqi group preferred Hadrat Talha. When the Egyptians told Hadrat Alî their intentions to make him Khalîfa, he reproved them, saying, "Our Prophet 'alaihi-salâm' foretold that an accursed army would be encamped at the very site you have been stationed at the moment." That night the Khalîfa 'radiy-Allâhu 'anh' visited Hadrat Alî and told him to persuade the army to go back. Hadrat Alî obeyed the Khalîfa's order and the following morning he counselled the army (to go back). The army was leaving, when Hadrat Alî came to the Khalîfa with the suggestion to replace the governor of Egypt and appoint the Egyptians' candidate as the new governor. So the Khalîfa appointed Muhammad bin Abî Bakr as the new governor. The Egyptians and the new governor set out for Egypt. Yet on the way they found a letter written by the Khalîfa on one of the heralds. It contained a commandment from the Khalîfa to the replaced governor and said, "Accept the people who will be there soon." At that time handwritings did not have any diacritical marks, which have phonemic functions in some contemporary languages as well as in Arabic today and which diversify the meanings of morphological entities which are otherwise identical, -the same written form, for instance, means 'accept' or 'kill', depending on the number and the place of the diacritical dots. It was the latter sense, i.e. "faqtulûhu", which means, "kill", instead of "fakbulûhu", (which means "accept" and which was what the blessed Khalîfa actually meant), wherein the Egyptians happened to construe the word used in the letter. Terribly indignant, they turned back, making the Iraqi group turn back with them, and besieged the Khalîfa's house. Twenty days later, on a Friday night, (which is the night previous to Friday,) Rasûlullah 'sall-Allâhu 'alaihi wa sallam' manifested himself to Hadrat 'Uthmân in a dream and blessed him with the Glad Tidings, "**Yâ 'Uthmân (O 'Uthmân)! Tonight you will have iftâr^[1] with us!**" The soldiers burned the gate and entered the yard. Merwan (bin Hakem) was in the yard with five hundred guards

[1] The dinner which is eaten after breaking fast after sunset.

under his command. They fought. Blood flowed like a stream. The five hundred guards fought to death. Merwan collapsed with a deep wound. Muhammad bin Abî Bakr was first to enter the house. Yet, moved by the Khalîfa's words, he went back out. Then Kinâna bin Beshîr, one of the Egyptians, martyred the Khalîfa as he was reading the Qur'ân al-kerîm. They plundered the palace. Alî, Talha, Sa'id and Sa'd 'radiy-Allâhu 'anhum', four of the ten blessed people called Ashara-i-mubashshara, did not even go out of their homes. All the people grieved. It was the eighteenth day, Friday, of the month of Zilhijja in the thirty-fifth year of the Hegira. The troops coming for help from Kûfa and Egypt were too late. The Khalîfa was eighty-two years old. The time was late afternoon. Three days later, three of his relatives carried him out of the house and buried him in the cemetery of Bakî'. So badly terror-stricken were the people that nobody dared attend the interment. Thus Abdullah bin Saba' attained his wish and reaped the fruits of his labour. He started the first fire of anarchy in the Islamic world and inflicted the first wound on Islam.

And now this book is trying to rekindle the fire of anarchy and discord, to divide Muslims into groups and to confuse people's minds by disinterring the subversive and seditious sophisms invented by the notorious Jew (named Abdullah bin Saba'). Hadrat 'Uthmân's 'radiy-Allâhu 'anh' house was under siege, when the muadhhdhin^[1] called him to the mosque. He said, "I will not be able to come to the mosque for salât. Tell Alî to conduct the prayers." So Alî 'radiy-Allâhu 'anh' conducted only the Friday prayer, appointing Abû Ayyûb al-Ansârî as his deputy to conduct the other prayers. During the siege the Khalîfa (Hadrat 'Uthmân) sent Abdullah bin Abbâs as his deputy on hajj. A couple of days later (after the Khalîfa's martyrdom) the Egyptians went near Alî 'radiy-Allâhu 'anh' and said to him, "We have appointed you Khalîfa." He refused it, saying, "Appoint someone else! I will pay homage to him." Then they went to Talha, only to be refused once again. Five days later they sent the people of Medîna to Alî. He would not accept it despite all their earnest and insistent requests. The Egyptians were of the opinion

[1] Person who recites a certain invitation to the five daily prayers termed namâz or salât. This invitation, called adhân (or azân), is explained in detail in the eleventh chapter of the fourth fascicle of **Endless Bliss**.

that if they should go back without (having elected) the Khalîfa a number of tumults would arise and there would not be anyone to suppress them.

To avoid another possible fitna, Alî 'radiy-Allâhu 'anh' suggested that Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' Sahâba should pay homage first. They brought Talha and Zubayr 'radiy-Allâhu 'anhuma'. Alî 'radiy-Allâhu 'anh' said, "I am not disposed to accept the office. But the Muslims are without an Imâm now. If any one of you accept it I will pay homage to him." Then, looking at Talha he added, "You are worthy to accept the honour more than anybody else is. Hold out your hand and I will pay homage to you." "It would not devolve on me in your presence," was the latter's answer, which he complemented with a gesture of homage. Zubayr was the second to pay homage. Then the people followed their example and paid homage. It was the twenty-fifth day of Zilhijja. The (new) Khalîfa performed (the speech termed) Khutba. Then they performed the Friday prayer. The Khalîfa's first operation was to dismiss Hadrat Mu'âwiya from (governorship of) Damascus and appoint Abdullah ibn Abbâs for his place. However, Abdullah ibn Abbâs would not accept it. His explanation for the refusal was, "Do not dismiss him. He has been governor there for a long time. The dismissal may cause fitna." So the Khalîfa suspended the dismissal and Hadrat Abbâs did not go to Damascus. Yet a year later he reactivated the dismissal and replaced several other governors as well. Mu'âwiya 'radiy-Allâhu 'anh' sent an army against the new governor, forcing him to return to Medîna. A herald from Damascus came with the report, "More than a hundred thousand Damascenes demand that you should retaliate for the blood of 'Uthmân 'radiy-Allâhu ta'âlâ 'anh'. Every day they come to the mosque and weep for 'Uthmân."

As is seen, a Jewish convert was the instigator of the earliest fitna in Islam. He was the first sower of discord among Muslims. That today's lâ-madhhabî people are his followers is manifest in their book.

A hadîth-i-sherîf quoted on the authority of Talha bin Abdullah 'radiy-Allâhu ta'âlâ 'anh' in the book **Masâbîh** reads as follows: "**Every prophet has a companion. 'Uthmân is my companion in Paradise.**"

Enes bin Mâlik 'radiy-Allâhu ta'âlâ 'anh' relates: 'Uthmân 'radiy-Allâhu 'anh' was absent during (the oath of allegiance

called) Bî'at-ur-ridwân. He had been sent to Mekka on a mission. The Messenger of Allah 'alaihi-salâm' held one of his blessed hands with the other and stated, "**'Uthmân is (away) doing the mission of Allah and His Messenger. So I am making the oath of allegiance on his behalf.**" Thereby he made his hand 'Uthmân's hand.

Murra bin Kâ'b 'radiy-Allâhu 'anh' is quoted to have related the following event in **Masâbîh**: Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was foretelling the imminent fitnas, when someone walked past. The Messenger pointed to him with his blessed hand and said, "**On the day of fitna this person will be on hidâyat** (guidance, the right path)." When I stood up and looked at the person, I saw that he was 'Uthmân.

The great scholar Mawlânâ Nûraddîn Abdurrahmân Jâmî 'rahimahullâhu ta'âlâ' relates the following event on the authority of Âisha 'radiy-Allâhu 'anhâ' in his book **Shawâhid-un-nubuwwa**: (One day) Rasûlullah 'alaihi-salâm' said, "**Yâ Âisha** (O Âisha)! **Send for one of my Sahâba.**" When I asked, "Shall I send for Abû Bakr?" he did not answer. So I knew that Abû Bakr was not the person he wanted. Then I asked if I should send for 'Umar. There was no answer. I asked once again, "Shall I send for Alî, the son of your paternal uncle?" And his answer was silence once again. When I asked if I should ask for 'Uthmân, he stated, "**Send for him. Let him come here.**" When the Messenger of Allah 'alaihi-salâm' told him something he turned pale. During his caliphate (years later) his house was besieged. When he was asked why he would not resist, he said, "The Messenger 'alaihi-salâm' told me many things. I promised him. So I am being patient." Hadrat Âisha concludes as follows: "Then I realized that that day the Messenger of Allah 'alaihi-salâm' had forewarned him about the event."

Abdullah ibn Abbâs 'radiy-Allâhu ta'âlâ 'anhumâ' relates: On the day of Hunayn,^[1] after the dispersal of the unbelievers Rasûlullah 'alaihi-salâm' and I were walking past someone, when the blessed Messenger of Allah said to the person, "**O you the enemy of Allah! Allâhu ta'âlâ does not like you.**" When I attempted to remind that that person disliked the Qoureishis, the Best of Mankind stated, "**Yes, he dislikes 'Uthmân.**"

[1] The Holy War fought against the tribes called Hawazin and Saqîf in the eighth year of the Hegira (629 A.D.).

Abdullah ibn Abbâs quotes Rasûlullah as having stated, **“I swear (in the name of Allah) that ‘Uthmân will save seventy thousand people of my Ummat (Muslims) from going to Hell by doing shafâ’at (intercession) for them.”**

Some time after giving his daughter Ruqayya in marriage to ‘Uthmân, Rasûlullah asked his daughter, **“How do you find ‘Uthmân bin Affân?”** When the blessed lady replied that she found him virtuous and good, the best of fathers observed, **“O my dearest daughter! Show extra deference to ‘Uthmân. For, of all my Sahâba he bears the closest moral and behavioural resemblance to me!”**

Alî ‘radiy-Allâhu ‘anh’ was planning to enter into another marriage in addition to his married life with Fâtima-t-uz-zahrâ ‘radiy-Allâhu ‘anhâ’. Rasûl’s ‘alaihis-salâm’ blessed heart was hurt when he heard about his son-in-law’s intention. He would not forgive him despite his apology and renunciation. Abû Bakr tried to intercede, yet the blessed Prophet would still not forgive him. ‘Umar’s intercession was futile, too. Finally ‘Uthmân offered his intercession, and Alî ‘radiy-Allâhu ‘anh’ was forgiven this time. When the blessed Prophet was asked why (he had forgiven his son-in-law upon ‘Uthmân’s intercession), he explained, **“So virtuous is the person whose shafâ’at (intercession) I have accepted that Allâhu ta’âlâ would replace the earth and the sky with each other if he asked Him to. Or, if he invoked, ‘Yâ Rabbî (O Allah)! Please forgive all the sins of all the Ummat of Muhammad ‘alaihis-salâm’, He would forgive all Muslims.”**

Alî ‘radiy-Allâhu ‘anh’ did not have the money he needed for his forthcoming wedding with Fâtima-t-uz-zahrâ ‘radiy-Allâhu ta’âlâ ‘anhâ’. He put his suit of armour up for sale. ‘Uthmân ‘radiy-Allâhu ‘anh’ saw the suit of armour as he was walking by the market place, and recognized it at first sight. He beckoned to the salesman, asked him how much the owner charged for the suit of armour, paid the priced four hundred dirhams of silver, took the suit home, and sent it to Alî along with another present, i.e. four hundred dirhams of silver. His brief message said: **“This suit of armour is an honour which would weigh too heavy on anyone except you. And please do use the silver for incidental wedding expenditures. We would be so happy to know that you accept our apology.”**

The great scholar Imâm Muhammad Pârisâ ‘rahimahullâhu

ta'âlâ', one of the greatest Awliyâ, provides the following information in his book **Fasl-ul-khitâb**: Hadrat Alî 'radiy-Allâhu 'anh' preached the following admonitions: "I have heard that some people hold me superior to Abû Bakr and 'Umar and 'Uthmân. Those people are hypocrites. They do so in order to sow discord among Muslims and to separate brothers from one another. The Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' forewarned me against them and told me to kill them at sight of them. They pretend to be Muslims although they are unbelievers and enemies of Islam. Being dirty inwardly, they boast of their mendacities. They defile the Qur'ân al-kerîm. They agree on irreligiousness. They malign the greatest Sahâbîs and even the Rasûl-i-ekrem. They dwell on the differences among the Ashâb-i-kirâm. Allâhu ta'âlâ will not forgive them. Their seniors tutor the juniors in heresy and discipline them as chronic heretics. They undermine Islam and spread bid'ats. A person who holds fast to the Sunnat (the true path guided by the Prophet) at that time will be superior to martyrs and devout worshippers, and sa'âdat (salvation and happiness) will be with him. (As for those separatists;) no one on the earth is baser than they are. The earth is cross with them. The sky shades them with condemnation. They are the worst people on the earth. They secrete fitna. They are known with the appellation 'enjâs' = (dirty beings) in the world of angels. They curse the Sahâba in their mosques, coffee-houses and schools, and they do it in the name of worship. Their hearts do not accomodate any human feelings. Allâhu ta'âlâ strips them of human appearance." When the Sahâba heard these statements, they asked, "O Amîr-al-mu'minîn! What must we do if we live long enough to see that time?" He replied, "Be like the Hawârîs (Disciples) of Îsâ (Jesûs) 'alaihi-salâm"! Learn our path. Do your best to adhere to the commandments of Allâhu ta'âlâ, to obey His Messenger, to love all his Sahâba, and to avoid the words and writings of those aberrant people! Abiding by the true path of Sunnat is better than deviation and heresy."

Imâm Refî'uddîn, Tâj-ul-islâm 'Uthmân bin Alî Merendî quoted the following hadîth-i-sherîf from the authority of Abdullah bin 'Umar: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated, "**Allâhu ta'âlâ has made it farz (incumbent) upon you to perform (acts of worship such as) namâz (or salât), fast, hajj (pilgrimage) and zakât; and likewise He has made it farz upon you to love Abû Bakr as-Siddîq and 'Umar-ul-Fârûq and 'Uthmân Zin-nûrayn and**

Alī Murtadâ. If a person dislikes any one of these four people, none of his (acts of worship such as) namâz, fast, hajj and zakât will be accepted. On the Rising Day people with such hapless dislike will be driven to fire [of Hell].”

17- The heretic goes on as follows in the book *Husniyya*: “*Imâm Ja’far Sadîq used to command (the temporary marriage contract termed) mut’a nikâh. For Allâhu ta’âlâ has canonically legitimized the nikâh termed mut’a in His âyat-i-jelîl which purports, ‘Pay the women whom you sexually utilize.’ (Mut’a nikâh means a temporary marriage contract made between a man and a woman. To realize it the man proposes to the woman to lend herself to him for a certain length of time in return for a certain sum of money and the woman accepts it (if she likes to) without any witnesses.) Scholars of Tafsîr and Fiqh agree on the fact that the âyat (we have quoted above) implies the mut’a nikâh. There is not another âyat or a hadîth-i-sherîf to invalidate this âyat. ‘Umar, the time’s Khalîfa, took the liberty of banning this temporary marriage on the pretext that its practice had been causing fitna without being based on an âyat or hadîth. ‘Umar bin Hasîn stated, ‘We practised the mut’a nikâh. It was never proscribed in âyats or hadîths.’ And Abdullah bin ‘Umar observes, ‘My father’s word could not abrogate Rasûlullah’s sunnat.’ Everything is canonically permissible unless it is prohibited in âyats or hadîths.*”

It is written in all the books of Tafsîr and Fiqh that the twenty-fourth âyat-i-kerîma of Nisâ sûra, which purports, “... **Seeing that ye derive benefit from them, give them their dowers as prescribed;...**” does not imply mut’a nikâh. It implies the mahr, i.e. the money (which the bridegroom has to pay the bride during the Islamic contract of marriage called) nikâh. For instance, the âyat-i-kerîma quoted above is explicated as follows in the twenty-sixth page of the **Tafsîr-i-Baydâwî**, and in its annotation entitled **Tafsîr-i-Shaikhzâda**: “This âyat-i-kerîma is about nikâh, which is canonically legal (in the Islamic religion). It does not legitimize mut’a nikâh. As a matter of fact, it commands the payment of mahr. The kind of nikâh termed mut’a was canonically legal formerly. Later, it was prohibited. Islam does not approve of a temporary contract performed in the name of nikâh.”

Mawlânâ Ekmeluddîn [Muhammad bin Mahmûd Bâbertî] provides the following explanation in the two hundred and thirty-first page of the book **Inâya**, which is a commentary of the book

Hidâya, which was written by the great scholar Burhânaddîn Merghinânî ‘rahimahullâhu ta’âlâ’:

The nikâh termed mut’a is null and void. Yes, it was formerly legal in Islam, as is reported by Abdullah ibn Abbâs. Yet the Ashâb-i-kirâm declare unanimously that later it was proscribed in hadîth-i-sherîfs. In fact, they quote the hadîth-i-sherîfs in which it is proscribed. For instance, Muhammad ibn Hanafiyya narrates as follows: “My father, Imâm Alî, ‘radiy-Allâhu ‘anhumâ’ related: On the very day when the fortress of Hayber was conquered [in the seventh year of the Hegira], Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ proscribed the mut’a nikâh.” In the face of this report on the authority of Imâm Alî, could Imâm Ja’far Sâdiq, who was a most beloved member of the Ahl-i-Bayt, ever be imagined to have commanded the mut’a nikâh? Absolutely not. Indeed, the author of the book entitled Husniyya, a Jewish convert under the *nom de plume* Murtadâ, is a shameless liar who not only misinterprets âyat-i-kerîmas and denies hadîth-i-sherîfs for the purpose of making others believe his lies and slanders, but also has made a habit of monopolizing the advocacy of the path of Ahl-i-Bayt. He represents his concoctions in the name of hadîth-i-sherîfs and then, so to speak, favours them as if they were the commandments of the Ahl-i-Bayt. This duplicity takes effect with the ignorant, although a person who knows his faith Islam well will not believe his lies. Our scholars have answered lies of this sort in the light of âyats and hadîths and proved that the followers and the true lovers of the Ahl-i-Bayt are the Sunnî Muslims.

Rebi’ bin Maysara ‘radiy-Allâhu ‘anh’ relates: On the day we conquered Hayber, the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ made the mut’a nikâh halâl (permissible) for three days. My paternal uncle and I went to a house where a woman lived. Both of us wore overcoats made from thin cloth. My uncle’s overcoat was of a better quality. The woman, a non-Muslim (ahl-i-kitâb), came to the door. She looked at my coat and noticed that I was younger. “This man’s coat is not like the other one’s; nor is his youth, though,” she said, and ushered me in, thus forgoing the coat for the sake of the youth. I spent the night there. In the morning I heard Rasûlullah’s town-crier announce in the streets: “O Muslims! The Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ has forbidden the mut’a nikâh.” So we all ceased from the mut’a nikâh.

That the Messenger of Allah prohibited the mut'a nikâh as he was alive is a fact unanimously acknowledged by the Sahâba. This unanimity, (which is termed Ijmâ'), does not make changes or amendments in the religious principles, but it discovers and announces the changes and amendments that are made by the âyats or hadîth-i-sherîfs which cancel the religious principles put by other âyats or hadîth-i-sherîfs previous to themselves.

Question: How could there have been such unanimity despite the fact that Abdullah ibn Abbâs used to say that the mut'a nikâh was halâl?

Answer: He was among those who said, afterwards, that it had been prohibited. As a matter of fact, Jâbir bin Zayd reports that ibn Abbâs 'radiy-Allâhu 'anh' said before his death that the mut'a nikâh had been prohibited, and that his contribution finalized the unanimity.

They assert that the mut'a nikâh is permissible in the Mâlikî Madhhab. This assertion is inane, especially with the hadîth-i-sherîf quoted on the authority of Alî ibn Abî Tâlib by Imâm Mâlik bin Enes in **Muwattâ**, [the first book written on Hadîth]. Hadrat Alî 'radiy-Allâhu 'anh' is reported (in the book) to have said, "On the day we conquered the fortress of Hayber, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' prohibited consumption of domestic donkey meat and practice of mut'a nikâh." This is the end of the passage we have borrowed from the book **Inâya**.

Mîzân-ul-kubrâ is another book in which it is written that the **mut'a nikâh** is null and void in all four Madhhabs.

In all the Turkish as well as the Arabic literature on the subject, e.g. in the thirteen hundred and twenty-eighth (1328) page of the book of Tafsîr written by Hamdi Efendi 'rahimahullâhu ta'âlâ' of Elmalî, the twenty-ninth âyat of Baqara sûra is quoted, which purports, "**It is He** (Allâhu ta'âlâ) **Who hath created for you all things that are on earth; ...**" (2-29) Hence, all kinds of food and drink and apparel are halâl for you unless they are made harâm through âyat-i-kerîmas and hadîth-i-sherîfs. This âyat-i-kerîma indicates that it is harâm to violate people's right of chastity and sexual safety. This prohibition borders only on Islam's dictated area of permissions, (called halâl.) such as the conjugal rights realized by way of (the canonically prescribed marriage contract termed) nikâh. As is seen, the maxim,

“Everything is canonically permissible unless it is prohibited in âyats or hadîths,” which the heretics attempt to exploit as a proof to attest that the mut’a nikâh is halâl, has nothing to do with nikâh. Nor does it fulfill the requirements of a scientific or religious argumentation. The Khalîfa ‘Umar ‘radiy-Allâhu ‘anh’ did not consider it necessary to authenticate his interdiction of the mut’a nikâh with a hadîth, nor did his interdiction meet any objections on the part of the people around him. This shows that everybody knew that the mut’a nikâh had been prohibited (by the Prophet) beforehand.

18– He asserts, “*After Rasûlullah’s death, Abû Bakr and ‘Umar quoted the hadîth, ‘We prophets do not leave an inheritance behind us. Whatsoever we leave behind is alms,’ and expropriated the date orchard called (Fadak) from Fâtima-t-uz-zahrâ, giving it to the Bayt-ul-mâl. Fâtima was offended with Abû Bakr and pronounced a malediction over him. Indeed the Messenger of Allah had given it to her as a present before his death, and dates from the orchard had been brought to her for three years. Fâtima proved this fact with the testimony of witnesses such as Alî and Hasan and Husayn and Qanber. Yet Abû Bakr rejected their testimony. Indeed, the so-called hadîth was a concoction of that cruel person. His daughter ‘Aisha was the only other person who quoted the so-called hadîth. If there really had been such a hadîth, it would have been in Fâtima’s repertoire of hadîths and she would not have made a demand that was harâm. The Sunnîs are trying to exculpate Abû Bakr from blame at the cost of slandering the Ashraf-i-kâinât (the Prophet). You assert that he (the Prophet) did not communicate Allah’s commandment to Fâtima. If he did communicate it to her, in this case she disobeyed it, which, in its turn, is an act of disbelief. (Since this case is out of the question,) he who concocted this hadîth is a disbeliever. Besides, Abû Bakr should have produced a witness. It was cruel of him also to demand witnesses. Furthermore, it is written at various places of the Qur’ân al-kerîm that prophets do leave an inheritance behind them.*”

However, Ahmad Jawdat Pâsha ‘rahimahullâhu ta’âlâ’ provides the following historical information in the three hundred and sixty-ninth (369) page of his book **Qisâs-i-Anbiyâ** (History of Prophets):

Hadrat Abû Bakr ‘radiy-Allâhu ‘anh’, the Khalîfa, gave the

weapons and the white mule, which had been the personal belongings of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, to Hadrat Alî ‘radiy-Allâhu ‘anh’. He left the (Prophet’s) other belongings to the Bayt-ul-mâl. As for the date orchard called Fadak and the orchards in Haybar; Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ had devoted them as property for pious services before passing away, enjoining how to dispense them. He used to dispense his personal property to envoys who came and left, to guests and visitors, and to travellers and transients. Abû Bakr ‘radiy-Allâhu ‘anh’ maintained the tradition without any alterations. When Fâtima ‘radiy-Allâhu ‘anhâ’ asked for the property she believed to have inherited from her blessed father, he quoted the Messenger of Allah as having stated, “**No one can inherit (any) property from us, Prophets. The property that we leave behind is alms,**” and added, “I cannot change Rasûlullah’s principles. I am afraid to take a wrong course.” Upon this, Fâtima asked, “Who will inherit from you?” “My offspring and my wives will.” “Then, why should I not inherit from my father?” “I heard the Rasûl-i-akram, your father, say, ‘**No one can inherit property from us.**’ Accordingly, you cannot inherit (property) from him. However, I am his Khalîfa. I give the same people the same alms as he used to give. It is my duty to defray your expenses.” Fâtima ‘radiy-Allâhu ‘anhâ’ was silent. Never again did she make any mention of the subject.

Ahmad bin Muhammad Shihâbuddîn Qastalânî ‘rahimahullâhu ta’âlâ’, a great scholar of Egypt, presents the following information in the four hundred and ninety-first (491) page of the first volume of the translation of the book **Mawâhib-i-ladunniyya**: The six books of Hadîth authenticated by all the Islamic scholars are called **Kutub-i-sitta** (the Six Books). One of them was written by Ahmad bin Alî Nasâî. That great scholar quotes the hadîth-i-sherîf, “**We prophets do not leave inheritance** (after death).” The word ‘inherit’ used in the âyat-i-kerîmas, “**Sulaymân (Solomon) inherited from Dâwûd (David),**” and “**Yâ Rabbî! Give me children that will inherit from me,**” should not be construed as ‘inherit property’. It means ‘inherit knowledge and prophethood’. The hadîth-i-sherîf that we have quoted above is quoted also by Imâm Abd-ur-Ra’ûf Manâwî, who adds that he has borrowed it from Imâm Ahmad’s book **Musnad**.

Abdulhaqq Dahlawî ‘rahimahullâhu ta’âlâ’, a scholar of Hadîth, states as follows in the five hundred and seventy-second

(572) page of the second volume of his book **Madârij-un-nubuwwa**, which he wrote in Persian:

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, “**We, prophets, do not inherit** (property), **nor do our relatives inherit** (property) **from us. What we leave behind is to be dispensed as alms.**” When he passed away, the personal property he left behind consisted of household effects, weapons and beasts, and a date orchard called Fadak. He used to give the dates from the orchard to his family and to the poor. After his death, his daughter Fâtima ‘radiy-Allâhu ‘anhâ’ asked the Khalîfa Abû Bakr to give her (her share of the) inheritance. The Khalîfa quoted the hadîth-i-sherîf (we have written above) and refused to give her any property. Hadrat Fâtima asked, “Who will inherit your property when you die?” “My family and my children will,” was the Khalîfa’s answer. Fâtima pursued, “Then, why do I not inherit property from my father?” Upon this, Abû Bakr as-Siddîq explained, “I heard your father the Messenger of Allah say, ‘**We prophets do not leave** (property as) **inheritance behind us.**’ However, I am his Khalîfa. I shall give the same people the same things he would give, and dispense the property he has left in the same manner as he would spend it.” Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ had promised several people that he would give them property. After his passing away, the people concerned came and demanded the property promised. The Khalîfa satisfied all such demands. Fâtima ‘radiy-Allâhu ‘anhâ’ was not the only person whom Abû Bakr ‘radiy-Allâhu ‘anh’ refused to give any inheritance. Âisha ‘radiy-Allâhu ‘anhâ’, and likewise the other blessed wives of the Best of Mankind were all turned down and reminded of the hadîth-i-sherîf stating that prophets did not have worldly inheritors. Whenever the Khalîfa quoted the hadîth-i-sherîf, all the Sahâbîs who heard him acknowledged that they remembered the hadîth-i-sherîf and not a single objection was raised. The Khalîfa did not meet any of the demands for inheritance, although he gave the relatives of Muhammad ‘alaihi-salâm’ whatever the blessed Prophet himself had been giving them before; he said that he would not change the principles of the Messenger of Allah, and swore that he loved Rasûlullah’s relatives more than he did his own relatives. It is incredibly astonishing to know that there are people who assert that Hadrat Fâtima was offended with Hadrat Abû Bakr on account of inheritance and felt lifelong hatred against him. Could Fâtima ever be imagined to have rejected a hadîth-i-sherîf

unanimously quoted by the Ashâb-i-kirâm? It would be justifiable, to some extent, to claim that she was hurt, which would have been natural for her as a human being, but how could she ever be alleged to have held a grudge throughout her life? It is an established fact that Fâtima ‘radiy-Allâhu ‘anhâ’, as she was about to pass away, stated that she was pleased with Abû Bakr and they mutually forgave each other for all the offences and unfair acts that they could have committed towards each other. For instance, according to a narration which the great scholar of Hadîth Imâm Bayhakî reports on the authority of Imâm Sha’bî, during Fâtima’s ‘radiy-Allâhu ‘anhâ’ illness, Abû Bakr as-Siddîq came to the door. Alî ‘radiy-Allâhu ‘anhum’ told Fâtima that Abû Bakr was at the door. Hadrat Fâtima asked Alî if he would like her to admit Abû Bakr. “Yes, please do,” replied Alî. Admitted, the Khalîfa entered and he and Fâtima mutually forgave each other for any injustice they could have done to each other. Hence, Fâtima ‘radiy-Allâhu ‘anhum’ was pleased with Abû Bakr. It is written in the book **Kitâb-ul-wafâ**, by Imâm Mustaghfirî, as well as in **Riyâd-un-nadara**, [by Ahmad bin Muhammad Tabarî-d. 694 (1294 A.D.)]: Abû Bakr ‘radiy-Allâhu ‘anh’ entered the presence of Fâtima ‘radiy-Allâhu ‘anhâ’ and they mutually forgave each other for any mistakes they could have made against each other. Thus Fâtima forgave him. Imâm Awzâi relates: Abû Bakr went to the door of Fâtima and said, “I shall not leave this door unless (I know that) the daughter of the Messenger of Allah has forgiven me.” Alî ‘radiy-Allâhu ‘anh’, (who had come to the door to meet Abû Bakr,) went back in and pleaded with Fâtima to forgive Abû Bakr. So she forgave him. Hâfiz Abû Sa’d provides identical information in his book **Kitâb-ul-muwâfaqa**. Fâtima ‘radiy-Allâhu ‘anhâ’ was interred at night. Therefore, Alî ‘radiy-Allâhu ‘anh’ was unable to let the Khalîfa know of the interment. According to some other reports, Abû Bakr attended the funeral and performed the (special prayer called janâza) salât. According to a narration presented in the book entitled **Fasl-ul-khitâb**, during Fâtima’s ‘radiy-Allâhu ta’âlâ ‘anhâ’ illness, Abû Bakr came and asked for permission to enter. When Hadrat Alî (went in and) told his blessed wife (Fâtima) the advent of the Khalîfa, she said, “I will give him permission to enter if you give me permission to do so.” “I do,” replied her blessed spouse. Upon Hadrat Fâtima’s permission, Hadrat Abû Bakr entered and talked with her, asking for forgiveness and saying that he had forgiven her for any unjust behaviour she thought she could have

committed towards him. So Hadrat Fâtima told the Khalîfa that she had forgiven him. It was sometime between evening and night prayers when Hadrat Fâtima ‘radiy-Allâhu ‘anhâ’ passed away [in the eleventh year of the Hegira]. Hadrat Abû Bakr, ‘Uthmân, Abd-ur-Rahmân bin Awf, and Zubayr bin Awwâm were present. They suggested that Abû Bakr should conduct the salât of janâza. So Abû Bakr conducted the prayer. The burial took place at night.

When ‘Umar ‘radiy-Allâhu ‘anh’ became Khalîfa, he dispensed the dates from (the orchard called) Fadak exactly as they would have been dispensed in the time of the Messenger of Allah. Two years later he transferred the management of the job to Alî and Abbâs ‘radiy-Allâhu ‘anhumâ’. Sometime later the two blessed people went to the Khalîfa with the application to divide the orchard between them. Upon this ‘Umar ‘radiy-Allâhu ‘anh’ convened the Sahâba and appealed to them to answer his following question in the name of Allah: “Did the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ say, **‘We, prophets, do not inherit property or leave property to be inherited after us. Whatever we leave behind us is alms.’**?” “Yes, he did. We heard him say so,” was their reply with one accord, which they emphasized with an oath. Upon this, ‘Umar ‘radiy-Allâhu ‘anh’ did not divide the orchard between the two blessed people and told them to resume their former duty and continue to dispense the crops as they had been doing. Later, the orchard was left under Alî’s ‘radiy-Allâhu ‘anh’ charge. Then it was passed down to his children and grandchildren, finally ending up in the possession of Amîr Merwan. When ‘Umar bin Abd-ul-‘Azîz became Khalîfa, he said, “I will not even touch the property which the Messenger of Allah would not give his own daughter Fâtima.” It is understood from this statement that Fâtima ‘radiy-Allâhu ‘anhâ’ had asked Rasûlullah to give her the orchard and that her blessed father had refused to do so. The hadîth-i-sherîfs on this subject are written in **Bukhârî**. This is the end of the passage borrowed from Abdulhaqq Dahlawî’s book.

It is stated as follows in the two hundred and ninety-second page of the book **Mir’ât-i-kâinât**: “The wives and daughters of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ are higher than all the other women in the world ‘radiy-Allâhu ta’âlâ ‘anhunna’. According to Abdullah ibn Abbâs, if a person slanders or maligns Rasûlullah’s wives, his tawba will not be accepted (by Allâhu

ta'âlâ). If a person swears at Âisha 'radiy-Allâhu anhâ', he must be killed (according to Islam's penal code). For, to swear at her means to deny the Qur'ân al-kerîm, which in turn is an act of disbelief according to a consensus (of Islamic authorities)."

As for the âyat-i-kerîmas that attribute inheritors to prophets: Allâhu ta'âlâ quotes Zakariyyâ's (Zachariah) 'alaihis-salâm' invocation in the fifth and sixth âyats of Maryam sûra. The sublime meaning of the âyat-i-kerîmas is: "**Now I fear (what) my relatives (and colleagues) (will do) after me: But my wife is barren: So give me an heir as from Thyself,-**" "**(One that) will (truly) represent me, and represent the posterity of Ya'qûb (Jacob); ...**" (19-5, 6) These âyat-i-kerîmas are explicated as follows in the Tafsîr of Baydâwî: "The word 'heir' in the âyat-i-kerîma means 'heir to our religion and knowledge'. For, prophets 'alaihim-us-salâm' do not leave property to be inherited after them." It is stated as follows in the annotation of Shaikhzâda: "To be an heir to prophets 'alaihim-us-salâm' means to promote and serve one's religion, which in turn is possible only by being a prophet or by having knowledge and a beautiful moral quality or by occupying a high position that will be useful to the religion or by possessing tayyib (unblemished and lawfully earned) property." Zakariyyâ's 'alaihis-salâm' first cousins (the sons of his paternal uncle) were the worst people among the Israelites. He was afraid that after his death they could interpolate the true religion he had preached. The word 'inherit' in the sixteenth âyat of Naml sûra, which purports, "**... and Sulaymân (Solomon) inherited from Dâwûd (David),**" is explained as 'inherit his prophethood or knowledge or position from him,' in the Tafsîr of Baydâwî 'rahimahullâhu ta'âlâ'.

As is seen, Hadrat Abû Bakr as-Siddîq 'radiy-Allâhu 'anh' did not expropriate the date orchard from Hadrat Fâtima 'radiy-Allâhu 'anhâ', but he left it in its former status, giving her whatever she needed from the Bayt-ul-mâl. The goods that he gave Hadrat Alî were not in the status of inheritance; they had already been transferred to the Bayt-ul-mâl; so he used his authority as Khalîfa and gave them to him as gifts. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had not gifted the date orchard to anyone. Fâtima 'radiy-Allâhu 'anhâ' did not claim that the orchard had been gifted to her. Nor did she produce any witnesses to that effect. There is not a single book where the matter is approached from that viewpoint. The utterly clumsy

falsification must be unique to the Persian booklet. There are hadîth-i-sherîfs, and even âyat-i-kerîmas that lavish praises on Hadrat Alî, on Hadrat Fâtima and on Hadrat Hasan and Hadrat Husayn. Hadrat Abû Bakr as-Siddîq sacrificed all his commercial goods, his property, his homeland and his children for the sake of the Messenger of Allah; how could the ignoble deed of disignoring all those hadîth-i-sherîfs ever be imagined to go with such a high personality? Moreover, hundreds of hadîth-i-sherîfs and the Qur'ân al-kerîm praise him and state his merits. It was not necessary for Hadrat Fâtima to have been informed of the hadîth-i-sherîf concerning the matter of inheritance. The Ashâb-i-kirâm let her know when the time came. Fâtima-t-uz-zahrâ demanded the date orchard because she thought it was halâl for her. When she knew that it was not, she did not insist on her demand. It is not farz to let a person know the acts of worship before their time comes. Furthermore, something donated to a pious foundation cannot be inherited by anyone. Fâtima 'radiy-Allâhu 'anhâ' admitted the Khalîfa's statement immediately and willingly. Since none of the Sahâbîs objected to (the genuineness of) the hadîth-i-sherîf, (which states that prophets do not leave any property to be inherited after them,) a person who denies it becomes a disbeliever. There is detailed information about the orchard called Fadak in the fifth part of the book **Documents of the Right Word**. Please read that part for information!

The following episode is presented in the four hundred and ninetieth page of the book **Manâqib-i-chihâr yâr-i-ghuzîn**:

One day Abû Bakr as-Siddîq 'radiy-Allâhu 'anh' came to Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' place. He was about to enter, when Alî bin Abî Tâlib 'radiy-Allâhu 'anh' arrived, too. Abû Bakr stepped backwards and said, "After you, Yâ Alî." The latter replied and the following long dialogue took place between them:

Alî – Yâ Abâ Bakr, you go in first for you are ahead of us all in all goodnesses and acts of charity.

Abû Bakr – You go in first, Yâ Alî, for you are closer to the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'.

Alî – How could I go ahead of you? I heard the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' say, "**The sun has not risen on any one of my Ummat higher than Abû Bakr.**"

Abû Bakr – How could I go ahead of you? On the day when Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ gave his daughter Fâtima-t-uz-zahrâ ‘radiy-Allâhu ta’âlâ ‘anhâ’ in marriage to you, he stated, **“I have given the best of women to the best of men.”**

Alî – I cannot go ahead of you, for Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“Let him who wants to see Ibrâhîm (Abraham) ‘alaihis-salâm’ look at Abû Bakr’s face.”**

Abû Bakr – I can not go ahead of you, for Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“Let him who wants to see Âdam’s ‘alaihis-salâm’ tenderness and Yûsuf’s ‘alaihis-salâm’ beautiful moral qualities look at Alî!”**

Alî – I can not enter before you. For, the Messenger of Allah ‘alaihis-salâm’ asked, **“Yâ Rabbî! Who loves me most, and who is the best of my Sahâba?”** Jenâb-i-Haqq answered, **“Yâ Muhammad ‘alaihis-salâm’! He is Abû Bakr as-Siddîq.”**

Abû Bakr – I can not go ahead of you. For, the Messenger ‘alaihis-salâm’ stated, **“So (good) is the person whom I give knowledge that Allâhu ta’âlâ loves him, and so do I; I love him very much.”** You have been the gate to the town of knowledge.

Alî – I can not go before you, for the Messenger ‘alaihis-salâm’ stated, **“There is a sign that says, ‘Abû Bakr, the Habîbullah (the Darling of Allah),’ on the gates of Paradise.”**

Abû Bakr – I cannot go before you. For, during the Holy War of Hayber the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ handed the flag to you and stated, **“This flag is a gift from the Melîk-i-ghâlib to Alî bin Abî Tâlib.”**

Alî – How can I go before you? The Messenger ‘alaihis-salâm’ said to you, **“Yâ Abâ Bakr! You stand for my sight, which sees, and for my heart, which knows.”**

Abû Bakr – I can not go ahead of you. For, the Messenger ‘alaihis-salâm’ stated, **“On the Rising Day Alî will come (to the place of assembly) on the back of an animal of Paradise. Jenâb-i-Haqq will say, ‘Yâ Muhammad ‘alaihis-salâm’! How beautiful a father your father Ibrâhîm Halîl is; and how beautiful a brother your brother Alî bin Abî Tâlib is.’ ”**

Alî – I can not go before you. For, the Messenger ‘alaihis-salâm’ stated, **“On the Rising Day the angel named Ridwân, who is the chief of the angels of Paradise, will enter Paradise, coming**

back with the keys of Paradise. He will give them to me. Then Jebrâil ‘alaihi-salâm’ will come and say, ‘Yâ Muhammad, give the keys of Paradise and those of Hell to Abû Bakr. Let Abû Bakr send anyone he chooses to Paradise and others to Hell.’ ”

Abû Bakr – I can not go ahead of you, for the Messenger ‘alaihi-salâm’ stated, **“Alî will be by my side on the Rising Day. He will be with me near the Hawz and Kawthar. He will be with me on the Sirât. He will be with me in Paradise. And he will be with me (at the happiest moment) as I see Allâhu ta’âlâ.’ ”**

Alî – I can not enter before you do, for the Messenger of Allah ‘alaihi-salâm’ stated, **“If the î mân held by Abû Bakr were weighed against the total sum of the î mân held by all the other Believers, his î mân would weigh heavier.”**

Abû Bakr – How can I go before you? For, the Rasûl ‘alaihi-salâm’ stated, **“I am the city of knowledge. And Alî is the gate?”**

Alî – How can I ever walk ahead of you? For, the Rasûl ‘alaihi-salâm’ stated, **“I am the city of faithfulness. And Abû Bakr is its gate.”**

Abû Bakr – I can not go before you, for the Rasûl ‘alaihi-salâm’ stated, **“On the Rising Day Alî will be made to mount a beautiful horse. Those who see him will wonder: What prophet is that person? Allâhu ta’âlâ will say: This is Alî bin Abî Tâlib.”**

Alî – I can not go ahead of you, for the Rasûl ‘alaihi-salâm’ stated, **“I and Abû Bakr are from the same soil. We shall be one again.”**

Abû Bakr – I can not go before you, for the Rasûl ‘alaihi-salâm’ stated, **“Allâhu ta’âlâ will say: O you, Paradise! I shall adorn your four corners with four people. One of them is Muhammad ‘alaihi-salâm’, the highest of prophets. Another one is Alî, the highest of those who fear Allâhu ta’âlâ. The third one is Fâtima-t-uz-zahrâ, the highest of women. And the fourth corner will be occupied by Hasan and Husayn, the highest of pure people.”**

Alî – How can I go ahead of you? The Rasûl ‘alaihi-salâm’ stated, **“A voice from the eight Gardens of Paradise calls as follows: O Abû Bakr, come with those whom you love; and you all, enter Paradise!”**

Abû Bakr – I cannot go before you, for the Rasûl ‘alaihi-salâm’

salâm' stated, **"I am like a tree. Fâtima is the trunk. Alî is the branches. Hasan and Husayn are the fruits."**

Alî – I can not go before you, for the Rasûl 'alaihi-salâm' stated, **"May Allâhu ta'âlâ forgive all the faults of Abû Bakr. For, he gave his daughter Âisha to me; he helped me during the Hijrat (Hegira, Migration to Medina); he bought Bilâl-i-Habashî, (who was a slave formerly,) and emancipated him for me."**

As the two darlings of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' were talking like this before the door, the Best of Mankind was inside, listening. He interrupted Alî as he was talking and stated from inside:

"O my brothers Abû Bakr and Alî 'radiy-Allâhu 'anhumâ! Please do come in! Jebrâil 'alaihi-salâm' has been here; he says that the angels on the earth and in the seven skies have been listening to you and that you could not describe your value in the view of Allâhu ta'âlâ were you to praise each other till the end of the world." The two beloved companions gave an affectionate hug to each other, and together they entered the presence of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam'. The Messenger 'alaihi-salâm' stated, **"May Allâhu ta'âlâ bless both of you with his Rahma (Compassion) hundreds of times. May He bless your lovers also with His Rahma hundreds of times; and may your enemies be accursed hundreds of times."** Hadrat Abû Bakr as-Siddîq said, "Yâ Rasûlallah (O Messenger of Allah)! I shall not do shafâ'at (intercede) for the enemies of my brother Alî." Hadrat Alî said, "Yâ Rasûlallah! I shall not intercede for the enemies of my brother Abû Bakr; and I shall behead them with my sword." Abû Bakr stated, "I shall not let your enemies pass the Sirât Bridge."

19– The liar goes on, *"The Sunnis are hostile to the Ahl-i-Bayt. For, you call the Shiites 'Râfidî' for flagellating themselves in mourning for Hasan's and Husayn's martyrdoms on the Ashûra Day, the tenth of Muharram, in the face of your own hullabaloos, which you all join regardless of your educational backgrounds, as the khatîb recites about the (prophet Ibrâhîm's) attempt to sacrifice (his own son) Ismâ'îl, on the (pulpit called) minbar (in a mosque) on the 'Iyd of Qurbân^[1]."*

[1] Detailed information on the 'Iyd of Qurbân, as well as how to sacrifice (perform) Qurbân is available in the fourth chapter of the fifth fascicle of **Endless Bliss**.

We celebrate the 'Iyd of Qurbân and perform the Khutba, –which is performed on the 'Iyd of Qurbân as well as on Fridays-, because it is a commandment of the Messenger of Allah. The (recital performed during the) Khutba must be listened to silently. No one makes a hullabaloo or flagellates himself during the performance. In Islam, to wail or to flagellate oneself in mourning for catastrophes is an act of protest against the qadâ and qadar foreordained by Allâhu ta'âlâ. Yes, it is permissible (in Islam) to weep over the loss of one's darlings. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' grieved very deeply over the loss of his honorable and cherished wife Khadîja-t-ul-kubrâ 'radiy-Allâhu 'anhâ' and over the death of his very much beloved son Ibrâhîm, as well as when, during the battle of Uhud, he saw his martyred uncle Hamza 'radiy-Allâhu 'anh', whom he had always praised. So deep and burning was the grief he felt that he wept bitterly for a while before his Sahâba. Yet he never cried or wailed. Nor did he ever go into mourning. In the time of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' special importance was attached to the tenth day of the blessed month of Muharram; Muslims would fast and perform much worship on that day. However, that day was never held as a day of mourning, nor any of the other days whereon the Muslims experienced much worse misfortunes. Mourning exists in the Christian cult. Disbelievers practise it. The Sunnî Muslims grieve and weep over (the prophet) Ismâ'il 'alaihis-salâm' as well as over (the catastrophies that befell) our masters Hasan and Husayn all the year round, not only once in a long year. Every Friday, whenever the Sunnî Muslims hear the names of Hasan and Husayn 'radiy-Allâhu 'anhumâ', they feel profound grief and their eyes shed blood. Yet, since mourning is something prohibited by the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam', they do not go into mourning or exceed their religious instructions.

Those who assert that the Sunnî Muslims are hostile to the Ahl-i-Bayt have evil tongues that deserve to be withered. Farîdaddîn Attâr 'rahimahullâhu ta'âlâ', a Sunnî scholar, wrote as follows about Imâm Ja'far Sâdiq 'radiy-Allâhu 'anh', (one of the Ahl-i-Bayt,) in his book **Tadhkira-t-ul-Awliyâ**:

Imâm Ja'far Sâdiq was a paragon in the Islamic world and a testimony incarnate to the factuality of prophethood. He was steadfast in all his deeds, and well-versed in all the branches of knowledge. He was the fruit of the hearts of Awliyâ, and a beloved child of the Master of Prophets. He was an assayer for Imâm Alî

‘radiy-Allâhu ’anh’, and an heir to the Rasûl ‘alaihis-salâm’. Imâm Ja’far Sâdiq, a lover of Allâhu ta’âlâ and an ’ârif, (i.e. person gifted with profound knowledge of Allâhu ta’âlâ,) was one of the Ahl-i-Bayt. All the members of the Ahl-i-Bayt are the same. A statement that belongs to one of them, belongs to all of them, too. His path is the very path followed and guided by the Twelve Imâms ‘radiy-Allâhu ’anhum’. My tongue and my pen would fall quite short of praising him. For, he was a master of all sciences, disciplines and techniques. He was the chief of all the Awliyâ. All of them depended on him. People of other religions also would run to him, and the Muslims would follow him. People of dhawk would be after him and lovers of Allâhu ta’âlâ would be in his path. He was ahead of all the ’âbids, (i.e. dedicated worshippers), and the most blessed of all the zâhids, (i.e. people who have freed their hearts from all sorts of worldly concerns). He was a writer of facts, and a decoder of the secrets in the Qur’ân al-kerîm. There are some people who assert that the Muslims of Ahl as-Sunnat wa-l-jamâ’at, (i.e. the Sunnî Muslims,) dislike the Ahl-i-Bayt ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’. It dismays me to see the crass ignorance that such people display. For, Ahl as-Sunnat and Ahl-i-Bayt are synonymous. Ahl as-Sunnat means the path guided by the Ahl-i-Bayt. So unsound a delusion those people have clung to! Wouldn’t people who loved Muhammad ‘alaihis-salâm’ love his children as well? As a matter of fact, Muhammad bin Idris Shâfi’î, an Imâm of the Ahl as-Sunnat, (and the leader of the Shâfi’î Madhhab, which is one of the four authentic Madhhabs in matters pertaining to Islamic practices and deeds of worship,) was rumoured to have been a Shiite on account of his legendary love of the Ahl-i-Bayt. So widespread was the canard that the authorities, convinced of his delinquency, had to imprison him. He versified his plea, which can be paraphrased as follows: “If being a Shiite means to love the offspring of Muhammad ‘alaihis-salâm’, let all people and genies be witnesses to my acknowledgement that I am a Shiite herein. For I love the Ahl-i-Bayt-i-Nabawî very much.”

Naturally, it is something commendable to love the Ahl-i-Bayt. Yet it is a terribly sordid attempt of manipulation to assert that love of the Ahl-i-Bayt should entail animosity against a group of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’. It is declared in hadîth-i-sherîfs that people who make that assertion are bound for Hell.

Ahl as-Sunnat means (the path adhered to by) Muslims who love and follow the Ahl-i-Bayt and all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. For there is only one path followed commonly by the Ahl-i-Bayt and by the Ashâb-i-kirâm: the path guided by the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’. Some people have been following a wrong path invented by the enemies for the purpose of demolishing Islam from within. They have been carrying on an animosity campaign against a great majority of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. In order to deceive the Muslims, they say that they are lovers of the Ahl-i-Bayt and that they have been following the path guided by the Ahl-i-Bayt. Thus they sully those great people of Islam and the most beloved guides of the Sunnî Muslims with their irreligiousness and heresy. May Allâhu ta’âlâ guide them back to the right course! May He protect all Muslims from lapsing into that heresy which leads to perdition! Âmin.

***The highest of Awliyâ is Siddîq-i-ekber^[1], next comes Fârûq^[2],
And next after Zi-n-nûrayn^[3] is Alî Waliyullah.***

***The other Sahâba, may all be auspicious to mention;
All the Ashâb-i-kirâm, I love for the sake of Allah.***

***‘Ashara-i-mubashshara^[4], Fâtima, Hasan and Husayn,
Were blessed with the good news of ‘Paradise’ by Allah.***

***None else can be guaranteed Paradise; otherwise,
It’d be a claim to the unknown, which none knows but Allah.***

***And next after all the Sahâba, of the entire Ummat,
All the Tâbi’în are most virtuous Awliyâillah.***

[1] Hadrat Abû Bakr as-Siddîq ‘radiy-Allâhu ‘anh’.

[2] ‘Umar ul-Fârûq ‘radiy-Allâhu ‘anh’.

[3] ‘Uthmân Zinnûrayn ‘radiy-Allâhu ‘anh’.

[4] The ten Sahâbîs who were given the good news that Allâhu ta’âlâ had guaranteed them Paradise. These ten Sahâbîs were Abû Bakr, ‘Umar, ‘Uthmân, Alî, Talha, Zubayr bin Awwâm, Abd-ur-Rahmân bin ‘Awf, Sa’d ibn Abî Waqqâs, Sa’îd bin Zayd, Abû ‘Ubayda bin Jerrâh ‘ridwânullâhi ta’âlâ ‘alaihim ajma’în’.

THE EVENT of KERBELÂ

Multifarious dissonant stories roam the literature assigned to the history of the event of Kerbelâ. Exploiting this turbidity, some books fabricate and present tragic tales, whereby to mislead their readers, to confuse their minds and to undermine their beliefs. With those mendacious and concocted tales they try to coax their readers into their own aberrant credo. This muddy-waters tactics has given rise to a state of affairs wherein different people hold different opinions concerning the event of Kerbelâ and everyone believes that their opinion is the only true knowledge. Muhammad Abd-ush-shekûr Mirzâpûrî ‘rahimahullâhu ta’âlâ’, a great Indian scholar of history, dedicated long years of his life to research on the subject, learned the facts, and wrote a book entirely allotted to the subject, entitling it **Shahâdat-i-Husayn** (Martyrdom of Husayn). Ghulâm Haydar Fârûqî ‘rahimahullâhu ta’âlâ’, one of Mirzâpûrî’s disciples in the Madrasa-i-islâmiyya in Karachi, Pakistan, translated the book from Urdu into Persian and the new Persian version, entitled **Rafâqat-i-Husayn**, was printed in Karachi. A passage from the introduction to the book reads as follows:

Islam suffered the first disruptive blow from a fitna, which inflicted irreparable damage on the religion and caused millions of Muslims to deviate from the true course of Islam, and which gave birth to superstitions and whimsical speculations quite contrary to Islam and concocted for special purposes. The fitna was on the verge of extinction, when it was rekindled by Ya’qûb Kulaynî’s son, one of the unfortunate boys who had fallen victim to the misguidance invented by the Jew named Abdullah bin Saba’. In order to demolish the Islamic religion from the interior and to mislead Muslims, the wretched miscreant fibbed quite a number of lies and compiled his lies in a book which he entitled **Kâfî**. Ferocious heretics such as TÛSÎ and MEJLÎSÎ, who appeared later, fanned the fire of sedition and discord among Muslims by trying to spread the principles in the book **Kâfî**. They based their religion on a double-faced policy which they called **Taqiyya**, and used it as a cloak under which to carry on all their subversive and inimical activities. Simulated love of the **Ahl-i-Bayt** is their most widely known taqiyya. With this simulation they have caused millions of Muslims to deviate from the right course and led them to perdition. The first thing to do to protect Muslims from falling into their trap, therefore, is to reveal the inner nature of the

Muhabbat-i-Ahl-i-Bayt (love of Ahl-i-Bayt).

True Muslims who adhere to the path guided by Muhammad ‘alaihi-salâm’ and who follow in the footsteps of the Sahâba are called **Ahl as-Sunnat** (Sunnî Muslims). Not only have the scholars of Ahl as-Sunnat explained the meaning of **Muhabbat-i-Ahl-i-Bayt** as something good, but they have also stated that love of Ahl-i-Bayt is a component part of îmân. The heretics, on the other hand, reiterate that love of Ahl-i-Bayt is the basis of their religion, although all their actions and attitudes betray their hostility against the Ahl-i-Bayt. A thorough probe into the historical facts to elucidate the matter whether Hadrat Husayn was martyred by the Sunnî Muslims or by the heretics will incidentally clarify what we mean in the final part of our statement. A reasonable person who reads their books is quite unlikely to believe that the martyrdom was perpetrated by the Sunnî Muslims. They adroitly interpose the names of Hadrat Mu’âwiya and Yazîd in a manner as to misinform the ignorant. However, none of the books relating the tragic event contains a single expression clearly stating that those two Khalîfas were smeared with the blessed blood of Hadrat Husayn. Not even the vaguest implication that Hadrat Mu’âwiya might have had to do with the martyrdom of Hadrat Husayn has been witnessed throughout the literature assigned to the event, let alone a clear statement that it was done by his order. What is unanimously stated (by all books and scholars) is that the martyrdom of Hadrat Husayn did not take place during the caliphate of Hadrat Mu’âwiya. Molla Bâqir Mejlîsî, whose name is mentioned above, relates Hadrat Mu’âwiya’s last advice to his son Yazîd as he was dying, as follows:

“You know what relation Imâm Husayn ‘radiy-Allâhu ’anh’ is to the Messenger of Allah. He is a part from the beloved Prophet’s blessed body. He is an offspring from the flesh and blood of that most honourable person. I understand that the inhabitants of Iraq invite him to go there and be with them. But they will not help him; they will leave him alone. If he should fall into your hands, behave in appreciation of his value! Remember the closeness and affection of the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’ to him! Do not get back at him for his behaviour! Mind you don’t break the substantial ties I have established between him and us! Be extra careful lest you should hurt or offend him!” This advice of Hadrat Mu’âwiya’s to (his son) Yazîd is written in the three hundred and twenty-first (321) page of the book **Jilâ-ul’uyûn**,

which was written by Muhammad Bâqir bin Murtadâ Fayzî Khorasânî, a Shiite leader, who is better known with his nickname Molla Muhsin. He died in 1091 [1679 A.D.]. According to a book entitled **Nâsikh-ut-tawârîh**, written by a Shiite theologian named Muhammad Taqî Khân, Mu'âwiya also wrote the following will for his son Yazîd: "My son, do not succumb to your sensuous indulgences or temptations! Protect yourself from the slightest wrongful behaviour towards Husayn! Be extra careful not to have the blood of Husayn bin Alî around your neck when you stand (for the last judgement) before Haqq ta'âlâ on the morrow! Otherwise, you will never attain comfort and peace on that day; you will suffer endless torments!" Moreover, the author quotes a hadîth-i-sherîf, which he ascribes to Abdullah ibn Abbâs, in the hundred and eleventh (111) page of the sixth volume of the book: "Yâ Rabbî! Do not give barakat to a person who is slack in observing the reverence and honour due to Husayn!" Hadrat Mu'âwiya 'radiy-Allâhu 'anh' always behaved politely and respectfully towards Hadrat Husayn both in speech and in writing and never showed disrespect towards him. Imâm Husayn, in contrast, was rather harsh towards him, especially in the letters that he wrote to him. In fact, when Hadrat Mu'âwiya's sons Yazîd and Abdullah, told their father to answer in kind when they saw the reproachful language that Hadrat Husayn used in his letters, he placated them, saying, "You two are wrong, saying so. How can I ever blame Husayn bin Alî? A person like me blames another person and tries to convince others to agree with him, and still no one believes him. No. A discreet person wouldn't do that. How can I ever blame Husayn? I swear in the name of Allah that there is nothing blameworthy about him. I will write to him. Yet I will not write anything that will imply a browbeating air or which will hurt him in the least." The Shiite author of the book **Nâsikh-ut-tawârîh** concludes as follows in the seventy-eighth (78) page of the sixth volume of the book: "In short, he did not do anything to hurt Husayn."

Hadrat Mu'âwiya not only always behaved kindly and respectfully towards Hadrat Husayn, but also served him. This fact is acknowledged in a smooth language in the book **Nâsikh-ut-tawârîh**: "He made a habit of sending Hadrat Husayn thousands of dirhams of silver yearly. That was only additional to other valuable goods and various gifts." And the insults and annoyances that Hadrat Husayn held out in return for all those kindnesses and services were received with tolerant detachment on the part of the compassionate benefactor.

Goods of kharâj^[1] were dispatched to Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' from Yemen. The caravan (carrying the goods) was passing through Medîna en route for Damascus, when it was apprehended by Hadrat Husayn 'radiy-Allâhu ta'âlâ 'anh', who took all the goods and dispensed them to the Ahl-i-Bayt and to other people whom he liked, writing the following message for Hadrat Mu'âwiya: "Camels laden with goods and perfumes were being herded en route from Yemen to Damascus. I knew that the goods that were being taken to you were to be put into the **Bayt-ul-mâl**. I took them because I needed them. Wa-s-salâm!" Hadrat Mu'âwiya's acknowledgement of Hadrat Husayn's 'radiy-Allâhu 'anhumâ' message was appended with the following note: "I would not have withheld your share from the goods that would have been brought to me had you allowed the caravan of camels to get through. However, o my brother, I know that you are not the kind of person to deign to simulation or flattery. In my time, no one shall harm you. For I know your value and your high grade. I shall receive all your behaviour with gratification." These reciprocations are written in the fifty-seventh (57) page of the book **Nâsikh-ut-tawârîh**.

Nor would all the invective addressed to the Amîr Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' by visitors to Damascus bear on his liberality. He would requite their curses with goods and monetary gifts. Here is an example from the aforesaid Shiite book: "Visitors to Damascus from Hadrat Alî's surroundings would swear at Mu'âwiya and hurt him. He would give them presents from the Bayt-ul-mâl. Thus they would return home without having suffered any harm or annoyance." (p:38) As is understood from these writings, it is an abominable slander and a blatant lie to blame Hadrat Mu'âwiya for the martyrdom of Hadrat Husayn and to malign him on account of a wrongful accusation.

For that matter, it is out of the question to attempt to vilify Hadrat Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' on account of the allegation that he poisoned Hadrat Hasan 'radiy-Allâhu ta'âlâ 'anh'. As is written in the three hundred and twenty-third (323) page of the Shiite book **Jilâ-ul-'uyûn**, Hadrat Hasan said, "I swear in the name of Allah that Mu'âwiya is better than these people. These people claim to be Shiites. Yet they have attempted to kill

[1] A kind of zakât paid by non-Muslims. Detailed information is provided in the first chapter of the fifth fascicle of **Endless Bliss**.

me and they have stolen my property.”

It is written in various forms in Shiite books that Yazîd did not have a hand in the murders, either, and that, contrary to a prevalent opinion, he was not a bad person. He never forgot his father's advice about Hadrat Husayn. He did not write anything to invite Hadrat Husayn to the city of Kûfa. He did not attempt to kill him. Nor did he give an order to kill him. He did not rejoice at his death. On the contrary, he felt extremely sad and wept bitterly. He declared a period of mourning for him. He castigated those who had martyred him very harshly. He showed deep respect towards the Ahl-i-Bayt (household, family) of Hadrat Husayn, and fulfilled their wish to leave Damascus and go to Medîna, treating them with great honour and kindness and seeing them off under the protection of a detachment of bodyguards. Shiite books enlarge on these facts.

The famous Shiite theologian Molla Bâqir Mejlîsî relates as follows in the four hundred and twenty-fourth (424) page of his book **Jilâ-ul 'uyûn**: “Yazîd appointed Walîd bin 'Uqba bin Abî Sufyân, who was known for his kindnesses towards the Ahl-i-Bayt, governor of Medîna. He dismissed Merwan bin Hakem, an enemy of Imâm Husayn and his progeny ‘radiy-Allâhu ta'âlâ 'anhum ajma'in’, from duty.” He goes on in the four hundred and thirty-second page: “If Yazîd had been Imâm Husayn's enemy, he would not have replaced a governor inimical towards him with one friendly with him.” He says in the four hundred and twenty-fourth page: “One night, Walîd sent for Imâm Husayn and showed him a letter which he had received from Yazîd. The letter said that Hadrat Mu'âwiya was dead and Yazîd was the new Khalîfa. Upon this Imâm Husayn recited the âyat, ‘**Innâ-lillah...**’” This written statement shows that Hadrat Husayn was not hostile to Hadrat Mu'âwiya and that he knew him as a true Muslim. Otherwise, he would not have recited the âyat, “**Innâ-lillâh....**,” upon hearing about his death.

When Zajr bin Qays reported Hadrat Husayn's ‘radiy-Allâhu ta'âlâ 'anh’ martyrdom to Yazîd, he bowed his head and said nothing. Then, raising his head, he said, “I wanted you to obey him, not to kill him. I would have forgiven Husayn if I had been there.” This fact is written in the two hundred and sixty-ninth (269) page of the book **Nâsikh-ut-tawârîh**. It is written as follows in the three hundred and twenty-first (321) page of the Shiite book **Nahj-ul-ahzân**, which was printed in Iran: “Someone came along with

what he considered to be glad tidings and said to Yazîd, ‘Congratulations! Husayn’s head has arrived.’ This exasperated Yazîd. He berated the man angrily, saying, ‘May you never get glad tidings!’ It is stated as follows in the two hundred and twenty-ninth (229) page of the book **Nâsikh-ut-tawârîh**: “Shimir-zil-jawshan put Imâm Husayn’s blessed head with pride before Yazîd and boasted, ‘Fill the saddle-bags of my camel with gold and silver, for I have killed the best of people with respect to parents.’ ‘Never expect any prize from me,’ was Yazîd’s answer. Terrified and disappointed, the man went back. His share was a mere nothing both in this world and the next.” It is written in the two hundred and seventy-second (272) page of the (same) book that he (Yazîd) pronounced the malediction, “May his murderer be doomed to the wrath of Allah!”

As is clearly stated in Shiite books, not only were Hadrat Mu’âwiya and Yazîd absolutely clear of the blessed blood of Hadrat Husayn ‘radiy-Allâhu ta’âlâ ’anh’, but also ibn Ziyâd and ibn Sa’d and even Shimir were not among those who martyred the blessed person. It is stated as follows in the Shiite books written in the book **Rafâqat-i-Husayn**:

1) People who fought against Imâm Husayn were not Damascenes or Hijâzîs (people of Hedjaz). All of them were from Kûfa. (**Khulâsa-t-ul-masâib**, p. 201)

2) Imâm-i-Husayn was martyred by Irâqîs (people of Iraq). Not a single Damascene was among them. Those who perpetrated the notorious cruelty against the Ahl-i-Bayt were people of Kûfa. (**Mas’ûdî**)

3) It is an established fact that there were not any Damascenes among the people who martyred Imâm Husayn. (ibid, p. 21)

4) Abî Mahnaf informs that ibn Ziyâd’s army contained an eighty-thousand-strong cavalry, and that the entire number consisted of people from Kûfa. (**Nâsikh-ut-tawârîh**, v. 6; p. 173)

5) None of the Shiites who lived at places other than Kûfa came to help the Imâm. However, contemporaneously with an answer to the letter that he had received from the people of Kûfa, he had sent a letter to the people of Basra, asking for their support; and the Shiites living in Basra had written back that they would help. (**Jilâ-ul ’uyûn**)

People who martyred Imâm Husayn at Kerbelâ were the same

people who had plotted treason and cruelty against Imâm Alî and Imâm Hasan. Twelve thousand people came together and wrote a letter to Imâm Husayn, inviting him to Kûfa and promising their support. They were the same people, however, who martyred Hadrat Husayn's paternal first cousin Muslim bin Uqayl, a representative sent by the blessed imâm in acknowledgement of their invitation. The same people, again, disguised themselves as soldiers of Yazîd, anticipated Imâm Husayn's arrival, and martyred him at Kerbelâ. It is written in the Shiite book **Majâlis-ul-mu'minîn** that a Shiite named Musayyib bin Nuhba and 'Umar bin Sa'd ibn Abî Waqqâs went to Kerbelâ.

6) Shîs bin Rabi'î, a commander under 'Umar bin Sa'd, and four thousand Shiites under his command attacked the blessed imâm. (**Jilâ-ul 'uyûn**)

7) Shîs bin Rabi'î was the first abhorrent person to alight from his horse to cut off the blessed head of the imâm. (**Khulâsa-t-ul-masâib**, p. 37)

8) When Imâm Husayn saw Mujâr bin Hajar and Yazîd bin Hâris among his assailants, he said, "Have you forgotten the letters of invitation you wrote to me?" (ibid, p. 138)

9) When the imâm attained martyrdom, Habîb bin Muzâhir, commander of the right wing of the imâm's army, laughed and said, "The Ashûra day is the day of rejoicing and celebrating."

10) Another person who acknowledges that Imâm Husayn was martyred by Shiites is Qâdî Nûrullah Shusterî, an eminent Shiite scholar.

Attention: Scholars of Ahl as-sunnat wrote myriads of books proving the fact that people who refuse Islam's authentic Madhhabs are preaching heresy and trying to demolish Islam from the interior. Thirty-two of such valuable books, their titles and authors, were appended to the eightieth (80) letter, -written by Hadrat Imâm Rabbânî, whose biography is to follow,- which covers an entire chapter of this book, (immediately after a biography of Hadrat Mu'âwiya 'radiy-Allâhu 'anh').

**A BIOGRAPHY of
HADRAT IMÂM RABBÂNÎ AHMAD FÂRÛQÎ
SERHENDÎ ‘quddisa sirruh’
(971–1034) [1563–1624 A.D.]**

The book Maktûbât (Letters), originally in the Fârisî language, consists of three volumes. It also contains a few letters in Arabic. An elaborate printing of the book was accomplished in 1393 [1973 A.D.] in Nâzimâbâd, Karachi, Pakistan. It was reproduced by offset process in Istanbul. A copy of the Fârisî version exists in the library of the university of Columbia in New York, U.S.A. Maktûbât was rendered into the Arabic language by Muhammad Murâd Qazânî ‘rahimahullâhu ta’âlâ’, and the Arabic version was printed in two volumes in the printhouse called Mîriyya and located in the blessed city of Mekka in 1316. A copy of the Arabic version occupies number 53 in the municipality library at Bâyezid, Istanbul. It was reproduced by offset process in 1963, in Istanbul. A number of the books written by Hadrat Imâm Rabbânî ‘quddisa sirruh’ were reprinted in Karachi, Pakistan. Of those books, **Ithbât-un-nubuwwa** was reproduced by offset process in Istanbul in 1394 [1974 A.D.]. The marginal notes on the book, which is in Arabic, provide a biography of Hadrat Imâm Rabbânî ‘quddisa sirruh’. In the following section we shall present an abridgement from the biography. People who would like to know Imâm Rabbânî ‘quddisa sirruh’ more closely and with more detail would have to read the Fârisî book **Umdat-ul-maqâmât**, by Khwâja Muhammad Fadlullah, and the book **Barakât**, by Muhammad Hâshim Badahshî. The latter one, also in the Fârisî language and reproduced by offset in Istanbul, is of great help for the acquisition of stronger ikhlâs and more conscientious îmân.

(Muhammad Murâd Qazânî was born in the Ufa town of the Qazan (Kazan) city of Russia in 1272. Completing his madrasa education in his hometown, he went to Bukhârâ in 1293 [1876 A.D.]. He studied higher Islamic sciences in Bukhârâ and Tashkend, and went to India and thence to Hijâz in 1295. He carried on his education in the blessed city of Medîna, and attained

a certain degree in Tasawwuf as well. In 1302 he translated the book *Rashahât* and then the book *Maktûbât* into Arabic. He also wrote a biography of Imâm Rabbânî ‘rahimahullâhu ta’âlâ’ in Arabic).

Muhammad Murâd Munzâwî ‘rahimahullâhu ta’âlâ’ was another scholar. He did not translate *Maktûbât* into Arabic.

There are various ways to learn the facts about past people; how they were, their knowledge and ignorance, their guidance and aberration, etc. The first way is, for instance, if they founded a madhhab or a regime, to study the institution they founded. The second way is to read their works, books. The third way is to hear people who are unprejudiced about them and who mention their merits and imperfections objectively. Now we will study Imâm Rabbânî ‘quddisa sirruh’ from these three viewpoints:

1– Imâm-i-Rabbânî, mujaddid wa munawwir alf-i-thânî, Ahmad ibn Abd-il-Ahad, has an ancestral chain that reaches back to the Amîr-ul-mu’minîn ‘Umar-ul-Fârûq ‘radiy-Allâhu ‘anh’ with the twenty-ninth paternal link. All his grandfathers were pious and virtuous people, and each of them was a greatest scholar of his time.

2– Implicit and indirect good news herald a person’s advent before he is born. Adumbration of this sort does not clearly name the person himself or his birthplace. An example is the news foretelling the advent of Mahdî. The occasional false pretensions to the name of Mahdî in recent history were merely attempts to exploit this latency. The same rule applies to the news foretelling our religious leaders (imâms). Examples of such news are the following hadîth-i-sherîfs: **“If the religion (Islam) fled the earth and went to [the cluster of stars called] the Pleiades, a youngster of Asiatic origin would apprehend it and bring it back.”** **“Men will get into insoluble trouble and look for a scholar to solve their problem. They will see that none is superior to the scholar (who will be living) in Medîna-i-munawwara.”** **“Do not speak ill of the Qoureishîs. A scholar of their descent will illuminate the entire world with knowledge.”** Of these hadîth-i-sherîfs, the first one refers to Imâm a’zam Abû Hanîfa, (the founder and leader of the Hanafî Madhhab,) the second one alludes to Imâm Mâlik bin Enes, (the founder and leader of the Mâlikî Madhhab,) and the third one foretells the advent of Imâm Shâfi’î, (the founder and leader of the Shâfi’î Madhhab) ‘radiy-Allâhu ‘anhum ajma’in’,

according to other Islamic scholars. All these conclusions, regardless of the authenticity of the facts they are based on, are of conjectural capacity and therefore they are not definite knowledge. Whereas they are identical with knowledge in the friend's view, they aggravate the foe's stubbornness and vulgarize the denier's nescience. For, it is either moral laxity and ignominy or vulgar ignorance and recalcitrance to deny something in the face of the great number and the high status of the people who believe it. Such is the case with Wahhâbîs, who obstinately deny the hadîth-i-sherîfs, which we have quoted above, about our religious leaders (imâms). The same applies to the deniers of Mahdî, for in effect it means to deny the so many hadîth-i-sherîfs (concerning Mahdî). For this reason, (some) Islamic scholars say that a person who denies Mahdî becomes a disbeliever. By the same token, Jews and Christians deny Muhammad 'alaihi-salâm' although the good news about his advent is given in their holy books. We Muslims believe in him positively. Likewise, also, there are pieces of good news concerning Imâm Rabbânî 'radiy-Allâhu 'anh', which are definite and positive facts in the view of his friends, although, by contrast, they exacerbate the denial and the obduracy of the enemy. The believers' faith is in their own favour, and the adversaries' denial is at their own peril. In fact, a Believer ought to have a good opinion about another Believer, even though he is not someone he knows well.

Would it not, then, be wiser by far to have a good opinion about the Awliyâ, who are praised in myriads of books and whose own books fill the entire world and whose followers have always been the most valued and beloved ones of their times and whose goodnesses shine far and near with solar brightness?

3- Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, "**Of my Ummat (Muslims), there will come someone nicknamed Sila. Through his shafâ'at** (intercession with Allâhu ta'âlâ for the slaves), **many people will enter Paradise.**" This hadîth-i-sherîf is written in the book Jam'ul-jawâmî, by Imâm Suyûtî 'rahimahullâhu ta'âlâ'. Providing an extensive explanation for the Awliyâ's words on 'Wahdat-i-wujûd', Imâm Rabbânî 'quddisa sirruh' proved that they were compatible with Islam, and combined the two very vast Islamic oceans, i.e. the Ahkâm-i-islâmiyya (the Islamic principles, tenets, acts of worship, commandments and prohibitions, ritual practices, etc.), and Tasawwuf (knowledge pertaining to heart and soul; orders, paths, methods and techniques for the purification and

improvement of the heart and soul), (which had hitherto been considered apart from each other). This won him the epithet **Sila**, (which means reunion; combiner). One of his letters ends with the prayer of thanksgiving, “May hamd (praise and gratitude) be to Allâhu ta’âlâ, who has made me a sila between two oceans!” He was known with this nickname among his companions. No one before him had won the epithet ‘Sila’, which exists literally in the hadîth-i-sherîf giving the good news. It is a fact in the sunlight that the epithet had been meant for Imâm Rabbânî. He who believes this will be beloved to him. Supposing his belief were wrong, neither in this world nor in the next would he be blamed for having had a good opinion about a Muslim.

Imâm Alî ‘radiy-Allâhu ’anh’ stated as follows, in versified narration:

***The doctor and the naturalist supposed that when men
Die and decay, they will by no means come back to life.
Were your word to prove right, I would lose nothing;
Since I am right, in Hell will you spend the endless life.***

4- Mawlânâ Jâmî ‘quddisa sirruh’, in his book Nafahât, quotes the Shaikh-ul-islâm Ahmad Nâmiqî Jâmî as having stated as follows: “I subjected myself to the total amount, and even more, of the mortifications and afflictions suffered by all the Awliya, and Allâhu ta’âlâ blessed me with all the spiritual states and goodnesses enjoyed by the Awliyâ. Every four hundred years Allâhu ta’âlâ blesses one of His slaves named Ahmad with such grand gifts, in such transparency as all people will see the gifts clearly.” There are four hundred and thirty-five (435) years between Ahmad Jâmî and Imâm (Ahmad) Rabbânî ‘quddisa sirruh’, and throughout that period there was no other Walî with the name Ahmad and the same degree of greatness. In all likelihood, Imâm Rabbânî must have been the target of Ahmad Jâmî’s congratulatory innuendo ‘radiy-Allâhu ’anhum’. This presumption finds credence in another statement made, again, by the Shaikh-ul-islâm Ahmad Jâmî ‘quddisa sirruh’: “After me there will be seventeen people carrying my name. The last one, which is the greatest and the highest, will come after the first millennium (A.H.)”

5- Halîl-ul-Bedahshî ‘quddisa sirruh’ states: “Of the great scholars constituting the (chain of scholars called) Silsila-t-uz-zahab, there will come a paragon of perfection in India. He will be

peerless in his century.” Imâm Rabbânî ‘quddisa sirruh’ is the ineluctable addressee of the implication in this statement, since India produced no other scholar in the same silsila.

6– Imâm Rabbânî Ahmad Fârûqî ‘quddisa sirruh’ was born in the city of Sihrind, situated on the route between Lahore and Delhi, India. ‘Sihrind’ means ‘black lion’. For, the city was first established by Sultân Fîrûz Shâh on a site that had formerly been a jungle of lions. It was not long after being born when Imâm Rabbânî caught an infantile disease. So his father took him to his own master Shâh Kemâl KihTelî Qâdirî. “Don’t worry,” said the profoundly learned scholar. “This child prodigy is going to lead a long life and make a very great person.” Then he held the child by the hand and kissed him on the mouth. Upon this the fayz and nûr (light, haloe) of Abdulqâdir Geylânî ‘radiy-Allâhu ’anh’ pervaded his blessed body. He received his initial education from his father, learned Arabic, and memorized the Qur’ân al-kerîm in his early childhood. Possessed of a mellifluous voice, he recited the sûras like a nightingale singing. He memorized several booklets on various sciences and went to the city of Siyâlkût (Sialkot), where he studied some positive sciences and learned a great deal from Mawlânâ Kemâladdîn Kishmîrî ‘quddisa sirruh’, who was the highest scholar of his time and the great teacher who educated the renowned scholar Abdulhakîm Siyalkûtî. He received ijâzât^[1] in Hadîth, in Tafsîr and in sciences of Usûl (methodology, procedures) from Qâdî Behlûl Bedahshânî, who was an ’âlim-i-rabbânî. He was only seventeen years old when he completed his education, in possession of ijâzât in all the branches of religious and positive sciences, as well as in sciences called Furû’ and Usûl. During his education, he received, through his father, the fayz and flavour in the hearts of the great men of Tasawwuf affiliated with the orders of Qâdirî and Cheshtî. His father was still alive when he already began to teach the disciples practical and spiritual sciences. In the meantime he wrote quite a number of books, among which are **Risâla-t-ut-tehlîliyya**, **Risâla-t-ur-radd-ir-rawâfid**, and **Risâla-t-u-ithbât-un-nubuwwa** (Proof of Prophethood). He was specially interested in belles-lettres. His eloquence, rhetoric, quickness of comprehension and great intelligence were objects of bewilderment for all the people around him.

[1] Authorization, diploma, certificate of proficiency.

7- With such superlative knowledge and unequalled spiritual perfection, his heart was burning with the love of the great guides of (the order of Tasawwuf called) Ahrâriyya. He was reading books written by the scholars of that path. A year after his father's decease he left Sihrind for (a voyage to Mekka for the performance of the Islamic pilgrimage termed) hajj. Enroute to his destination, he called at Dehli, [i.e. Delhi,] and paid a visit to (the great spiritual master and scholar named) Muhammad Bâqî Billâh 'quddisa sirruh', who lived there. As soon as he entered the blessed sage's presence, a nûr (light, haloe) shone up in his heart. He felt attracted, like a needle that was caught in a magnetic area. His heart became inundated with things unknown to him and which he had not heretofore heard of. He was going to come back after hajj and reap from the mellow spiritual source, yet the affection and the desire in his heart was too strong for him to wait that long. So the following morning he entered the great scholar's presence again and extended his wish to attain the Ahrâriyya fayz. He remained there, in the blessed master's service. Paying utmost attention to his own manners as well as to the perfectly adept guide's words, he attached his heart to him. He preferred being with the owner of the Kâ'ba to going to the Kâ'ba. Exerting all his exclusively high talents and his well-endowed personality, he attained all sorts of perfections, which became manifest on his gifted person. So kind and magnanimous was his master's compassionate concentration on him that it was hardly beyond two months' time when he attained unprecedented spiritual realizations. A couple of months sufficed for him to become entitled to an unconditional authorization in the path of Ahrâriyya from his master, who ordered him to go back home thereafter, transferring most of his disciples to his care and sending them along to Sihrind. Back home, he began to spread zâhiri^[1] and bâtini^[2] knowledge and nûrs to the world and to educate his disciples and students and guide them to spiritual heights. He was now an owner of universal reputation, and his own master joined in the influx of his admirers to reap spiritual lights from him. He would fill everybody's heart with knowledge and haloes, and resuscitate and invigorate the religion of Muhammad 'alaihissalâm'. His utterly effective letters would encourage the time's pâdishâhs, governors, commanders and judges to rally to the cause

[1] Outward; of religious practices and acts of worship.

[2] Inward; of the heart and soul, spiritual.

of Islam and to hold fast to the Sunnat-i-saniyya. He would raise a great number of scholars and Awliyâ.

8- Although he had acquired the spiritual knowledge ('ilm-i-bâtin) from Muhammad Bâqî 'quddisa sirruh', Allâhu ta'âlâ conferred even more upon him. And even this exceptional knowledge, which was peculiar to him, he publicized worldover. His master also would come to attain pieces from that knowledge, enter his presence and sit with adab (suitable manners). It was on one of those occasions that his master came, sensed that his master-disciple was busy with his own heart, told the servant not to disturb him (Imâm Rabbânî), and did not enter the room, waiting silently at the door. Some time later Imâm Rabbânî 'quddisa sirruh' stood up and asked who was at the door. "It is this faqîr, Muhammad Bâqî," called his master 'rahimahullâhu ta'âlâ'. Upon hearing the name, Imâm Rabbânî ran to the door and welcomed his master humbly and with suitable manners. His master would always give him glad tidings, praise him in the presence of his acquaintances, and command his disciples to adapt themselves to Imâm Rabbânî after his decease.

9- Sayyid Muhammad Nu'mân 'rahimahullâhu ta'âlâ', a very great scholar and one of highest disciples of Khwâja Muhammad Bâqî 'quddisa sirruh', relates: When my teacher told me to adapt myself to Imâm Rabbânî (after his death), I tried to tell him that it would be unnecessary, saying, "The mirror of my heart will only be towards your bright heart." My teacher retorted, "What do you think Ahmad is? His solar light outshines thousands of stars like us."

10- Khwâja Muhammad Bâqî wrote as follows to some of his acquaintances, who were the greatest scholars of his time: A youngster came from the city of Sîhrind. He has very much knowledge. And his behaviour perfectly reflects his knowledge. He stayed with this faqîr, (the great scholar means himself,) for a few days. I have seen very much in him. I understand that he is going to be a sun that will enlighten the entire world. His relatives and all his brothers also are brilliant, valuable and knowledgeable heroes! And his sons, especially, are a treasure of Allâhu ta'âlâ each.

11- He said on another occasion: For the recent three or four years I have been exerting myself to guide others to the right path, to the way of salvation. Al-hamdulillah (May gratitude and praise be to Allâhu ta'âlâ)! My exertion has not come to naught, for a

person like him has come out.

12– Khwâja Muhammad Bâqî ‘quddisa sirruh’ stated on another occasion: I brought this seed, which is a medicament for hearts and a cure for souls, from Samarkand and Bukhâra, and sowed it in the fertile soil of India. I spared no effort for the education and guidance of the disciples. When he surpassed all degrees and attained the highest grades of all sorts of perfection, I withdrew myself from between and left the disciples to his care.

13– In a letter that Khwâja Muhammad Bâqî Billâh ‘quddisa sirruh’ wrote to Imâm Rabbânî ‘quddisa sirrumâ’, he states as follows: “May Allâhu ta’âlâ bless you with the lot of attaining the highest grade and guiding all others as well! A line:

Earth has a share from the meal table of the beneficent!

“The unornamented truth is that the Shaikh-ul-islâm Abdullah Ansârî ‘rahimahullâhu ta’âlâ’ stated, ‘I was educated by Abul Hasan Harkânî ‘rahimahullâhu ta’âlâ’. However, if Harkânî were alive now, he would ignore that he had been my teacher, come and kneel down before me.’ My inaction is not due to complacency or snub; on the contrary, I am awaiting a sign implying admission. This is the truth of the matter. May Allâhu ta’âlâ bless us with guidance! May He protect us from conceit and vanity! Sayyid Sâlih of Nishâpûr, who will be bringing you this letter of mine, came to me for the cure of his heart. Because I do not have time and I am not in a convenient state, I am sending him to you lest he should waste his time with me. Inshâ-Allah, he will attain your high and generous attention and obtain something proportional to his talents.

14– “May Allâhu ta’âlâ, for the sake of His beloved Awliyâ, whom He has chosen for Himself, guide also those wretched and impoverished mendicants of knowledge and sagacity, the hapless count-outs of all windfalls, and make them attain their wishes! I have been unable to present my true respect to your rank, which is a resource of Awliyâ. Yes, this is the only proper way of addressing oneself to a rank whose states are true to its name. To call you ‘my disciple’ would mean to display the most shameless insolence and to obscure the truth with the apparent contraposition. I request your benedictions, sir.”

15– In addition to his own master, most of the scholars and sages of his time mentioned his name with laudatory remarks that

he perfectly deserved, refuted those who were uncivil enough to speak ill of him, and all of them gathered like moths around the light of his ma'rifat. The greatest and the most distinguished ones among them were Fadlullah Burhanpûrî, Mawlânâ Hasan-ul-ghawsî, Mawlânâ Abdulhakîm Siyâlkûtî, Mawlânâ Jemâladdîn Tâluwî, Mawlânâ Ya'qûb Sirfî, Mawlânâ Hasan-ul-Qubâdânî, Mawlânâ Mîrekshâh, Mawlânâ Mîr Mu'mîn, Mawlânâ Jân Muhammad Lâhurî and Mawlânâ Abd-us-salâm Diyukî. Muhaddith Abdulhaqq Dahlawî spent a greater part of his life criticizing him; however, when the mirror of his heart rid the rust and dust of his nafs so that the rays of that sun illuminated his heart, he began to praise him and to refute the slanders of the stubborn deniers.

16- Fadl Burhanpûrî, for instance, would take pleasure from listening to laudatory remarks about his beautiful attributes and enjoy hearing about his ma'rifats. He would say that he (Imâm Rabbânî) was the Qutb-ul-aqtâb, i.e. the imâm (religious leader, the highest scholar) of his time, that his reports about the secrets of truth were always right and valuable, and that his adherence to all the subtleties of the Islamic religion and his universal popularity attested to the fact that his words were true and to the high status of the spiritual states he were experiencing and displaying. During the Imâm's 'quddisa sirruh' imprisonment, he would pray for his release after each of the five daily prayers of namâz. When people from the neighborhood of Sihrind came to him to express their wishes to become his disciples, he would rebuke them, saying, "So you live at a place close to Imâm Rabbânî and look for knowledge and ma'rifat at other places. Leaving the sun, you run to the stars for light. You astonish me."

17- Hasan-ul-ghawsî would praise him very much. He writes as follows about the imâm in his book **Manâqib-ul-awliyâ**: "The owner of the rank of Mahbûbiyyat, the ornament of the chairmanship of the assembly of Wahdâniyyat, the expert of the rank of Ferdiyyat, and the chief of the rank of Qutbiyyat."

18- Mawlânâ Abdulhakîm Siyâlkûtî 'rahimahullâhu ta'âlâ' was another admirer of Imâm Rabbânî 'rahimahullâhu ta'âlâ' who paid profound respect to the Imâm. He would struggle against his deniers. He would call him '**Mujaddid-i-alf-i-thânî**' (Restorer of the Second Millennium). He is said (by the Islamic scholars) to have been the first person to call him this name. He would admonish the deniers, saying, "It is ignorance to raise

objections to great people's words without properly understanding what they mean. People who do so end up in perdition. To reject the words of Ahmad the master, who is a source of knowledge, fayz and irfân, stems from not knowing and understanding him."

19- Muhammad Mu'min Kubrawî of Belh city sent one of his disciples to Imâm Rabbânî 'quddisa sirruh' for inâbat (repentance for sins), tawba (repentance and invocation for the forgiveness of sins, and resolution not to commit sins again), and sulûk (a term in Tasawwuf, which means 'to enter a religious order; to make progress in one of the paths of Tasawwuf'). When the disciple entered Imâm Rabbânî's presence, he conveyed the salâms which he brought from his master, from Sayyid Mîrekshâh, from Hasan Qubâdânî, and from Qâdil Qudât Tulek, and added: My master Mîr Muhammad Mu'min said, "I would go and be blessed with his lectures and serve him till death were it not for the hindrances such as my old age and the great distance. I would try to enlighten my heart with his nûrs, which have not fallen to anyone else's lot. My body is far away, down here, yet my heart is up there. I beg him to accept this faqîr, (i.e. Muhammad Mu'min himself,) as if I were one of his pure disciples in his presence, and to scatter his blessed nûrs into my soul. Kiss his hand on my behalf, too!" The disciple kissed the Imâm's hand again and, as he was leaving he said, "The blessed people in the city of Belh request of you to send them letters telling about sublime facts." Upon this Imâm Rabbânî 'qaddas-Allâhu sirrah-ul-'azîz' wrote the ninety-ninth letter and gave it to him together with a few other letters. Some time later some devotees from Belh came to India with the report that upon receiving the Imâm's 'quddisa sirruh' letter Mîr Muhammad Mu'min had read it with exuberant satisfaction and had said, "If great Awliyâ such as Bâyezîd the Sultân-ul-'arifîn and Junayd the Sayyid-ut-tâifa were living now they would kneel down before Imâm Rabbânî 'quddisa sirruh' and not even for a moment would they be absent from his service."

20- One of the scholars of his time said, "The share that falls to the comprehension of scholars from Imâm Rabbânî's 'quddisa sirruh' writings is identical with whatsoever ignorant people understand from the (words of metaphysical level called) hikmat that they hear from the (deeply learned and wise scholars called) hakîm."

21- Another pious scholar of his time, whose religious practices

were in harmony with his religious knowledge, observed as follows: “Experts of knowledge pertaining to heart and soul do either *tasnîf* (composition) or *te’lîf* (compilation). *Tasnîf* means an ‘ârîf’s writing the occult and mystical pieces of knowledge that are imparted to him (and inspired into his purified heart). And *te’lîf* means to compile others’ words, to arrange them in a self-established order and then write them. It has been a long time since the business of *tasnîf* has left the world, although *te’lîf* still survives. However, what Imâm Rabbânî ‘quddisa sirruh’ has been writing perfectly fall into the category of *tasnîf*. They are not *te’lîf* at all. I am not one of his disciples. Yet I have been studying his writings minutely, and for reason’s sake I have not so far found a single word belonging to others. All of them reflect his own *kashfs* (findings of the heart) and the pieces of knowledge flowing into his heart. All of them are sublime, acceptable, beautiful, and compatible with the Islamic religion.”

22– When the greatest *qâdî* (Islamic judge) of his time was asked about the (spiritual) states that Imâm Rabbânî ‘quddisa sirruh’ had been experiencing and displaying, he replied, “The words and the states of the scholars of the knowledge of heart and soul are beyond the capacity of our minds. However, when I saw the states of Imâm Rabbânî ‘quddisa sirruh’, I developed a realization and comprehension of the states and the words of the past *Awliyâ*. Before that, whenever I read about the states of the (past) *Awliyâ* and their peculiar acts of worship, I speculated a certain degree of hyperbolism about the written accounts. Yet, seeing his states and manners eliminated my speculations and hesitations.”

23– Abdulhaqq Dahlawî, a scholar of *Hadîth*, was formerly opposed to Imâm Rabbânî’s ‘quddisa sirruh’ writings; he would despise them and write refutations to them. Later, however, Allâhu ta’âlâ blessed him with seeing the truth; penitent of his former attitude, he made *tawba*. He wrote to Mawlânâ Husâmaddîn Ahmad, one of the graduates of *Khwâja Muhammad Bâqî*, about his *tawba*, as follows: “May Allâhu ta’âlâ’ bless Ahmad-i-Fârûqî with (all sorts of) salvation! This *faqîr*’s (*Hadrat Dahlawî*’s) heart is now true towards him. Curtains of humanity have gone up, and the blemishes of the *nafs* have cleared. Aside from the spiritual solidarity, it stands to reason that a religious superior like him could not have been defied. How unwise and crass I must have been! No words I would say now would suffice to express the shame and

inferiority that my heart feels towards him. It belongs to Allâhu ta'âlâ, alone, to convert hearts and to change spiritual states.” In another letter, which Abdulhaqq Dahlawî ‘rahimahullâhu ta'âlâ’ wrote to his own children, he said, “Tear the drafts of my letters which I wrote in opposition to the writings of Ahmad Fârûqî ‘sallamahullâhu ta'âlâ’! No longer is there any blur about him in my heart, which feels quite true towards him now.” This shows that his former opposition was merely human. It was the case also with all the other deniers. Jenâb-i-Haqq (Allâhu ta'âlâ) chooses some of His slaves and blesses them with His Compassion, saving them from the Hell of denial and guiding them to the Paradise of affirmation. The reasons for his tawba are not known for certain. According to some reports, he had a dream in which the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ reprimanded him. Some scholars say, on the other hand, that he drew lots on the Qur’ân al-kerîm, that once the âyat-i-kerîma which purports, “... **If he is a liar, it is at his own peril. If he is telling the truth, Allâhu ta'âlâ will send onto you some of what He has promised to you,**” came out, and that at another time the outcome was the âyat-i-kerîma which purports, “**They are the beloved slaves of Allâhu ta'âlâ. Even in their business of buying and selling, their heart is not without Allâhu ta'âlâ in it.**” According to a third report, the objections that he raised against him were consequent upon a letter that the adversaries of the blessed Imâm (Rabbânî) had sent to him, (i.e. to Abdulhaqq Dahlawî). When he realized the truth he repented and made tawba.

A note: When his children received their father’s letter, they destroyed the drafts. Yet other people also had had letters from him, (which contained his former opinions about Imâm Rabbânî). Those letters still existed in a few books written in Persian. However, beautiful refutations were written to those letters. Short biographies of the scholars who praised Imâm Rabbânî ‘quddisa sirruh’ would make up an entire book.

24- **THE FIFTH PERSPECTIVE:** When a person rises to fame owing to his virtues and perfections, a concomitant increase in jealousy follows. This has been the case since (the first man and the earliest prophet) Âdam ‘alaihi-salâm’. The jealousy of the ignorant is symptomatic of the abundance of the blessings possessed by the envied person. Our Master, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ states: “**Of all people, prophets ‘alaihim-us-salâtu wa-s-salâm’, suffer the most disasters; next after them are**

scholars and then come the sâlih (pious, devoted) **Muslims.**” For that matter, Imâm Rabbânî ‘quddisa sirruh’ had a considerable share from disasters. How could it have been otherwise, since he was the mujaddid-i-alf-i-thânî? In other words, Allâhu ta’âlâ had sent him a thousand years after the Prophet, our Master ‘sall-Allâhu ‘alaihi wa sallam’, as a restorer to rehabilitate and strengthen the Islamic religion. Is it an easy job to rehabilitate something, to restore it to its pristine purity, and to undo all the so many superstitions that have become established customs throughout years? Would it have been a simple *fait accompli* to strengthen Islam and purge it from the deeply rooted impurities at a time when wrongdoings, heresies and superstitions were on the increase, aberrations so widespread, and sham dervishes of Wahdat-i-wujûd were known as Islamic scholars?

25– Mawlânâ Shâh Abdul’azîz (1239 [1824 A.D.]), a son of Shâh Ahmad Waliyyullah (1179), ‘rahimahumullâhu ta’âlâ’, observes as follows: Wahdat-i-wujûd deteriorated into various anomalies among the common people. Misunderstanding the words of the great, the ignorant deviated from Islam in the process of time. The highly esoteric and valuable science (i.e. Wahdat-i-wujûd,) became a demolisher of Islam, and a source of heresy for the shaikhs of Tekke, whose aberrant paths spread among the ignorant populace. [The comatose trends buttered the bread of the enemies of Islam. Representing some irreligious and immoral people as poets of Tasawwuf, they designed school curricula containing their irreligious words, thus having the younger generations read them in the name of poetry.] Allâhu ta’âlâ, with His infinite compassion for His slaves, created a great mujaddid, Imâm Rabbânî ‘radiy-Allâhu ‘anh’. He blessed him with profound knowledge. Through him, He purified the minds of His slaves, separated right from wrong, and cleansed many a heart from heresy.

These magnificent accomplishments incurred the spite of some people and a torrent of persecutions, arrows and vilifications followed. The jealousies were even aggravated when, one by one, scholars and other virtuous and mature people left their paths and guides and hastened to join the disciples of the Imâm (Rabbânî) and to serve him. Conspiracies were resorted to for the purpose of exposing the Imâm to danger. For instance, they provoked the ignorant folk by spreading the lie that he abhorred the great Islamic shaikhs such as Junayd-i-Baghdâdî. They began to

estrangle the short-sighted people from the imâm by alleging that he denied the Wahdat-i-wujûd which was a science for spiritual improvement established by the great shaikhs of Islam. They tried to antagonize his admirers by asserting that he denied the Meshâikh-i-izâm and boasted of having attained the ma'rifat of Allâhu ta'âlâ directly without a guide. The defamations culminated when they finally tried to besmear him with the political felony of insubordination against the government and contempt for the laws and, into the bargain, many another libel which a Muslim could never commit against another.

26– His alleged denial of the Meshâikh-i-izâm was a blatant lie. The truth becomes manifest immediately upon beginning to read his book Maktûbât, which is a clear evidence of his profound respect towards the Meshâikh-i-izâm, so much so that he attaches beautiful meanings even to their words that are vulnerable to misinterpretation and which for centuries their enemies have exploited as fulcrums to bring their calumniations to bear, -as for their words that do not seem to be susceptible of a benevolent interpretation, he says that they were the erroneous words which those great people had said during their apprenticeship and which they corrected after attaining higher grades. He says that errors of kashf (in the paths of Tasawwuf), like errors of ijtihâd (committed by scholars who have attained the grade of ijtihâd), are not only pardonable but also meritorious acts that are likely to be rewarded (in the Hereafter). As regards his alleged denial of Wahdat-i-wujûd; those who read Maktûbât will know that the truth is quite the other way round and that he handles the matter with unprecedented adroitness by, on the one hand, protecting Islam's honour and, on the other, paying heed to the dignity of those great people.

27– The statesmen under the time's Sultân Selîm Jihângîr Khân, including his grand vizier, his chief muftî and his harem, were not Sunnî Muslims. However, most of the Imâm's letters, and also his booklet **Radd-i-rawâfid**, especially, repudiate people without a Madhhab and explain that they are ignorant, stupid and base people. Imâm-i-Rabbânî sent that booklet of his to Abdullah Jenghiz Khân, the time's greatest Uzbek Khân in Bukhârâ, with the note, "Show this booklet to the Iranian Shâh Abbâs Safawî! If he accepts it, things will be quite all right. If he does not, then it will be permissible to make war against him." When the Shâh's answer was in the negative, a war was made. Abdullah Khân took Herat

(Hirât) and the cities in Khorasan. Those places had been captured by the Safawîs a hundred years before. Upon this all the lâ-madhhabî^[1] people in India cooperated, and their spokesmen showed the Sultân (Abdullah Khân) a letter which Imâm Rabbânî had written to his own master and teacher (Muhammad Bâqî Billah), i.e. the eleventh letter of the first volume, and said, “He considers himself, and claims to be, higher than all other people, even higher than Abû Bakr ‘radiy-Allâhu ‘anh’.” The Sultân sent his own son Shâh Jihân to Imâm Rabbânî, inviting the Imâm and his sons and the other great scholars educated by the Imâm. He was resolved to have them all killed. Shâh Jihân went to Imâm, taking along a muftî with him. With them they had a fatwâ legalizing (Islamically) prostration before the Sultân (head of the Muslim state). (A fatwâ is a written answer which an Islamic scholar gives Muslims’ questions. A muftî is a scholar authorized to give a fatwâ). Shâh Jihân knew that Imâm Rabbânî was a true person. He said, “I can save you if you prostrate yourself before my father.” The Imâm replied that the legalization in the fatwâ stipulated darûrat (necessity, inevitability prescribed by Islam), that azîmat (the harder and more commendable choice) and ideal devotion to one’s faith would require refusal of a suggestion of prostration, and that nothing would save a person when the foreordained time of his death came. Leaving his sons and his ashâb (companions and disciples), he went alone. The Sultân showed him the eleventh letter and asked him what it meant. So beautiful and satisfactory was the great scholar’s answer that the Sultân, far below the level as he was to comprehend such sublime and esoteric facts, became cheered and released him apologetically. When the plotters saw that all their efforts had come to naught, they said to the Sultân, “This person has quite a number of men, and his words have caught on throughout the country. If we let him go, a chaos may follow. You see what a conceited person he is. He not only refused to show reverence, which in itself would suffice to prove his detestation, but also did not even condescend to salute you.” Indeed, the drunken, infuriated and ferocious appearance of the Sultân, as the imâm had found him upon entering his presence, had divested him of the respect and dignity that a personage in that position would

[1] People who refuse to be affiliated to any of the four authentic Madhhabs in Islam; Hanafî, Mâlikî, Shâfi’î, and Hanbalî. For detailed information about the four Madhhabs, see **The Sunnî Path** and the five fascicles of **Endless Bliss**.

normally have inspired, so that the great scholar had not even saluted him (by uttering the expression of salâm, which we have described earlier in the text). After a long debate with the assembly, the Sultân ordered that the imâm be imprisoned in the fortress of Gwalior, the most strongly fortified and the most dreadful fortress in the country. Like a nightingale caged in with lowly inmates, the Imâm's 'radiy-Allâhu 'anh' blessed face was shrouded from Muslims' sight. The harvest moon was covered with black clouds. So gloomy was the hapless night that Sayyid Ghulâm Alî, India's renowned man of belles lettres better known with his nickname Âzâd, could not help exquisitely versifying the event in his doleful stanzas.

28- Formerly, Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul 'azîz' had stated, "There are many other ranks that are above the ranks I have attained. Those higher ranks are attainable only by way of a training with Jelâl (Majesty, Wrath, Rage of Allâhu ta'âlâ, which materializes as disasters, misfortunes, cares). So far, I have been trained with Jemâl (Beauty, Grace of Allâhu ta'âlâ), i.e. with fondlings." Also, he had said to some of his companions, "Between fifty and sixty, cares and disasters will shower on me." It happened exactly as he had said, and he was blessed with those higher ranks as well.

29- Thousands of unbelievers imprisoned in the fortress were honoured with imân and Islam owing to the barakat of the blessed Imâm 'quddisa sirruh'. An approximately equal number of Muslims made tawba (for the sinful lives they had led before). In fact, some of them would later attain very high positions in Islamic scholarship. A striking example is the illustrious conversion to Islam of a great commander of the fire-worshipping Indians, who happened to be among the audience as the blessed scholar was explaining the eleventh letter to the Sultân and yielded to the merits of the Imâm's religious steadfastness and the flavour and high standard of his wording. The Sultân's vizier had appointed his own brother as a guard to wait upon the imâm with instructions that "the convict should undergo a harsh treatment." Yet the fortunate brother, witnessing various karâmats (wonders and miracles) on the blessed imâm, and an awe-inspiring dignity, patience, and even exultation, instead of dejection, into the bargain, made tawba, doffed the halter of heresy, ornamented himself with the necklace of Ahl as-sunnat, and consigned himself into the pond of grace where bathed the truest disciples of the

blessed religious scholar ‘quddisa sirruh’.

30– Not to the least extent did the imprisonment bear on the philanthropy that Imâm Rabbânî ‘radiy-Allâhu ’anh’ held towards the Sultân. Pleased with what he had done to him, he would always pronounce benedictions over him. As a matter of fact, some of the companions of the Imâm ‘quddisa sirruh’ had a design against the Sultân, which was very well within their power. Yet the Imâm prevented them, showing himself to them in their dreams as well as when they were awake, and advised them to pronounce benedictions over the Sultân. “Hurting the Sultân will cause harm to all the people,” he would say. Readers of Maktûbât will see these facts in all their clarity in the letters which he wrote to his sons from the dungeon.

31– Sultân Selîm Jihângîr Khân’s son, Shâh Jihân ‘rahimahullâhu ta’âlâ’, rose against his father. He had a powerful army and was sincerely backed by most of the commanders who were apparently on his father’s side. Yet the advantages he had proved short of bringing him victory. He told his story to one of the time’s Awliyâ and asked for benedictions. The Walî said: Your victory depends on the benedictions on the part of the four poles (highest Walîs and scholars) of the present time. Three of them are with you. Yet the fourth one, who is the highest one, does not approve of your attempt. That exalted person is Hadrat Imâm Rabbânî Mujaddid-i-alf-i-thânî ‘quddisa sirruh’. Shâh Jihân went to the Imâm and begged the great scholar to invoke a blessing on him. The Imâm ‘quddisa sirruh’ counselled him to give up the plan to overthrow his father, saying, “Go to your father, kiss his hand and apologize! He will soon pass away and the sovereignty will be yours.” Shâh Jihân listened to his advice and gave up his plan. A short time later, in 1037 [1627 A.D.], his father passed away, whereupon he attained his wish, sovereignty. Then, how could one ever believe the jealous plotters’ slander that Imâm Rabbânî disobeyed the Sultân and flouted the laws?

32– Imâm Rabbânî ‘quddisa sirruh’ had spent two or three valuable years in the fortress, when the Sultân began to feel remorse for his wrongdoing. Having him taken out of the prison, he showed him kindness. In fact, he became one of his true disciples and faithful friends. He ordered him to stay for some time among the army. Later, he set him free and, with deep reverence, sent him to his homeland. When Imâm Rabbânî ‘rahmatullâhi ta’âlâ ’aleyh’ was back home, he had attained grades and states

thousands of times higher than the spiritual positions which he had been occupying (before imprisonment). With the exception of his blessed sons and his successors whom he educated, no one can be privy to the occult and secret spiritual facts and ma'rifats permeating through his letters which he wrote in the aftermath. Those valuable letters of his complement the three volumes of Maktûbât.

33- Such afflictions and disasters befell not only the greatest Awliyâ, but also prophets 'alaihim-us-salawâtu wa-t-taslîmât', so that today's Awliyâ and devoted Muslims will find solace in them and the afflictions and disasters that the ignorant witness to befall the contemporary Awliyâ will not be construed as symptomatic of iniquity (of the people who suffer them). Historians, who are unaware of this subtlety, write only about the pleasant facts concerning the Awliyâ, withholding some events which reflect their human demeanours. This sparing policy misleads their uncritical readers into visualising them as impeccable and angelic creatures; and, ergo, a most trivial sight of human weakness which they observe on a person who is said to be a pious and devoted Muslim or a Walî causes them to think otherwise, which in turn means that they cannot get a share from the spiritual gifts the blessed person has been endowed with, since you cannot acquire any blessings from a person about whom you have a bad opinion. Some people go even further wrong by gossiping about those pure Muslims. They do not know that Allâhu ta'âlâ hides His beloved slaves under the screen of human mediocrities. As a matter of fact, He declares, "**I hide My beloved ones. Not everybody can recognize them.**" Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' offers a number of explanations on this subject in Maktûbât, while, on the other hand, Muhyiddîn Arabî 'quddisa sirruh' states in his book **Futuhât** that a peccadillo that breaks the heart and humbles the nafs is more useful than an act of worship which inflames the nafs and brings pride to the heart.

34- Having attained his loftiest aspirations, Imâm Rabbânî, Mujaddid-i-alf-i-thânî, Ahmad Fârûqî 'quddisa sirruh' reached the grades which Allâhu ta'âlâ bestowed on him, and thereafter, when the time which Allâhu ta'âlâ had foreordained, (i.e. the taqdîr-ilâhî,) came, he accepted the invitation extended by Azrâil 'alaihissalâm' (Angel of Death) and attained the Refîq-i-a'lâ (Allâhu ta'âlâ) on the twenty-ninth day, Tuesday, of the blessed month of Safer (the second Arabic lunar month) in 1034 [1624 A.D.]. He was

buried in the cemetery of Sihrind. May Allâhu ta'âlâ bless his soul with peace and his grave with plenty of nûr! May He make us attain the barakat of his valuable breath and his love! May He guide us to his shafâ'at and join us with his lovers who will assemble under his banner on the Rising Day! Âmîn.

35- People have different habits, different predilections, different wishes, and different thoughts. Therefore, not only as he was alive did he have admirers as well as adversaries, but also after his passing away two different groups of people held two opposite opinions about him. Whereas one group explicitly praised him, another followed the line of criticism. The antagonistic attempts, however, let alone choke his universally renowned ma'rifats, merely betokened evanescent snowflakes on a river. Or, rather, they contributed to his reputation, for, every attempt on the part of his adversaries to scatter poison his admirers counterplotted against with a variety of antidotal confutations. This reciprocal struggle proved fructiferous enough to give birth to more than seventy books specially devoted to this subject. One of them, perhaps the greatest one, the booklet **Atiyya-t-ul wahhâb fâsila-t-u-bayn-al-hatâ wa-th-thawâb**, a masterpiece composed by Muhammad Uzbekî Makkî, put the adversaries to a crying shame from which they should not have had the face to raise their heads. After the imâm's passing away 'quddisa sirruh', many scholars lauded him and wrote very useful and important books. One of them is Mawlânâ Abdullah Itâqîzâda 'rahimahullâhu ta'âlâ, the Muftî of Mekka-i-mukarrama, the Shaikh-ul-Islâm, and the Imâm-ul-'allâma. We have not translated the passage from his book which occupies a few pages of the Arabic version.

36- A profoundly learned scholar who praised Imâm Rabbânî 'rahimahullâhu ta'âlâ' after his passing away is Ziyâeddîn Mawlânâ Khâlid 'Uthmânî Baghdâdî 'quddisa sirruh', a leader of ârifs, a guide to truth, a paragon of the highest attainable spiritual grades, an owner of physical and spiritual perfections, and an ocean of knowledge. The following paragraph is a paraphrased translation of the couplets in the ninety-fourth page of his Persian divan, in which he utters the delicacies of his lofty soul:

“Yâ Rabbî! Please do forgive me for the sake of the haloes in the eyes of Ahmad Fârûqî 'quddisa sirruh'; a wayfarer of that endless path; a leader of the owners of knowledge; a source of the occult secrets which are neither perceptible to the human sight nor

attainable with mind; an owner of greatness beyond the human cognizance and which Thou, alone, knowest; an ocean where meanings foam and crest like waves; a chief of a world where material beings or places do not exist; a source of nûr whose lights illuminate India; a beloved slave for whose sake the city of Sihrind was transmuted into the valley where Mûsâ (Moses) ‘alaihis-salâm’ received the Word of Allâhu ta’âlâ; a document to prove the greatness of the religion of Muhammad ‘alaihis-salâm’; a light for the assembly of the keen-sighted; a commander of the army of absolute piety; a master who not only has attained unthinkable spiritual heights but also guides those who follow his path! Please do overlook my black face! So ruthlessly have I abused myself, innumerable are the faults I have committed, and so disloyal have I been in my promise. Yet the endlessness of Thine ocean of forgiveness and compassion makes me feel hopeful. Thine infinite Kindness, alone, do I rely on. For, ‘**I am the Forgiver,**’ Thou sayest.”

37– Another scholar who praised him was Hadrat Sayyid Tâhâ Hakkârî ‘quddisa sirruh’, a profoundly learned savant, a virtuous Walî-i-kâmil, a possessor of innumerable karâmats (wonders, miracles), and the highest of the Awliyâ educated and trained by Mawlânâ Khâlid Baghdâdî ‘quddisa sirruh’.

38– Another scholar who praised Imâm Rabbânî ‘quddisa sirruh’ was Sayyid Abdulhakîm Efendi ‘rahmatullâhi ’aleyh’, a gem of scholarship and an ideal perfection among the Awliyâ. He states as follows in a letter which he wrote to a devoted Muslim: “Dhikr, and so the effect of dhikr, is a deep sea. No one has reached down its depths. It is a such rough ocean that the entire world is quite unaware of any one of its waves. It is such a vast mass of water surrounding the world that the entire universe would not be able to comprehend it. Dhikr is a spiritual state that occurs in the hearts of those who make dhikr. It is something impossible to describe, to write about, to explain.

“A person who knows Allâhu ta’âlâ becomes speechless. He cannot find words to describe what he is experiencing. He becomes overwhelmed with bewilderment. He is quite oblivious to the world and to other people. As Allâhu ta’âlâ is the Person whose dhikr is being made, likewise, He, alone, is the Person who makes dhikr. He, alone, is capable of making dhikr of Himself. Who are poor creatures to make dhikr of Him? However, He commands His human creature to make dhikr of Him in order to tinge his own

attributes with the (Attributes of Allâhu ta'âlâ termed) Sifât-ilâhiyya. Every person (who makes dhikr) finds an amount of consolation proportional to his abilities in that endless and wavy sea. Ways-al-Qarânî contented himself with a drop from that ocean. Junayd Baghdâdî was satisfied with a handful from that sea. Abdulqâdir-i-Geylânî only reached the shore of the sea. Muhyiddîn-i-Arabî took pride in a jewel taken out from the bottom of the sea. And Imâm Rabbânî acquired a great share from it 'rahimatumullâhu ta'âlâ'.

“The letters alif, lâm and he (pronounced as **he** according to the International Phonetic Alphabet), which serve in the formation of the word ‘Allah’, i.e. the very great word representing a Person, -who is not comparable to any other being,- are means and vehicles that lead to the tenor. Dhikr is not, in itself, to pronounce these letters. Dhikr is the spiritual state produced through the word, ‘Allah’. The word is called dhikr out of necessity to symbolize, and not in the actual sense.

“For the same matter, the expression (termed) Kalima-i-tawhîd is not dhikr, either. Yet, with respect to its being pronounced and its meaning, it serves as a means for dhikr, which, in reality, is a state of heart and spirit which comes into being from saying it repeatedly with the heart. Attainment of that spiritual state depends on the expression.”

The above-cited translation of the passage from the letter, which is considerably much longer, is an elaborate, eloquent, concise, and at the same time detailed and thorough praise and laudation of Imâm Rabbânî ‘qaddas-Allâhu ta'âlâ sirrah-ul 'azîz'.

Sayyid Abdulhakîm Efendi ‘quddisa sirruh’ would frequently say, “Ba'da kitâbillah wa ba'da kitâb-i-Rasûlillah, afdal-i-kutub Maktûbât-est,” during his lectures, and the same statement is written in several of his letters. This statement translates into English as follows: “After the Qur'ân al-kerîm, which is the Book of Allâhu ta'âlâ, (and which therefore is the highest and best of all books,) and after the book Bukhârî, which is a compilation of the hadîth-i-sherîfs, i.e. the utterances of Rasûlullah ‘sall-Allâhu 'alaihi wa sallam’, (and which, naturally, is the second highest and best book,) the third highest and best book written in the Islamic religion is the book Maktûbât, (which is a compilation of the letters written by Hadrat Imâm Rabbânî).” [Whereas **Mathnawî** (Mesnevî), written by Jalâladdîn-i-Rûmî (Celâleddîn-i-Rûmî), is the most valuable book telling about the ma'rifats and the

perfections in the grades of Wilâyat attained by the Awliyâ-ikrâm, **Maktûbât**, written by Imâm Rabbânî Ahmad Fârûqî, is the most valuable and the highest of the books explaining both the perfections and the ma'rifats in the grades of Wilâyat and the ma'rifats and the kamâlât (perfections) and the subtleties peculiar to the grade of prophethood.]

An excerpt from one of his letters translates into English as follows: "... who has read and partly understood the book Maktûbât, which is the most useful book from worldly as well as religious points of view and whose compeer in the Islamic religion has not so far been written... ." He, (i.e. Abdulhakîm Efendi,) would say, "A person who knows a little Persian (Fârisî) language will understand Maktûbât better if he reads the Persian version. For the Turkish version rendered by Müstekimzâde Süleymân Efendi is both complicated and erroneous." Müstekimzâde Süleymân Efendi, a disciple of Muhammed Emîn Tokâdî, passed away in 1202 [1788 A.D.]. His grave is adjacent to that of his master at Zeyrek, Istanbul. The book Maktûbât was printed various times at various places. A splendid edition was made in Karachi, Pakistan, in 1392 [1972 A.D.]. It consists of two volumes. The first volume contains the first part, and the second and third parts are incorporated in the second volume. The two volumes were reproduced in pulchritudinous copies in Istanbul by offset process for which best quality paper was used. A Persian abridgement of Maktûbât was rendered in 1080 [1668 A.D.] by Muhammad Bâqir Lahôrî, an eminent one among the hundreds of Awliyâ educated and trained by Muhammad Ma'thûm Serhendî, one of the blessed sons of Imâm Rabbânî. The abridged version, entitled **Kanz-ul-hidâyât** by the author himself, is of a hundred and twenty pages and contains twenty hidâyats (subtitles). It was printed in Lâhôr in 1376 [1957 A.D.]. The same blessed Walî wrote another book, entitled **Urwa-t-ul-wusqâ**, in the Fârisî language.

***Inheriting from Rasûlullah, he was mujaddid alf thâni;
A mujtahid in all sciences, he was in Tasawwuf Ways al-Qarâni.***

***He spread Islam worldover, illuminated every Believer;
Awaken the unaware did the most exalted Imâm, Rabbânî.***

***All tenets in Islam he knew well, the Sharî'at he obeyed well;
Rank with unbelief as the entire world was, like Abû Bakr was he.***

***All received fayz from his sohbat, commanders and governors alike,
He descended from 'Umar Fârûq, true people give testimony.***

A BIOGRAPHY of
SAYYID ABDULHAKÎM EFENDI
1281 [1865 A.D.] — 1362 [1943 A.D.]

This book, **SAHÂBA ‘the Blessed’**, was written by the great Islamic scholar Ahmad Fârûq-i-Serhendî ‘rahmatullâhi ‘aleyh’, and revised by Hadrat Sayyid Abdulhakîm Arwâsî.

Immured within the smothering haze of complacency pampered by a smattering of science somehow acquired in the name of knowledge, we were bluntly unconscious of the existence of great Islamic scholars and their gigantic works, and especially of the so many highly exalted savants and Walîs who were compared to the Israelite prophets ‘salawâtullâhi ta’âlâ ‘alaihim ajma’în’, and all we possessed in the name of religious knowledge was a precariously diminutive assortment which consisted of whatever we had heard from our parents and which was being gnawed away piecemeal by the storms blowing around us; and the pitiable situation would have become no better, if not worse for the sake of most unflagging optimism, had it not been for Sayyid Abdulhakîm Efendî ‘quddisa sirruh’; a great genius, a gift that Allâhu ta’âlâ bestowed upon the Turkish nation and who made us hear about the names of innumerable Islamic books each and every one of which is a treasure of values and virtues and a key to the eternal felicity, and who caused us to attain the fortune of reading and understanding their contents which have a curing effect on psychopaths; a savior of the innocent and credulous people who had been fooled into lethal heresies and perdition by the sequined fallacies of unbelievers and renegades; a learned psychotherapist who forearmed the younger generations with panacea by making people suffering from mental perplexities taste the existence of Allâhu ta’âlâ, the superiority of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and the inner nature of îmân and Islam; the refreshing morning breeze that swept away the clouds of unbelief and apostasy which had been blackening the hearts and obscuring the sacred path of our noble ancestors; a sun of

knowledge and ma'rifat that cleared the horizons of the gloom of irreligiousness that had thoroughly enveloped the sources of îmân; a noble descendant of the Best of Mankind 'sall-Allâhu 'alaihi wa sallam' and a profoundly learned Walî possessed of an expertise in all the subtle particulars of the four Madhhabs and in the sublime facts about the (spiritual grades attained through various paths and called) Wilâyat. It has therefore been seen fit to present a brief biography of that virtuous worldly and next-worldly guide and thereby to leave a keepsake for those happy people who have had the fluke of reading his books.

Sayyid Abdulhakîm bin Mustafâ Arwâsî 'qaddas-Allâhu ta'âlâ asrârahumâ', one of the greatest scholars in the (chain of scholars called) Sôfiyya-i-aliyya and a model of excellence among those scholars who faultlessly practised their religious knowledge, was a personified treasure of faculties well above his colleagues and contemporaries in the accomplishment of Islamic services such as terwîj-i-dîn and nashr-i-'ilm and seha-i-tâbi' and in the enactment and practice of the shar'i sherîf-i-Ahmadî 'sall-Allâhu 'alaihi wa sallam'.

He was born in Başkal'a (Bashqal'a), a town within the limits of Van, (an Eastern Turkey) province, in 1281 [1865 A.D.]. He received an ijâzat [a diploma] in the earlier half of the hijrî year 1300. Not only did he receive an authorization from the Allâma Sayyid Fehîm 'quddisa sirruh' in sciences such as 'ilm-i-sarf and nahw (the Arabic grammar); mantiq (logic); munâzara (argumentation); wadî', (which means, literally, posture, attitude, legislation); bayân (expression, discourse); ma'ânî (lexicology, semantics); bedî' (rhetoric); kalâm (speech, branch of science helpful in understanding the Qur'ân al-kerîm); usûl-i-fiqh (methodology employed in fiqh); tafsîr (explanation of the Qur'ân al-kerîm); tasawwuf; nush-i-li-l-muslimîn; iftâ-'alal madhhabîn; 'ulûm-i-hikamiyya, or hikmat-i-tabî'iyya, [which covers sciences such as physics and biology]; hikmat-i-ilâhiyya; riyâdiyya (mathematics); hay'at [astronomy]; and 'ulûm-i-zâhiriyya. The same profoundly learned scholar taught and gave him full authorization in the orders of Tasawwuf such as Mujaddidî; Qâdirî; Kubrawî; Suhrawardî; and Cheshtî. His father was Sayyid Muhyiddîn, whose father was Sayyid Muhammad, whose father was Sayyid Abdurrahmân, who was at the same time Sayyid Fehîm's father's father 'rahmatullâhi 'alaihim ajma'in'.

That his paternal chain traces back to Alî Ridâ bin Kâzim, one of the twelve imâms ‘rahimahumullâhu ta’âlâ, is written in the registers of canonical lawcourt in Iraq, which is a document bearing the blessed signature of Sayyid Abdurrazzâq ‘quddisa sirruh’, a grandson of Sayyid Abdulqâdir Geylânî ‘radiy-Allâhu ’anh’.

Surviving the oppressions and massacres perpetrated by the Armenians, who were emboldened when the Russian army reached a spot only an hour’s march from Başkal’a on the first day of the blessed month of Rajab, 1332 [1914 A.D.], Sayyid Abdulhakîm Arwâsî and seventy of his kith and kin, women, children and all, set out on a middle-eastern migratory odyssey which carried them via a number of Iraqi and Anatolian towns and cities such as Ruwandiz, Erbil, Mosul, Adana and Eskişehir, and which eventually ended in the township of Eyyûb Sultân, Istanbul, in the early Shawwâl of 1337 [1919 A.D.]. First they were accomodated in the Yazılı Madrasa, a school building in the market-place. Then he was appointed as imâm in the mosque called Murtadâ Efendi, which was in the vicinity of Idris Köşk at Gümüşsuyu. He had made hajj twice before the migration. He has a number of letters in the form of pamphlets. Among them are such extremely valuable masterpieces as his work telling about the commencement of religious practices such as Mawlîd and the using of the (prayer beads termed) Tesbîh and their canonical lawfulness; his booklet entitled **Râbita-i-sherîfa**; his book entitled **er-Riyâd-ut-tasawwufiyya**, which he wrote during his career as a mudarris [professor] of Tasawwuf in the Islamic university called **Madrasa-i-mutahassisîn** during the reign of Sultân Wahîdaddîn Khân; his books **Sahâba-i-kirâm** (Sahâba ‘the Blessed’) and **Ajdâd-i-Peygamberî**; and his work on the Islamic jurisprudence; in addition to his poems in Arabic, Persian and Turkish. He neither ventured into politics, nor involved himself in any political complications. He was against all factions, especially those which were being carried on in the disguise of mystic orders. He was never heard to mention words such as ‘shaikh’ and ‘murîd’ after the enactment of the law banning tekkes. Not only was he himself an ideal model in strict law-abidingness, but also he would always advise his company to follow his example. However, his sermons on the pulpits of various mosques of Istanbul such as Eyyûb Sultân, Fâtih, Bâyezîd, Bakîrköy, Kadıköy and Ağa, Beyoğlu, wherein he

reiterated his disapproval of a group of impostors who were exploiting the Islamic values for their worldly advantages, incurred the ire of the iniquitous rogues, who had recourse to calumny in counteraction. So vigorous was the smear campaign they waged against him, that eventually he was arrested in his home in Istanbul on the eighteenth of Ramadân, 1362, which coincided with the eighteenth of September, 1943, a Saturday, and transported to Izmir, where he was first lodged in a hotel, Meserret, and then moved to a private house. After an almost three months' sojourn there, he left for Ankara on the tenth day of Zilqa'da, Monday, and, arriving in the city on Tuesday, he went to his nephew Fârûk Işık's place, where he stayed bedridden for eighteen days. It was eighteen minutes before sunset, twelve according to the adhânî time and six-thirty by the zawâlî time, on the twenty-ninth of Zilqa'da, 1362, which was the twenty-seventh of Teshrîn thâni [November], Saturday, 1943, when he attained his eternal palace in the Hereafter. A light earthquake was recorded during the night. That day his blessed corpse was taken to his son-in-law Ibrâhîm's house at Keçiören, where he was washed and shrouded, the (prayer termed) janâza salât was performed, and the blessed corpse, (which had served one of the darlings of Allâhu ta'âlâ for eighty-one years,) was interred at Bağlum, a township twenty-four kilometres north of Ankara, at sunset. Husayn Hilmi Işık was the lucky person who was honoured to join the janâza salât for him, to enter his blessed grave, and to undertake the duty of talqîn. (Please see the thirteenth through nineteenth chapters of the fifth fascicle of **Endless Bliss** for information about death and terms, duties and services connected with death.) His grave is on the north-eastern part of the cemetery, which in turn occupies a gentle slope some fifty metres west of the township. Beside the entrance to the mosque of Bağlum is the blessed grave of Hadrat Sayyid Burhânaddîn Mûshî. May Allâhu ta'âlâ make his rank even higher! May He make us attain his shafâ'at! May He bless us with reading his books, following the path he guides, and always reaping spiritual fruits from his blessed soul! Âmîn.

***Let each Muslim weep and shed tears of blood,
For Sayyid Abdulhakîm has left the world!
Âlim-ul-âmil and Walî-i-kâmil he was,
And a wealth of sublime, occult secrets.***

***All were suddenly orphaned, so destitute
Are now, both Islam and truth, no doubt.
My eyes reject what they themselves see;
Has that noble received the Divine Command ‘Be’?***

***The earth danced with joy throughout the night,
And embraced him the next day, with delight.
Alas, our blessed Sun has declined;
Unique is the time that his being defined!***

***He was, in his latest days, so grief-stricken,
Afflicted with pains’n sorrows, a sign for the woe-be-gone;
By the Islamic world it must be seriously taken:
Apathy whose issue with bloody tears cannot be undone!***

***In the name of eternity that has embraced his soul,
I have summarized a life that’d make a history.
Society without him is a carcass without a soul;
Islam bemoans, and heavens weep over this story!***

Mehmet Timuroğlu

THE TWO MOST BELOVED DARLINGS of MUSLIMS (INTRODUCTION)

Allâhu ta'âlâ has pity on all the people on the earth. He sends useful things to everybody. He shows them the ways to protect themselves against harms and to attain happiness and salvation. In the Hereafter, He will be magnanimously kind, forgiving those whom He chooses of the Muslims who are to go to Hell on account of the sins they have committed in the world. He, alone, creates every living being, keeps every being in existence, and protects all against fears and horrors. In the name of such an omnipotent being, Allah, we begin to write this pamphlet.

We offer our hamd (praise and gratitude) to Allâhu ta'âlâ. If a person thanks any other person at any place, at any time, in any way and for any reason, the thanks paid, in its entirety, belongs to Allâhu ta'âlâ by rights. For, He is the sole creator of all, the single educator and trainer, and the one and only maker and sender of everything in the name of goodness. He, alone, is the owner of power and authority. No one can think of doing something good or bad, or have the will or desire to do so, unless He creates the idea. The choice that a slave exercises between doing good or bad to another is a mere nullity unless He, too, wills it and gives the power and the chance to do so. When some of His slaves whom He likes wish to do something bad, He does not will it and does not create the malevolent action. Therefore, only benevolent deeds proceed from such slaves. On the other hand, when His enemies, who have already somehow incurred His Wrath, will and desire to do evils, He, too, wills and creates those evils. Such iniquitous slaves have enslaved themselves to their nafs, and they never wish to do something good. Therefore, malevolence is the only product that comes out of them.

We present our salât and salâm (benedictions and salutations) on Muhammad 'alaihi-salâm', the most beloved Prophet of Allâhu ta'âlâ. We invoke blessings on his Ahl-i-Bayt and on each and every one of his Sahâba 'radiy-Allâhu ta'âlâ 'anhum'.

Allâhu ta'âlâ commands Muslims to cling to the Qur'ân al-kerîm and to unite around the Qur'ân al-kerîm. The Ashâb-i-kerîm, who were perfectly obedient to all the commandments, united together, loved one another and became brothers. Allâhu ta'âlâ praises them for this brotherly love among them in the **Fat-h** sûra. Unity engenders power. Disunity causes ruination. Let us be like the Ashâb-i-kerîm. Let us adopt their high moral values. Let us love one another. Let us unite in the path guided by the Qur'ân al-kerîm. Let us not believe the lies fibbed by those separatists who have deviated from that true path. Let us do good to everybody. Let us be soft-spoken and gently smiling with everybody and try to promulgate Islam's honour worldover. Obedience to the government and to the laws is incumbent upon every Muslim. It is a grave sin to cause fitna or chaos. Differences of Madhhab should not be grounds for fighting. Some foreign bureaus are publishing books in all languages for the purpose of sowing discord among us. Defiling the hadîth-i-sherîfs, misinterpreting the âyat-i-kerîmas, and concocting sad stories, they are deceiving the young people.

In order to expose the plots for undermining Islam from within and to refute the slanders and lies that the plotters have fabricated, the Islamic scholars have written thousands of books for a thousand years, thereby protecting the Muslims from falling victim to the guided extinction stalking them. One of those useful books is **Qurrat-ul-aynain**, written in Fârisî by Shâh Waliyyullah Ahmad Sâhib 'rahmatullâhi ta'âlâ 'aleyh', a great scholar of India. Hadrat Shâh Waliyyullah was born in Delhi in 1114 [1702 A.D.], and passed away there in 1176 [1762 A.D.].

All the arguments in the book owe considerable corroboration to the long and detailed documentary proofs written in the book **Tuhfa-i-ithnâ 'ashariyya**. In the seventh chapter, for instance, after confuting the wrong meanings which some people attributed to five âyat-i-kerîmas and twelve hadîth-i-sherîfs in their futile efforts to prove that Hadrat Alî should have been the first Khalîfa, it says, "According to the scholars of Ahl as-Sunnat, the second most valuable book after the Qur'ân al-kerîm is **Bukhârî-i-sherîf**, which contains the hadîth-i-sherîfs of our Prophet. According to some people, **Nahj-ul-balâgha** is the second most valuable book after the Qur'ân al-kerîm. That book contains the khutbas of Hadrat Alî written by a person named Radî. As he wrote the khutbas, he excised Hadrat Alî's statements which lavished praise on the

Shaikhayn (Hadrat Abû Bakr and Hadrat 'Umar), in addition to other additions and changes. So badly changed and defiled were the khutbas of Hadrat Alî that the Shiite scholars who revised **Nahj-ul-balâgha** were unable to elicit any clear meanings from most of the book and had to copy the ambiguous parts exactly as they were." The book **Tuhfa-i-ithnâ 'ashariyya** is in the Fârisî language. It was translated into Arabic. The Arabic version was abridged by Mahmûd Shukrî Âlûsî, who entitled the abridged version **Muhtasar-i-Tuhfa**. Hadrat Sayyid Abdullah Dahlawî, a great Walî renowned for his high grade in the zâhirî knowledge as well as in the knowledge of Tasawwuf, states in the sixty-first letter of his Fârisî book **Maktûbât** that the khutbas in the book **Nahj-ul-balâgha** are not sahih. Some people have been reproducing the schismatic book under the title **Istinâd-i-Nahj-ul-balâgha** and sending the subversive copies to countries worldover. Muhammad bin Husayn Mûsawî Radî was the brother of the lâ-madhhabî heretic named Alî bin Husayn Murtadâ, who attacks the scholars of Ahl as-Sunnat with a coarsely abusive and foul language in his book **Husniyya**. Both of them were Persian sayyids. They passed away in Baghdâd, Muhammad Radî in 406 [1016 A.D.], and Murtadâ in 436 [1044 A.D.]. The author of the book **Tuhfa-i-ithnâ 'ashariyya**, namely Hâfid Ghulâm Halîm Abdul'azîz bin Qutbuddîn Shâh Waliyullah Ahmad Sâhib Dahlawî, passed away in 1239 [1824 A.D.].

Every Muslim has to learn, and also teach others, a book of **'Ilm-i-hâl** written by (one of) the scholars of Ahl as-Sunnat. Each of us has a nafs-i-ammâra which is an unbeliever. (The nafs-i-ammâra inherent in the human nature is such a stupid being that) it wishes us to lose our îmân or, at least, to deviate from the right path. It tries to drag us into reading the seditious and harmful books and magazines written by irreligious and heretical people and watching and listening to the radio and television programmes broadcast by foreign organizations. It relishes doing whatsoever Islam prohibits (harâm), believing the lies fibbed by heretics, and observing the customs and fashions of disbelievers. Worship is one of its pet aversions. It is for this reason that disbelief and heresies catch on so easily and spread so readily everywhere. Allâhu ta'âlâ declares in a hadîth-i-qudsî, "**Know your nafs as My enemy. Your nafs are My enemies.**" It is a great act of jihâd not to do the desires of the nafs. It brings much thawâb.

The one and only medicine requisite for immunity against the traps set by our own nafs-i-ammâra and baited by heretical, lâ-madhhabî and irreligious people, is to read the books of 'Ilm-i-hâl, which have been written by the scholars of Ahl as-Sunnat and which are the only true sources for learning the Islamic tenets pertaining to belief (îmân) and practices of worship. Muslims should be sure to send their children to teachers of Qur'ân al-kerîm so that they will learn how to read the Qur'ân al-kerîm, how to perform namâz, and the tenets of îmân and Islam, before they begin their elementary education. This is one of the crucial points where the nafs-i-ammâra will set its traps by raising various doubts. For instance, it will delude you into thinking, "A child should first learn how to make a living. Learning other things might as well wait." Parents who look ahead to their children's being good Muslims in future should first, themselves, weather the deceits and lies of their own nafs and of the human devils, by sending their children to teachers of Qur'ân al-kerîm. It will be very difficult, and even impossible in some cases, to do so after schooling begins. Cane is pliable when wet. Once past its prime, it will break rather than bend, which in turn will cause harm. A child who is not equipped with a religious background will become a heretic, if not a disbeliever. Parents' mourning over it afterwards will not save them or their children from Hell. Our beloved Prophet 'sall-Allâhu 'alaihi wa sallam' warns about this utterly bitter fact as follows: "**Helek-al-musawwifûn!**" Its meaning is as follows: "Do your good deeds immediately. Do not procrastinate until the following day." The primary good deed, which is of foremost importance, is to teach Islam to your children. Each Muslim has to do this primary duty instantly and not delay or postpone it even for a day.

***No one has possessed worldly property forever, be it gold'n silver;
Repair a broken heart for an art, and it will remain forever.
Ephemeral is the world called, it only and always turns over and over;
Man is a lantern, which will one day eventually go out for ever!***

THE TWO MOST BELOVED DARLINGS of MUSLIMS (Hadrat Abû Bakr and Hadrat 'Umar)

The following treatise is a translation from **Qurrat-ul-'aynayn fî-tafdîl-ish-shaikhayn**, a book written in the Fârisî language by the great Islamic scholar Shâh Waliyyullah Dahlawî 'rahmatullâhi ta'âlâ 'aleyh'. The book, of two hundred and seventy pages, was printed in Peshâwar in 1310 [1892 A.D.].

The book **Qurrat-ul-'aynayn** consists of an introduction and two chapters. The introduction enlarges on the superiorities of the Shaikhayn (Hadrat Abû Bakr and Hadrat 'Umar) and presents an argument based on authentic reports and reasoning. The first chapter answers the writings in the book **Tajrîd** by Nasîraddîn Tûsî, a Shiite scholar. Muhammad Nasîraddîn Tûsî was born in the city of Tus in 597 [1201 A.D.], and passed away in Baghdâd in 676 [1274 A.D.]. The second chapter confutes the slanders and lies whereby some malicious and heretical people try to traduce the Shaikhayn.

The Shaikhayn, i.e. Hadrat Abû Bakr and Hadrat 'Umar 'radiy-Allâhu 'anhumâ', are the highest ones of the Ashâb-i-kirâm. Concomitant to a recent increase in the number of holders of bid'at, i.e. heretics, doubts have been being voiced concerning their superiority. So dreadful is the decaying trend that the correct tenets of belief taught by the Salaf as-sâlihîn (the early Islamic scholars) are being forgotten gradually. Indeed, it is an open fact based both on narrations and on logic that the Shaikhayn are the highest. Narrations come to us through three different courses. Allâhu ta'âlâ promised to His beloved Prophet in the fifty-fifth âyat of Nûr sûra that He would give him believing and pious Khalîfas and reinforce the Islamic religion through those Khalîfas. This fact is confirmed by the dreams which the Messenger of Allah had as well as by the dreams that the Ashâb-i-kirâm had and which the Messenger of Allah explained. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated several times both directly and indirectly

that the Shaikhayn would succeed him as his Khalîfas after him. His statements, which are documentary sources, have been conveyed to us through (an authentic chain of narrations and reports termed) tawâtur. Then, the Shaikhayn are the highest Muslims. It is stated in a hadîth-i-sherîf reported by Tirmuzî and Hâkim: **“After me, follow Abû Bakr and ‘Umar!”** This hadîth-i-sherîf was reported by Huzayfa and ibn Mas‘ûd. Hâkim’s book quotes Enes bin Mâlik as having related: The tribe of Benî Mustalâq sent me to the Messenger of Allah to ask him to name the person to whom we were to pay our zakâts after him. When I came to Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and asked him, he said, **“Give them to Abû Bakr!”** They sent me again. When I reported their question who would be the person to receive our zakâts after Abû Bakr, he said, **“Umar!”** I came to him once again with the message asking for the name of the person to take our zakâts. The Prophet’s answer was: **“(You will be giving them to) ‘Uthmân!”** As the Messenger of Allah had to repair to bed during his last fatal illness, he appointed Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ as the imâm to conduct the public prayers called **salât**, (or **namâz**,) in **jamâ’at**. He explicitly rejected the question if someone else could be the imâm. This was the event from which the notables of the Sahâba such as Hadrat ‘Umar and Hadrat Alî inferred that Abû Bakr was to be (the first) Khalîfa. None of the Sahâba was opposed to their inference. According to a narration in Bukhârî, Abû Bakr as-Siddîq was conducting the morning prayer in jamâ’at with the command of Rasûlullah, when the blessed Messenger slightly raised the curtain hanging in the doorway and, seeing his Sahâba performing the namâz, he gave a happy smile. Thinking that the Messenger of Allah intended to come in and conduct the namâz, Abû Bakr as-Siddîq moved aside, which made the Sahâba rejoice with the same expectation. Motioning with his blessed hand, the most beautiful human being commanded, **“Complete your namâz!”** Then he let the curtain go down. He passed away that day. According to a narration unanimously reported by the scholars of Hadîth, one day a woman asked Rasûlullah a question. **“Come back later and ask** (the same question),” was the blessed Prophet’s reply. The woman asked again, **“O Messenger of Allah! What do I do if I can’t find you here?”** Rasûlullah stated, **“If you can’t find me when you come back, ask Abû Bakr!”**

Question: Hadrat ‘Umar and Hadrat Alî ‘radiy-Allâhu ta’âlâ

'anhumâ' said that the Messenger of Allah had not stated who would be Khalîfa after him? What would you say about that?

Answer: The two imâms, (i.e. Hadrat 'Umar and Hadrat Alî,) said that the Messenger of Allah had not convened his Sahâba to tell them to pay homage to Abû Bakr after him. For, according to both of them, the Prophet's having commanded Abû Bakr to conduct the namâz in jamâ'at was an implication that he would be Khalîfa. Abû Wâil reasons as follows: When Hadrat Alî lay down with the fatal wound he was asked whom he was going to appoint Khalîfa after him. "If Allâhu ta'âlâ foreordained goodness for you, you will elect the best of you as your president," replied the blessed imâm. This statement of Hadrat Alî's shows that Hadrat Abû Bakr was the highest. A hadîth-i-sherîf which is quoted on the authority of Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' in Hâkim's book reads as follows: "**May Allâhu ta'âlâ lavish His Compassion on Abû Bakr! He gave me his daughter. He took me to Medîna in the Hijrat.**" Nizâl bin Sabra 'radiy-Allâhu 'anh' relates: One day I saw Hadrat Alî 'radiy-Allâhu 'anh' cheerful and asked him who were the people that he had chosen for friends. "All the Sahâba of the Messenger of Allah are my friends," he replied. And when I asked him what he would say about Abû Bakr, he said, "He is such a person whom Allâhu ta'âlâ has honoured with the name 'Siddîq' through (His Archangel) Jebrâil 'alaihis-salâm' and through His Prophet Muhammad 'alaihis-salâm'." Sa'id bin Musayyab 'rahimahullâhu ta'âlâ' relates: "Abû Bakr as-Siddîq 'radiy-Allâhu ta'âlâ 'anh' was Rasûlullah's vizier. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' always consulted with him before doing something. In Islam he was the second (highest) person after the Messenger of Allah. In the cave he was the second person after the Messenger of Allah. During the Holy War of Badr, he was the second person after the Messenger of Allah under the wooden sunshade. He was the second person to be put in a grave, i.e. next after the Messenger of Allah. Rasûlullah would never put anyone before him." In a hadîth-i-sherîf reported by Abdurrahmân bin Ghanam, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said to Hadrat Abû Bakr and Hadrat 'Umar: "**I shall never disagree with anything on which you two agree.**"

Allâhu ta'âlâ reinforced the Islamic religion with Hadrat 'Umar. It is stated as follows in a hadîth-i-sherîf reported by Tirmuzî and Abû Dâwûd and Hâkim: "**Allâhu ta'âlâ has placed**

the haqq (truth, right) **into 'Umar's tongue and heart.**" It is stated in a hadîth-i-sherîf reported by Bukhârî and Muslim: **"The Satan will run away from 'Umar's shadow?"** Rasûlullah 'sall-Allâhu 'alaihi wa sallam' states in a hadîth-i-sherîf reported by Bukhârî and Muslim: **"During Mî'râj^[1] I saw the palace that will be given to 'Umar."** Allâhu ta'âlâ sent down âyat-i-kerîmas confirming Hadrat 'Umar's words concerning the Maqâm-i-Ibrâhîm and women's covering themselves and the captives taken during the Holy War of Badr. It is stated in a hadîth-i-sherîf reported by Hâkim: **"On the Rising Day, Allâhu ta'âlâ will greet 'Umar first."** In a hadîth-i-sherîf reported by Abû Sa'îd-i-Hudrî, the Prophet pointed to 'Umar and stated: **"Of my Ummat, this person will occupy the highest grade in Paradise."** When Hadrat 'Umar asked Rasûlullah for permission to make 'Umra,^[2] the blessed Prophet gave him permission and said, **"O my brother, do not forget about us as you say your prayers!"** Rasûlullah states in a hadîth-i-sherîf reported by Abdullah ibn Abbâs: **"On the day when 'Umar embraced Islam Jebrâil 'alaihi-salâm' came to me and angels gave one another the glad tidings that 'Umar had become a Muslim."** It is stated in a hadîth-i-sherîf written in Tirmuzî and reported by Aqaba bin Âmir: **"If another prophet were to come after me 'Umar bin Khattâb would be a prophet."** In another hadîth-i-sherîf written in Tirmuzî on the authority of Imâm Zaynal 'Âbidîn, who quotes it from his grandfather Hadrat Alî on the authority of his father Hadrat Husayn: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and I were sitting together, when Abû Bakr and 'Umar came over. The Best of Mankind said, **"These two are the highest inhabitants of Paradise after prophets."** Enes bin Mâlik is quoted, in ibn Mâja, as having related: One day he was asked, "Whom do you love most, O Messenger of Allah?" **"Âisha,"** he replied. "And who is the man you love most?" **"Âisha's father."** It is stated in a hadîth-i-sherîf written in Tirmuzî and reported by Huzayfa and Abdullah ibn Mes'ûd: **"After me pay homage to Abû Bakr and 'Umar!"** Tirmuzî quotes Enes bin Mâlik as having related: As the Sahâba were seated together, Rasûlullah would just come and sit among them, stopping them from standing up. No one, with the exception of Abû Bakr and

[1] Hadrat Muhammad's ascent to heaven. Please see the fifty-sixth chapter of the first fascicle of **Endless Bliss**.

[2] Please see the seventh chapter of the fifth fascicle of **Endless Bliss** for Hajj and 'Umra.

'Umar, could look at him in the face. The two closest companions of the Prophet would look at him, and he at them, three of them smiling at one another. In a hadîth-i-sherîf written in Hâkim's book and reported by Huzayfa Yemânî, Rasûlullah states: **"I want to send my Sahâba to all countries so that my sunnats and the (tenets called) farz be taught far and near. Likewise, Îsâ 'alaihi-salâm' (Jesus) sent out his Hawârîs."** When he was asked if he would send Hadrat Abû Bakr and Hadrat 'Umar as well, he replied, **"These two I will not part from. They are like my ears and eyes."** In a hadîth-i-sherîf written in Tirmuzî and in Hâkim: One day Rasûlullah 'sall-Allâhu 'alaihi wa sallam' entered the mosque, with Abû Bakr on his right and 'Umar on his left. He was holding their hands. **"On the Rising Day, we shall rise from our graves together, like this."** Abî Arwâ relates in a hadîth-i-sherîf reported by Hâkim: We were sitting with Rasûlullah 'sall-Allâhu 'alaihi wa sallam', when Abû Bakr and 'Umar came over. **"May gratitude and praise be to Allâhu ta'âlâ because He gave us strength with these two."** It is stated in a hadîth-i-sherîf written in Tirmuzî and in ibn Mâja and reported by Abû Sa'îd Hudrî: **"Those who will occupy high positions in Paradise will be seen like stars when looked from below. Abû Bakr and 'Umar will be (two) of them."**

According to a narration reported unanimously by scholars of Hadîth, Abû Mûsa-l-ash 'arî 'radiy-Allâhu 'anh' relates: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and I were sitting in a garden, when someone knocked on the door. The Messenger of Allah ordered, **"Open the door and give the newcomer the glad tidings that he will go to Paradise (after death)!"** I opened the door. Abû Bakr came in. I told him Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' glad tidings. There was another knock on the door. **"Open the door and give the newcomer the glad tidings that he will go to Paradise,"** ordered the blessed Prophet again. I opened the door and 'Umar came in. I gave him the glad tidings. Another knock came from the door. The Best of Mankind ordered, **"Open the door! Give the newcomer the glad tidings that he will go to Paradise, and tell him that disasters will befall him!"** 'Uthmân came in when I opened the door. I told him about the glad tidings and about the qadar (fate, destiny) which Allâhu ta'âlâ had foreordained for him. **"May hamd (praise and gratitude) be to Allâhu ta'âlâ, who is the only asylum to seek against accidents and disasters,"** was his reaction.

It is stated in a hadîth-i-sherîf written in Hâkim and in the (book of hadîths entitled) Musnad by Imâm Ahmad, and which is reported by Hadrat Alî: **“When Abû Bakr comes to power and presides over you, you will find him zâhid in the world and râghib in the Hereafter. When ‘Umar presides over you, you will find him powerful, trustworthy, and undaunted in the way of Allah. When Alî gains the presidency over you, you will find him hâdi and muhdî. He will guide you to the right path.”**

Sa‘îd bin Zayd ‘radiy-Allâhu ta‘âlâ ‘anh’ quoted the following hadîth-i-sherîf, which is written in Tirmuzî and in ibn Mâja: **“Ten people are in Paradise,** (that is, that they will go to Paradise is certain by now). (They are:) **Abû Bakr and ‘Umar and ‘Uthmân and Talha and Zubayr and Abdurrahmân bin ‘Awf and Alî bin Abî Tâlib and Sa‘d bin Abî Waqqâs and Abû ‘Ubayda bin Jerrâh.”** Naming nine of the blessed Sahâbîs, Sa‘îd bin Zayd kept back the tenth name. When they asked who he was, he said, “Abu-l-A‘war,” implying himself.

Irbât bin Sâriya narrates the following event, which is written in ibn Mâja and in Tirmuzî: We, the Sahâba, had assembled (on an occasion). Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“Fear Allâhu ta‘âlâ. Obey your Amîr, who will be presiding over you, even if he is an Abyssinian slave! After me, there will happen differences among Muslims. During those disturbances hold fast to my Sunnat and to the sunnats of the Khulafâ-ar-Râshidîn. My Khalîfas will show you the right path. Follow the path that they will show you! Avoid the later inventions! All bid‘ats are aberration and heresy.”** Hadrat Safîna, who served the Messenger of Allah for years, relates: I heard Rasûlullah say, **“After me, my Khalîfas will make my path live on for thirty years. Thereafter meliks (emperors, sultans) will preside over my Ummat.”** The caliphate of Abû Bakr lasted for two years; that of ‘Umar lasted for ten years; ‘Uthmân’s tenure of office lasted for twelve years; and Alî held office for six years ‘radiy-Allâhu ta‘âlâ ‘anhum ajma‘în’.

There is many another similar hadîth-i-sherîf citing the superiorities of Abû Bakr and ‘Umar ‘radiy-Allâhu ta‘âlâ ‘anhumâ’ and stating that they are people of Paradise. Also, hundreds of other hadîth-i-sherîfs, which state the superiorities of the Ashâb-i-kirâm, of the Muhâjirîn, and of those blessed people who were present at a number of vitally important events such as

Badr, Uhud, Bî'at-ur-ridwân and other Holy Wars, are, at the same time, laudatory of the two Khalifas.

That Abû Bakr is the highest member of this Ummat (Muslims) and that 'Umar is the second highest are two firsthand facts on which the Ashâb-i-kirâm and the Tâbi'în-i-izâm were unanimous. When Hadrat Abû Bakr was elected Khalîfa, none of the Ashâb-i-kirâm said a single word to renounce his authority. Nor were any protests voiced on the part of the Ashâb-i-kirâm when Hadrat Abû Bakr advised that Hadrat 'Umar should succeed him in caliphate after him. As Abdurrahmân bin 'Awf nominated Hadrat 'Uthmân as Khalîfa (after Hadrat 'Umar's martyrdom), he stipulated that he should adhere to the course followed by the Shaikhayn. None of the audience raised an objection. Nor did Alî demur at all, although he was opposed to 'Uthmân's being held superior to him 'radiy-Allâhu ta'âlâ 'anhumâ'.

As long as Alî 'radiy-Allâhu ta'âlâ 'anh' held office as Khalîfa, he acknowledged on various occasions that the Shaikayn were superior to him. He would scold anyone who expressed doubts about that fact. The greater ones of the Sahâba would hear him do so, and yet they would not even imply dissuasion. Enes bin Mâlik is quoted, in Bukhârî, as having said, "Abû Bakr is the closest person to the Messenger of Allah. On many occasions he proved to be the second person after the Messenger of Allah. He must take the lead as our Amîr. Stand up and pay homage to him!" According to another narration reported on the authority of Enes bin Mâlik in Bukhârî: When someone asked Rasûlullah 'sall-Allâhu 'alaihi wa sallam' about the portents of Doomsday, the Sultân of Universe questioned, "**What have you prepared for Doomsday?**" "I have done nothing. However, I love Allâhu ta'âlâ and His Messenger 'sall-Allâhu 'alaihi wa sallam' very much," replied the man. Upon this, the Habîbullah (Darling of Allah) declared, "**On Doomsday, (and so on the Rising Day,) you will be with your beloved ones!**" I was very happy when I heard that declaration of the blessed Messenger. "I, also, love the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam', Abû Bakr and 'Umar. I hope that this love of mine will make me be with them, though I have failed to imitate them," I said.

Hadrat Alî pronounced the following benediction: "May

Allâhu ta'âlâ bless Abû Bakr with His Compassion! He compiled the Qur'ân al-kerîm. He served the Messenger of Allah as he migrated (to Medîna). So may Allâhu ta'âlâ illuminate 'Umar's grave with nûr as he has illuminated our mosques!" Sâlim bin Abî Ja'd relates: There were forty thousand people provided with residence in Najrân. Hadrat 'Umar evicted them from their homes. Upon this they came to Hadrat Alî and begged for intercession. He dismissed them, saying, "Everything 'Umar does is rightful." If Hadrat Alî had been critical of Hadrat 'Umar (and his doings), the problem caused by the people from Najrân would have been a propitious occasion to level criticisms at him. He didn't do so. On the contrary, he praised him. In an interpretation of a dream narrated by Abû Ya'lâ, Hadrat Hasan praised Hadrat 'Umar. Hâkim quotes, in his book, Abdullah bin Ja'far Tayyâr as having said, "When Abû Bakr undertook governorship over us, we found him the best and the most compassionate of people." As Zayd-i-Shahîd was leaving for war, he said, "My ancestors loved the Shaikhayn very much." Hâkim's book contains a number of statements made by Abdullah ibn Abbâs and laudatory of Hadrat 'Umar. Hasan bin Zayd is quoted in Imâm-i-Ahmad's (book of hadîths called) Sunan as having stated: I heard my father Zayd say that he had heard his father Hasan say that he had heard his father Alî relate the following event: Rasûlullah and I were sitting, when Abû Bakr and 'Umar came over 'radiy-Allâhu ta'âlâ 'anhumâ'. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated, **"Yâ Alî! These two are the highest of the people of Paradise. With the exception of prophets, (who are naturally higher than all non-prophets,) there is no one higher than these (two) people!"**

A person's superiority to another means the former's having good qualities in addition to those which both of them commonly possess. The source of all sorts of perfection is the sohbat of the Messenger of Allah, (i.e. being in his presence, hearing his spiritually nutritious voice, seeing his luminous face, enjoying his therapeutic breath, smelling his odorous scent, and maturing under his mellowing looks). All the Ashâb-i-kirâm were honoured with that most effective sohbat. This honour made them superior to all the rest of this Ummat 'radiy-Allâhu ta'âlâ 'anhum ajma'în'. Abû Bakr as-Siddîq attended this sohbat more than did any other Sahâbî. Therefore he attained the highest grade. The Shaikhayn were gifted with the special talent of

diagnosing the right and enlightening other people, in which they surpassed others. According to an observation reported to have been made by Abdullah bin Mes'ûd, 'Umar's knowledge would weigh heavier than the total knowledge possessed by the entire nation of Arabia, were an assessment of that sort possible. Nearly all the hadîth-i-sherîfs known today were reported on the authority of the Shaikhayn. Hadîth-i-sherîfs reported on the authority of the Shaikhayn should not be considered to consist in those with a chain of transmitters containing the names of the Shaikhayn. All the Marfû' hadîth-i-sherîfs existing in the books (of hadîth-i-sherîfs) were quoted by the Shaikhayn and forwarded by other Sahâbîs. The Shaikhayn 'radiy-Allâhu 'anhumâ' sent the Sahâba to the countries conquered, with the command to spread the hadîth-i-sherîfs. According to a narration reported in the book of Hâkim, Musâ bin Alî bin Rebâh relates: Hadrat 'Umar said in a khutba, "If you have difficulty (understanding any âyat-i-kerîma) in the Qur'ân al-kerîm, consult 'Ubayy bin Kâ'b. Learn halâl and harâm from Mu'âdh, and the knowledge of Farâiz (Islamic science of dividing an inheritance) from Zayd bin Thâbit. As for ways of earning money; ask me and I will teach you!" According to a report in the book **Istî'âb**, 'Ubâda bin Sâmî was the first person appointed Qâdî [Judge] for Palestine. He had made a decision which Mu'âwiya, the time's governor of Palestine, did not like and tried to coerce him into rescinding his decision and making one agreeable with his wishes. 'Ubâda went back to Medîna with the conclusion that it would be "impossible to administer justice at such a place." 'Umar, the Khalîfa, rejected his resignation and sent him back, saying, "Justice is out of the question at a place devoid of a judge like you." He also sent a written order to Mu'âwiya, bidding him "not to interfere with 'Ubâda's business." The book **Istî'âb** quotes Hasan as having said, "Abdullah bin Maghfel was one of the ten scholars whom Khalîfa 'Umar sent to our country to teach fiqh." 'Umar bin Eshja' is quoted as having said, in Dârimî's book, "Khalîfa 'Umar said: There will come a time when some people will give wrong and aberrant meanings to the Qur'ân al-kerîm. Learn the truth from the scholars of Hadîth! For, the scholars of Hadîth know the Qur'ân al-kerîm best." Dârimî's book quotes Meymûn bin Mehrân as having said, "When a lawsuit was brought before Hadrat Abû Bakr, he would judge in accordance with the Qur'ân al-kerîm. If he could not

find a solution in the Qur'ân al-kerîm, He would make a decision in accordance with a hadîth-i-sherîf. When he could not find a hadîth whereby to reach a decision, he would consult with the Sahâba, asking them if anyone knew a similar case which the Messenger of Allah had settled. When a unanimous answer was obtained, he would make hamd (pay gratitude and praise to Allâhu ta'âlâ) and then make a decision. When a report was not given, he would convene the notables of the Sahâba, tell them the problem, and make a decision in accordance with the consensus." Hadrat 'Umar commanded Qâdî Shurayh to follow the same policy and to make a decision in accordance with his own ijtihâd when all that process did not bring a solution. Abdullah ibn Yazîd is quoted as having said, again, in Dârimî: "When Abdullah ibn Abbâs was asked a question, he would give an answer agreeable with the words of Hadrat Abû Bakr and Hadrat 'Umar when he could not derive an answer from the Qur'ân al-kerîm or from hadîth-i-sherîfs. If he could not extract a solution from their words, either, he would reach a conclusion by employing his own ijtihâd and give an answer accordingly." According to another narration in Dârimî, Huzayfa said that giving a fatwâ required knowing the âyats that were mansûkh as well as those which were nâsikh.^[1] When he was asked if there were any people who knew them, he replied that 'Umar-ubn-ul-Khattâb was one of them. In a narration written in Dârimî, Ziyâd bin Jedîr relates: I was talking with Hadrat 'Umar. "What things are destructive of Islam," he questioned. With an apology, I solicited that I would rather hear his definition. He explained, "Things that will destroy Islam are: Religious authorities' giving wrong information (in the name of preaching Islam); hypocrites' misguiding Muslims by attempting to prove their personal heresies with the help of âyats and hadîths, (which they misinterpret); and heretics' occupying positions that enable them to make decisions (about important religious matters)." According to another narration which, again, is reported in Dârimî, 'Amr bin Meymûn stated, "Two-thirds of knowledge was gone with 'Umar's death." When this was reported to Ibrâhîm, he said, "'Umar took away with him nine-tenths of it."

[1] Some âyats invalidated the rules, principles, commandments and prohibitions in other âyats previous to them. Those revocatory âyats are called **nâsikh**, while the ones whose rules they cancel are called **mansûkh**.

'Amr bin Abû Sufyân reports in Dârimî: Hadrat 'Umar 'radiy-Allâhu 'anh' said, "Write down what you know lest it should be forgotten!" This statement of Hadrat 'Umar's formed a basis for the science of Hadîth.

There were quite a number of matters that had not been explained during the time of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'; nor had most of them been explicated yet by the end of the caliphate of Abû Bakr. Hadrat 'Umar provided a consensus for each and every one of them, leaving none of them unclear. As for those matters not explained by Hadrat 'Umar; there will not be a consensus on them till the end of the world. Had it not been for Hadrat 'Umar, the Islamic scholars would be in a continuous plight till the end of the world. The scholars of Ahl as-Sunnat, who have been holding Islam's flag, have based their conclusions on matters for which Hadrat 'Umar Fârûq arranged unanimous solutions.

In a narration reported in the book **Musnad** by Imâm Ahmad, Abdurrazzâq relates: I have not seen anyone who performed namâz better than Ibn Jurayh. Ibn Jurayh learned how to perform namâz from Atâ, who had learned it from Abdullah bin Zubayr, who had learned it from Abû Bakr as-Siddîq, and who had learned it from the Messenger of Allah. Shâh Waliyyullah Dahlawî wrote myriad pages in which he quoted the statements which Hadrat Abû Bakr and Hadrat 'Umar made in all the branches of fiqh. If a reasonable person reads those pages, he will realize that the two Khalîfas rendered great and zealous services not only in the expansion of the Islamic countries, but also in the spreading of Islam's teachings. It was for that reason that Hadrat Alî remarked, "Umar's conclusions are always correct." On another occasion he observed, "Umar's whip is more useful than our swords." It is stated in a hadîth-i-sherîf: "**The best of all ages is the one I am living in. The second best is the one to follow.**" The Ashâb-i-kirâm 'alaihim-ur-ridwân' were superior to the Muslims after them because they intermediated between them and the Messenger of Allah. Muslims in each century have always been the master of their successors by conveying Islam to them. They are, therefore, more useful and better than the generations following them. The same rule applies to contemporaries, in which case teachers are held higher than their students. Hence all the virtues of the Shaikhayn. Hadrat Alî is quoted as having said as follows in the book of Imâm Ahmad:

Whenever I heard a hadîth-i-sherîf from someone, I would administer an oath to him. Only after an oath would I accept (that the hadîth-i-sherîf quoted was a genuine one). Only, I would take for granted any hadîth-i-sherîf quoted by Abû Bakr. Abû Bakr quoted Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ as having stated: **“If a person who has committed a sin makes an ablution, then performs two rak’ats of namâz and then makes istighfâr, his sin will be forgiven.”** When Hadrat ‘Umar was wounded, Abdullah bin Abbâs visited him and said, “Yâ Amîr-al-Mu’minîn (O you the Leader of Muslims)! I give you the Glad Tidings (that you will go into) Paradise. You became a Muslim at a time when all others denied. You cooperated with the Messenger of Allah in Jihâd as others campaigned animosity against him. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was pleased with you when he passed away. No one was opposed to your being Khalîfa. You are dying as a martyr.”

Abû Bakr as-Siddîq was the first man to profess belief in the Messenger of Allah. Hadrat Alî was a child when he became a Believer. He was in the home of the Messenger of Allah, under his protection. Also, there are scholars who report that Hadrat Abû Bakr embraced Islam even before Hadrat Alî. It was Abû Bakr who announced his îmân before anyone else and who thereby caused others to have îmân, too. Affra’s slave ‘Umar is quoted as having related as follows in Abû ‘Amr’s book **Istî‘âb**: “When Hadrat Alî became a Believer he concealed it even from his own father Abû Tâlib. Abû Bakr, on the other hand, told his friends about his Belief, inviting them to join him and embrace Islam.” Sha’bî relates: When Abdullah bin Abbâs was asked who the first Believer was, he said, “Haven’t you heard Hassân bin Thâbit’s poem?” The poem said: “Abû Bakr was the first man to profess his belief in the Messenger of Allah.” This qasîda (eulogy, poem) was widely known among the Ashâb-i-kirâm. Hadrat Alî would recite it often. Jarîr reports on the authority of Abû Nadra that Hadrat Abû Bakr said to Hadrat Alî, “I became a Believer before you did,” and that Hadrat Alî did not deny it. Hadrat Abû Bakr had forty thousand dirhams of silver money when he confessed his îmân in Islam. He spent all his money for the Messenger of Allah and for the other Believers. He bought and emancipated seven slaves who were being tormented for having embraced Islam. The Messenger of Allah would honour Abû Bakr’s place twice daily, once in the morning and once in

the evening, during his thirteen-year stay in Mekka. This fact is reported in Bukhârî. Rasûlullah was very grieved when Hadrat Khadîja, (his first blessed spouse,) passed away. Hadrat Abû Bakr held his daughter Âisha by the hand and said, “O Messenger of Allah! Please do accept Âisha for a wife. Let her assuage your grief by serving you.” Rasûlullah accepted Âisha in Medîna. Abû Bakr as-Siddîq was the first person to affirm (Rasûlullah’s ascent to heaven termed) Mi’râj. As Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ migrated from Mekka to Medîna, Hadrat Abû Bakr accompanied him, serving him round the clock. Also, he did not leave Rasûlullah alone even for a single moment during the Holy War of Badr. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ prayed very earnestly for victory. When Abû Bakr sensed that the prayers had been accepted (by Allâhu ta’âlâ), he said, “Yâ Rasûlallah (O Messenger of Allah)! Do not worry any more! Allâhu ta’âlâ will be with us.” Such advanced sparks of inspiration to the Sahâba before the arrival of Wahy (revelation of Divine Will) took place quite a few times. Examples of this phenomenal antecedence are Abdullah bin Zayd’s dream prior to the establishment of azân (adhân)^[1] and Hadrat ‘Umar’s (opinion called) qiyâs (over the prisoners of war captivated in the Holy War of Badr), which also took place before the revelation.

In the Holy War of Uhud, Hadrat Abû Bakr tried his utmost to protect Rasûlullah. It was Hadrat Abû Bakr, again, who was given the task of defending a part of the trench in the Holy War of Hendek (Trench). Today’s (mosque called) **Masjîd-i-Siddîq** occupies that cite. In the Holy War of Haybar, Abû Bakr fought for the conquest of several fortresses. Berîda-i-Eslemî is quoted, in Hâkim’s book, as having related: Whenever Rasûlullah suffered from the headache called Shaqîqa, he would not go out for two days. When the army arrived at Haybar, the headache began again, whereon he did not leave his tent. Abû Bakr took the flag and embarked on a vehement fight. When the Messenger of Allah conquered Mekka and entered the mosque, Abû Bakr took his own father, tied up, to Rasûlullah and told him to profess îmân. When the blessed Messenger said, “Yâ Abâ Bakr! You’d better not have brought this old person here. We would just as

[1] Please see the eleventh chapter of the fourth fascicle of **Endless Bliss** for information about azân.

soon go to his place,” he replied, “O Messenger of Allah! It’s rather for him to come to you. Rasûlullah had Abû Bakr’s father sit before his blessed knees, rubbed his blessed hand gently on his chest, and made his invitation: “**Be a Muslim!**” The lucky father presently accepted the invitation and joined the Believers. Of all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’, Abû Bakr was the only person whose father as well as his sons joined the Believers.

In the ninth year of the Hijrat (Hegira), Rasûlullah appointed Hadrat Abû Bakr as Amîr for the performance of hajj. Muhammad bin Hanafiyya, one of Hadrat Alî’s sons, relates: “Berâat sûra was revealed after Abû Bakr’s departure for hajj. The blessed Messenger recited the sûra to Hadrat Alî and commanded him to recite it to the hâdjis (pilgrims) at Minâ on the day of Nahr. Upon seeing Hadrat Alî in Mekka, Hadrat Abû Bakr asked him if he was there in the capacity of Amîr or on an official duty. When Hadrat Alî replied that he had been sent on a duty, Hadrat Abû Bakr had all the people perform hajj. When the day of Nahr arrived, Hadrat Alî called adhân for the hâdjis and recited the Berâat sûra to them, adding Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ commandments.”

During the farewell pilgrimage, (the last hajj which the Messenger of Allah made and in which he made a valedictory speech to the Sahâba,) Rasûlullah’s and Abû Bakr’s personal belongings were on the same camel. When Rasûlullah became ill, he came to the mosque and made a long (speech called) khutba. First he pronounced benedictions on those (blessed Sahâbîs) who had attained martyrdom in the Holy War of Uhud and made istighfâr on behalf of them. Then he stated, “**Allâhu ta’âlâ blesses a slave of His with a choice between remaining in the world and migrating to the Hereafter. So the slave chooses to attain the gifts of Allâhu ta’âlâ.**” Upon this statement Hadrat Abû Bakr, the only person who sensed that it implied an imminent departure of the Messenger of Allah from this transient world, implored in tears, “Yâ Rasûlallah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’! Please do not die, yourself! Let us die, and let our children die, in your stead!”

Hadrat ‘Umar and twenty other Sahâbîs migrated to Medîna before the Messenger of Allah. (Afterwards,) he served as a counsellor to Hadrat Abû Bakr and as a qâdî under him. Also, Hadrat ‘Umar was the first Islamic judge. The Messenger of Allah

had two duties. One of them was to teach the Book (the Qur'ân al-kerîm) and the Sunnat (the words, the manners, the acts of worship of the Messenger of Allah, which were explanatory and illustrative of the Qur'ân al-kerîm and complementary and supplementary to the Qur'ân al-kerîm). His second duty was to execute and enforce the Islamic principles and was termed tedbîr-i-menzil and siyâsat-i-medîna. When Hadrat 'Umar became Khalîfa, he carried on both the duties perfectly. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had a dream, in which he consumed a certain amount of a glass of milk, giving the remainder to Hadrat 'Umar. He interpreted his dream as indicative of knowledge. Indeed, that Hadrat 'Umar was the most knowledgeable person of his time was unanimously stated by the Ashâb-i-kirâm. His caliphate was a divine gift through which Allâhu ta'âlâ blessed the Muslims with His Compassion. When the city of Hums was conquered in the fifteenth year of the Hijrat, Heraclius, the Kaiser of Byzantium, fled to Constantinople [today's Istanbul]. Seven thousand Muslims won the battle of Qadsiya against the sixty-thousand-strong Iranian army, who were magians. In the sixteenth year Halep (Aleppo) and Antakya (Antioch) were taken by way of peace. The same year Abû Ubayda made the city of Kûfa, and Hadrat 'Umar entered the Bayt-ul-muqaddas (Jerusalem). In the twenty-first year Egypt was conquered and the battle of Nahâvand was won. In the twenty-second year Azerbaijan was conquered by Mughîra bin Shu'ba, and Trablusgharb (Tripoli in N. Africa) by 'Amr ibn 'Âs. The following information is provided in **Rawda-t-ul-ahbâb**: One thousand and thirty-six major cities were conquered in the time of Hadrat 'Umar. Four thousand mosques were built, four thousand churches became dilapidated (for disuse), and nineteen hundred minbars were made for Friday prayer. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' was the Khalîfa who established the first Islamic army and the earliest military training and drills.

Prophets 'alahim-us-salâm' were sent as a Compassion (of Allâhu ta'âlâ) for the entire humanity. They eliminated nescience and cruelty. This state of usefulness and compassion preserved its full sense and perfection throughout the caliphates of the Shaikhayn, too. As a matter of fact, that state of affairs constituted the main component for the definition of 'caliphate'. That no one else after the Shaikhayn accomplished that degree of substitution is a historical fact. Differences and bloodshed began after them. The Shaikhayn developed the most powerful Islam

from the weakest one. Others did not have a share from that service. None of the Islamic teachings found by way of *ijmâ'* (consensus of the *Sahâba*) during the caliphates of the Shaikhayn '*radiy-Allâhu ta'âlâ 'anhumâ*' lapsed into the category of differences (of *ijtihâd*) among the four (true) Madhhabs. The differences were in matters which the Shaikhayn had not clarified. Comprehending this word of ours requires scholarly knowledge in (the Islamic science termed) *Usûl*. It beats the inexpert men of religion.

Every Muslim must think well! What are the honours that distinguish him from disbelievers, from fire-worshippers? The first and foremost of these honours is the way of *Qur'ân al-kerîm*. And it is the Shaikhayn who compiled the *Qur'ân al-kerîm*. It is Hadrat '*Umar* who compiled the teachings of *aqâ'id* (tenets of belief) and *fiqh* (teachings pertaining to religious practices), who put forward the teachings of *ijmâ'*, who explicated the Islamic facts that had formerly been undisclosed, and who gathered the *Sahâba* and performed *qiyâs* (analogy; solving religious problems and matters by way of analogy). He appointed a *hâfid* of *Qur'ân al-kerîm* and a scholar of *Hadîth* to each city. All the Islamic teachings that are known today were forwarded by the Shaikhayn. It is the Shaikhayn '*radiy-Allâhu ta'âlâ 'anhumâ*' who guided the Arabs as well as the Persians to *hidâyat*. And the Arabs and the Persians, in their turn, served as vehicles for the salvation and civilization of the entire humanity. No one can deny this fact. All people owe their faith to the Shaikhayn. Not to realize this is identical with not seeing the sun.

The scholars of *Ahl as-Sunnat* state that the Shaikhayn, (Hadrat *Abû Bakr* and Hadrat '*Umar*,) are the highest Muslims, and the two sons-in-law (of the Messenger of Allah, i.e. Hadrat '*Uthmân* and Hadrat *Alî*,) must be loved dearly. For, the first duty of a Muslim is to wish to adapt himself to the *Qur'ân al-kerîm* and the *hadîth-i-sherîfs*, and the second duty is to learn them. If he does not learn them he will not be able to adapt himself to Islam and will become a *mulhid*. It is the Shaikhayn who explicated, compiled and conveyed these teachings.

A Muslim affiliated in one of the four (true) Madhhabs holds the opinion that the *imâm* (leader) of his Madhhab is the highest (of all four *imâms*). If he does not believe so, it will not be *sahîh* (acceptable) for him to adapt himself to that Madhhab. Likewise, if a person does not believe in the superiority of those people who

preserved and forwarded the Qur'ân al-kerîm and the hadîth-i-sherîfs and conveyed the meanings in both of them, he cannot possibly be one who has adapted himself to a religion taught by them. According to Shiites, the Khalîfa must be superior to all the other Muslims, a sinless person, and one who has been chosen by Allâhu ta'âlâ and by His Messenger. This word of theirs applies to some situations, although it cannot be admitted in its entirety. The precondition that the Khalîfa must be superior to the entire Ummat (all Muslims) is relevant with those Khalîfas who represent the Prophet. For, those people derive meanings from the Qur'ân al-kerîm and from hadîth-i-sherîfs and communicate Islam (to other people). They spread Islam everywhere. Unless those people are higher than all the other Muslims, their doings will not be dependable. The word 'ma'thûm (sinless)' (used in the first precondition) ought to be changed into 'mahfûz (protected, guarded)'. Indeed, Allâhu ta'âlâ protects them and gives them strength. As for the second precondition expressed as, "... who has been chosen by Allâhu ta'âlâ and by His Messenger;" it should be modified into "... who has been implied in the nass (âyats and hadîths with clear meanings)." This is the explanation made by the (true scholars called) Ahl as-Sunnat wa-l-jamâ'at. By way of this explanation they prove that the Shaikhayn, and even all four of them were rightly-guided Khalîfas. The so-called precondition is a *sine qua non* in the case of the early Khalîfas. For, they were the founders of Islam and the teachers who spread Islam everywhere. Yet those who succeeded the earliest four Khalîfas were **Melik-i-'adûd**. They were mere presidents and chiefs. Knowledge was held by other people. So was the case with muftîs. In the early years of Islam, muftîs would have to be scholarly people. Today, however, a certain degree of ability to read and understand the books written by those early scholars will do for a person to be a muftî. As for being a sinless person; sinlessness in this sense is dependent on customs and traditions. For, social, economic and business transactions among people undergo mutations and modifications with time, in correspondence with situations, customs and traditions. Fundamental sciences based on sheer mind are inapplicable in the determination of sinlessness.

Hadrat 'Uthmân also was a rightly-guided Khalîfa. Bîda, a paternal aunt of the Messenger of Allah, was Hadrat 'Uthmân's mother's mother. Even in the (pre-Islamic) time of nescience, (which is called the time of 'Jâhiliyya,') he never stained himself

with foul indulgences such as fornication and drinking. He was one of the earliest Believers. He endured all the severe torment which his paternal uncle inflicted on him in order to coerce him out of Islam. He attained the honour of two marriages both with daughters of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’.^[1] Leaving his home, his property and his commercial business for the sake of Allah, he migrated to Abyssinia. Afterwards, he migrated to Medîna, too. He was one of the Muhâjirs who compiled the Qur’ân al-kerîm. He did not join the Holy Wars of Badr and Uhud, and he was absent during the oath of allegiance at Hudaibiyya, for he had been sent somewhere else on a mission before each of those events. He fought in all the other Holy Wars. At the time of (Holy War at) Badr he was ordered (by Rasûlullah) to stay in Medîna and look after the blessed daughter of the Messenger of Allah, (Hadrat Ruqayya, who was at the same time Hadrat ‘Uthmân’s blessed wife and had repaired to bed with some desperate illness immediately previous to the Holy War and naturally needed her beloved spouse to take care of her). However, he was given the glad tidings that he would attain the same thawâb (blessings and rewards in the Hereafter) and ghanîmat he would have been given had he joined the Holy War. As for the Holy War of Uhud; an âyat-i-kerîma was revealed to inform that those who were absent from the blessed event would be forgiven. Also, it is stated in a hadîth-i-sherîf that during the event of Hudaibiyya Hadrat ‘Uthmân was out on a duty which Rasûlullah had assigned to him by the order of Allâhu ta’âlâ. (During the oath of allegiance at Hudaibiyya, when it was ‘Uthmân’s turn to make musâfaha with Rasûlullah, i.e. to shake hands with him,) Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ made musâfaha by holding one of his own blessed hands with the other, which he said was “ ‘Uthmân’s hand.” (So generous was he in dispensing for the sake of Allah that one day) he bought a well of water for the purpose of delivering the Sahâba from thirst. He rendered a great service for the Holy War of Tabuk by donating nine hundred and fifty camels and fifty horses and an incalculable amount of cash. He was honoured with a special hadîth-i-sherîf, which reads as follows: **“Nothing which ‘Uthmân will do from**

[1] ‘Uthmân bin Affân ‘radiy-Allâhu ‘anh’ had the honour of marrying two of Rasûlullah’s blessed daughters, Ruqayya ‘radiy-Allâhu ‘anhâ’, who passed away at the age of twenty-two, and Umm-u-Ghulthum ‘radiy-Allâhu ‘anhâ’ whom the Messenger of Allah married to Hadrat ‘Uthmân after Hadrat Ruqayya passed away.

today on will harm him!” When, one day, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“If a person enlarges our mosque there will be a better one awaiting him in Paradise,”** he, (Hadrat ‘Uthmân,) bought the six parcels of land around it and added them to the building plot of the mosque. One day, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, Abû Bakr, ‘Umar and ‘Uthmân ‘radiy-Allâhu ‘anhum’ were on a mountain called **Subayr**, when an earthquake made itself felt. **“O Subayr! Do not shudder! There is a Prophet, a Siddiq, and (two) Martyrs on thee!”** Thus he gave the Glad Tidings that ‘Umar and ‘Uthmân would attain martyrdom. In another hadîth-i-sherîf, which reads, **“Allâhu ta’âlâ will put a shirt on you. If others try to take it off, do not accede to take it off,”** he, (Hadrat ‘Uthmân,) was forewarned about his future caliphate. It fell to his lot to be blessed with the honour of compiling the Qur’ân al-kerîm and spreading it on the earth. In his time did people inhabiting the Asian countries up to Kabul and the Anatolian lands as far as Istanbul attain Islam. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ took Hadrat ‘Uthmân into his arms and remarked endearingly, **“You are my darling both in the world and in the Hereafter!”** On another occasion, he, (the blessed Prophet,) said to Talha, **“O Talha! Every prophet will have a friend from among his ummat. And ‘Uthmân is my friend in Paradise.”**

A number of people slack in faith and weak in belief left Egypt and came to Medîna. They were not Sahâbîs, nor were they even in that blessed group of Muslims called Tâbi’în. They harbored a grudge against the Sahâba. They approached Hadrat ‘Uthmân with coercive methods, demanding that he make a choice among the following three alternatives: “Either retire from caliphate, or leave us the authority to appoint and dismiss commanders and governors; and in case of neither choice we shall kill you.” Obeying Rasûlullah’s advice, Hadrat ‘Uthmân did not retire from caliphate. To leave the authority to them, on the other hand, would mean to retire from office; so he did not accede to the second choice, either. Thereupon the Egyptians besieged the Khalîfa’s house. Some of the Sahâba who were in Medîna did not expect a fatal escalation of the issue. They were of the opinion that the Egyptians would simply go back. Others, most of them, incidentally, lacked the power and number to resist the unruly mob. ‘Uthmân ‘radiy-Allâhu ‘anh’ followed the example of the better one of the two sons of Âdam ‘alaihis-salâm’. Enduring the catastrophic events, he attained martyrdom. The Ashâb-i-kirâm

grieved very bitterly over the event. They took action lest other disasters should follow. Frightened, the Egyptians had recourse to a hasty installation of Hadrat Alí in caliphate. Naturally, the Ashâb-i-kirâm would not be opposed to it. So Hadrat Alí was elected Khalîfa. Some of the Sahâba, including Hadrat Âisha, Talha, Zubayr, and most of the Sons of Umayya chased the murderers as far as Basra. According to them the caliphate election was marred with fitna because of the murderers' initiative in the process. The Khalîfa followed them to Basra. The Egyptians applied the strategy of keeping around the Khalîfa. No agreement was reached, whereupon the Khalîfa, (Hadrat Alí,) went to Kûfa. Recruiting soldiers there, he marched towards Basra. Hence the event called Jamal (Camel). In the meantime, Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh', governor of Damascus, became involved in the issue, upon which the war of Siffîn broke out. However, the arbitrators between the two parties brought Hadrat Mu'âwiya to office as the new Khalîfa. Most of the Ashâb-i-kirâm and most of the Muslims approved of the decision. Some malicious rabble-rousers assembled at a place called **Harûrâ**. Hadrat Alí 'radiy-Allâhu 'anh' marched against them, killing most of the instigators, who have been called **Khawârij** (Khârijîs, Khârijites) ever since. One of the survivors, [someone named Abdurrahmân ibn Muljam,] martyred Hadrat Alí as he was walking to the mosque for morning prayer.

According to the Islamic scholars, Hadrat Alí had nothing to do with the martyrdom of Hadrat 'Uthmân. He himself stated this fact in his various khutbas. Imâm Nawawî observes, "Hadrat 'Uthmân was a rightly-guided Khalîfa. His martyrdom was an act of cruelty. He was martyred by iniquitous sinners. None of the Sahâbîs had a hand in the savage homicide. From Egypt were they, the villains. The Sahâbîs in Medîna were unable to prevent them. Also, the caliphate of Hadrat Alí was sahîh (true, acceptable, canonically correct) according to the consensus of scholars. There was not another Khalîfa as long as he lived. Hadrat Mu'âwiya also was a just and superior person. He was a Sahâbî. The so-called wars among them, (i.e. battles of Jamal and Siffîn,) were consequent upon doubts. Each of the parties considered that the course they were following was the right one. Those wars did not cause any one of them to fall from justice. Theirs was a difference of ijtihâd, like the differences among the imâms of Madhhabs. The differences did not cause any one of them to fall from grace." During those wars, the Sahâba had three

different ijtihâds: The first group considered that Hadrat Alî's caliphate was rightful. According to them the other party were bâghîs (rebels). So, it was wâjib, in their ijtihâd, for them to make war against the rebels. According to the second ijtihâd, the other party were right. "Hadrat Alî was not elected Khalîfa by all the Muslims. The people of Medîna were coerced and intimidated into voting for him. And the people of Kûfa joined the election not as a result of ijtihâd, but for malicious motives," they argued. The third group did not make a choice between the two parties. It was therefore wâjib for them not to join the war at all. For, it is not halâl (canonically legal) to fight against a Muslim who is not rebellious.

Abdulqâdir Geylânî 'qaddas-Allâhu ta'âlâ sirrah-ul 'azîz' gives the following advice in his book **Ghunya**: "According to Imâm Ahmad bin Hanbal, we should not talk about the wars that took place among the Sahâba such as Hadrat Talha and Zubayr and Hadrat Âisha and Hadrat Mu'âwiya 'radiy-Allâhu 'anhum'. For Allâhu ta'âlâ declares that in the Hereafter there will not be any discord among them and that they will be chatting cordially with one another in Paradise. Hadrat Alî was the rightful party in those wars. For he believed that it was a sahîh election that brought him to caliphate. According to him, therefore, those who were opposed to his caliphate were bâghîs and it was permissible for him to make war against them. As for Hadrat Mu'âwiya and Talha and Zubayr, who fought against Hadrat Alî, 'radiy-Allâhu 'anhum'; they were of the opinion that a retaliation was necessary against the murderers of the martyred Khalîfa, (Hadrat 'Uthmân). And all the murderers were in Hadrat Alî's army. Muslims ought to avoid passing judgement on the performances of those great people, our superiors par excellence, and leave the solution of the matters among them to Allâhu ta'âlâ."

It is stated as follows in a hadîth-i-sherîf: "**Ammâr bin Yâser will be martyred by bâghîs. He will be inviting them to Paradise. And they, by contrast, will be calling him to Hell.**" What this faqîr, [i.e. Hadrat Shâh Waliyyullah Ahmad Sâhib Dahlawî,] understands from the hadîth-i-sherîf is this: "Hadrat Alî 'radiy-Allâhu 'anh' was the highest Muslim of his time. If the highest Muslim is elected as Khalîfa, matters will be dealt with in a manner most compatible with Islam. Electing someone else will entail an incidental slackening in the execution of Islamic matters. The first

choice will lead to Paradise, whereas the second one will direct down into Hell. Ammâr bin Yâser made the first choice. This analysis of the hadîth-i-sherîf confirms Hadrat Alî's honour and exonerates the other party." Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**A mujtahid sometimes finds the truth. And sometimes he errs.**" Notables of the Sahâba such as Sa'd bin Abî Waqqâs and Abdullah bin 'Umar and Usâma bin Zayd and Abû Mûsa-l-Ash'arî and Abû Mes'ûd and many another Sahâbî 'radiy-Allâhu ta'âlâ 'anhum ajma'în' did not take part in the wars. The hadîth-i-sherîf that provided guidance for those people was: "**At times of fitna (turmoil, commotion, chaos) stay at home!**" However, all those people were true lovers of Hadrat Alî; they would lavish praise on him and acknowledge that he was the worthiest candidate for caliphate. The statements made by some of them indicate that what they were against was the irregularity of the caliphate election, rather than Hadrat Alî's aptitude for caliphate.

An important note: Many people hold the supposition that those Sahâbîs 'radiy-Allâhu ta'âlâ 'anhum ajma'în' who kept away from the war did so for the purpose of obeying the divine commandment: "**Do not make war against Muslims!**" However, this commandment means, "Do not make war against the (Muslim) government!" As for those who joined the war; according to them, not to join the war would cause the fitna and fesâd to escalate. They believed that they had to prevent the fesâd (sedition, confusion, mischief). In my, the faqîr's, opinion, preventing the fesâd would have been impossible without disturbance to a certain extent, which in turn involves some casualties. The recommended policy to be followed in such cases would be not to make war in support of a Khalîfa whose election was made in defiance of the regular procedures and not to rise against a Khalîfa elected likewise.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' knew, owing to his nûr of firâsat (insight), that the fesâd would be unavoidable. Therefore he stated, "**There will arise fitnas after me. At that time those who will be sitting away are better than those who will be involved in the fitnas.**"

The divine method of Allâhu ta'âlâ is such that he distinguished each of His beloved slaves from others by means of an inborn special superiority. Whereas Hadrat Abû Bakr excelled in mercy and compassion, Hadrat 'Umar surpassed his

colleagues in vehemence and austerity. Dâwûd (David) and Suleymân (Solomon) ‘alaihi-as-salâm’ were stately presidents, while Îsâ (Jesus), Yûnus (Jonah) and Yahyâ (John) ‘alaihi-as-salâm’ were fond of solitude. Hassân bin Thâbit would laud and praise the Messenger of Allah in his poetry, which won him the Glad Tidings that his destination was Paradise. ‘Ubayy bin Kâ’b was renowned for having memorized the Qur’ân al-kerîm, Abdullah bin Mes’ûd for his knowledge in the science of fiqh, and Khâlîd bin Walîd for his prowess in warfare. Back to Hadrat Abû Bakr; he was gifted with a variety of superiorities; for instance, he was by far ahead of others for his constant, loving and true attendance to the sohbat (of Rasûlullah); for his zealous devotion, which was so strong that he always yearned for an opportunity to sacrifice himself for the sake of Rasûlullah; and for his readiness to sacrifice his life, his property and his position for the sake of Rasûlullah or in return for the promulgation of Islam. Spreading Islam fell to Hadrat ‘Umar’s lot. And Hadrat ‘Uthmân outshone all the others for his having been the indispensable rescuer at all times of desperate financial straits; for his deep sense of shame (hayâ); for his admirable self-control in moments of wrath; for his tahârat (cleanliness), qirâat (reading or reciting the Qur’ân al-kerîm); and for the extraordinary charity he dispensed to the poor. And finally, Hadrat Alî was peerless for his blood-relationship to Rasûlullah; for the exceptional singularity that he had been raised in Rasûlullah’s hand and under his blessed training; for his valour, zuhd, wara’, intelligence and eloquence. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ cited these superior qualities of his Sahâba one by one and praised them all ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was terjumân-i-ghayb. He was gifted with the benefit to foretell future events. He used to state, beforehand, the superior duties that his Sahâba would perform later. All the events he foretold came true. There was not a single event that he foretold and yet which would not happen. The claim that “caliphate belongs to Alî and his progeny by rights” is quite groundless. Had a right of that sort ever been stated (by the blessed Prophet or even implied in a single âyat-i-kerîma) beforehand, things would have happened accordingly. They would have taken possession of caliphate once and for all, and no other person would have been able to lay hands on it. That the Messenger of Allah had not foretold their caliphate is manifest

in the fact that they did not become Khalīfas, which, in passing, betrays the downright falsehood which they dishonestly fabricate in the name of information.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was ahead of all other people in observing everybody’s rights. For that matter, he praised Hadrat Abbâs, (who was his paternal uncle,) by saying, **“The paternal uncle is like the father.”** He said about Fâtima, (his blessed daughter): **“He who hurts her will have hurt me** (by doing so).” About Hadrat Abû Bakr he said, **“Why do you ignore my feelings by hurting my friend?”** And he said about Hadrat Alî: **“He is from me. And I am from him.”** and **“For whomever I am the mawlâ, Alî, too, must be his mawlâ.”** A person with wisdom and reason will not confuse a praisal emanating from kinship with a praisal based on religious priority and suitability for caliphate. The remark, **“I am from him. And he is from me,”** indicates an affinity based on kinship and is intended to observe the right of kinship. It does not indicate **fadl-i-kullî**, that is, superiority in every respect. For, statements of that sort was made not only about Hadrat Alî and Hadrat Fâtima, but also about Hadrat Abbâs. In fact, similar utterances were made concerning Durra, Abû Lahab’s daughter. Durra is reported to have related the following event in Imâm Ahmad bin Hanbal’s book: **“I was in Âisha’s room, when Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ came in and said, “I shall make ablution. Bring me some water!”** Âisha and I brought a large bowl and a water ewer. He made an ablution and turned to me, saying, **“You are from me, and I am from you!”** ” It is quite an obvious fact that this utterance was intended as a requirement for kinship, rather than an indication of priority.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ frequently uttered the words, **“I love ...,”** concerning various people. These words have different meanings, depending on the situations and times they were said as well as on the people they concerned. As a matter of fact, there are various kinds of love. One loves one’s spouse, one’s children, one’s friends and one’s master with different types of affection. A person may love someone with a certain type and a certain degree of affection, and at the same time he may love another person more, although with another kind of affection. By the same token, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ said, **“I love Âisha very much,”** at a certain place, and, **“I love Usâma very much,”** at another place, and, **“I**

love Abû Bakr very much,” at a third place, and, **“I love Alî very much,”** at a fourth place. That different types of love are involved is a bare fact.

A person’s being superior to another means his having more of the same attribute than does the latter. The superiority may be in the entirety of the attribute as well as in its parts only. One of the two people may be superior in one of the parts and the other in another part. For instance, one part of courage may exist in a wrestler’s [or sportsman’s] nature, while another part may be possessed by a president. The president’s courage is certainly more valuable than that of the wrestler. The attribute knowledge has various branches. To understand a question well, and not to confuse it with other matters, is one of the parts. Likewise, zuhd is composed of two categories: The zuhd of the Awliyâ is to avoid (Islam’s prohibitions termed) harâm, whereas the zuhd of prophets is not to think of anything other than promulgating Islam.

Promulgating Islam requires propagating the Qur’ân al-kerîm and the hadîth-i-sherîfs. To this end, our Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ commended some of the Ashâb-i-kirâm on their profound knowledge, -they had committed the entire Qur’ân al-kerîm to their heart-, and encouraged others to learn from them. The prophetic commendation was tantamount to a diploma for them. It also equipped them with verbal credentials to stimulate some people who were otherwise quite unlikely to identify them. This superiority is the common property of all the Ashâb-i-kirâm.

It is a fact stated in (an âyat-i-kerîma of) the Qur’ân al-kerîm that those who sacrificed their property and made jihâd in the way of Allah before the conquest of Mekka were superior (to those who did so afterwards). According to the Ashâb-i-kirâm, the revelation of that âyat-i-kerîma was intended for Abû Bakr as-Siddîq. For he was the first Muslim to sacrifice his property and make jihâd. Doing this duty throughout his life, he was superior to those who began doing so later, as well as to those who did not live long enough to do so due to an early martyrdom, although they were early enough in the performance of the two sacred duties.

It was stated in a hadîth-i-sherîf: **“After me pay homage to Abû Bakr and ‘Umar!”** A person to be paid homage to has to be a scholar. When Hadrat ‘Umar was asked a question, he would convene the Sahâba, and they would reach a consensus. Not so was

the case in the time of Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’. Extremely keen-sighted and profoundly learned, Hadrat Alî ‘radiy-Allâhu ‘anh’ would immediately provide an answer. However, so eloquent, succinct and epigrammatic was his style as he talked that his statements were mostly susceptible to misunderstandings on the average intellectual level. In fact, some people were misled to the conclusion that he had had to do with the martyrdom of Hadrat ‘Uthmân. His delicate elucidations in the science of fiqh, which were meant to state some important facts, such as the canonical illicitness (harâm) of the (temporary marriage termed) mut’a nikâh, the obligation (farz) to wash the feet in ablution, and many other similar matters, led many people to a complete misapprehension, causing differences among scholars. By contrast, the answers which Hadrat ‘Umar had provided by having recourse to the consensus of the Sahâba were quite clear and understandable. For instance, the statement which purports, “The process of **drawing lots** is a method employed to choose one of the several people who are equal in all the criteria (used in a certain assessment), rather than an (inanimate) arbitration whereby to determine the rightful party,” belongs to Hadrat ‘Umar ‘radiy-Allâhu ta’âlâ ‘anh’.

Imâm Alî’s statements were studied by the groups **Ahl as-Sunnat**, **Imâmiyya** and **Zaydiyya**, each group deriving different meanings. The groups Zaydiyya and Imâmiyya denied (the spiritual grades of) Wilâyat. During the caliphates of the Shaikhayn ‘radiy-Allâhu ta’âlâ ‘anhumâ’ there were no differences among the Muslims. Altogether, they made jihâd against the disbelievers. When contentions began in the time of Alî ‘radiy-Allâhu ta’âlâ ‘anh, the Muslims began to decimate one another instead of fighting against the disbelievers. Not only was Hadrat Alî unable to suppress the fitna. He also failed to keep the caliphate in his possession.

Question: The number of the Sahâba was greater during the caliphates of the first two Khalîfas. So they helped the Khalîfas. Not only was there a considerable decrease in the number of the Sahâba by the time Hadrat Alî ascended to the caliphate, the ignorant and aberrant new conversions in various countries made such utter disturbances as the first two Khalîfas could not have put down. Would it be fair, then to say that they were superior in this respect as well?

Answer: The fayz and blessings created and radiated by Allâhu

ta'âlâ reach each and every individual without any discrimination. It is the divine method of Allâhu ta'âlâ to send His fayz and blessings through a cause, i.e. a person. The cause has to be eligible to carry the blessing concerned. Hence, a person who causes goodness is a good one, whereas one who causes perdition and torment is not a good one, and the good are graded in accordance with the degree of goodness they are gifted with. It would be incorrect to base the argument on the ungrounded hypothesis that there were not ignorant and aberrant people in the times of the first two Khalîfas. As soon as Rasûlullah 'sall-Allâhu 'alaihi wa sallam' passed away, most of the Arabian people abandoned Islam. They martyred the Sahâbîs sent to them on missions. The stringent and painstaking measures taken by the two Khalîfas prevented a catastrophic disaster. A wise person simply does not attempt to explain away those events by calling them mere chance events. An attempt to deny the services accomplished by invoking the maxim "destiny is invincible" would mean to deny the (Muslim's duty called) Amr-i-ma'rûf and Nahy-i-munkâr.^[1] Also, it would pave the way to denying Hadrat Alî's superiority.

Question: Hadrat Alî's 'radiy-Allâhu ta'âlâ 'anh' making war against the Muslims was intended for the defence of right and for the annihilation of wrong. Then, should we not consider those practices of his as acts of jihâd?

Answer: That Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' endeavoured for right and goodness is a well-known fact. No blame can be ascribed to him as regards that. However, it would not be correct to say that he made the wars by the order of the Messenger of Allah. For, if it had been foreordained for him to quell the fitnas, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would have commanded him to do so, and thereby he would have been the cause of an auspicious event.

As is known, he (Rasûlullah) had foretold the conquests of Damascus and Iraq. Consequently, the (first) two Khalîfas' efforts for the fulfillment of that purpose bore fruit. The fesâds (in Hadrat Alî's time), on the other hand, could not be eliminated. The measures which Alî 'radiy-Allâhu ta'âlâ 'anh' took in order to quash the fitna only stirred the flames. The events indicate that

[1] To teach the commandments and prohibitions of Allâhu ta'âlâ, encouraging to do the commandments and dissuading from committing the prohibitions.

Allâhu ta'âlâ had not promised His blessed Messenger that He would give (Hadrat Alî) success (in the elimination of fitna). Not so was the case with Hadrat Alî's war against the Khârijites. Rasûlullah 'sall-Allâhu alaihi wa sallam' had mentioned that war, adding the Glad Tidings that Hadrat Alî would score a victory.

In the times of the Shaikhayn 'radiy-Allâhu ta'âlâ 'anhumâ' the Muslims were in unison with one another in adapting themselves to the teachings of fiqh and in understanding the ma'rifats (pieces of heavenly information) called ihsân and tariqat. The Khalîfa (Hadrat Abû Bakr or Hadrat 'Umar) would chastise any offenders, although they were his colleagues who had kept company with him in the sohbat of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. When Sa'd bin Abî Waqqâs 'radiy-Allâhu ta'âlâ 'anh' replaced the door of his house with one fitted in Persian style, Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' had it broken. He dismissed such a celebrated commander as Khâlid bin Walid, and rebuked 'Amr ibn 'Âs, the governor of Egypt. As for the situations in the time of Hadrat Alî; suffice it to say that there were differences even in the business of acknowledging the Khalîfa. A considerable number of the Muslims were opposed to his ideas concerning the retaliation against the murderers of Hadrat 'Uthmân 'radiy-Allâhu ta'âlâ 'anh' and his concession to Hadrat Mu'âwiya's 'radiy-Allâhu ta'âlâ 'anh' proposal to go to arbitration. People who attended the sohbat of the Shaikhayn 'radiy-Allâhu ta'âlâ 'anhumâ' would adapt themselves to Islam and purify their hearts even though they were not Sahâbîs. Those who accompanied Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh', on the other hand, were mostly soldiers. Their hearts were unclean. Some of them were hostile towards him. In fact, the Khalîfa (Hadrat Alî) would complain about those people on the minbar (pulpit in a mosque). People who persecuted Hadrat Hasan 'radiy-Allâhu ta'âlâ 'anh' and those who martyred Hadrat Husayn 'radiy-Allâhu ta'âlâ 'anh' were all from among the people of Kûfa. The Khalîfa (Hadrat Alî) did have admirers as well, yet those people were inordinate in their endearments, so that they were another group who incurred Hadrat Alî's 'radiy-Allâhu ta'âlâ 'anh' complaints.

Question: Hadrat Alî was well-endowed in spirituality. He was like an angel. So, he failed to get along with people. The Shaikhayn, in contrast, were humanly like anyone else. It was easy for them to get along with their human species. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was denied even by his own relations. The blame

fell not on the Messenger of Allah, but on the deniers?

Answer: According to the scholars Ahl as-Sunnat ‘rahimahumullâhu ta’âlâ’, it is not permissible to assign any blame to Hadrat Alî ‘radiy-Allâhu ’anh’. In this book, we shall discuss the matter within the Sunnî parameters, resting our argument on a gradation of superiorities, rather than on an assessment of blames. Allâhu ta’âlâ commanded His Habîb (Darling, Beloved) ‘sall-Allâhu ’alaihi wa sallam’ to handle the hypocrites with simulation, not to tell uneducated people subtle matters, and to treat everybody in a manner suitable with their personal traits. Thus it was easy for him to train them and to give them fayz. It was to that end that Allâhu ta’âlâ sent His prophets ‘alaihim-us-salâm’ as human beings, and not as angels. Certainly, therefore, this human attribute is a favorable point in the comparison of Khalîfas. It adds to its possessor’s success in spreading Islam and training and educating people. Any attitudes obstructive to the performance of these duties, regardless of their beneficial aspects, including vehemence, wara’, belles lettres, isolation from people, will detract from the value of a Khalîfa. The thawâbs (blessings and rewards) earned by benefactors and charitable people will also be given to their masters (teachers) and to those who caused their charity. This is another viewpoint from which the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ must have been superior to Alî ‘radiy-Allâhu ta’âlâ ’anh’.

Before the Hijrat, the unbelievers perpetrated inconceivable persecutions and savageries against Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’. Hadrat Abû Bakr and Hadrat ’Umar ‘radiy-Allâhu ta’âlâ ’anhumâ’ resisted against them. Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ was a child then. After the Hijrat Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ was superior in fighting the enemy, whereas the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ held the ascendancy in their consultation with Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’. After the decease of Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’, so far-flung and rapid was the spreading of Islam and so great was the number of the countries conquered during the caliphates of the Shaikhayn that no other place has witnessed a success comparable to theirs ever since. Conversely, no place was conquered in the time of Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’. In fact, jihâd came to a complete standstill.

Most of the narrators who reported hadîths on the authority of Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ were soldiers recruited from here and there. They are anonymous. Their narrations, therefore,

are not authentic. Very few of the scholars of Medīna and Damascus reported hadīths on the authority of Hadrat Alī ‘radiy-Allāhu ta’âlâ ‘anh’.

Islam’s third basic science after the Qur’ân al-kerîm and the Hadīth is **Fiqh**. The teachings of fiqh are mainly what Hadrat ‘Umar ‘radiy-Allāhu ta’âlâ ‘anh’ established by way of consensus. Most Muslims are in one of the three Madhhabs, namely Hanafî, Mâlikî and Shâfi’î. The source of the Mâlikî Madhhab is the book entitled **Muwattâ**, which contains very few matters conveyed from Hadrat Alī ‘radiy-Allāhu ta’âlâ ‘anh’. So is the case with Imâm Abû Hanîfa’s ‘rahimahullāhu ta’âlâ’ book, **Musnad**, which is the basis for the Hanafî Madhhab, as well as the books written by (his disciple) Imâm Muhammad ‘rahimahullāhu ta’âlâ’. Another book in the same category is Imâm Shâfi’î’s **Musnad**, which contains even fewer. Next after the teachings of fiqh are the teachings of Siyer. In that branch also, Hadrat Alī ‘radiy-Allāhu ta’âlâ ‘anh’ is no different from other Sahâbîs. As for the teachings of Tasawwuf; in this branch, which consists of a process termed **Sulûk** and purification of the heart, the words belonging to Hadrat Alī ‘radiy-Allāhu ta’âlâ ‘anh’ are not more numerous than those of other Sahâbîs such as Abdullah ibn Mes’ûd and Abdullah bin ‘Umar ‘radiy-Allāhu ‘anhumâ’.

Question: Hadrat Alī ‘radiy-Allāhu ta’âlâ ‘anh’ knew the Qur’ân al-kerîm and the hadīth-i-sherîfs better than any other person. Would it be fair to blame that exalted Imâm for the negligence of those weak people who failed to convey what they heard from him properly to the leaders of the Madhhabs?

Answer: Certainly, their failure could not undermine the high position of Hadrat Imâm. Nor would it by any means deprive him from his right to caliphate. Yet a Khalîfa has to be dominant and overpowering. If Allāhu ta’âlâ has chosen a Khalîfa from among several rightful candidates each of whom fulfills the conditions required for the office, he definitely must have an additional superiority. This innate superiority is emphasized with the superiority of the services he will be doing. In other words, superiority in services will regenerate the innate superiority. Allāhu ta’âlâ gives this special superiority to a person who has the innate superiority and who exerts himself to the bargain.

The Shaikhayn’s ‘radiy-Allāhu ta’âlâ ‘anhumâ’ superiority with respect to purity of heart, i.e. in matters of Tasawwuf, can be

described in two different ways: The zuhd^[1] of Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ was like the zuhd of Awliyâ ‘rahimahumullâhu ta’âlâ’, whereas the zuhd of the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ was like the zuhd of our Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’. The same difference applied to their wara’.^[2] It is unanimously stated in various books of history that the zuhd of Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ ran counter to the order of his caliphate, whereas the zuhd held by the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ catered to the order of their caliphate. Our second definiton is as follows: Zuhd means not to do the desires of one’s nafs, even if they are things permitted by Islam. Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ caused considerable bloodshed in his efforts to become Khalîfa. What he did was his right, and it was something permitted by Islam. By contrast, the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ expressed their willingness to waive their rights to caliphate, which was a self-abnegation that their zuhd required. The Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ always humbled themselves before deeply learned people as well as before those who had a right to caliphate. If ‘zuhd’ should be construed as ‘doing with a bare existence,’ Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ cannot be said to have been ahead of the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’ in this respect. Muhammad bin Kâ’b-i-Qurâzî is quoted as having reported as follows in Imâm Ahmad’s ‘rahimahullâhu ta’âlâ’ book: Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ said, “In the time of Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ there were times when I tied a stone on my stomach in order to endure hunger. And now the zakât of my property amounts to four thousand gold coins.”

Beyond a shadow of a doubt, Hadrat Alî ‘radiy-Allâhu ’anh’ was both kâmil^[3] and mukammil.^[4] Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“No one dies before having consumed (all) his (or her) rizq. Yet, look for good places to earn your rizq!”**^[5]

[1] Not to set one’s heart on worldly matters, even if they are mubâh (permitted by Islam).

[2] Abstention from mushtabihât (doubtful things).

[3] (He) who has attained perfection in Islam and in spirituality.

[4] (He) who can guide others to perfection.

[5] Rizq means food preordained for a certain person.

SUPPLEMENTARY CHAPTER

— 1 —

So far, we have explained the superiority of the Shaikhayn, resting our argument on narrative and mental proofs. Henceforth we shall try to eliminate the opinionated prejudices. We shall not do so by confuting the groups of Imâmiyya and Zaydiyya. They can be confuted with special methods, which do not even require the support of âyat-i-kerîmas and hadîth-i-sherîfs. There are three groups of opinions in this matter, correct and incorrect ones alike. Nasîr-i-Tûsî is responsible for the misconceptions.

Nasîr-ud-dîn Tûsî alleges in his book **Tajrîd** that Hadrat Alî was superior to the Shaikhayn. He writes about Hadrat Alî's heroic accomplishments during the Holy Wars and the sufferings he endured in his endeavours to serve the Messenger of Allah. He says that his dazzling achievements in the Holy Wars of Badr, Uhud, Ahzâb [Trench], Haybar and Hunayn outshone those of all the other Sahâbîs. He says, "From him do all teachings come to scholars. This is a fact which he also stated. The phrase "**Wâ enfusenâ**" in the âyat of **Mubâhala** is an indication of his great honour. He was extremely generous. After the Messenger of Allah, he was the most devoted zâhid of all people. Also, he was the most pious worshipper. He was the most profoundly learned and the most honourable. He was the earliest Believer. He was the most eloquent in his speech. He had the most correct ra'y (ijtihâd) and kashf (finding facts by way of inspiration). He made the most ardent endeavours for the enactment and practising of Allâhu ta'âlâ's commandments. He was the most accurate memorizer of the Qur'ân al-kerîm. He would state unknown facts, and his invocations would be accepted (by Allâhu ta'âlâ). Myriads of karâmats (miracles) were witnessed on him. He was Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' immediate relative and next-worldly brother. It was made wâjib (incumbent) upon each and every Muslim to love him and to help him. It was declared that he was comparable to prophets. The event of 'fowl' indicates that his honour was very high. His closeness (to the Messenger of Allah) was identical with Hârûn's (Aaron's) closeness to Mûsâ (Moses).

That he would become Khalîfa was declared in a hadîth-i-sherîf which was uttered at a place called Ghadîr. He did not live a moment as an unbeliever. He rendered many services to Islam. He was perfect both spiritually and physically.”

Answer: **Fadl-i-juz’î**, i.e. superiority in some considerations, can not be generalized into **Fadl-i-kullî**, which means superiority in all respects. Aspects whereby a person may be comparable to prophets vary. They should not be mistaken for one another. Superiority in presidency, i.e. that which makes one succeed the Prophet as his Khalîfa, ought to be differentiated from other sorts of superiority.

Allâhu ta’âlâ declares in the third âyat of **Mâida** sûra: “... **This day have I perfected your religion for you, completed My favour upon you, ...**” (5-3)

Therefore, the Prophet is the only criterion (whereby to assess someone) in religious matters as well as in statesmanship. Allâhu ta’âlâ bestowed most of His blessings upon His beloved Prophet as he was alive and promised him that He would complete them later, creating the remaining few blessings, afterwards, by the hands of some Sahâbîs. Those Sahâbîs were distinguished with the honour of similarity to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ owing to their work supplementary to the Prophet’s duty. The Sahâba differ in their similarity to Rasûlullah in this respect. The Shaikhayn were the most similar ones. For a better elucidation of this matter, the arguments in the book **Tajrîd** will be written one by one, (in numbered **questions**.) and each one of them will be given a separate **answer**:

Question 1: Hadrat Alî performed many acts of jihâd for the sake of Islam. Did anyone equal him in heroism?

Answer 1: Hadrat Alî’s ‘radiy-Allâhu ta’âlâ ‘anh’ heroisms in Holy Wars were owing to Rasûlullah’s support. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ gave the same support to the Shaikhayn as well. His support to Hadrat Alî during the time intervening between the Hijrat and his demise was more (than his support to the others). And his support before the Hijrat and after his decease tended towards the Shaikhayn. As for their similarity in the duties of prophethood; the Shaikhayn defy comparison in that.

Question 2: The Sahâba would mostly learn matters by asking Hadrat Alî. Would this not be symptomatic of his superiority?

Answer 2: Hadrat ‘Umar also had been blessed with the Glad

Tidings commending his profound knowledge. According to a narration reported in Tirmuzî, Hadrat Alî burned some people for having abandoned Islam. When Abdullah ibn Abbâs heard about that, he made the following remarks: I would have killed them (in another way) rather than by burning. For, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ commanded: **“Kill anyone who abandons Islam!”** At another time he commanded: **“Do not inflict the same torment as Allâhu ta’âlâ will inflict (in Hell)!”** When Hadrat Alî was reported about those remarks, he acknowledged that Abdullah ibn Abbâs was right. **Muslim** and other books contain such reports indicating that Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’ was not impeccable and that he did make mistakes.

Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ commended not only Hadrat Alî but also most of the Ashâb-i-kirâm. He said about the Shaikhayn: **“After me, pay homage to Abû Bakr and ‘Umar!”** Another widely known hadîth-i-sherîf about them is: **“Abû Bakr and ‘Umar are the highest men of Paradise.”** The hadîth-i-sherîf, **“Shaytân will run away from the way as ‘Umar passes by,”** as well as the blessed Prophet’s interpreting his dream of a shirt and his dream of milk as knowledge are Glad Tidings concerning Hadrat ‘Umar. ‘Ubayy bin Kâ’b was praised in the hadîth-i-sherîf, **“Among you the best reader (or reciter) of the Qur’ân al-kerîm is ‘Ubayy bin Ka’b.”** The following are some of the hadîth-i-sherîfs commending the special attributes possessed by various Sahâbîs: **“I am pleased with any person with whom ibn Umm-i-‘Abd is pleased.”** **“Among you, Mu’âdh is the most aware of halâl and harâm!”** **“There is a trustworthy person among every ummat. The (most) trustworthy person of this Ummat (Muslims) is Abû ‘Ubayda.”** **“Every prophet has a Hawârî (Apostle). My Hawârî is Zubayr.”** **“Learn one-fourth of knowledge from ‘Âisha!”** The highest ones of the commendations quoted above are the ones commending (the Shaikhayn) as the ones to be paid homage to and as the highest men of Paradise. It would take only some fair reasoning to acknowledge this fact. Indeed, Hadrat Alî’s remark, **“I am better as your counsellor [vizier] than I am as your amîr (president),”** was intended to express this fact.

The teachings coming to scholars are not only from him but also from the Shaikhayn. The Islamic scholars are the scholars in the Islamic sciences such as Qirâat, Fiqh, Hadîth, Tafsîr, Usûl, Tasawwuf, Kalâm, and Lisân. Seven scholars in the Science of Qirâat are very well-known. The teachings acquired and possessed by all those scholars stem from the copy of the Qur’ân al-kerîm

written by a committee under Hadrat 'Uthmân. And the Qur'ân al-kerîm, in turn, was compiled by the Shaikhayn 'radiy-Allâhu ta'âlâ 'anhumâ'. The compiled copies were carried to all the Muslim lands by the scholars sent by Hadrat 'Umar. Only two of the narrations came from Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh'. Of the scholars of Fiqh, the leaders of the three Madhhabs, Hanafî, Shâfi'î and Mâlikî, owe their knowledge to the teachings of ijmâ' (consensus of the Sahâba) under Hadrat 'Umar's authority. Their basic books contain very few narrations coming from Hadrat Alî. As for the scholars of Hadîth; most of the hadîth-i-sherîfs they quoted traced back to the following Sahâbîs as their original source of narration: Abû Hurayra and Abdullah ibn 'Umar and Âisha and Abdullah ibn Mes'ûd and Abdullah bin Abbâs and Enes bin Mâlik and Abû Sa'îd-i-Hudrî and Jâbir bin Abdullah 'radiy-Allâhu ta'âlâ 'anhum'. And most of those blessed people reported their narrations on the authority of the Shaikhayn. The scholars of Medîna and Damascus and Yemen and Egypt reported few narrations on the authority of Hadrat Alî. The only school of scholars who reported an appreciable number of narrations on the authority of Hadrat Alî was that of the scholars of Kûfa; but then again those people are rather too arcane for eligibility as sources of religious teachings.

The science of Usûl was founded by Imâm Shâfi'î 'rahmatullâhi ta'âlâ 'aleyh'. The basic teachings of that science coming by way of the Book (Qur'ân al-kerîm), the Sunnat (hadîth-i-sherîfs), the Ijmâ' (concensus of the Sahâba) and the Qiyâs (ijtihâd of the scholars who have attained the grade ijtihâd) traced back to the Shaikhayn (as their original narrators). Afterwards, the leader of each Madhhab established usûls (methods) to be employed within his Madhhab. Those usûls, by contrast, have nothing to do with the words of the Sahâba.

The basis for the knowledge of the scholars of Kalâm is (the Sunnî credo, which consists of the credal tenets held and preached by the scholars called) the Ahl as-Sunnat wa-l-jamâ'at. Their teachings also come from the Shaikhayn 'radiy-Allâhu ta'âlâ 'anhumâ'. The later supplementary accretions have nothing to do with the words of the Sahâba.

'Umar 'radiy-Allâhu ta'âlâ 'anh' was the founder of the science of Tafsîr.

As for the science of Tasawwuf; the heart's purification by way of sohbat (togetherness, company) is a (natural but systematic) process established by the Shaikhayn. Furthermore, the report

stating that “Hasan-i-Basrî received fayz from Hadrat Alî and put on the blessed cloak” is negated by some (scholars).

It was permissible for Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ to tell about his superiorities. A great person has the freedom to state his own superior merits so that others will receive fayz from him. Hadrat Alî said in one of his khutbas: “Ask me whatsoever you would like to know on the Qur’ân al-kerîm. Wallahî (I swear in the name of Allah), that I know whether an âyat was revealed at night or in the daytime, up hill or down dale.” The Shaikhayn ‘radiy-Allâhu ta’âlâ ’anh’, however, had a superb disposition to modesty. The following well-known episode is a typical example: One day Abû Bakr as-Siddîq ‘radiy-Allâhu ’anh’ saw a bird on a branch and said, “So lucky for you, O you, bird! You perch on branches at will. You eat the fruits you like. You will not be called to account on the Judgement Day, nor will you be liable to torment. I wish I were a bird like you.” And Hadrat ’Umar’s words expressing his wish to have been created as a handful of soil are quoted in books. The Awliyâ who enjoy closeness to Allâhu ta’âlâ display varying states and manners. For instance, Îsâ (Jesus) ‘alaihi-salâm’ was mostly in a jovial mood, whereas Yahyâ (John) ‘alaihi-salâm’ displayed a fearful and pensive appearance. When some people said to Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ’anh’, “O you, the Khalîfa of Allah,” he replied, “I am the Khalîfa of the Messenger of Allah, and I am happy with it.”

Question 3: Isn’t the âyat-i-kerîma, “**Wa enfusenâ**,” an indication of the superiority of Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’?

Answer 3: According to the reports in the books of tafsîr, the âyat-i-kerîma is called the **âyat of mubâhala**. Mubâhala^[1] was traditional in Arabia, and both parties would have their children and their relations with them, as it was customary to do so. Therefore, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ followed the custom and convened his children and relations. That âyat-i-kerîma is an indication of the honour which Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ had owing to his relationship (to the Messenger of Allah). We all believe in the greatness of that honour. Yet that honour does not indicate **Fadl-i-kullî**, i.e. superiority in all respects. Likewise, hadîths like, “**You are from me, and I am from you**,” are indicative of the honour of kinship. As a matter of fact, hadîths of

[1] A bilateral cursing wherein two parties wish evil to the wrongful or mendacious one between them.

that sort were said to Hadrat Abbâs and to Durra, who was Abû Lahab's daughter. Such statements indicate superiority in one respect, which is termed **Fadl-i-juz'î**, rather than that which is in every respect. They are like the statement, "I have seen a lion in the public bath," which means, "I have seen someone as powerful as a lion." A person who says so has not seen someone who has a mane and paws like those of a lion.

Question 4: Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' was very generous. An âyat-i-kerîma praises him for that superiority.

Answer 4: That Hadrat Alî 'radiy-Allâhu 'anh' was utterly generous is an absolute fact. And he had many another superior merit as well. We all believe that Hadrat Alî did have all those merits and he was superior to most of the Ashâb-i-kirâm. What we have been trying to explain, however, is that the Shaikhayn were superior to him. There are two kinds of generosity. One of them is liberality in dispensing one's own property to needy people. The second one is the even-handedness of the people in charge of the Islamic State's treasury called **Bayt-ul-mâl** in giving the allowances (of the people specified by Islam's social code). In both the kinds of generosity were the Shaikhayn superior par excellence. The profusion of the property which Hadrat Abû Bakr dispensed for the sake of the Messenger of Allah both before and after the Hijrat is a common report of all books of Siyer. When he dispensed ten thousand gold coins for the sake of Allah one night, ten more thousand the following day, ten more thousand in private, and ten more thousand in public, the thirty-sixth âyat of Nisâ Sûra was revealed and he was commended and praised by Allâhu ta'âlâ. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, "**Of all my Sahâba, Abû Bakr has been the most helpful to me both with respect to sohbet and in property.**"

He gave all his property for the Holy War of Tabuk. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' also dispensed a great amount of property in the way of Allah. He gave half of his property for the Holy War of Tabuk. There is not a single narration reporting that Hadrat Alî dispensed an equal amount of property. He was in Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' care. Nor did he have any property after the Hijrat. The Shaikh-ayn would dispense the entire treasury income to the people during their caliphates, assigning for themselves a stipend that would suffice them only to make a living. The amount which Hadrat Alî dispensed to the people during his caliphate was not even one-thousandth the amount they had dispensed. A widely-known dramatic episode is

told about 'Uqayl, (one of Hadrat Alî's brothers,) who blamed Hadrat Alî for the pecuniary difficulties he was undergoing and abandoned his brother, joining Mu'âwiya's 'radiy-Allâhu ta'âlâ 'anh' army.

Question 5: Hadrat Alî was the most zâhid person after Rasûlullah.

Answer 5: True. That Hadrat Alî had very much zuhd^[1] is a bare fact. He was more zâhid than most of the Ashâb-i-kirâm. 'Zuhd' means 'not to be enamoured of worldly things'. Its highest degree is not to wish for caliphate. That the Shaikhayn were willing to relinquish their caliphate is a truth reported unanimously by the Ashâb-i-kirâm. Hadrat Alî, in contrast, did struggle for caliphate. Those who invoke the altruistic motive that his struggle (for becoming Khalîfa) was intended to serve Islam and Muslims should not blame the Shaikhayn for having assumed office (as Khalîfa). The difference is that the Shaikhayn did not try to become Khalîfa, whereas Hadrat Alî did his utmost to assume office. Sa'd ibn Abî Waqqâs reports that Hadrat 'Umar's zuhd was immaculate. There are innumerable narrations reporting the zuhd and contentment of the Shaikhayn. The Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' was the highest paragon of zuhd. The Shaikhayn were his perfect likenesses during their caliphates. They did everything to establish and to promulgate the commandments of Allâhu ta'âlâ. This fact was also stated by Hadrat Alî, who said, "Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' was ahead of us all. Abû Bakr followed his example perfectly. With 'Umar they made a trio of perfection. Thereafter began the degenerations and malpractices foreordained by Allâhu ta'âlâ."

It is an established fact that Hadrat Alî was ahead of most of the Sahâba owing to his profound dedication in worship. However, he cannot be said to have been ahead of the Shaikhayn, too 'radiy-Allâhu ta'âlâ 'anhum'.

Question 6: Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' had îmân, (became a Believer,) before anyone else did. Can there be another honour higher than that?

Answer 6: According to some scholars, Hadrat Alî was the

[1] Zâhid is the adjectival form of the noun 'zuhd'. Accordingly, a zâhid person is one who has much zuhd.

earliest Believer. There are other scholars, however, who argue that Hadrat Abû Bakr was the earliest conversion to Islam. On the other hand, the majority of scholars are unanimous in that Hadrat Khadîja preceded them both in embracing Islam. If precedence in time of embracing Islam were the mere valid criterion of superiority, Hadrat Khadîja and Zayd would necessarily have been the highest Sahâbîs. Precedence in time of embracing Islam may be considered as a superiority only in that it causes others also to embrace Islam. And that assumption has cogency only if the person concerned is an adult, or at least has reached the age of puberty. Hadrat Alî was a child when he became a Believer. He kept his belief as a secret, even from his own father. The superiority of embracing Islam and thereby causing others to embrace Islam belonged singularly to Abû Bakr ‘radiy-Allâhu ta’âlâ ’anh’.

Question 7: Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ was the most eloquent of all the Sahâba.

Answer 7: It is axiomatic that Hadrat Alî was superior to most of the Sahâba in eloquence, rhetoric and oratory. Yet he cannot be said to have been superior to the Shaikhayn as well. In fact, (speeches called) khutbas which some notable Sahâbîs quote from the Shaikhayn are nonpareil masterpieces of rhetoric. Hadrat Abû Bakr’s perfectly eloquent eulogies are written in the history by Ibn Is-haq. However, eloquence has nothing to do with caliphate. It is true that eloquence is necessary in the communication and propagation of Islam. The Shaikhayn ‘radiy-Allâhu ’anhumâ’ communicated all the Islamic facts eloquently, eliminating all the grounds for difference. On the other hand, none of the differences that appeared in the time of Hadrat Alî ‘radiy-Allâhu ’anh’ was provided with a solution. That a statement made by Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ caused a Sahâbî to reconsider his own ijtihâd could at the most be a speculative event which was never witnessed to happen.

Question 8: Didn’t Hadrat Alî have the most correct ra’y (ijtihâd) and kashf (inspiration)?

Answer 8: Hadrat Alî’s strict accuracy in ijtihâd was incontestable, and it was crowned by his breathtaking speed in inferring decisions from âyats and hadîths and answering people’s questions. As a matter of fact, Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stressed this fact, stating, “Alî is ahead of you all in reaching conclusions.” One day Hadrat ’Umar was commending the Ashâb-i-kirâm for their superior merits, and he observed, “Alî

is superior to us all in reaching conclusions.” However, it would be unfair to present that superiority as a prerogative to give him the lead to caliphate before the Shaikhayn. As a matter of fact, when Hadrat Abû Bakr assumed office as Khalîfa, all the decisions he made and the measures he took to dissuade the Arabs from apostasy proved to be appropriate. And, on the other hand, all the strategies Hadrat ’Umar planned and ordered in his jihâd against Iran and Byzantium led the Arabs to victory. By contrast, all the initiatives Hadrat Alî exercised during his caliphate proved to be deleterious. When he consulted with other people, he would mostly dislike their suggestions. Abdullah ibn Abbâs states this fact clearly. The words which Hadrat Hasan said to his father Hadrat Alî after the martyrdom of Hadrat ’Uthmân are written in books. Correctness of a ra’y or ijtihâd is evaluated in accordance to the benefits it yields. Only the Shaikhayn’s ra’y and ijtihâd proved to be correct in this sense.

Question 9: Didn’t Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ struggle more than anyone else for the execution of Allâhu ta’âlâ’s commandments?

Answer 9: It is doubtless that the Shaikhayn as well as Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’ struggled to the best of their abilities for the realization of Allâhu ta’âlâ’s commandments and for the promulgation of Islam. However, clarification of matters which are not explained clearly in âyats and hadîths is not susceptible of haste; a consensus reached after a process of consultations brings healthier results, whereas haste causes errors. Especially in matters of chastisement (which are called) hadd (in Islam’s penal code), not to follow this rule gives birth to fitna. The Shaikhayn observed this sunnat of the Messenger of Allah in all their decrees. This fact is stated in perfect clarity by ’Umar bin ’Abd-ul ’azîz. Hadrat Alî did not do so. In fact, during a conversation he had with Mughîra bin Shu’ba one night, he said, “When there is fear of difference and fitna, I will immediately inflict (the chastisement termed) rajm on a fornicator.” Thereupon the latter ran away and joined Hadrat Mu’âwiya. Hadrat Alî’s haste can be said to have been one of the marginal causes of the turmoil that blighted Hadrat Alî’s era as Khalîfa. Whereas Hadrat Alî’s nature was prone to haste and excitement, the Shaikhayn enjoyed calmer dispositions such as sobriety, composure and far-sightedness. Abdullah ibn Abbâs explained this difference as follows: “Hadrat ’Umar would foresee the future events and act slowly. Hadrat Alî would take action

immediately, confident of success. However, failure was a more recurrent result.”

Question 10: Wasn't Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' the best memorizer of the Qur'ân al-kerîm?

Answer 10: The honour of having memorized the Qur'ân al-kerîm is not peculiar to Hadrat Alî alone. The Shaikhayn and (Hadrat 'Uthmân) Zin-nûrayn and Abdullah ibn Mes'ûd and 'Ubayy bin Kâ'b 'radiy-Allâhu ta'âlâ 'anhum ajma'in' also had memorized the entire Qur'ân al-kerîm. The Shaikhayn would conduct the Friday prayers and the five daily prayers during their caliphate. They would recite long sûras such as Baqara and Yûsuf as they conducted morning prayers. Hadrat Alî and the other people who had memorized the entire Qur'ân al-kerîm, (i.e. the hâfizes,) were among the jamâ'at. Those people were never heard to mention any mistakes in the recitations. Those prayers incidentally served as aural exercises whereby the memorizers were drilled in their memorizations.

Question 11: Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' would inform about the unknown, and whatever he prayed for would be accepted (by Allâhu ta'âlâ).

Answer 11: The Shaikhayn as well as Hadrat Alî frequently informed about the unknown, and their prayers also were mostly accepted. These kerâmats of the Shaikhayn reached us through sahîh (true, authentic) narrations. That there were liars among the narrators of Hadrat Alî's kerâmats (miracles) was acknowledged by Hadrat Alî himself as well. In fact, he dismissed a number of them from his presence. Nor was it a rare event that those liars informed against one another. According to a report in Bukhârî, when the Shaikhayn invoked a blessing on a certain amount of food prepared to be eaten, it would not decrease when people ate from it. According to another report, again, in Bukhârî, when Hadrat 'Umar said, "I think..." to express his opinion about matters open to conjecture, things turned out exactly as he had thought. According to a widely-known episode, Hadrat 'Umar was delivering a (speech called) khutba in Medîna, when all of a sudden he, (in a miraculous way,) saw his own army fighting under Sâriyya's command in Irân, and called to Sâriyya, "Turn your attention towards the mountain!" It is written in Imâm Ahmad's book **Musnad** that Hadrat 'Umar foretold his death several days before his martyrdom. The dreams which Hadrat Abû Bakr had before his embracing Islam as well as those which he had shortly before his death are related in authentic books. Another

widespread report relates how the Nile converted its current in obedience to a letter written by Hadrat 'Umar. Many another similar kerâmât is reported. However, their high values as the Sahâba outweighed their grades as Awliyâ. That sparsity of kerâmât is essential in the rank of caliphate is explained within the narration of Suleymân's (Solomon's) 'alaihis-salâm' mu'jizât in the book **Fusus**.

Question 12: Hadrat Alî was Rasûlullah's immediate relative and his next-worldly brother. Can there be an honour higher than that?

Answer 12: True. Hadrat Alî was Rasûlullah's very near kin. No one denies that. The Shaikhayn also were from the Qoureish tribe, and their daughters enjoyed the honour of being Rasûlullah's wives. Yet those closenesses are not apropos of superiority. The âyat-i-kerîma dictating a gradation of closeness in kinship was revealed for the purpose of solving matters of inheritance. It has nothing to do with matters such as caliphate, judgeship and leadership. If caliphate depended on kinship, Hadrat Abbâs would have had precedence over Hadrat Alî 'radiy-Allâhu ta'âlâ 'anhumâ' in the caliphate election. Practices traditional in dictatorial or monarchical systems are of no documentary value as examples to be followed. It was one of the teachings of the Torah as well that caliphate should not be considered as a patrimony, but as a responsibility requiring certain qualifications. Allâhu ta'âlâ appointed Yûshâ (Joshua) 'alaihis-salâm', and not one of the sons of Hârûn (Aaron) 'alaihis-salâm', as a Prophet to succeed Mûsâ (Moses) 'alaihis-salâm'. Islam's instruction in this respect was that the Khalîfa be elected from among the Qoureish tribe. No mention was made, however, as to the name of the clan. The nominees would first of all have to fulfill the nine basic conditions for caliphate, in addition to being from the Qoureish tribe. The normal procedure for the assumption of caliphate was an election based on unanimity, a *sine qua non* which would perforce lapse in case the former Khalîfa had nominated a certain person to succeed him or one of the candidates had pulled off a *coup d'etat*. The Shaikhayn 'radiy-Allâhu ta'âlâ 'anhumâ' possessed the conditions for caliphate, and they were elected by a unanimous vote.

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said, "**He is my brother and an intimate friend,**" about Abû Bakr 'radiy-Allâhu ta'âlâ 'anh'. And he said to 'Umar 'radiy-Allâhu ta'âlâ 'anh': "**Brother, do pray for me!**" Alî 'radiy-Allâhu ta'âlâ 'anh' was the

only person blessed with the epithet “next-worldly brother,” (by the Prophet). Yet that epithet had nothing to do with caliphate. The blessed Prophet was making his Sahâba brothers to one another, when Hadrat Alî came, weeping. “You have made your Sahâba one another’s brother. But you have not made me anyone’s brother,” were the words he said to express his sorrow. His sadness touched the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’, so he said, compassionately, **“You are my brother in this world and the next!”** Upon the death of Es’ad bin Zêrâra, the chief of Benî Najjâr, spokesman from the tribe paid a visit to Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ and requested that he appoint a new chief for them. The blessed Prophet stated, **“You are my brothers! Let me be your chief!”** Brotherhood mentioned in this hadîth-i-sherîf does not indicate at all that those people were superior to the Shaikhayn.

Question 13: It is commanded in the twenty-third âyat of Shûrâ sûra that every Muslim should love Hadrat Alî.

Answer 13: The meaning of the âyat-i-kerîma is: **“... No reward do I ask of you for this except the love of those near of kin (to me). ...”** So is the case with the following hadîth-i-sherîfs: **“Love of Alî is a symptom of îmân. Enmity against him is symptomatic of hypocrisy.”** **“I will fight anyone who fights you. And I will make peace with one who makes peace with you.”** Yes, it is wâjib (incumbent) upon every Muslim to love and respect the Ahl-i-Bayt and to show deference to the blessed wives of the Messenger of Allah. Hadrat Abbâs ‘radiy-Allâhu ta’âlâ ‘anh’ also is included in that honourable group. It is stated in a hadîth-i-sherîf: **“He who hurts my paternal uncle will have hurt me (by doing so).”** Another hadîth-i-sherîf commends all the Ashâb-i-kirâm as follows: **“He who loves my Sahâba does so because he loves me. He who is inimical towards my Sahâba is so because he is my enemy. He who hurts them will have hurt me (by doing so). And to hurt me means to hurt Allâhu ta’âlâ.”**

Question 14: It is wâjib (incumbent) upon every Muslim to support Hadrat Alî. The **Tahrîm** sûra is an evidence for this fact.

Answer 14: Yes, the fourth âyat of Tahrîm sûra purports, **“... and (every) righteous one among Believers – and furthermore, the angels – will back him up.”** (66-4) However, the person that the âyat-i-kerîma purports will be backed up by righteous Believers is the Messenger of Allah, not Hadrat Alî. Moreover, that the expression ‘(every) righteous one among Believers’ in the âyat-i-kerîma implies Hadrat Abû Bakr and Hadrat ‘Umar, is

acknowledged unanimously by the Ashâb-i-kirâm. Indeed, this âyat-i-kerîma is a clear indication of the honour which Allâhu ta'âlâ has conferred on the Shaikhayn.

Question 15: Our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated that Hadrat Alî was comparable to prophets.

Answer 15: It was not only Hadrat Alî whom our Prophet 'sall-Allâhu 'alaihi wa sallam' compared to prophets 'alaihim-us-salawâtu wa-t-taslîmât'. Other Sahâbîs also were blessed with the same commendation. Each of the so-called commendations was intended to point out a common merit which the Sahâbî concerned shared with the prophet to whom he was compared. For instance, he compared the zuhd of Abû Zer (Ghifârî) to that of Îsâ (Jesus) 'alaihis-salâm'; the mercy of Abû Bakr to that of Îsâ 'alaihis-salâm'; the austerity of Hadrat 'Umar to that of Nûh (Noah) 'alaihis-salâm'; and the pulchritudinous and clear diction of Abû Mûsa'l Ash'arî to that of Dâwûd (David) 'alaihis-salâm'.

Question 16: Doesn't the event of roast fowl indicate that Allâhu ta'âlâ loves Alî 'radiy-Allâhu ta'âlâ 'anh' very much?

Answer 16: The Messenger of Allah had a roast fowl with him. He invoked, "**Yâ Rabbî! Send one of Thine slaves whom Thou lovest so that we eat this fowl together!**" Hadrat Alî came over. They ate it together. This is certainly a true narration. That Hadrat Alî is one of the beloved slaves of Allâhu ta'âlâ is an incontrovertible fact. But the Glad Tidings was not peculiar to him. Hadrat Abû Bakr and Hadrat 'Umar also were given similar Glad Tidings. The following hadîth-i-sherîfs are widely known: "**Allâhu ta'âlâ will manifest Himself to Abû Bakr in private, whereas others will be altogether as they enjoy the manifestation (tajallî) of Allâhu ta'âlâ.**" "**The sun has not risen over someone more auspicious than 'Umar.**"

Question 17: Doesn't the hadîth-i-sherîf, "**Your position with me is identical with Hârûn's (Aaron's) position with Mûsâ (Moses),**" imply that he must be Khalîfa (immediately after the Prophet's decease)?

Answer 17: The book **Tajrîd** quotes the hadîth-i-sherîf "**With me you are like Hârûn with Dâwûd! Only, there is no prophet after me,**" which the blessed Prophet uttered during the Holy War of Tabuk, as a proof to adduce to its argument. The expression, "... after me," should be construed as, "... other than me."

An identical statement takes place in the twenty-third âyat of

the Jâthiya sūra of the Qur'ân al-kerîm. For, Hârûn 'alaihi-salâm' did not outlive Mûsâ 'alaihi-salâm'. His death was earlier.

This hadîth-i-sherîf was uttered as the blessed Prophet appointed Alî 'radiy-Allâhu ta'âlâ 'anh' his substitute in Medîna previous to his departure for the Holy War of Tabuk. Likewise, Hadrat Mûsâ had appointed Hârûn 'alaihi-salâm' his representative during his excursion to Mount Sinai (Tûr). This hadîth-i-sherîf signifies a special honour and superiority for Hadrat Alî. Yet it does not show that he was superior to the Shaikhayn.

Question 18: Didn't the hadîth-i-sherîf uttered at (a place called) **Ghadîr-i-Hum** appoint Hadrat Alî as Rasûlullah's Khalîfa?

Answer 18: As for the event of **Ghadîr-i-Hum**; Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had appointed Hadrat Alî governor of Yemen. Hadrat Alî utilized a jâriya who belonged to the Bayt-ul-mâl. That behaviour of his became the topic of a rumour which gradually spread, reaching the blessed ears of the Messenger of Allah. To prevent the fitna, the blessed Prophet commanded that Hadrat Alî be loved, stating, "**If I am mawlâ for a person, Alî, too, be mawlâ for him,**" which meant, "He who loves me ought to love Alî, too." The word 'mawlâ' takes place in many âyats of the Qur'ân al-kerîm. It has been interpreted as 'person who is beloved'. That hadîth-i-sherîf is similar to the hadîth-i-sherîf, "**He who believes in Allah should be kind to his guest!**" That hadîth-i-sherîf does not only concern Hadrat Alî. Another hadîth-i-sherîf contains the following invocation about Hadrat Hasan: "**Yâ Rabbî! I love him. May Thou love him, too! And please do love also those who love him!**" They were at a place called **Ghadîr-i-Hum**, somewhere between Mekka and Medîna, when Rasûlullah 'sall-Allâhu 'alaihi wa sallam' held Hadrat Alî by the hand and said, "**If I am mawlâ for a person, Alî, too, be mawlâ for him! Yâ Rabbî, please do love anyone who loves him, and if anyone should hate him, may he incur Thine hatred!**" Thereupon Hadrat 'Umar came near Hadrat Alî and said, "How lucky for you, O Alî! You are now beloved to all Believers." Zayd bin Erqam is reported to have related the following event, in the book **Muslim**: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' delivered a khutba near a spring of water called **Ghadîr-i-Hum**. He stated, "**I am a human after all. My life will come to an end one day. I leave the Book of Allah and my Ahl-i-Bayt for you. Hold fast to the path guided by the Qur'ân al-kerîm! Appreciate the value of my Ahl-i-Bayt!**" The book **Tirmuzî** narrates the following event on the authority of Imrân

bin Hasîn: Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ sent us out for jihâd under the command of Hadrat Alî. Hadrat Alî took one of the jâriyas, who were called slaves, for himself. Four people reported this to the Messenger of Allah. Extremely hurt, the Messenger of Allah stated, **“What is it that prompts you to work against Alî? Alî is from me, and I am from him. After me, Alî is the walî of every Believer.”** These hadîth-i-sherîfs command to love the Ahl-i-Bayt. Mawlâ and walî are synonymous and they mean ‘person who is loved’. Zayd bin Erqam is reported, in **Tirmuzî**, as having related: Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“I leave two things for you. If you adhere to them you will remain in the right path after me. One of them is greater than the other. It is the Book of Allah. The second one is my Ahl-i-Bayt. These two will never part from each other until they meet me by the Pond (the waterside, called Kawthar, in Paradise!)”** The phrase, “These two will never part from each other,” means, “A person who adheres to the Qur’ân al-kerîm ought to love the Ahl-i-Bayt.” To adhere to the Ahl-i-Bayt means to love them. As it is something generating thawâb (reward, blessing in the Hereafter) to obey the Qur’ân al-kerîm, it is, likewise, something which causes thawâb to love the Ahl-i-Bayt. None of the hadîth-i-sherîfs quoted so far, however, imply that Alî was to be the (first) Khalîfa, the (first) Imâm. It is utterly wrong and abominably unfair to invoke these hadîth-i-sherîfs in maligning the Ahl-i-Sunnat and thereby sowing discord among Muslims. May Jenâb-i-Haqq bless us all with love of the Ahl-i-Bayt and of all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’! Âmîn!

Question 19: Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’ did not live in disbelief even for a moment before he became a Believer.

Answer 19: If it were a superiority not to have been a disbeliever before embracing Islam, all the later Muslims would necessarily be superior to the Ashâb-i-kirâm. It is stated in a hadîth-i-sherîf: **“Once a person has become a Believer, all his sins previous to his conversion will be forgiven.”**

Question 20: Hadrat Alî rendered many services to Islam.

Answer 20: That most of the services to Islam were rendered by the Shaikhayn is as clear as the sun. For, it was the Shaikhayn who compiled the Qur’ân al-kerîm. It was the Shaikhayn who established the method of narration, divided the religious teachings into scientific branches, conquered Arabia, and made the Byzantine and Iranian lands homes of Islam. Most of the Muslims on the earth are in one of the three Madhhabs, namely

Mâlikî, Hanafî, and Shâfi'î. And the basic teachings of these three Madhhabs are on matters which Hadrat 'Umar obtained by way of *ijmâ'* (consensus of the Sahâba). These Madhhabs contain little information coming from Hadrat Alî. No country of disbelievers was conquered in the time of Hadrat Alî. Nor were unity and peace established among Muslims. The benefits which this Ummat (Muslims) attained owing to the Shaikhayn are much more than the benefits which they owe to Hadrat Alî. The thawâb which pioneers of a religiously beneficial area will earn increases by the multiplication of the number of the people who utilize that area by the amount of thawâb which each of them will earn. All the Muslims called **Ahl as-Sunnat** are the followers of the path guided by the Shaikhayn. And most of the Muslims on the earth belong to this Sunnî group. Three aberrant groups came out from Hadrat Alî's progeny. Activities engaged in by all three groups were destructive of Islam. Had it not been for the infinite compassion of Allâhu ta'âlâ, they would have annihilated Islam. One of them was the group called **Imâmiyya**. According to that group, the compilers of the Qur'ân al-kerîm were not dependable people. For, people in the Imâmiyya group deny the (authenticity of the) Ashâb-i-kirâm and the well-known seven imâms (, i.e. scholars, leaders,) of (the Islamic science called) Qirâat. On the other hand, not a single report comes from the Twelve Imâms, who are the only dependable sources according to the Imâmiyya group. And, since those people do not report any Marfû' hadîths,^[1] either, they do not have a book of hadîths to depend on. Likewise, the **Zaydiyya** group also reject most of the religious teachings derived from hadîth-i-sherîfs. Those people are responsible for the bloody events of discord that stain the annals of history. The third group, **Ismâ'îliyya**, are the worst. They are Islam's enemies in every sense of the word. All the multitudinous heresies that have been ravaging the religious beliefs and practices of Muslims were fabricated by those three groups. Their iniquities could by no means mar Hadrat Alî's 'radiy-Allâhu ta'âlâ 'anh' honour. By the same token, Hadrat Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' could not be blamed for the misdeeds of Yazîd or of the Umayyad governors. Those people are responsible for their own cruelties and wrongdoings. It is equally true, however, that not an iota of thawâb reaches Hadrat Alî via those people. On the other hand, the Shaikhayn receive myriads of blessings daily, owing to the

[1] Please see the sixth chapter of the second fascicle of **Endless Bliss** for kinds of hadîth-i-sherîfs.

blessings which the Sunnî Muslims earn (on account of the pious deeds and correct practices they have been doing), and this reproduction of blessings will keep on increasing till the end of the world.

Question 21: Hadrat Alî was perfect both physically and spiritually. Therefore he is superior to the Shaikhayn.

Answer 21: Before discussing the matter of sheer physical and spiritual superiority, we have considered it relevant to quote a passage from **Sharh Mawâqif** and then give an all-in-all answer. It is stated as follows in Mawâqif: “Hadrat Alî was a treasure of high merits which were elements of superiority. He was the most knowledgeable one of the Sahâba. He grew up under the edification of the Messenger of Allah. He became the blessed Prophet’s son-in-law. He was highly intelligent. From the Messenger of Allah he learned such profound facts as others could not learn. As for Hadrat Abû Bakr; he was rather of age, [i.e. he was thirty-eight years old,] when he embraced Islam. He would see the Messenger of Allah once daily. The zuhd of Hadrat Alî is not unknown to anyone. He was very kind and generous, too. So much so that he was performing namâz one day when he dispensed his ring as alms. Thereupon an âyat-i-kerîma was revealed to laud him. At another time, it was immediately after sunset and he was about to break his fast which he had been performing as a votive offering, when a poor man came to the door. He gave all the food to the poor man. (The event took place three times running. On the first evening, it was a poor man who came to the door, asking for something to eat. The following evening, as Hadrat Alî, –and four other people; namely, Hadrat Fâtima, Hadrat Hasan, Hadrat Husayn, and Fidda, who was a jâriya, who had fasted all day long in fulfilment of a vow which they had made for the healing of Hadrat Hasan and Husayn from a fatal illness–, was about to break his fast, –and the others their fast–, when an orphan came to the door asking for something to eat. They gave all the food to the orphan. The same event took place the following evening, and the person at the door, a slave this time, was given the entire food. This event is told in detail in the ninth episode about Hadrat Alî in the book **Manâqib-i-chihâr yâr-i-ghuzîn**, by Sayyid Ayyûb bin Siddîq.) Thereupon another âyat-i-kerîma was revealed to commend their self-abnegation. Hadrat Alî was ahead of all others on account of the heroism and gallantry he displayed in the Holy Wars. So tremendously did he prove his mettle in the Holy War of Hendek (Trench), that the

blessed Prophet praised him in his hadîth-i-sherîf, ‘**One blow which Alî deals with his sword is more valuable than the total amount of all the acts of worship performed by all human beings and genies.**’ Equally well-known are the praisals lavished on him for the undaunted prowess he demonstrated in the other Holy Wars, especially at Haybar. No less was the reputation that he acquired owing to his beautiful moral habits. He had great physical strength, too. He lifted the gate of the fortress, pulling it off its hinges. “I have broken this gate not by muscular strength, but by a special strength given by Allâhu ta’âlâ,” he said. Hadrat Alî was not only akin to the Messenger of Allah by way of lineage, but also related to him by marriage. Abbâs was Abdullah’s brother only by father, whereas Abû Tâlib, (i.e. Hadrat Alî’s father,) was Abdullah’s brother by both parents. Hadrat Alî was the husband of the highest of all women, (i.e. Hadrat Fâtima). He was the father of Hasan and Husayn, the highest of the young people of Paradise.”

Before forwarding our argument against the passage, we would like to acknowledge that Hadrat Alî ‘radiy-Allâhu ‘anh’ did have the merits cited, definitely. All Muslims ought to hold this belief and love him very much. However, assuming the office of caliphate requires other superiorities as well. Various occupations and arts require varying superiorities in which to excel others. Lineage and outward appearance are not among the criteria to satisfy in a championship of scholars. The superiority to be fulfilled for being a prophet’s khalîfa should be similar to the superiority with which prophets are specially endowed for the assumption of their prophetic duties. It is for this very reason that scholars, Awliyâ and other people who endeavour to promulgate Islam by way of Amr-i-ma’rûf and Nahy-i-munkar and Jihâd are more valuable than and superior to sportsmen, tradesmen and expert accountants, who are apparently more powerful. Likewise, being elected as Khalifa requires a substantiated superiority to others in meeting the scientific, ethical and practical criteria upheld by the Messenger of Allah. In fact, of all these three sets of criteria, the practical ones outbalance the other two. Among the Ummat (Muslims), there may be some lucky people who obtain new pieces of information by way of inference [and research] or inspiration. Yet those pieces of information are not so valuable as the knowledge possessed by the Prophet. The prophetic knowledge is that which is practical in spreading knowledge and Islam, in deriving by way of inference the unclear principles concealed in them, in explicating those principles and culling the tenable ones

from among a number of uncertain principles, and in providing a consensus (when necessary). Uppermost of all these practicalities is mastery in securing order, peace and comfort among the Ummat. A minute study of the times of the four Khalifas will by no means reveal Hadrat Alî's superiority to the Shaikhayn in the perpetuation of the prophetic teachings and deeds. Whereas Hadrat Alî's knowledge made him superior in the speed of response, the Shaikhayn's knowledge outweighed his in that they were patient and answered questions only after a fastidious study of the matters or, (when necessary,) after providing a consensus (of the Sahâba). Hadrat Alî had very much zuhd, and the Shaikhayn also had very much zuhd. The munificence of the Shaikhayn was several times better than the munificence of Hadrat Alî. Furthermore, his dispensing his ring as alms as he was performing namâz and his giving the food he was going to eat after breaking fast were not among the authentic narrations. Even if they were authentic, then again it is a bare fact that he was not superior to them, in the face of the multitude of the âyat-i-kerîmas commending them, especially on account of the acts of charity performed by Hadrat Abû Bakr. Whereas Hadrat Alî was superior in the strength of his fists, the Shaikhayn were superior in the fortitude they displayed in coping with the renegades and subduing the Iranian and Byzantine empires. In addition, the Shaikhayn were multiples of times superior in the beautiful moral finesse they showed in the appeasement of the Ummat (Muslims) and in the settling of quarrels. Versus Hadrat Alî's very close kinship, the Shaikhayn are closer to the Messenger of Allah in their graves, and so will they be at the place of Mahsher (the place where all people will gather for judgement), and also as they go to Paradise. Whereas Hadrat Alî had the honour of being Hadrat Fâtima's spouse, Hadrat Abû Bakr was blessed with the honour of fatherhood of Hadrat Âisha, Rasûlullah's blessed wife and also his companion in Paradise. The Qur'ân al-kerîm contains ten âyats lauding and praising Hadrat Âisha. One-fourth of the knowledge of Fiqh was learned from her. Likewise, Hadrat 'Umar's daughter, Hadrat Hafsa, was Rasûlullah's wife in the world, and so will she be in Paradise as well, and Jebrâîl 'alaihis-salâm' has praised her as a blessed woman who "has dedicated herself to performing namâz and fasting continually." Although some of the descendants of Hadrat Alî were the best people of their times, there were also others who caused grave harm to Islam. The aberrant groups called **Ismâ'iliyya**, **Zaydiyya** and **Imâmiyya**, for instance, owed their existences to his descendants. History books give detailed

accounts of the bloody ventures which some of his descendants –whose number is hardly below one hundred– undertook and misled an untold number of Muslims with the help of the hordes of supporters that crowded around them. Such demolishers of Islam were not seen among the descendants of the Shaikhayn. People who descended from them, especially Abdullah bin 'Umar, Hadrat Âisha, Sâlim, Qâsim, Ubaydullah bin 'Umar 'Umarî, and many others, were sources of guidance who led people to happiness. Men of Tasawwuf such as Shihâbuddîn Suhrawardî and Fakhruddîn Suhrawardî, who came after the Twelve Imâms, and book-owners like Fakhruddîn Râzî Waliyyuddîn were all people who attained guidance owing to the fayz they received from the descendants of the Shaikhayn. If a person's being of Hashimite descent or having an abundant progeny were something conducive to his superiority, Hadrat Alî would –may Allâhu ta'âlâ protect us against such a disastrous belief– necessarily be superior to the Messenger of Allah. If it should be argued that “Those superiorities apply among those who are below prophethood; they become null and void on the prophetic level,” then it should be admitted that they lose their validity also on levels where prophetic attributes are perpetuated although in similarity. True, they are effective with people below those levels. As a matter of fact, Hadrat Alî was superior to all the Sahâbîs who lived during his caliphate. This is the belief held by the scholars of Ahl as-Sunnat. What we have written so far are answers to Nasîruddîn Tûsî's book **Tajrîd**.

Question 22: Why should superiority be an indispensable criterion for assuming office as Khalifa? We might as well put it that way: Superior as Hadrat Alî was, the unlearned people would have refused to pay homage to him because he had killed the fathers and friends of the Qoureishî people, because he had never shown remission in his invitation to Islam, and because he was hasty in his chastisements. Since Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was a best psychiatrist, he may have preferred to appoint someone else for the office of caliphate.

Answer 22: Allâhu ta'âlâ sent prophets 'alaihîm-us-salawât-u-wa-t-taslîmât' for the rectification of peoples and for the establishment of peace and welfare among them. It is therefore a prophet's duty to choose a person who will represent his prophetic attributes best. If he chooses someone else, he will have misused his authority and committed an injustice. It is senseless to say that the Qoureishî people would have refused to pay homage to

someone who had killed their fathers and friends. If it were sound reasoning, the Messenger of Allah would have preceded Hadrat Alî in the list of people rejected for the same reason. For, it was by his order that all the Sahâba, not only Hadrat Alî, had killed the Qoureishî people in the Holy Wars. The fact, however, was that those Qoureishîs who had embraced Islam loved the Messenger of Allah more than their own lives.

Question 23: Holding the Shaikhayn superior on the persuasion that deeds such as helping the Messenger of Allah and promulgating Islam and making jihâd in the Iranian and Byzantine lands as well as in Arabia and compiling the Qur'ân al-kerîm and conquering countries and supporting Muslims are prophetic attributes, exposes a predisposition wide open to various other arguments. For one thing, the most valuable Sunnî books such as **Sharh Mawâqif** and **Sharh 'Aqâid** hold that superiority depends on the abundance of thawâb (deeds that will be rewarded in the Hereafter). Isn't the superiority defined above contradictory to the unanimous teaching of these books? Furthermore, isn't the propounded definition suggestive of the assumption that Hadrat Mu'âwiya and certain other commanders must be superior to Hadrat Alî on account of their conquests of lands of disbelievers? Our third antithesis would be that the so-called elements of superiority are kinds of attributes that are acquired afterwards. They are complementary to one's congenital superiorities. In fact, it is stated in a hadîth-i-sherîf: "**Allâhu ta'âlâ promulgates this religion (Islam) also through someone who is a fâjir [disbeliever].**" Another fact that should not escape our attention is that there were Prophets with only one believer each; which indicates that conquering various lands and promulgating the religion are not among the prophetic attributes. With the essential fact that prophets are all identical (in their prophetic duties), similarity to our Prophet cannot be presented as an exception to "prove the rule." That means to say that similarity to our Prophet must be similarity in some other attributes! Furthermore, if the conquest of lands were indicative of superiority, Hadrat 'Umar would necessarily have been superior to Hadrat Abû Bakr. The services which Hadrat Alî rendered in the Holy Wars made during the time of our Prophet were more than those rendered by any of the others. The conquests and services that would be done after our Prophet, on the other hand, were not known during the first caliphate election. Then, why should it be taken for granted that Hadrat Abû Bakr was the most superior and that the first election was based on a consensus?

Answer 23: These speculations show that what we have said is not understood well. We have not said that superiority consists in promulgating the religion, making jihâd, capturing countries and compiling the Qur'ân al-kerîm only. These are a few of the components making up the superiority. These components can be divided into three groups. In the first group are the components of similarity in the prophetic attributes, which causes superiority in helping the Messenger of Allah and perpetuating the blessed Messenger's duties after him. The scholars of Ahl as-Sunnat divided the duty among themselves. One group undertook the science dealing with hadîth-i-sherîfs, while another group spread the teachings of (the science called) Kalâm. When a statement is said to belong to the scholars of Ahl as-sunnat, it is the statement of a consensus reached unanimously by all the scholars of the Ahl as-Sunnat, including the second group of scholars. The scholars of Ahl as-Sunnat state unanimously that the Shaikhayn were (the most) superior. Jihâd is performed not only with the sword, but also with oral and written words as well as with one's nafs. Hadrat Abû Bakr was superior in the second and third kinds of jihâd. He performed jihâd constantly for thirteen years in Mekka and for one year in Medîna before the revelation of the âyat-i-kerîma about jihâd. The hadîth-i-sherîf, **"If a prophet were to come after me, definitely 'Umar would be that prophet,"** is a clear indication of the fact that the Shaikhayn did possess the prophetic attributes. A fâjir's (disbeliever's) serving Islam will certainly be of no use to him. Yet this fact can by no means be grounds for denying the high merits in performing Amr-i-ma'rûf and jihâd and the abundance of thawâb it will produce. And it is clearly stated in âyat-i-kerîmas and hadîth-i-sherîfs that the Shaikhayn were pious Muslims, not fâjirs. If a person denies this fact, he should doubt about his own îmân. Similarity to the Messenger of Allah can be in one of the following three ways: The first way is similarity in the rank of prophethood, which is peculiar to prophets alone. The second way is similarity in performing the prophetic duties. We have explained in detail in the previous pages that the Shaikhayn possessed this kind of similarity. The third way is similarity in performing the acts of worship. This similarity varies, depending on the time and the dispensation. Jihâd was not commanded in most of the earlier dispensations. Therefore, doing jihâd would not have been an act of worship, let alone a superior one, for the prophets of those dispensations. Our religion, by contrast, commanded jihâd and conquests. Accordingly, jihâd was one of the prophetic duties. The reasoning, "... then Hadrat 'Umar would necessarily have been

superior to Hadrat Abû Bakr,” is quite maladroit in that it might be wickedly furthered into the nasty reasoning that “the Shaikhayn also would necessarily have been superior to the Messenger of Allah.” The Shaikhayn performed those acts of jihâd and conquest which the Messenger of Allah started and which he said would be completed. They offered their services to his jihâd after his decease exactly as they had done during his lifetime. Likewise, Hadrat 'Umar completed the (completion of) jihâd started by Hadrat Abû Bakr. That was what he meant when he said, “I am the Khalîfa of Abû Bakr.”

Question 24: Hadrat Alî was not present when the Messenger of Allah stated, “**Let Abû Bakr conduct** (the prayers of) **namâz!**” If he had been present, the Prophet’s order would have been, “Let Alî conduct namâz!” Or, perhaps, the so-called commandment was made in deference to Hadrat Abû Bakr’s old age. That the Shaikhayn are the highest people of Paradise and that Hadrat Abû Bakr will be the first Muslim to enter Paradise may be the case with the exception of Hadrat Alî. And why shouldn’t Hadrat Alî’s acknowledgement, “Abû Bakr is the highest man of this Ummat, and next after him is 'Umar,” have gone without saying that he himself was an exception? Indeed, being an extremely exalted person, Alî, like the Messenger of Allah, has a special high position quite beyond and above the other members of this Ummat.

Answer 24: It could not be for us to say that Hadrat Abû Bakr was the highest. It is a religious fact stated by Hadrat 'Umar and by Hadrat Alî and by Abû 'Ubayda and by Abdullah bin ibn Mes'ûd and by the notable Sahâbîs and by most of the Ansâr. Those were the blessed people who elected him Khalîfa. Qays bin 'Ubâd relates: Hadrat Alî said to me: “Rasûlullah was ill (in bed) when prayer time came. The blessed Messenger ordered, ‘**Tell Abû Bakr to conduct namâz!**’ I thought this over after the decease of Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. Abû Bakr was a person whom the Messenger of Allah had made our leader in namâz, the main pillar of Islam; therefore we elected Abû Bakr Khalîfa.” These statements of Hadrat Alî’s are quoted by Hasan Basrî in the book entitled **Istî’âb**, by Abû 'Amr.

Hakem bin Hajar reports, again in the book **Istî’âb**, that he heard from Hadrat Alî: “If a person holds me superior to Abû Bakr and 'Umar, he is a slanderer. I will beat him, as I beat slanderers.” ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’

SUPPLEMENTARY CHAPTER

– 2 –

No one in the world has escaped being libeled, somehow, by wicked people. Heretics called **Mu'tazila** vilified even prophets 'alaihim-us-salawâtu wa-t-taslîmât' and angels. Across the vilifications, however, people of wisdom and reason diagnose the vilified people's purity and nobility. A clear evidence proving the superiorities of the Shaikhayn is the fact that their obstinately jealous and prejudiced adversaries have been reiterating the same stereotyped sophisms for centuries.

One of their vilifications is based on Hadrat Abû Bakr's refusal to give Hadrat Fâtima an inheritance from her father 'radiy-Allâhu ta'âlâ 'anhumâ'.

Hadrat Abû Bakr's refusal to give her an inheritance was merely intended to obey the injunction implied in the hadîth-i-sherîf, "**We prophets do not leave an inheritance behind us. No one inherits property from us.**" It is stated in the Qur'ân al-kerîm that prophets such as Dâwûd (David), Suleymân (Solomon), Yahyâ (John) and Zakariyyâ (Zachariah) 'alaihim-us-salâm' used the word 'inheritance' in their statements. Naturally, our Prophet was the person who understood the meanings of the Qur'ân al-kerîm best. Realizing that the word 'inheritance' used in the âyat-i-kerîmas meant 'inheritance of knowledge and caliphate', and not 'inheritance of property', our Prophet 'sall-Allâhu 'alaihi wa sallam' uttered the hadîth-i-sherîf quoted above. The hadîth-i-sherîf is a clarification of the Qur'ân al-kerîm (in this matter). As Abû Dâwûd narrates, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had date orchards at Benî Nadîr, at Hayber, and at Fadak. He would dispense the income from the first one to civil servants, and the income from Fadak to the poor. He would divide the income from the one at Hayber into three, giving two-thirds to Muslims, and the remaining one-third to his Ahl-i-Bayt, i.e. his family. In case any amount remained, he would dispense it to the poor ones of the Muhâjirs. When Hadrat Abû Bakr became Khalîfa, he did not change this policy of the Messenger of Allah. When Hadrat

'Umar became Khalîfa, he sent for Hadrat Alî and Hadrat Abbâs, and asked them, when they arrived, if they had heard the hadîth-i-sherîf which we have quoted above, swearing them to telling the truth. They replied that they had. Hadrat Fâtîma only wanted to be blessed^[1] by taking possession of property which was impeccably halâl (canonically lawful) because it was given by Islam; she was somewhat upset when she was not given property of inheritance although the hadîth-i-sherîf was quoted to her; it was only human after all. Nor did Hadrat Alî change the policy perpetuated by the Shaikhayn; and he did not give the orchards to his children when he assumed caliphate. 'Umar bin 'Abdul'azîz also followed their example.

Siddîq (Hadrat Abû Bakr) 'radiy-Allâhu ta'âlâ 'anh' had a thief's left hand cut off. They criticize him for that chastisement which they alledge to be incompatible with Islam. The event is related at length in the book **Muwatta**. The thief's right hand and foot had already been mutilated. It was for his left hand's turn to be cut off. Hadrat Abû Bakr's example is followed in the Madhhabs of Mâlikî and Shâfi'î. The Madhhabs of Hanafî and Hanbalî, on the other hand, follow a report coming through Hadrat Alî; accordingly, if a person's one hand and one foot have already been mutilated, he is imprisoned instead of another one of his limbs being cut off.

Another reason for which they blame Hadrat Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' was his not having implemented qisâs (retaliation) for Mâlik bin Nuwayra.

Khâlid bin Walîd inferred from Mâlik's choice of words that he had become a renegade (from Islam). So he had him killed. Because Hadrat Abû Bakr's ijtihâd indicated that Hadrat Khâlid was telling the truth, he did not implement qisâs on Hadrat Khâlid. We wonder what justification those people will suggest for Hadrat Alî's 'radiy-Allâhu ta'âlâ 'anh' not having implemented qisâs on Hadrat 'Uthmân's murderers, since they see no justification in Hadrat Abû Bakr's attitude?

They claim that "It had been neither openly commanded nor implied beforehand that Hadrat Abû Bakr 'radiy-Allâhu ta'âlâ

[1] The expression which is used in the original text is 'to get barakat'. 'Barakat' means 'abundance caused by blessedness'.

'anh' should be (the first) Khalîfa. If it had been so, he would not have been elected Khalîfa (later) by way of ijtihâd, for ijtihâd would have been unnecessary." Seven overlapping preambles would be illuminative in answering their argument:

1) There were several manners in which the **Wahy**^[1] came to Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Some of the âyats (warning about the vehemence and imminence) of torment (in Hell) came with sounds like those of bells. Jebrâîl 'alaihis-sallâm' would appear in human guise and say the âyats to the blessed Prophet. Occasionally, wahy would happen during (the Prophet's) dreams. Firâsat (insight) also was sometimes a manner of wahy. Most of those kinds of wahy does not exist in the Qur'ân al-kerîm. It is not permissible to question its reasons. We should not ask, for instance, why most of the instructions pertaining to namâz do not explicitly take place in the Qur'ân al-kerîm, whereas everything about fasting is described clearly. Likewise, it cannot be questioned why a certain commandment was revealed in a dream instead of simply being declared in the Qur'ân al-kerîm. Likewise, we are not supposed to interrogate why Hadrat Abû Bakr's caliphate was not foretold in the Qur'ân al-kerîm instead of being implied in a prophetic dream.

2) Rasûlullah 'sall-Allâhu 'alaihi wa sallam' announced some of the commandments and prohibitions clearly. On the other hand, he implied some of them by saying, for instance, "May Allah's compassion be on anyone who performs that act," or by imprecating, "May he who commits that act be accursed in the view of Allâhu ta'âlâ." This policy also is something unquestionable. For instance, it cannot be asked why the Shaikhayn's 'radiy-Allâhu ta'âlâ 'anhumâ' caliphates were implied in a manner of dream-telling and not as a direct commandment, saying, for instance, "Make Abû Bakr and 'Umar Khalifas after me."

3) Some commandments were implied in narrations of future events. Îsâ's 'alaihis-salâm' coming back and the Dajjâl's appearing were foretold, and the Dajjâl's iniquities were stated. These narrations imply certain commandments, e.g. "Obey Îsâ (Jesus) 'alaihis-salâm' when he comes back," and proscriptions,

[1] The Qur'ân al-kerîm; revelation of the Qur'ân al-kerîm; messages which Allâhu ta'âlâ sent to His Messenger in âyats.

such as, “Do not follow the Dajjâl when he appears!” Another method of commanding or prohibiting certain acts was to say, for instance, “I have seen those people who do this and that in Paradise,” or, “I have seen people who do so in Hell.” Commandments and prohibitions are sometimes stated clearly in âyats, and sometimes by way of presuppositions imported in âyats. For instance, the statement, “So and so has manumitted Ahmad,” imports the presupposition (iqtidâ) that Ahmad was his slave. To say, “I have designated this person as your commander,” means that you should obey that person’s orders, which is a presupposition imported in the statement. By the same token, Allâhu ta’âlâ declared openly that He would appoint (some people as) Khalîfas over this Ummat (Muslims). And He revealed in (the blessed Prophet’s) dreams that the Shaikhayn would be (the earliest) Khalîfas. Likewise, by giving Îsâ (Jesus) ‘alaihi-salâm’ the Glad Tidings that He would send unto humanity a prophet whose dispensation would be the finality of Divine Messengership, Allâhu ta’âlâ implied that all people should obey His final Prophet. **“Adhere to my path and, after me, to the path in which the Khulafâ-ar-râshidîn** (the earliest four Khalîfas; namely, Hadrat Abû Bakr, Hadrat ’Umar, Hadrat ’Uthmân, and Hadrat Alî) **will be guiding you,”** is a hadîth-i-sherîf which commands to obey the Shaikhayn ‘radiy-Allâhu ta’âlâ ’anhumâ’. That they would assume caliphate was a presupposition imported in this hadîth-i-sherîf.

4) That it was implied that the Shaikhayn would assume caliphate is symptomatic of the fact that they were rightly-guided and true Khalîfas. It is identical with Îsâ’s ‘alaihi-salâm’ happy prophecy about the advent of the final Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa sallam.’

5) Two unclear pieces of information provided in the nass are united to indicate a clear fact. For instance, the hadîth-i-sherîf, **“After me pay homage to Abû Bakr and ’Umar,”** does not clearly foretell the Shaikhayn’s caliphates although it contains their very names. However, the hadîth-i-sherîf, **“After me, adhere to the path in which the Khulafâ-ar-râshidîn will be guiding you,”** complements it into a clear indication of their future caliphates. When the two hadîth-i-sherîfs are combined, it becomes an established fact that the Shaikhayn were (rightly-guided) Khalîfas. Why the fact was divided into two complementary utterances is a prophetic mystery the ultimate divine benefits of

which are known only to the owner of the utterances.

6) (The documentary sources of Islam called) the **Edilla-i-shar'iyya** are four. The third of these four sources is **Ijmâ'**, (which means consensus of the Sahâba on a religious matter). Realization of **ijmâ'** requires existence of a **delîl**, i.e. a document, based on the **Book**, (i.e. the Qur'ân al-kerîm,) or the **Sunnat**, (i.e. hadîth-i-sherîfs). The Ashâb-i-kirâm reached (a consensus called) **ijmâ'** by reminding the delîls to one another. They designated Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' as Khalîfa as a result of that **ijmâ'**. Alî's 'radiy-Allâhu ta'âlâ 'anh' statement, "We know that he is the most eligible for the office," attests this fact.

7) The terms **istikhlâf**, (i.e. leaving someone as one's successor,) and **sarîh nass**, which are used by Imâm Nawâwî and other scholars, have various meanings. If the head of the (Islamic) state convenes the prominent statesmen, towards his death, and tells them to pay homage to a certain person (after his death), he has done **istikhlâf** by way of **sarîh nass**. Otherwise, it is (only) **istikhlâf** to say that that person is eligible for being Khalîfa. This way of (indirect) designation does not stipulate conditions such as closeness of (the present Khalîfa's) death and (his) convening the prominent state authorities. It is a way of informing, rather than a commandment. If a certain person has been recommended by way of **istikhlâf**, this implicit priority he has gained does not place any restrictions on someone else's assuming office as (the new) Khalîfa. **Istikhlâf** is sometimes quite unclear. It can be clarified only by way of the presupposition imported in the (previous Khalîfa's) statement. Or, it becomes clear when two different (implicit) statements are collocated. Different scholars of Fiqh may derive different meanings from the presupposition imported in a certain statement.

We can now rest our conclusive answer on the informational background supplied by the above seven introductory paragraphs: According to Imâm Shâfi'î 'rahmatullâhi 'aleyh', who was the chief of the Madhhab with which Imâm Nawawî was affiliated, –in fact, Imâm Shâfi'î was the chief of all the scholars of Hadîth, as well as those of Fiqh–, the hadîth-i-sherîf, "**If I am not here when you come back, ask** (your questions to) **Abû Bakr**," was a clear indication of the fact that Abû Bakr was to be (the first) Khalîfa. Imâm Shâfi'î was a scholar with profound knowledge, a keen perception, and an utterly solid reasoning. He was one of the

documentary signs which Allâhu ta'âlâ specially created. He states that that hadîth-i-sherîf, an apparent order given to a certain woman as it was, was in actual fact an implication which must inevitably be construed as an information foretelling that Hadrat Abû Bakr was to be Khalîfa. As Rasûlullah 'sall-Allâhu 'alaihi wa sallam' uttered that hadîth-i-sherîf, he did not show any signs of regret or displeasure. This state shows that the event foretold was to be justified and canonically lawful. Other hadîth-i-sherîfs uttered at various places indicate Hadrat Abû Bakr's caliphate more directly. Collectively, they make up a (certain religious fact which is termed) **tawâtur**. Imâm Nawawî's argument, "If there were a nass, (i.e. a clear narration,) they would quote it and act accordingly. They did not quote a nass," is quite out of place. On the contrary, they did quote various **nasses**, i.e. clear narrations. For instance, they said that when a person is designated as an imâm (to conduct the public prayers of namâz for Rasûlullah's place), he is to be Khalîfa (after the Messenger of Allah). Because it was an established fact known by all the Ashâb-i-kirâm, they considered it unnecessary to search for and quote other nasses. Besides, bereaved of the Messenger of Allah, they were totally overwhelmed with grief and despair; worse still, intelligence had arrived that the Arabs had turned renegade and were marching towards Medîna. The caliphate election had to be done as soon as possible. Hadrat Alî 'radiy-Allâhu 'anh' summarizes the event as follows: "When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' became ill, he ordered us to tell Abû Bakr to conduct the salâts. Afterwards, we (remembered this event and) thought the matter over upon Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' passing away. We elected Abû Bakr as Khalîfa, since he was a person whom the Messenger of Allah had made our leader in salât (namâz), which was Islam's flag and the archstone of all acts of piety."

Question: Hadrat Abû Bakr pointed to Hadrat 'Umar and Abû 'Ubayda 'radiy-Allâhu ta'âlâ 'anhum ajma'in' and said, "Pay homage to one of these two people." Doesn't this attitude of his show that there was not a nass to indicate that he was to be Khalîfa? Isn't it harâm to prefer someone else despite the nass?

Answer: That behaviour of Hadrat Abû Bakr's was a clever and polite technique applied to make others acknowledge the existence of a nass which indicated his caliphate. It was intended to announce what he knew through others' tongues.

That Hadrat Abû Bakr is the highest member of this Ummat is a fact stated by most of the Islamic scholars. Another fact which is unanimously stated (by the Islamic scholars) is that after Hadrat 'Uthmân, Hadrat Alî is the (fourth) highest. There were also scholars who stated that Hadrat Alî was higher than Hadrat 'Uthmân, and that he was even higher than the Shaikhayn.

According to a report narrated on the authority of Nizâl bin Sabra in the page containing the entry 'Abdullah bin Abî Quhâfa' in the book **Istî'âb**, Hadrat Alî stated, "After our Prophet, the most auspicious Muslim among this Ummat is Abû Bakr. Next after him comes 'Umar." This statement of Hadrat Alî's was also quoted by Muhammad bin Hanafiyya, one of Hadrat Alî's sons; by 'Abd-i-Khayr; and by Abû Juhayfa. Another quotation from Hadrat Alî reads as follows: "The Messenger of Allah was in the lead. Then Abû Bakr took over from him. Hadrat 'Umar was the third. Thereafter came fitna (chaos, turmoil, mischief, sedition)." Abd-i-Khayr quotes Hadrat Alî as having said: "May Allâhu ta'âlâ bless Abû Bakr with His Compassion, for he was first to bring this Ummat together." Abdullah bin Ja'far Tayyâr observed: "Abû Bakr became Khalîfa over us. He was utterly useful and extremely merciful." Mesrûq observed: "It is a symptom of Ahl as-Sunnat to love Abû Bakr and 'Umar and to believe in their superiority." This is the end of the passage we have borrowed from **Istî'âb**. Ibn Hajar Makkî observed: "Those (scholars) who stress Hadrat Alî's superiority mean that he was superior in some respects, which is by no means fadl-i-kullî (overall superiority)." This partial superiority provides him excellence over people other than the three Khalîfas (previous to him).

The Ashâb-i-kirâm and the Tâbi'în had various different merits. Most of the Tâbi'în were not mujtahids. **Ijmâ'** means 'consensus of mujtahids'. If there is an **ijmâ'** on a certain matter, it is not permissible to follow the muqallids' words in that matter. There are various **ijtihâds** on matters which have not been settled by way of **ijmâ'**. The differences of **ijtihâds** are eliminated by way of discussion and consultation, and thereby an **ijmâ'** (consensus) is reached. All the decisions which the Salaf as-Sâlihîn reached by way of **ijmâ'** were of this sort. Salmân Fârisî's statement, "There was correctness as well as error in the caliphate of Abû Bakr," means, "There were various **ijtihâds** as to the superiorities of Abû Bakr, and he was elected by way of **ijmâ'**." Abû Juhayfa observed: "My **ijtihâd** indicated that Hadrat Alî was superior to all.

However, when Hadrat Alî mounted the minbar and acknowledged that Abû Bakr was the most superior member of this Ummat and that 'Umar was next after him, my ijtihâd became null and void." Also, Imâm Mâlik's remark, "I cannot hold anyone superior to a part from the Prophet," signifies fadl-i-juz'î (partial superiority; superiority in some respects). So is the case with all the remarks made by the minority who held Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' superior.

Question: Don't the utterances made by the scholars of Kalâm concerning the superiority of Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' seem to be pure guesswork rather than statements of definite facts?

Answer: True. There were scholars who surmised his superiority as well as those who were certain as to their statements. However, even those who only surmised opted to believe in the affirmative, and none of them took a negative approach to the matter. That indicates that the superiority of Abû Bakr is an ineluctable fact. Abul Hasan Ash'arî, the leader of the instructors of the Sunnî path, states the superiority of Abû Bakr definitely. Others' asserting that Hadrat Abû Bakr was elected Khalîfa in consequence of ijtiâd based on guesswork could not eclipse this certain fact. There are two groups of **Ashâ'ira**, i.e. scholars of Ahl as-Sunnat. In the first group are those scholars who always defeated their opponents in the discussions. Those people did not busy themselves very much in the science of Hadîth. Abû Bakr Bâqillânî and Imâm Râdî (ar-Râzî) and Qâdî Baydâwî and Qâdî 'Adûd and Sa'duddîn Tefâtânî are a few of them. The second group are the scholars of Hadîth. Those scholars kept away from discussions. Nor did they delve into depths. Ajûrî and Bayhakî are two of those scholars. We muqallids (imitators, non-scholars, ordinary Muslims) subsist on the remnants of the meals of those two groups of scholars. We feed ourselves by licking the dishes of those great scholars. If the arguments presented by those who hold that the superiority of Hadrat Abû Bakr is based on guesswork are studied with due attention, it will be seen that they are based on the apparently contradictory narrations coming from the Salaf as-Sâlihîn (the early Islamic scholars). However, as we have explained, those narrations are not actually contradictory. Some of those people, on the other hand, assess the superiority by a criterion based on the consensus reached on the caliphate election. Yet it is another fact we have already explained that many another

criterion was taken into consideration concerning superiority. Earliness in embracing Islam, for instance, was one of the favourable qualifications. As is inferred from the words of the Salaf as-Sâlihîn, the caliphate election was posterior to the determination of superiorities. Superiority is a condition indispensable in **Khilâfat-i-nubuwwat**, i.e. in being the Prophet's Khalîfa. The tenure of office essential in that level of caliphate is thirty years. Caliphates in the aftermath do not stipulate superiority. The book **Sharh Mawâqif** provides a splendid explication of this matter. Here are the conclusive remarks presented in the book:

“Superiority is not something measurable by accurate gradations. Nor is it confined within mental areas of cognition. For instance, a certain person cannot be held superior because apparently he has more thawâb, (i.e. he has done more pious acts than other people have done and therefore deserves more rewards in the Hereafter). It can be assessed, to some extent, on the basis of the majority of reports. On the other hand, it has by no means any affinity with teachings of Fiqh, in which a Muslim can utilize his **zann-i-ghâlib** (preferrable guesswork) as a last resort in his religious concerns. It is a matter of knowledge, which in turn requires certainty and positive judgment. Contradictory nasses are not productive of definite knowledge. Nor is the profusion of the symptoms suggesting the abundance of merits and blessings (thawâb) viable in accurate mensuration. For, thawâb is a gift from Allâhu ta'âlâ. He may not give any thawâb to a person for his acts of worship. For another person's worship, in contrast, He may give very much thawâb. Having been elected as Khalîfa, even if it is definite itself, is not a definite indication of superiority. At the most, it causes surmise. Then, how could it ever be confidently held that it is not sahih (valid, canonically lawful) to elect someone inferior as Khalîfa despite the existence of a superior one? Besides, it is a fact conveyed to us by the Salaf as-Sâlihîn that the order of superiority (among the earliest four Khalîfas) is (coincidental with the order of their caliphates, i.e. it is as follows): Hadrat Abû Bakr was the highest; Hadrat 'Umar was the second highest; Hadrat 'Uthmân was the third highest; and Hadrat Alî was the fourth highest. As a requirement of the good opinion we have for the Salaf as-Sâlihîn, we say that ‘They would not have communicated to us something they had not known for certain. It is wâjib (incumbent) on us Muslims to follow

the Salaf as-Sâlihîn. Allâhu ta'âlâ knows all truth.'

“Âmidî [Sayf-ud-dîn Alî bin Muhammad] provides the following explanation: When someone is said to be superior to another person, it may be meant either that the former is knowledgeable and the latter is ignorant or that the former is more knowledgeable than the latter, (although he, too, is a knowledgeable person). None of these two sorts of superiority could have been the case among the Ashâb-i-kirâm. In fact, each and every one of them had special merits in addition to the merits which all of them commonly possessed. A certain merit can be more valuable than (the sum of) various other merits. Therefore, a person who has the greatest number of merits cannot be said to be the most superior.” This is the end of the excerpt we have borrowed from Sharh Mawâqif. [Âmid is the former name of a city (in Southeastern Turkey) which is now called Diyâr-i-Bakr. According to information given within the chapter dealing with various kinds of testimony in the book **Durr-ul-mukhtâr**, and also in the book **Fawâid-ul-behiyya**, the **Salaf as-Salihîn** are the scholars of the first two (Islamic) centuries, who are commended in a hadîth-i-sherîf. Those blessed people are also called the **Sadr-ul-awwal**.]

Ijmâ' is one of the four (Islamic) documentary sources. When there is not a single report contradictory to the ijmâ', it is definite ijmâ'. When there is a contradictory report, even if it is (one of those kinds of reports called) shâz (weakly supported) or nâdir (rare), the ijmâ' in this case is suppositional, not definite. According to the scholars of Ahl as-Sunnat, the caliphate of Hadrat 'Uthman was rightly-guided. The scholars are unanimous in that. Yet there is not a consensus on that Hadrat 'Uthmân was superior to Hadrat Alî. As is seen, certainty of caliphate does not cause certainty of superiority. Nor does uncertainty concerning a person's superiority cause uncertainty concerning his caliphate. Actual superiority is to be loved very much by Allâhu ta'âlâ, which can be learned only from wahy. Being praised very much does not indicate (additional) superiority. Indeed, all the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' were praised very much.

Question: The hadîth-i-sherîfs indicating that Hadrat Abû Bakr would be Khalîfa are identical with prophecies about Allâhu ta'âlâ's future creations. They do not indicate an exclusive right.

Even if we were to admit that they indicated a right, it would only be a permission. In fact, if there were two candidates equal in superiority, any one of them would assume office (as Khalîfa); however, that person may have been somewhat below the other one in superiority. The hadîth-i-sherîf, “**After me, pay homage to Abû Bakr and ’Umar,**” means, “Pay homage to them because Allâhu ta’âlâ decrees their caliphate!” For, it is wâjib to obey the Khalîfa even if he is not superior. Likewise, the hadîth-i-sherîf, “**I shall rise from grave together with Abû Bakr and ’Umar,**” informs about a future coincidence. Reports of this sort do not indicate superiority. Other hadîth-i-sherîfs and dreams also inform about future events.

Answer: Irâda-i-teshrîfî is dependent upon Irâda-i-tekwînî. Allâhu ta’âlâ knew in the eternal past that He would create certain people at certain times. He knew also what would be useful for those people. He willed to create those people in their times. He determined the harâms, the halâls, and His commandments. In other words, He decreed them. He creates them when their time comes. He willed in the eternal past that the Shaikhayn would be Khalîfas. He informed His Messenger about that decree of His. And the Messenger of Allah, in his turn, informed the Muslims about the ‘**Irâda-i-tekwînî**’ by saying, “**After me,**” and about the ‘**Irâda-i-teshrîfî**’ by saying, “**Pay homage!**” So was the case with Allâhu ta’âlâ’s decreeing in the eternal past that He would create Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ and that it would be farz to believe him. That it is farz to believe the Messenger of Allah and it is wâjib to obey the Khalîfas indicates a special merit reserved for them. No other merit can be superior to that special merit. There are more than fifty evidences indicating the caliphates of the Shaikhayn. And most of them are clearly stated evidences.

Question: Hadrat ’Umar and Hadrat ’Uthmân banned the kinds of hajj called Mut’a and Qirân.^[1] The Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’ were opposed to that banning. What would you say about that?

Answer: It is a fact stated by the scholars of the four Madhhabs

[1] A Muslim who performs Mut’a hajj is called a Mutamatti’ hadji, and one who performs Qirân hajj is a Qârîn hadji. Please see the seventh chapter of the fifth fascicle of **Endless Bliss**.

that Hadrat 'Umar was not against Mut'a hajj. He merely said that Meccans would earn more thawâb if they performed Ifrâd hajj. The four Madhhabs differ in many of the acts of worship within hajj. The differences among them are based on ijtihâd. Differences of ijtihâd are not bid'ats. The Ashâb-i-kirâm described with all the minute details how Rasûlullah 'sall-Allâhu 'alaihi wa sallam' performed hajj. There is not an iota of difference among their descriptions. However, their speculations on the blessed Messenger's purposes for some of his performances varied. According to the Shâfi'î and Mâlikî Madhhabs, Rasûlullah's hajj was **Ifrâd**. Hadrat 'Umar and Hadrat 'Uthmân also reported so.

Question: The (kind of temporary cohabitation termed) mut'a nikâh was widely practiced in the time of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Hadrat 'Umar banned it when he became Khalîfa. Didn't that mean to cancel an act of Sunnat?

Answer: The Ashâb-i-kirâm were at variance among themselves on the actual purport of the hadîth-i-sherîfs concerning the matter. Hadrat 'Umar put an end to the discussions. A consensus (ijmâ') was reached. It can be inferred from this event also that Hadrat 'Umar was a true Khalîfa of the Messenger of Allah. The hadîth-i-sherîf informing that the mut'a nikâh was made harâm (forbidden) is written in the books Bukhârî and Muslim and Muwatta. This fact was reported also by Hadrat Alî.

Question: Rasûlullah 'sall-Allâhu 'alaihi wa sallam' asked for a pen and paper towards his death. Hadrat 'Umar 'radiy-Allâhu ta'âlâ 'anh' objected to the Prophet's order on the pretext that "He must be in a mental disturbance caused by illness to say so. The Book of Allah is sufficient for us."

Answer: After the revelation of the âyat-i-kerîma commanding consultation, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' usually consulted with his Sahâba before making important decisions. The way that was revealed in the aftermath of the discussions was more often than not in favour of the Sahâba's arguments. The salât of janâza for Abdullah bin 'Ubayy was performed at the end of such consultations. Hadrat 'Umar's comment was in the same category. Approving of Hadrat 'Umar's comment, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' desisted from his demand. He never repeated his demand from Thursday till the

following Monday. He would have repeated his order within the intervening days if he had wished to do so. If there had been something to be recorded, he would necessarily have repeated his demand. This event is an animated document indicative of the value and honour of Hadrat 'Umar in the view of the Messenger of Allah. He could not be blamed for having said, "Ask him (again). I am afraid he must have said so in a state of delirium (due to his fever)," to prevent others' attempt to fetch a pen and paper. Indeed, he would have meant, "The Prophet will not talk wildly (under normal conditions). He will always tell the truth. Ask him again for confirmation." Nevertheless, there is not an authentic report ascribing the utterance of the words, "... he must have said so in a state of delirium," to Hadrat 'Umar. What is even more farcical is the preposterous allegation that "The Messenger of Allah was going to write an order designating Hadrat Alí as his Khalífa. That was why Hadrat 'Umar prevented others from getting a pen and paper." It is a squalid attempt of divination on past people's inner intentions. Had it been necessary to write the would-be Khalífa's name, Hadrat Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' also would have done so. In fact, it was during that period of illness when the blessed Messenger said to Hadrat Âisha: "**Send for your father Abû Bakr! I shall write (out a document) for him, for I am afraid that someone may come forward with the claim that he is more eligible than Abû Bakr for caliphate. It is Abû Bakr, alone, whom Allâhu ta'âlâ and the Believers will approve.**" This hadîth-i-sherîf is written in **Muslim**. Thereafter the blessed Prophet ordered, "**Leave (here, and let) me (be) by myself!**" That prophetic order shows that he wished the **Refîq-i-a'lâ** (to be with Allâhu ta'âlâ).

Question: Hadrat 'Uthmân 'radiy-Allâhu ta'âlâ 'anh' appointed his kinsmen to important positions. Is it something justifiable?

Answer: So did Hadrat Alí. Those great people cannot be criticized for such practices. Likewise, Hadrat Alí did not apply qisâs (retaliation) on Hadrat 'Uthmân's murderers. He did not show deference to Abû Mûsa-l-Ash'ârî and Abû Mes'ûd Ansârî. He failed to prevent bloodshed among Muslims. He did not join the Holy War of Tabuk. These facts do not detract from Hadrat Alí's great honour. On the contrary, Hadrat 'Uthmân's kindness towards his kinsmen was something Islam advised. By doing so, he attained the thawâb promised for **Sila-i-rahm**. Besides, he did all

his kindnesses from his personal property. He could be held culpable if he had given presents from the Bayt-ul-mâl. Dispensing one's rightful deserts from the Bayt-ul-mâl to Muslims instead of making personal use of them, is pure meritorious, let alone blameworthy, conduct. Hadrat 'Uthmân's kinsmen made jihâd. They demonstrated very much heroism. He rewarded them by giving them their dues, as he rewarded the other mujâhids. The Islamic expansions over Asia and Africa in the time of Hadrat 'Uthmân were due to his profuse kindnesses. As a matter of fact, the Messenger of Allah also would give more ganîmat to the Qoureishîs than to other people. And to the Hâshimîs (Hashimites) he would give even more. Hadrat 'Umar's statement, "I am afraid 'Uthmân will appoint the Benî Umayya to positions over the Muslims," was intended to offer his opinion as to the futility of (Hadrat 'Uthmân's) probable future preference, rather than his disapproval of Hadrat 'Uthmân's policies. A mujtahid cannot be blamed for acting upon his own ijtihâd. And it is the Khalîfa's prerogative to appoint any person he chooses to a position as he wishes. In fact, it is his duty. He preferred his kinsmen, considering that they would be more loyal to him. That policy of his proved gainful. Their wrongdoings, on the other hand, were not committed on his instructions. The Khalîfa does not have to know someone's future activities. His slowness in the qisâs (retaliation) to be inflicted on Walîd bin 'Uqba was intended to take time for a healthier investigation of the complaints. When the people of Kûfa reported that Walîd was guilty of wine consumption, he ordered Hadrat Alî to inflict the flogging termed hadd on him. And Hadrat Alî did as he was ordered (by the Khalîfa). By burning the copy of the Qur'ân al-kerîm prepared by Abdullah bin Mes'ûd, he united all the Muslims around the copy of the Qur'ân al-kerîm prepared by the Shaikhayn 'radiy-Allâhu ta'âlâ 'anhumâ'. His attitude was not intended to insult Abdullah bin Mes'ûd. On the contrary, it was a great service rendered to Islam. As for the banishment of Abû Zer from Medîna; it was because he had violated the ijmâ'; therefore it was not an arbitrary banishment.

Question: Hadrat 'Uthmân 'radiy-Allâhu ta'âlâ 'anh' paid no attention to Muhammad bin Abû Bakr's cries.

Answer: Muhammad bin Abû Bakr was not a faultless person; nor was he innocent at all. It was the Khalîfa's duty to chastise him. That the letter containing the order, "Kill both of them," was not

written by Hadrat 'Uthmân 'radiy-Allâhu ta'âlâ 'anh', and that it was an act of duplicity contrived by some ignoble tribesmen, is written in a history book by **Yâfi'i**.

Question: Hadrat 'Uthmân did not inflict qisâs on Abdullah bin 'Umar 'radiy-Allâhu ta'âlâ 'anhum ajma'in'.

Answer: The Khalîfa appeased the murdered person's inheritors by giving them plenty of property. This precaution forestalled an imminent fitna. The event was a typical example of administrative finesse.

Question: Hadrat 'Uthmân made fields and farms.

Answer: Yes, he did. And he made them not as his own property, but as pastures and habitats for the animals belonging to the Bayt-ul-mâl. This policy was a great service to the Bayt-ul-mâl.

There is no evidence to imply that Hadrat Alî had to do with the martyrdom of Hadrat 'Uthmân. Nor is there an iota of likelihood as to that. Because the murderers were numerous and dominant, Hadrat Alî could not perform the qisâs immediately. Moreover, Hadrat 'Uthmân's inheritors did not demand qisâs. Nor was the assassin known by name. As a matter of fact, the murderers were rebellious against Hadrat 'Uthmân, and, (strategically,) obedient to Hadrat Alî.

The election that brought Hadrat Alî to office as (the new) Khalîfa was canonically lawful. Most of the notables who had a say in the matter paid homage to him. Talha and Zubayr were not against his caliphate. Their only demand was the performance of the qisâs (as early as possible). It is stated as follows in the book **Istî'âb**: "Hadrat Alî was paid homage to on the very day when Hadrat 'Uthmân had been martyred. The Muhâjirs and the Ansâr paid homage to him. Hadrat Mu'âwiya and the Damascenes refused homage to him. Allâhu ta'âlâ declared that He would forgive them."

According to the group of **Imâmiyya**, it is permissible to announce the practices of an innocent (sinless) imâm (religious leader, khalîfa) in the name of the Prophet's practices. This belief induced them to concoct quite a number of false hadîths. Daylamî and Khatîb (Baghdâdî) and ibn Asâkîr saw that the scholars before them had compiled all the hadîths that were in the categories termed Sahîh and Hasan. So they compiled the hadîths

called Da'îf, (or Za'îf). That the hadîths written in the books **Bukhârî** and **Muslim** are true ones is acknowledged unanimously by all the dependable religious authorities.

The statement, “Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ passed away on Hadrat Alî’s ‘radiy-Allâhu ta’âlâ ‘anh’ lap and made his last will to Hadrat Alî,” is untrue. The utterance, “Make war against people with whom Hadrat Alî makes war,” is not a hadîth-i-sherîf.

None of the âyat-i-kerîmas which the group of Imâmiyya claim were revealed for Hadrat Alî contains the name of Hadrat Alî; nor is there any clue to show that they were revealed for him. On the other hand, there are clear signs symptomatic of the fact that the âyat telling the event in the cave and some other âyats were revealed for Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’. This fact is acknowledged in Shiite books as well. The âyat of Tat-hîr concerns not Hadrat Alî, but the Zawjât at-tâhirât (the blessed wives of the Messenger of Allah). So does the âyat of Mubâhala. The âyat-i-kerîma which purports, “**I want you to love my kinsfolk,**” concerns not (only) Hadrat Alî, but (also) all the Prophet’s believing kinsfolk.

The hadîth-i-sherîf which was uttered at a place called **Ghadîr-i-Hum** commands to love his (the blessed Prophet’s) Ahl-i-Bayt. That hadîth-i-sherîf does not contain the final words that state, “He is the Khalîfa after me,” or “He is your walî (guardian) after me,” or any other words to that effect. They are concoctions. There are hundreds of hadîths fabricated in that manner. The Islamic scholars have divulged the liars responsible for such misleading accretions.

Question: It is stated in a hadîth-i-sherîf: “**On the Rising Day, many people whom I know will be made to move away from my Pond (Kawthar). When I call them back, saying, ‘My Sahâbâ,’ a voice will be heard to say: You do not know what they did after you.**” Doesn’t this hadîth-i-sherîf foretell that most of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ will deviate from the right path?

Answer: The blessed Prophet warned during the valedictory khutba which he made at his final hajj: “**Do not turn renegade after me! And do not decapitate one another!**” This hadîth-i-sherîf indicates that those who did not make war against the Shaikhayn ‘radiy-Allâhu ta’âlâ ‘anhumâ’ and those who did not

fight the Muslims are not within the scope of the (previous) hadîth-i-sherîf. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ blessed the Shaikhayn and most of the Ashâb-i-kirâm with the Glad Tidings that they would go to Paradise. This Glad Tidings shows that they will die with îmân (as Believers), go into Paradise, and dwell near Rasûlullah’s Pond in company with the Best of Mankind. Furthermore, the fifty-fourth âyat of **Mâida** sûra purports: **“Ye who believe! If any from among you turns back from his faith, soon will Allâhu ta’âlâ produce a people whom He will love as they will love Him,— ...”** (5-54) This âyat-i-kerîma indicates that Allâhu ta’âlâ loves those who make a stand against people who become renegades. It was during the caliphate of Hadrat Abû Bakr that the threatened situation materialized. To have a bad opinion of those blessed people who have been listed by their well-known names and epithets among the people of Paradise, and worse still, to malign them, means to expose oneself to the greatest disaster. That the Muslims who joined the Holy War of Badr are people of Paradise is one of the plain Islamic declarations. It is abysmal ignorance to speak ill of those fortunate people.

Question: Isn’t the hadîth-i-sherîf, **“Allâhu ta’âlâ will send twelve Khalîfas. All of them are from the tribe of Qoureish,”** indicative of the Twelve Imâms ‘rahmatullâhi ta’âlâ ‘alaihim ajma’in’?

Answer: At first sight, that the argument pressed by the group of Imâmiyya is a sound one seems to be a fair inference from that hadîth-i-sherîf. However, hadîth-i-sherîfs, like âyat-i-kerîmas, elucidate one another. It is stated in a hadîth-i-sherîf quoted on the authority of Abdullah ibn Mes’ûd: **“The Islamic mill will run for thirty-five years. Thereafter, there will be people who will perish. And those who will come afterwards will promote Islam for seventy years.”** What we –Shâh Waliyyullah Dahlawî means himself– understand from the hadîth-i-sherîf is this: The beginning of the so-called thirty-five-year period is the second year of the Hijrat, which is at the same time the beginning of the earliest movement of jihâd. In the thirty-fifth year Hadrat ‘Uthmân was martyred and disunion among Muslims broke out. Jihâd and the spreading of Islam came to a standstill. Muslims slaughtered one another in the wars of Camel and Siffin. Allâhu ta’âlâ reorganized the caliphate and thereupon jihâd was resumed. It was maintained till the collapse of the Benî Umayya [Umayyad, Emevî] dynasty.

Turmoil prevailed again as the Abbâsî [Abbasid] state was being established. Many Muslims lost their lives during the commotions. Then Allâhu ta'âlâ reorganized the caliphate once again. The newly established order lasted until Hulâghû burned and destroyed Baghdâd. A hadîth-i-sherîf quoted on the authority of Sa'd ibn Abî Waqqâs reads as follows: **"I pray to my Allah to maintain my Ummat's power till the end of half a day."** When asked what was meant by "half a day," Sa'd replied that it was five hundred years. This hadîth-i-sherîf covers the lifespan of the Abbasid state, [i.e. five hundred and twenty-four years]. The hadîth-i-sherîf previous to it signifies the **Khilâfat-i-nubuwwat**, stating that it is a thirty-five-year period, and calling the Khalîfas who will assume office thereafter **Melîk-i-'adûd**, i.e. **Sultân**. So, the hadîth-i-sherîf (quoted in the question) implies that the total number of the Khalîfas within the two periods is twelve. It is quite wrong to confuse the twelve Khalîfas in the hadîth-i-sherîf with the Twelve Imâms. For, the word used in the hadîth-i-sherîf is **Khilâfat** (caliphate), not **Imâmat**. That most of the Twelve Imâms were not Khalîfas is a plain fact which is acknowledged even by the Shiites. It is stated in the hadîth-i-sherîf that the twelve Khalîfas are Qoureishîs, which indicates that not all of them are Hâshimîs. The group of Imâmiyya do not claim that the Twelve Imâms spread Islam and conquered lands. On the contrary, they say, "Islam was covered up after the death of the Messenger of Allah. The imâms, preoccupied with (the dissimulation called) **teqiyya**, failed to guide the people. Hadrat Alî could not say what he knew." Whereas the hadîth-i-sherîf foretells a slackening of Islamic principles after the Twelve Imâms, the Imâmiyya group claim that after the completion of the Twelve Imâms Îsâ (Jesus) 'alaihis-salâm' will descend from heaven and promulgate Islam. According to our understanding, the twelve Khalîfas (mentioned in the hadîth-i-sherîf) are the earliest four Khalîfas, who are called **Khulafâ-i-râshidîn**, and after them, Hadrat Mu'âwiya and 'Abdumelik and his four sons, and 'Umar bin 'Abdul'azîz, and Walîd, who was 'Abdumelik's grandson. Abdullah bin Zubayr should be outside of the group of twelve Khalîfas. For, the hadîth-i-sherîf quoted on the authority of Hadrat 'Umar has proved to have been prescient of the fact that Abdullah bin Zubayr's appearing as a Khalîfa would be one of the disasters to befall this Ummat (Muslims), inasmuch as his assuming office caused bloodshed in the blessed city of Mekka, which in its turn was sacrilege towards Kâ'ba-i-mu'azzama. Since Yazîd and the other

Umayyad Khalîfas did not render services to Islam, they are not included among the twelve Khalîfas.

Question: Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’ had many kerâmats. Aren’t they symptomatic of his superiority?

Answer: Shihâbuddîn Suhrawardî ‘rahimahullâhu ta’âlâ’ stated: “Few kerâmats were witnessed on the Ashâb-i-kirâm. More kerâmats were seen on the Shaikhayn than on Hadrat Alî.” [Most of those kerâmats are related in Yûsuf Nebhânî’s book **Jâmi’u kerâmât-il-Awliyâ.**]

Question: What would you say about the hadîth-i-sherîf, “**I am the city of knowledge. Alî ‘radiy-Allâhu ta’âlâ ‘anh’ is its gate**”?

Answer: This hadîth-i-sherîf is a definite sign of superiority. However, there is many another similar hadîth-i-sherîf. A few examples are: “**Acquire one-fourth of knowledge from Humeyrâ!**” “**After me, pay homage to Abû Bakr and ‘Umar!**” “**If ibn Umm-i-Abd is pleased with a person, I am pleased with him, too!**” **Humeyrâ** is the epithet which Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ gave to Hadrat Âisha ‘radiy-Allâhu ta’âlâ ‘anh’. It is a widely known fact that Hadrat Alî had superior religious lore and that he was ahead of most of the Sahâba in the science of Genealogy. All these superior qualities, however, fall short of making him superior to the Shaikhayn.

It is beyond a shadow of a doubt that Muhammad Bâqir and Imâm Ja’far Sâdiq ‘radiy-Allâhu ta’âlâ ‘anhum’, two of the descendants of Hadrat Alî, were perfect, in knowledge, in wara’, and in worship. Kuleynî writes that Imâm Ja’far Sâdiq was hostile to men of Tasawwuf.

The group of Zaydiyya also are hostile to the orders of Tasawwuf. Abdullah Ansârî ‘rahimahullâhu ta’âlâ’, one of the greatest Awliyâ, states: “I have seen one thousand and two hundred Walîs. Only two of them, namely Sa’dûn and Ibrâhîm, were Sayyids.” And none of those only two Walîs is widely known. There were Sayyids among the Awliyâ of the later centuries. Yet those people received fayz from murshids who were not Sayyids.

The Qur’ân al-kerîm and hadîth-i-sherîfs command openly to obey Islam. None of the spiritual states experienced in the orders of Tasawwuf is stated in them. Therefore, superiority is assessed not by Tasawwuf, but by the degree of one’s services to Islam.

Question: People who adapt themselves to prophets ‘alaihims-salawât-u-wa-t-taslîmât’ attain Fanâ, Baqâ and other ma’rifats, as well as other valuable spiritual perfections such as Wahdat-i-wujûd. They are given karâmats. On the other hand, every Muslim practices the five Islamic principles. Great scholars like Imâm Ghazâlî and Celeleddîn Rûmî ‘rahimahumullâhu ta’âlâ’ state that Tawhîd-i-wujûdî is utterly valuable. Then, shouldn’t Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’ be superior since he is the source of the orders of Tasawwuf?

Answer: A person who says, “The five Islamic principles will not cause one to become closer to Allâhu ta’âlâ. They will only help people to form good habits and to get along well with one another,” is a **zindiq**. His real purpose is to demolish Islam. Islam guides one to love of Allâhu ta’âlâ. Allâhu ta’âlâ dislikes people who do not obey Islam. He will torment them. If a person asserts that orders of Tasawwuf are easier guides to love of Allâhu ta’âlâ, we ask him to prove his assertion. Islam is the basis of the orders of Tasawwuf. A person who does not obey Islam cannot be a Walî. We have explained in detail earlier in the text that the Shaikhayn were ahead of all in obeying Islam as well as in causing others to obey Islam. To try to purify the heart by way of dhikr and murâqaba is to obey Islam. Islam’s four sources are: The **Book** (Qur’ân al-kerîm), the **Sunnat** (hadîth-i-sherîfs.), the **Ijmâ’i Salaf** (consensus of the scholars of the first two Islamic centuries), and the **Qiyâs-i-fuqahâ** (the onerous work carried on by the scholars of Fiqh in order to derive rules, commandments and prohibitions from the Qur’ân al-kerîm and hadîth-i-sherîfs by way of ijtihâd; rules and principles so derived). The **Qur’ân al-kerîm** contains five groups of teachings:

1– It teaches how to infer the existence and the unity of Allâhu ta’âlâ by observing the creation. [Scientific knowledge is in this group.]

2– Observing the annals of history, it reveals the fact that Believers and people who obeyed Islam always led a happy life, whereas unbelievers lived in excruciation in the world.

3– Stating the blessings and torments in the Hereafter, it encourages people to join the Believers.

4– It teaches how to live for attaining happiness in this world and in the next.

5– It shows ways of getting along with polytheists, with hypocrites, with Jews and Christians, and with the aberrant Muslims in the seventy-two heretical groups.

There are about ten thousand hadîth-i-sherîfs, the repeated ones excluded. With the repeated ones added, their number exceeds one million. All those **hadîth-i-sherîfs** contain twelve groups of teachings:

1– (They teach) how to adhere to the Kitâbullah (the Qur’ân al-kerîm) and the Sunnat (hadîth-i-sherîfs).

2– Islam’s five principles, dhikrs and Ihsân, i.e. knowledge pertaining to heart. Ihsân is the target of Tasawwuf.

3– Mu’âmalât. Trade intended for a living, teachings of art and agriculture and social rights are all within this group.

4– Good moral qualities are stated and commended.

5– Manumission of slaves.

6– Meritorious deeds and the superior merits of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’alaihim ajma’în’.

7– History of prophets and other important people.

8– Important events that will take place until the end of the world.

9– Facts about the Last Day. Hashr, Neshr, Paradise and Hell.

10– Life of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’.

11– Reading and explaining the Qur’ân al-kerîm.

12– Angels, shaytâns, medicine and various other sciences.

Qiyâs is employed in the ahkâm-i-shar’iyya, i.e. in the commandments and prohibitions. The knowledge of Tawhîd-i-wujûdî does not exist among all the teachings which we have cited.

Islam consists of the beliefs and practices of the Ashâb-i-kirâm and of the Tâbi’în-i-izâm, [i.e. Muslims who saw the Ashâb-i-kirâm]. Religious teachings which did not exist in those people’s times and which were invented afterwards, are not Islam. The hadîth-i-sherîf, “**Follow the path which I and my Sahâba guide,**” indicates this fact. It is obvious that the knowledge of Wahdat-i-wujûd is not in the first group of teachings. Nor did that knowledge exist in the time the Sayyid-ut-tâifa Junayd-i-

Baghdâdî. So is the case with the aberrant groups like **Mu'tazîla**, **Imâmiyya**, **Zaydiyya**, and **Ismâ'îliyya**. Those heretical groups also appeared after the Salaf as-Sâlihîn.

As for the pieces of spiritual knowledge called fayz, which emanated from Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' blessed heart, flowed into the hearts of the Ashâb-i-kirâm and the Tâbi'în, and reached our time by flowing from one heart into another; they are perfectly Islamic. **Ihsân** was the term attached to them. [Later, they were called **Tasawwuf**.]

When the Islamic practices are done with ikhlâs and pure intentions, they are valuable. If they are done for the purpose of satisfying one's sensuous desires, (the desires of the nafs,) or for fame, they will cause one to get away from Allâhu ta'âlâ; they will lead one into Hell.

Question: Don't the words of the great men of Tasawwuf indicate that the knowledge of Tasawwuf is superior?

Answer: Islam has listed the deeds that will make you closer to Allâhu ta'âlâ, [and which will make you attain His love and approval]. A selection must be made from among them in accordance with each person's time and the situations and conditions he is in. The superior men of Tasawwuf have assigned their disciples such duties as will best suit them in their guidance. Hence, their picking out one or two of the various fruitful duties does not indicate that the ones not preferred are useless. What they stress concerning each useful practice, however, is purity of intentions. According to Imâm Ghazâlî 'rahmatullâhi 'aleyh', ikhlâs is the essence of every practice. Âyat-i-kerîmas and hadîth-i-sherîfs command to serve Islam. A person who denies the merits of jihâd and learning is a **zindiq**.

Question: Shaikh Muhyiddîn Arabî 'rahimahullâhu ta'âlâ' states: "Hadrat Alî 'radiy-Allâhu ta'âlâ 'anh' was created from the remnants of the clay that was used for the creation of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. That was why he was made a next-worldly brother to Rasûlullah." Can there be another merit superior to that?

Answer: That the Shaikhayn were higher (than Hadrat Alî) is inferable from Islam's teachings. The sources to be consulted to in this respect are the **Adilla-i-sher'iyya**, i.e. the Book, the Sunnat, the Ijmâ', and the Qiyâs. The hearts and the (spiritual

explorations called) kashf of the great men of Tasawwuf cannot be documentary sources for shar'î (canonical) matters. None of the Islamic principles is based on (these spiritual states termed) kashf. Shaikh Muhyiddîn Arabî 'rahimahullâhu ta'âlâ' makes a list of the things that will bring a person closer to Allâhu ta'âlâ. He states that the grade of Siddiqiyyat, the highest one, belongs to Hadrat Abû Bakr, the grade of Muhaddithiyyat, (the second highest,) belongs to Hadrat 'Umar, and the grade of Uhuwwat belongs to Hadrat Alî. He writes also that the grade of Hawâriyyat belongs to Zubayr and the grade of Amânat belongs to Abû 'Ubayda. He cites many another grade. None of those grades is of the capacity to represent fadl-i-kullî by itself. At several places of the book Futûhât not only the grades of Wilâyat belonging to the Ashâb-i-kirâm but also their grades which make them similar to prophets are stated. It is written in detail (in the book) that those grades have been perpetuated after Rasûlullah 'sall-Allâhu 'alaihi wa sallam', except for the fact that they are not prophets. The kind of superiority which we understand from the term 'superiority' is the latter kind of superiority, i.e. that which makes them similar to prophets. And betterness in that similarity is what makes the Shaikhayn 'radiy-Allâhu 'anhuma' superior. This superiority is called **fadl-i-kullî**, which is explained at several places of the book **Futûhât**. It is observed in the final part of the sixty-ninth chapter of the book that Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' is compared to Ibrâhîm (Abraham) 'alaihis-salâm' in the recitation of "**Allâhumma salli 'alâ ...**," although he is higher than the latter, its subtle reasons are explained throughout its pages, and the superiority of the grade of Siddiqiyyat is described at full length.

Allâhu ta'âlâ chooses some of His very much beloved slaves and sends them His special fayz. First He creates those slaves of His in a nature eligible and fit for the special pieces of fayz He is going to send them. By the same token, He created the earthen substances in Hadrat Alî's body in a nature capable of receiving the fayz of nubuwwat like the earthen substances in the construction of the physical existence of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Yet that superiority is not fadl-i-kullî. It is fadl-i-juz'î. It represents the superiorities peculiar to the grade of Wilâyat. It does not represent a similarity in prophethood.

Question: Great men of Tasawwuf profess that they have had dreams denoting Hadrat Alî's 'radiy-Allâhu ta'âlâ 'anh'

superiority. It is stated in a hadîth-i-sherîf: **“A Believer’s dream is one of the components of prophethood.”** Doesn’t that indicate the superiority of Hadrat Alî?

Answer: There is not a single Islamic principle revealed in a dream. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **“Hamd (praise and gratitude) be to Allâhu ta’âlâ, He has reinforced me with Abû Bakr and ‘Umar.”** It is stated in another hadîth-i-sherîf: **“Abû Bakr and ‘Umar are like my eyes and ears.”** Such are the indications of fadl-i-kullî. Prophets’ ‘alaihimussalawâtu wattaslîmât’ Khalîfas must be like them. According to this faqîr, (i.e. in my understanding,) the Shaikhayn ‘radiy-Allâhu ‘anhumâ’ are like the light-radiating layer around the sun. Hadrat Alî ‘radiy-Allâhu ‘anh’ is like the moon which receives and reflects the lights radiated. Whereas the Shaikhayn ‘radiy-Allâhu ‘anhumâ’ radiate the lights of the path of **Nubuwwat**, Hadrat Alî ‘radiy-Allâhu ‘anh’ radiates the lights of the path of **Wilâyat**. It is for this reason that our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated, **“If I were to choose a halîl [friend] for myself, I would choose Abû Bakr,”** and **“If a prophet were to come after me, ‘Umar would certainly be a prophet,”** and **“Alî is from me. And I am from him.”** This faqîr, [i.e. Hadrat Shâh Waliyyullah Dahlawî,] asked Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ spiritual entity during a (spiritual meditation termed) murâqaba: What is the reason for the Shaikhayn’s ‘radiy-Allâhu ta’âlâ ‘anhumâ’ superiority over Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’ despite his superiority in the honour of genealogy and in the sobriety of his judgments as well as his leadership of the orders of Tasawwuf? He blessed my soul with the following answer: **“Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ has two blessed faces: One which is zâhir [visible, outward]; another one which is bâtin [invisible, inward]. His face which is zâhir administers justice among people, provides brotherhood, and shows the right path. In the performance of this duty, the Shaikhayn ‘radiy-Allâhu ta’âlâ ‘anhumâ’ are like his hands and feet. Through his other face, which is bâtin, he gives fayz to hearts. The Shaikhayn cooperate with him in this duty as well!”** ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’.

Source of fayz and meanings were the lectures of Abdulhaqîm;

Home of divine closeness was the company of Abdulhaqîm.

Asylum for the wretched, medicine for all illnesses was Abdulhaqîm.

A treasure of irfân, a light of Subhân, a key to Qur’ân was Abdulhaqîm!

The book **Maktûbât** by 'Urwa-t-ul-wuthqâ Muhammad Ma'thûm Fârûqî is in the Fârisî language and consists of three volumes. There are two hundred and thirty-nine (239) letters in the first volume, one hundred and fifty-eight (158) letters in the second volume, and two hundred and fifty-five (255) letters in the third volume. The following are the English translations of six of those six hundred and fifty-two (652) letters.

FIRST VOLUME, 56th LETTER

May Haqq subhânahu wa ta'âlâ bless you with realization of your religious and worldly wishes! The medicine for protection against the harms of worldly flavours and transient blessings is to use them in a manner compatible with the Sharî'at. In other words, it is to obey Allâhu ta'âlâ's commands and prohibitions. Those flavours will be harmful if they are not utilized compatibly with the Sharî'at. They will cause Allâhu ta'âlâ's wrath and torment. Maximum possible abstinence from enjoying them is the safest course to follow for real and definite salvation. Those who cannot manage that degree of abstinence should use the medicine requisite for protection. Thereby they will be safe from their harms. Shame on those people who can neither manage the necessary abstinence nor protect themselves by using medicine and who, thereby, leave themselves vulnerable to patent disasters and afflictions in addition to a pathetic deprivation from eternal happiness! [Islam does not prohibit worldly flavours and pleasures. What it prohibits is an exorbitant and bestial indulgence in them.] So pitiable are those people who succumb to the indulgences of their nafs and fail to enjoy the worldly flavours in manners and doses prescribed by the Sharî'at, thereby divesting themselves of the felicitous and everlasting flavours of Paradise. Do they not know that Allâhu ta'âlâ sees all? Have they never heard that enjoyment of worldly blessings within the limits of moderation drawn by Islam's Sharî'at is the only way of acquiring immunity from harms? There is the inevitable and imminent Judgment Day, when all the worldly activities of each and every person will be laid before them. [Apparently, those who chase after worldly pleasures and tastes do not seem to believe that there will be rising after death, that people who adapt themselves to Islam's Sharî'at will attain the blessings of Paradise, whereas those who flout the Sharî'at will be subjected to the fire of Hell. Paradoxically, Europeans and Americans, whom these deniers of the life to come look on as modern and great

people, do believe in Paradise and Hell. They crowd into churches. Embrace the worse features of Europeans by imitating their immoralities and dishonest acts in the name of modernism, on the one hand, and criticize your countrymen, calling them regressive and bigoted people, on account of their belief in the Hereafter, –which is an asset they share with Europeans–, on the other: this ludicrous oddity unveils the fetid inner intentions. We should not believe these wretched people, who are merely slaves to their sensuous desires and pleasures.] How lucky for those who have attained love of Allâhu ta’âlâ by abstaining from His prohibitions in the world, when the Promised Day comes! How lucky for those who do not succumb to the temptations of the sequinned worldly life, who fear their Rabb (Allâhu ta’âlâ) and curb their sensuous desires, who advise their household and their inferiors that they should perform their daily salâts steadily, [and who teach their spouses and daughters how to cover themselves in a manner prescribed by the Sharî’at when they go out!] How lucky for them! Salâms to those people who follow the way to felicity shown by Allâhu ta’âlâ and who adapt themselves to Muhammad ‘alaihis-salâm’!

SECOND VOLUME, 38th LETTER

Man’s own nafs is the most adamant obstructive curtain between man and Allâhu ta’âlâ. “**Abandon thy nafs, and come to Me! Thy very self is the cloud hiding the sun thou art after! Know thyself,**” says the divine Word. Pushing the nafs away from between requires a conscientious and delectable process [centred on the heart]. It cannot be described by words and writings. Nor is it something that can be learned by perusal. It has to be a gift that one was endowed with in the eternal past, and it has to be primed by the attraction of Allâhu ta’âlâ. Since we live in a world of causations, a Walî’s sohbat will suffice, with the proviso that you should love the Walî. The more you love him, the more will you receive of the fayz and ma’rifats radiating from his heart, attaining perfection at the end. The hadîth-i-sherîf which reads, “**A person will be together with his beloved one,**” expresses this fact.

SECOND VOLUME, 29th LETTER

Existence of the Ahlullah, [i.e., Awliyâ, Men of Allah,] is Allâhu ta’âlâ’s Compassion (for His slaves), when they are alive

and after death alike. The fayz and barakat which they radiate as long as they live, continue after their death as well. After their death their fayz and barakat maintain their flow into the hearts of those people who do not deviate from their path. It is like the annihilation of the nûrs (lights) of Sunnat by the bid'ats which have been invented afterwards. Try to perform useful deeds! Race one another in prayers and worship! Deem it a source of happiness [and profit] to serve the children of the deceased! Please them in a manner compatible with the Sharf'at!

SECOND VOLUME, 45th LETTER

My dear son! The world is sweet in appearance, and yet venomous in essence. It is quite worthless. A person who is caught in its trap can never be free again. A person who dies with that poison is a mere carrion. It is madness to lose one's heart to it. It is like sequinned filth, or sweetened poison. A wise person will not fall for such false and deceitful beauty. He will not set his heart on vicious and harmful pleasures. He will spend his sojourn in this life trying to find favour in his Owner's eyes. He will earn what will be useful for him in the Hereafter. He will do his duties as a slave of Allâhu ta'âlâ. He will hold fast to the commandments of Allâhu ta'âlâ. He will abstain from His prohibitions, i.e. harâms. Shame on those who run after harmful things instead of doing so!

***I'm afraid of hurting someone truly dear;
Day and night I am burning with this strong fear!***

[The world, (in this context,) means harmful things which Allâhu ta'âlâ dislikes and prohibits. A person who abstains from the harâms is one who has not fallen for the temptations of the world. Allâhu ta'âlâ does not prohibit any worldly tastes or pleasures. What He prohibits is excess and overindulgence in enjoying them. He commands to utilize them in the useful and decent way which He dictates.]

SECOND VOLUME, 61st LETTER

We were brought to this world so that we should acquire the ma'rifat of Allâhu ta'âlâ, (i.e. so that we should know Him properly). There are two kinds of ma'rifat (knowing Allâhu ta'âlâ). One of them is acquired scientifically, i.e. by way of observation and inference, [thinking]. This kind of ma'rifat is

taught by the Islamic scholars. The other kind is acquired by way of kashf and shuhûd, [which takes place in the heart]. This (latter) kind of ma'rifat comes from experts of Tasawwuf, [i.e. from Awliyâ]. The former kind of ma'rifat is scientific and is acquired mentally. The latter is a spiritual state which exists in the heart. Whereas the former does not suspend the existence of the 'ârif, (person who has attained ma'rifat), the latter does; for, this (latter) kind of ma'rifat is to annihilate one's self in the ma'rûf, (i.e. the known one, i.e. Allâhu ta'âlâ).

***Qurb^[1] is not a motion known;
Qurb-i-Haqq is to rid existence!***

The former (kind of ma'rifat) is 'ilm-i-husûlî. It involves detailed mental comprehension. The latter involves simple recognition, without any contextual details. For, in this kind of ma'rifat Haqq is the only existence. Man has ceased to exist. In the former, the nafs maintains its denial. In fact, the nafs exists, and so do all its vicious attributes. Therefore, its recalcitrant and avid nature has not ceased to exist. Nor has it rid itself of its characteristic excess and intemperance. Îmân exists only in appearance, and deeds and religious practices are on a perfunctory level. The nafs perpetuates its disbelief and animosity against its Mawlâ [Owner, Allâhu ta'âlâ]. It is declared in a hadîth-i-qudsî: **“Know your nafs as your enemy! For it is inimical towards Me.”** This (former) kind of ma'rifat has been termed **îmân-i-mejâzî** (symbolic belief). Because man himself has ceased to exist in the latter kind of ma'rifat, the nafs has become a Believer. This kind of ma'rifat [îmân] is inextinguishable. It is therefore termed **îmân-i-haqîqî** (real îmân). The religious practices also are real. The following invocation is offered in a hadîth-i-sherîf: **“Yâ Rabbî (O my Allah)! I ask of Thee an îmân (belief) which will not end in kufr (unbelief, denial).”** It is this kind of îmân which is implied in the hundred and thirty-sixth (136) âyat of Nisâ sûra: **“O ye who believe! Believe in Allâhu ta'âlâ and His Messenger! ...”** (4-136). Imâm Ahmad ibn Hanbal, with all his ultimate grade in knowledge and ijtihâd, consulted to Bishr-i-Hafî to join his disciples for the acquisition of that (latter kind of) ma'rifat. When he was asked why, he said, “His 'ârif (knowledge) of Allâhu ta'âlâ is better than mine.” Abû Hanîfa Nu'mân Qûfî 'rahmatullâhi 'aleyh' desisted from ijtihâd and spent the final two years of his life in seclusion. Afterwards a dream was reported to contain his following

[1] Closeness to Allâhu ta'âlâ.

acknowledgement: “Nu’mân would have perished had it not been for the last two years.” His seclusion was intended to attain perfection in the latter kind of ma’rifat and thereby to attain perfection in î mân, which is the natural outcome of that ma’rifat. He did so despite his unattainable grade both in knowledge and in worship. As a matter of fact, no religious practice could equal the grade of ijihâd, and no other act of worship could make one attain the grade of teaching. Perfection of deeds is dependent on the perfection of î mân. The nûrâniyyat (lightsomeness) in acts of worship is dependent upon the degree of ikhlâs (doing something with the only and pure intention of attaining love and approval of Allâhu ta’âlâ). And the perfection of î mân and the degree of ikhlâs are dependent on ma’rifat. Since this ma’rifat and the real î mân are dependent on fanâ (being nonexistent, dissolution of one’s existence in the existence of Allâhu ta’âlâ), and on the dying of one’s nafs before one’s death; when a person’s fanâ is perfect, his î mân will be perfect as well. For this reason, the î mân of Siddîq ekber weighed heavier than the total î mân of all this Ummat (Muslims). It is stated in a hadîth-i-sherîf: **“Were the î mân of Abû Bakr weighed against the î mân of my entire Ummat, Abû Bakr’s î mân would prove heavier.”** For he was peerless in fanâ. It is stated in a hadîth-i-sherîf: **“If you want to see a corpse walking, see Abû Quhâfa’s son.”** Abû Bakr’s having been pointed out as a paragon for fanâ attested to his perfection in fanâ. In fact, all the Sahâba had attained fanâ. How lucky for a person who has attained that ma’rifat! We should run to the place where such a person is seen. Shameful to say, what must be seeked is being forsaken, and things which we are advised to extirpate are being repaired. What explanations and excuses are we going to provide on the Rising Day, and how are we going to face such a shameful situation?

SECOND VOLUME, 62nd LETTER

Man’s honour is in his î mân and ma’rifat, not in his property or position. Try to make your î mân firmer! Make efforts to promote your grade in ma’rifat! It is stated in a hadîth-i-sherîf: **“If a person works for the Hereafter, Allâhu ta’âlâ will make him attain all his wishes. As for those who always run after worldly concerns; He will perish them.”** If a person has difficulty in making a living, it is permissible for him to work. It will be good if he earns. If he cannot, then he should not be persistent about it. Persistence will be futile. In fact, it will be harmful.

THE EARLIEST FITNA IN ISLAM

INTRODUCTION

Allâhu ta'âlâ has mercy on all people in the world. He sends useful things to everybody. As a kindness to those Believers who deserve Hell (on account of the sins they have committed in the world), He will forgive them and bless them with Paradise. He, alone, creates every living being, keeps them always in existence, and protects all against fears and horrors. Trusting ourselves to the honourable Name of such an almighty being as Allah, we begin to write this book.

Praise and gratitude be to Allâhu ta'âlâ! Prayers and salutations be to His most beloved Prophet, Muhammad 'alaihis-salâm! Benedictions be to the pure Ahl-i-Bayt of that exalted Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam', and to each and every one of his faithful Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'in'!

It is stated as follows in a hadîth-i-sherîf which is written in the abridged version of **Tadhkira Qurtubî**: **"Fitna will break out among my Sahâba. For the sake of the sohbat they have had with me, Allâhu ta'âlâ will forgive those who will partake in the fitna. People after them, however, will rekindle the fitna by repeatedly blathering on the events; they will go to Hell on account of their undue concern."** The great Islamic scholar Imâm Rabbânî Ahmad Fârûqî Serhendî 'rahmatullâhi 'aleyh', who passed away in India in 1034 [1624 A.D.], sent letters to every country in order to teach the creed of Ahl as-Sunnat and the true way of Islam, as well as the fact that Tasawwuf was not something distinct from the Islamic faith. His letters, more than five hundred, were compiled and printed in three volumes. The thirty-sixth letter of the second volume enlarges on the fitna among the Sahâba.

It was during the time of the third Khalîfa Hadrat 'Uthmân

‘radiy-Allâhu ‘anh’ when a Jew of Yemen named Abdullah bin Saba’ fomented the earliest fitna of separatism in Islam. People who had fallen victim to his misguidance mingled with the Sahâba. Throughout history they have been supported by masons and Jews. From time to time they have had recourse to violence, thus undermining Islam from within and causing considerable bloodshed among Muslims. The tragedy runs counter to Islam’s instructions on unity and brotherly affection.

In the course of time, enemies of the Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ broke into twelve sectarian groups, maintaining their unison only in their systematic and cleverly planned activities to deceive and divide Muslims. They allege that the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ were inimical towards one another, and cast all sorts of ignominious aspersions on those great Islamic celebrities on the chimerical ground that they refused to pay homage to Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’. These instigators of fitna and fesâd, who represent themselves as enlightened men of religion or up-to-date writers, stigmatize the benevolent Sunnî religious teachers as uneducated fuddy-duddies, trying thereby to derogate and blemish those blessed teachers, who have been endeavouring to awaken the Muslims by divulging and refuting their abominable lies and slanders. As the aspersions cast by these abhorrent instigators will not detract from the high honour of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’, likewise, their attacks will recoil on them, adding to the value and honour of those virtuous teachers.

In order to protect our Muslim brothers from believing the sequinned lies of these subversive people, whose purpose is to separate brothers from one another, we have translated the thirty-sixth letter from the Fârisî language into Turkish, (and thence into English,) and entitled it **The Earliest Fitna in Islam**. We are certain that when the valuable younger generation read this letter with objectivity, their pure souls and unsoiled consciences will help them see that the Ahl as-Sunnat scholars are right.

May Allâhu ta’âlâ protect Muslims against divisions! May He unite us in the correct Sunnî path, which we all like and approve of! May He protect us from believing the lies of the enemies of Islam, and from falling into their traps! Âmîn.

THE EARLIEST FITNA IN ISLAM

The thirty-sixth letter of the second volume of the book **Maktûbât** by Imâm Rabbânî Mujaddîd-i-alf-i-thânî Shaikh Ahmad Fârûqî Serhendî ‘rahimahullâhu ta’âlâ’ proves the greatness of the Ashâb-i-kirâm and quotes the remarks made about the Ashâb-i-kirâm both by the scholars of the Madhhab of Ahl as-Sunnat and by people in heretical groups. It explains that the Shiite sect was the produce of the earliest fitna in Islam, that the Sunnî group are not eccentric like the Shiites, and that they do not follow a benighted and short-sighted course like the Khwârij (Khârijîs), either, and lauds and praises the Ahl-i-Bayt of our Master, the Prophet ‘sall-Allâhu ‘alaihi wa sallam’.

In the name of Allah I begin to write this letter of mine. Praise and gratitude be to Allâhu ta’âlâ! Prayers and salutations be to His exalted Prophet! Benedictions be to the Ahl-i-Bayt of that exalted Prophet, to all his Sahâba, and to all Muslims!

One of the greatest and most valuable gifts and blessings of Allâhu ta’âlâ is for a person to love the followers of the right path, to yearn to meet and talk with those fortunate people, to hear the words of those great people, and to read their books. The Mukhbir-i-sâdiq, i.e. Muhammad ‘alaihi-salâm’, who always tells the truth, stated, “**Al-mer’u ma’a man ahabba,**” which means, “If a person loves someone, he will be with him in both this world and the next.” Hence, if a person loves great religious persons, he will be with them and get a share from their spiritual closeness to Allâhu ta’âlâ. According to the reports given by my valuable son Khwâja Sharaf-ad-dîn Husayn, who is a man of choice wording and a good prospect for spiritual promotions, you possess the utterly beautiful moral qualities required for that great blessing. With all your miscellaneous occupations and complicated cares, you do not forget about those great people. Beleguered by all sorts of worldly problems as you are, you do not miss that most valuable blessing. Infinite praise and gratitude be to Allâhu ta’âlâ for that greatest favour of His! Indeed, your happiness and blessed

attainments will reproduce happiness and attainments for many another person. Your salvation will cause others' salvation and attainment of peace. As is reported, again, by my son, you have been reading this faqîr's (Hadrat Imâm Rabbânî's) writings and cherishing my words. He said it would be very useful if I wrote a few words to you. So I attempt to write a few words at my son's request.

Recently, most people in India have been discussing subjects such as right of **caliphate** and making comments on the behaviours and attitudes of the Sahâba. Quite a few people have been frankly saying and writing their personal meagre heretical opinions and narrow views on this esoteric subject, which is one of the most delicate branches of the Islamic sciences. They do not hesitate to attach wrong meanings to âyat-i-kerîmas and hadîth-i-sherîfs, or to try to hush up the true and rightful words of the Islamic scholars, in order to prove that they are right. I have therefore considered it requisite to reveal the truth by writing a couple of facts on the subject, informing the Muslims about the true and rightful words of the scholars of Ahl as-Sunnat and refuting the heresies of the aberrant groups of **bid'at** with the help of documentary proofs.

O my pure-souled and noble-natured brother! Scholars of the Madhhab of Ahl as-Sunnat 'rahimahumullâhu ta'âlâ unanimously state that it is necessary to "**hold the Shaikhayn superior and love the two sons-in-law.**" In other words, Hadrat Abû Bakr and Hadrat 'Umar are superior to all the other Sahâbîs, and Hadrat 'Uthmân and Hadrat Alî should be loved. Every Muslim in the right path called Ahl as-Sunnat wa-l-jamâ'at is to hold the former two (Khalîfas) in higher esteem, feeling warm affection for the latter two.

That Hadrat Abû Bakr and Hadrat 'Umar are the highest (of all the Sahâba) is a fact on which all the Sahâba were unanimous. This unanimity of the Sahâba was reported to us by the Tâbî'in-i-izâm. The greater ones of our religious imâms, such as Imâm Shâfi'î, inform us that the unanimity was the case. Hadrat Abul Hasan Ash'arî, one of our two religious leaders in credal matters, states: "That Abû Bakr and 'Umar are the highest Muslims in the entire Ummat is an absolute fact." Imâm Zahabî writes that Hadrat Alî 'radiy-Allâhu 'anh' was Khalîfa and was therefore holding the entire state power and authority in his hands when he said to a large audience of the Sahâba, "Abû Bakr and 'Umar are

the highest of this Ummat,” and adds that their superiority is a definite fact which has reached us through (an authentic way of narration called) tawâtur. Hadrat Alî ‘radiy-Allâhu ‘anh’ stated: “After our Prophet ‘sall-Allâhu ‘alaihi wa sallam’, Abû Bakr is the (second) highest human being. ‘Umar is next after him. And next comes someone else.” His son Muhammad bin Hanafiyya, who was among the audience, said, “You are the highest next after ‘Umar!” Imâm Bukhârî reports that Hadrat Alî’s reply was: “I am only one of the Muslims.” So high is the number of the dependable and trustworthy people who acknowledge the superiority of Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’, that it has become a tawâtur, i.e. a narration which is wâjib (necessary, compulsory) to believe. He who denies it must either be ignorant or strongly bigoted and obdurate. Abd-ur-Razzaq bin Alî Lâhijî (d. 1051 [1642 A.D.]), an eminent Shiite scholar, saw the incontrovertibly palpable truth and acknowledged that the two Imâmns were the highest, stating, “Since Alî acknowledged that Abû Bakr and ‘Umar were superior to him, I say so, too. I believe in the fact that both of them were superior to him. If Hadrat Alî had not stated that they were higher, I would not say so, either. I say as he did because I love Hadrat Alî. It would be sinful not to agree with him and to still profess love of him.”

Because there were fitnas and tumults during the caliphates of Hadrat ‘Uthman and Hadrat Alî, the two blessed sons-in-law of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, the people’s hearts were rather depressed and cold. A general feeling of hostility and discord was prevalent among them. Therefore, the scholars of Ahl as-Sunnat stated that the two Khatanas (In-laws), or Sons-in-law, should be loved. Thereby they anticipated any possible defamatory essay against Rasûlullah’s Sahâba and closed the remotest loophole which might be exploited for fomenting grudge against any one of the Khalîfas, who were the representatives of the Messenger of Allah.

As is seen, love of Hadrat Alî ‘radiy-Allâhu ‘anh’ is an essential condition for being a Sunnî Muslim. He who dislikes Hadrat Alî is not in the group of Ahl as-Sunnat. He is called a **Khârijî** (pl. Khwârij). On the other hand, a person who is inordinate, excessive and eccentric in the affection due to Hadrat Alî; who asserts that loving Hadrat Alî requires swearing at Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ Sahâba; and who deviates from the path guided by the Ashâb-i-kirâm, the Tâbi’în-i-izâm and the Salaf as-

Salihîn by vilifying the Ashâb-i-kirâm, is a **heretic**. As is seen, this last group are overzealous in their affection for Hadrat Alî, whereas the Khwârij bear grudge against Hadrat Alî, which obscures their insight and prevents them from recognizing that Lion of Allah. It is the group of Ahl as-Sunnat who have followed the moderate course without allowing the slightest digression towards either extremity. Truth is definitely in the medial course, and not in either of the two eccentric directions. Either one of the aberrations is both detestable and perilous. According to a narration reported by Ahmad ibn Hanbal ‘rahima hullâhu ta’âlâ’, Hadrat Alî quotes Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ as having said to him: **“Yâ Alî! You will be identical with Îsâ ‘alaihis-salâm’. Jews have pursued an inimical policy against him, calumniating his blessed mother Hadrat Maryam (Mary). Christians, by contrast, have doted on him unduly, attributing preposterous grades to him. That is, they have called him Son of God.”** Afterwards, Hadrat Alî explicated the hadîth-i-sherîf as follows: “Two groups of people will perish because of me. One group will overflow the measure of affection due towards me, overstating my faculties and attributing to me merits that I do not really have. The other group, my enemies, will slander me.” Hence, the Khwârij were compared to Jews, whereas the intemperate adherents have symbolized Christians. Both groups are apart from the right path. It is crass ignorance to assert that the Sunnî Muslims dislike Hadrat Alî, or to associate love of Hadrat Alî with being a Shiïte. One thing should be known well: The heresy in this matter is based not on love of Hadrat Alî, but on animosity against three Khalîfas of the Messenger of Allah. What is wicked is to cast aspersions on the Ashâb-i-kirâm. Imâm-i-Shâfi’î ‘rahmatullâhi ‘aleyh’ states, as is versified in the following couplet:

***If love of Muhammad’s ‘alaihis-salâm’ family involves being
A Shiïte, I’m one, be it known, every genie’n human being!***

In other words, Shiïtes say that to be a Shiïte means to love Muhammad’s ‘alaihis-salâm’ Âl (family), i.e. the Ahl-i-Bayt. If being a Shiïte really involves love of the Ahl-i-Bayt, then Shiïtes are people whom we love and respect very much. What is wrong, however, is animosity against people other than the Ahl-i-Bayt.

(Hadrat Alî and Hadrat Fâtima and their children are called the **Âl-i-Rasûl**, or the **Ahl-i-Bayt**.)

Certainly, the Sunnî Muslims are the only people who love the Ahl-i-Bayt of the Messenger of Allah properly. And certainly, again, they are the only true followers of the Ahl-i-Bayt. If a person who professes love of the Ahl-i-Bayt and claims to be following them does not nurse a grudge against the Sahâba and believes that the wars among the Sahâba were based on benevolent reasons, he is a **Sunnî Muslim**. This saves him from being a heretic. For, to hate the Ahl-i-Bayt means to be a **Khârijî**. A Sunnî Muslim both loves the Ahl-i-Bayt and respects the Sahâba and loves them all. As is seen, being a person without a certain Madhhab is a concomitant of enmity against the Sahâba. For, the Ahl-i-Bayt are Sahâbîs at the same time. And, to be a Sunnî Muslim means to love all the Sahâba. A wise and reasonable person simply does not hold enmity against the Sahâba above love of the Ahl-i-Bayt. Because he loves Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, he loves all his Sahâba.

Some people allege that the group of Ahl as-Sunnat are hostile towards the Ahl-i-Bayt. No degree of dismay felt at their extremely wrong and utterly detestable allegation would be too much. Indeed, love of the Ahl-i-Bayt is held by the Sunnî Muslims as the greatest source of hope for dying with îmân, (i.e. as Believers). The scholars of Ahl as-Sunnat say that dying as a Believer requires loving the Ahl-i-Bayt very much. This faqîr’s (Imâm Rabbânî’s) father was a scholar. He was very profound both in the zâhirî sciences and in the bâtinî ones. He would always inculcate love of the Ahl-i-Bayt upon people. He would say that affection for them would be very useful at the time of death, helping one to die as a Believer. Afterwards, when my father was ill on his deathbed, I was by his side. He was spending his final minutes in this life. He was about to drop his last tenuous links with the world. I remembered him saying to love the Ahl-i-Bayt very much. I asked, “How much is your love of them at this moment?” He was almost completely unconscious when he breathed: “I have been bathing in the ocean of love of Ahl-i-Bayt.” I made hamd-u-thenâ (praise and gratitude) to Allâhu ta’âlâ for my father’s answer. Love of the Ahl-i-Bayt is capital for the Muslims of Ahl-i-Sunnat. Some people do not realize this fact. Turning away from the correct and moderate love held by the Sunnî Muslims, they follow an eccentric course. Disdainful of a manner of love which is not excessive or inordinate, they stigmatize the Sunnî Muslims as Khwârij. They do not understand that between excess in one direction and the other is a medial

way, a moderate and correct way. The scholars of Ahl as-Sunnat are the only people who have been blessed with the honour of finding the correct and right way, the medial way between the two wrong ways, one of which is unduly high and the other despicably low. May Allâhu profusely reward the scholars of Ahl as-Sunnat for the incessant and relentless drudgery they went through for the sake of the research they carried on to find this right way. That it was only the Sunnî Muslims who fought the Khwârij, i.e. the enemies of Hadrat Alî and his progeny, is a fact which Shiites also know well. There were no Shiites, –or their number was infinitesimally small–, when the Sunnî Muslims ploughed a lonely furrow in giving the enemies of Ahl-i-Bayt their deserts. By the way, do these people call the Sunnî Muslims ‘Shiites’ on account of their love of Ahl-i-Bayt? And do they think, therefore, that those people who dispersed the Khwârij and frightened them away were Shiites? So surprising to say, sometimes they call the Sunnî Muslims ‘Khwârij’. Perhaps they really think so, since the affection which the Sunnî Muslims display towards the Ahl-i-Bayt is not aggressive and excessive. And, conversely, they sometimes consider the Sunnî Muslims as Shiites on account of the moderate love which they show towards the Ahl-i-Bayt and which is the manner of affection proper towards those great people. Consequently, and because they are vulgarly ignorant, when they hear the expression ‘love of the Ahl-i-Bayt’ from the scholars of Ahl as-Sunnat, they conclude that those scholars side with them. On the other hand, when other scholars of Ahl as-Sunnat warn against excessive affection and admonish that the (other) three Khalîfas must be loved, this time they call those scholars ‘Khwârij’. Shame on them for the unjust and inappropriate labels they hang on the scholars of Ahl as-Sunnat. Because of their anomalous affection towards Hadrat Alî ‘radiy-Allâhu ’anh’, they say that love of Hadrat Alî necessitates animosity against the three Khalîfas and against most of the Ashâb-i-kirâm. Why should they be so unreasonable? How could that ever be called love?

Could the name of love ever allow for the folly of animosity against the Khalîfas of the Messenger of Allah or defamation of his Sahâba. The only reason for the hatred they feel against the Sunnî Muslims and for the ugly aspersions they cast on them is the Sunnî Muslims’ complementing love of the Ahl-i-Bayt with love of all the Sahâba, and their not maligning any one of the Sahâba although they know about the wars which took place among

them. Because the Sunnî Muslims realize the value and honour of the sohbat of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, they state that each and every one of the Sahâba was a superior, valuable and pure Muslim who had been purged from all sorts of malice, recalcitrance and jealousy. The scholars of Ahl as-Sunnat do discriminate between the right and the wrong parties in those wars. Yet they state that the mistakes were based not on the wicked desires of the nafs, but on ra’y and ijtihâd. If the Sunnî Muslims also were inimical and abusive towards most of the great Sahâba, these eccentric people would be pleased with them and would no longer speak ill of them. On the other hand, the Khwârij would sympathize with the Sunnî Muslims only if they, too, were enemies of the Ahl-i-Bayt. Yâ Rabbî! After showing us the right way, do not make our hearts slip away from it! Bless us also from Thine endless treasures of Compassion! Thou art the only source of goodness.

As the greatest ones of the scholars of Ahl as-Sunnat explain, the blessed Sahâba of our master the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ parted into three groups concerning the matters that caused the so-called wars:

1– The Sahâbîs in the first group ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ observed the events and reached the ijtihâd that those who were with Hadrat Alî were right.

2– According to the ijtihâd of the second group, the other party were right.

3– The third group were hesitant. Their ijtihâd did not show clearly which party was right.

It was wâjib for the blessed Sahâbîs in the first group to act in accordance with their own ijtihâd and support Hadrat Alî. Likewise, it was necessary for the second group to follow their own ijtihâd and support the opposing party. And the third group was to support neither party. It would have been wrong for them to support either party. Each of the three groups acted in accordance with their own ijtihâd. All three of them did what was wâjib and necessary for them to do. Then, how could we ever blame them for having done so? And which one of them could we blame? Imâm Shâfi’î ‘rahmatullâhi ‘aleyh’ states: “Allâhu ta’âlâ has protected us from imbruing our hands with their blood. So we should protect our tongues from interfering with them.” ‘Umar bin Abd-ul’azîz also is reported to have made an identical

statement. That statement shows that we should not make comments on the events among them, neither favourable nor unfavourable; we should not pass judgments, for instance, on who was right and who was wrong. We should only speak in praise of them. A hadîth-i-sherîf commands us to do so. The hadîth-i-sherîf reads as follows: **“Keep your tongues when my Sahâba are mentioned,”** which means, “When people talk about my Sahâba and the wars among them, protect yourselves. Avoid expressing a predilection for some of them and blaming the others.” We have to obey this commandment. However, according to the understanding of most of the scholars of Ahl as-Sunnat, the Sahâbîs who fought on Hadrat Alî’s side were right. The opposing party were erroneous. Yet they cannot be blamed, since theirs was an error of ijtihâd. An error of ijtihâd is not something open to criticism. Those (mujtahids) with erroneous ijtihâd, like the mujtahids whose ijtihâd was right, cannot be blamed or vilified. Hadrat Alî ‘radiy-Allâhu ’anh’ is reported to have made the following explanation amidst the so-called wars: “Our brothers disagree with us. They are neither disbelievers nor sinners. For, their ijtihâd is what they understand, which would not make them disbelievers or sinners.” As is seen, the Sunnîs and the Shiites concur in that the Sahâbîs who fought with Hadrat Alî were wrong, and in that Hadrat Alî was right. They differ, however, inasmuch as the scholars of Ahl as-Sunnat state that the erroneous party cannot be blamed because their error originated from their understanding and points of view. They hold that we should avoid criticizing and maligning those great people and that we should be considerate of the right and honour of the Best of Mankind ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’. Indeed, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Fear Allâhu ta’âlâ lest you should fail to be considerate of my Sahâba’s rights. After me, do not speak ill of them!”** He repeated the same statement twice in order to emphasize the importance of his commandment. It is stated in another hadîth-i-sherîf: **“All my Sahâba are like the celestial stars. You will attain hidâyat and happiness if you follow any one of them!”** There is many another hadîth-i-sherîf which commands that each and every Sahâbî must be held great and respected. Therefore, we have to hold them valuable and superior. As for the trivial mistakes ascribed to them; we should, at the most, believe that there were benevolent intentions behind those mistakes. This is the Sunnî credo.

Some people exceed the limits in this matter. They call the

Sahâbîs who fought with Hadrat Alî ‘disbelievers’ and utter about them such ugly, abominable and vulgar expletives as one could not even imagine oneself articulating. Their abusive language fouls their own tongues. If their attitude is intended to show that Hadrat Alî was right and those who fought with him were wrong, they might as well be moderate like the Sunnî Muslims, which would perfectly serve their cause. This moderation is at the same time compatible with justice and reason. There cannot be a religion or a madhhab which is based on vituperation or criticism of those great religious celebrities. These eccentric people have adopted that vicious policy as a religion for themselves. They believe that inimical and opprobrious attitude towards our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ Sahâba is an act of worship. What kind of a religion and madhhab is it that its principal credal tenet is to curse Rasûlullah’s Sahâba ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’?

It is stated in a hadîth-i-sherîf: “**Muslims will part into seventy-three groups. Seventy-two of them will go to Hell on account of their heretical beliefs. Only one group will attain salvation.**” Each of the seventy-two groups deviated from the Sunnî path by inventing various bid’ats. The basest and the worst of the seventy-two heretical groups are those who have been waging an animosity campaign against the Ashâb-i-kirâm. They are the most aberrant and the farthest away from the Ahl as-Sunnat, (i.e. the Sunnî Muslims,) who are the seventy-third group, the only group whose direction leads to salvation. What foreign matter could be found in the pure name of right to associate with these miscreants, who believe that the basis of their religion and madhhab is to vituperate and curse the religious authorities? With time, this group broke into twelve sub-groups. Contentious as they are among themselves, all twelve sub-groups concur in insistently calling the Sahâba disbelievers. They say that it is an act of worship to swear at the Khulafâ ar-râshidîn. However, they avoid being called Râfidîs. They say that Râfidîs are other people. For they, too, know about the hadîth-i-sherîfs foretelling that Râfidîs will be tormented in the world to come. It would be great if they avoided the tenor as well as the vehicle of the word ‘Râfidî’ and desisted from their inimical stance towards the Ashâb-i-kirâm. Hindus in India call themselves Hindus, not disbelievers. They do not consider themselves to be disbelievers. They say that disbelievers are those who live in the Dâr-ul-harb. They are quite wrong. They are disbelievers, regardless of the country they live in. The way they follow is kufr (disbelief).

Or, do these people identify themselves with Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' Ahl-i-Bayt? Do they think, in other words, that the Ahl-i-Bayt also are hostile to Abû Bakr and 'Umar 'radiy-Allâhu 'anhumâ'? To think so would mean to consider the greatest ones of the Ahl-i-Bayt as hypocrites. They assert that Hadrat Alî 'radiy-Allâhu 'anh' dissembled his real feelings and intentions throughout his thirty-year-long friendship with the other three Khalîfas, that he suppressed his grudge against them for the sake of getting along well with them, holding them superior and showing deference to them although they did not deserve it. Their assertion is extremely appalling. If they loved the Ahl-i-Bayt because they loved Rasûlullah, they would be inimical towards Rasûlullah's enemies and curse Rasûlullah's enemies more bitterly than they do the enemies of the Ahl-i-Bayt. However, they have never been seen or heard to curse or even criticise Abû Jahl, who was Rasûlullah's arch enemy and who hurt and persecuted him so cruelly. On the other hand, they cling to the heretical belief that Hadrat Abû Bakr, who was the most beloved companion of the Messenger of Allah, was an enemy of the Ahl-i-Bayt. In an unbridled fury, they hurl the most vulgar invectives at him. They cast on him such aspersions as would run quite counter to his great honour. What kind of a religion or madhhab is theirs? May Allah forbend! How could it ever be imagined that Hadrat Abû Bakr and Hadrat 'Umar and all the Ashâb-i-kirâm were enemies of Rasûlullah's Ahl-i-Bayt 'ridwânullâhi 'alaihim ajma'în'? It would be all right if these unreasonable and blasphemous people swore at the enemies of the Ahl-i-Bayt without mentioning the names of the greatest Sahâbîs and thereby putting themselves into the awkward position of maligning the greatest religious celebrities. If they did so, they would be no different from the Sunnî Muslims (in belief). Indeed, the Sunnî Muslims also know the enemies of the Ahl-i-Bayt as their own enemies, blame them and curse them. The scholars of Ahl as-Sunnat provide the following very elegant and subtle explanation on the matter: "We should not say that a certain person is to go to Hell, even if he has gone into various kinds of kufr (disbelief). He may make tawba and become a Muslim again (before death). Such people should not be cursed in name. And we should not curse a certain disbeliever by mentioning his name. Disbelievers must be cursed en masse. A dead person can be cursed only if it is known for certain that he died without îmân, (i.e. as a disbeliever)." Some of these wretched

miscreants shamelessly curse Hadrat Abû Bakr and Hadrat 'Umar and malign and pronounce maledictions on the greater ones of the blessed Sahâba. May Allâhu ta'âlâ bless these wretched people with guidance to the right path and deliverance from that wrong and heretical path! Âmîn.

There are two main differences between the Ahl as-Sunnat and these people on this matter:

1- According to the scholars of Ahl as-Sunnat, all (the earliest) four Khalîfas were rightly-guided. Indeed, it is declared in one of the hadîth-i-sherîfs foretelling the ghayb (unknown): **“After me there will be a thirty-year caliphate.”** The ‘caliphate’ in the hadîth-i-sherîf is ‘caliphate in its full sense.’ The thirty-year period of caliphate ended by the end of the caliphate of Hadrat Alî. This hadîth-i-sherîf shows that all four Khalîfas became Khalîfas rightfully, and so is the case with the order of their caliphates. Some non-Sunnî people assert that the earliest three Khalîfas assumed office unjustly and by force. According to them, Hadrat Alî was the only rightly-guided Khalîfa. They say that Hadrat Alî’s tacit consent to the caliphates of his three predecessors was intended to handle the matter lest he should cause a fitna. They believe that the blessed Sahâba of our master, the Prophet, feigned friendship with one another, that they handled one another hypocritically, and that they pretended to be friendly with one another in order to get along well. According to these self-appointed supporters of the chimerical cause, the Sahâbîs who were of the opinion that Hadrat Alî should be (the first) Khalîfa had to feign being friendly with the men of the three Khalîfas and dissembled their predilections. Accordingly, the other party, in their turn, dissimulated their hostility towards Hadrat Alî under feigned endearing smiles and friendship. According to these people, all the Sahâba were double-faced liars who pretended to be of the opinion quite the opposite of what they actually thought. According to these people, the Sahâba are the worst of Muhammad’s ‘alaihis-salâm’ Ummat (Muslims), and Rasûlullah’s ‘sall-Allâhu ‘alaihi wa sallam’ sohbat (company) is the worst of all sohbat. For, according to these wretched people’s reasoning, the Sahâba should have acquired the suppositional wicked habits from the sohbat and lectures of the Messenger of Allah, which in its turn means that they should have led a life of hypocrisy, animosity, jealousy and grudge. The fact, however, is quite the other way round; The final âyat of Fat-h sûra purports:

“They are utterly compassionate towards one another.” We trust ourselves to Allâhu ta’âlâ’s protection against such heretical beliefs. If the so-called iniquities were the case with the pioneers of this Ummat, could their posterior have an iota of goodness? I wonder if these people have never heard of the âyat-i-kerîmas and hadîth-i-sherîfs telling about the superb quality of Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ sohbat and the goodness of his Ummat? Or, do they deny them? It was the Ashâb-i-kirâm who conveyed the Qur’ân al-kerîm and hadîth-i-sherîfs to us. Defamation of the Ashâb-i-kirâm, therefore, means defamation of the religion they conveyed to us. May Allâhu ta’âlâ protect us from perpetrating such abhorrent calumniation and from holding such heretical beliefs! Their allegations betray their insidious plans to annihilate Islam. They are trying to undermine Islam under the cloak of affection towards Rasûlullah’s ‘sall-Allâhu ‘alaihi wa sallam’ Ahl-i-Bayt. In the shadow of the feigned affection lurks the horrid intention to extirpate Rasûlullah’s Islam. May Allâhu ta’âlâ protect Muslims from believing them! I wish they at least spared some respect for the supporters of Hadrat Alî ‘radiy-Allâhu ‘anh’ by not considering them as hypocritical people. Given the assertion that the supporters of Hadrat Alî and his adversaries dissembled their hostilities towards each other and handled each other with mendacious friendliness for thirty years, which one of them should be given a share from goodness thus left in abeyance? And which one of them should we trust? They vilify and curse Hadrat Abû Hurayra ‘radiy-Allâhu ‘anh’. They do not realize that by defaming him they defame and discredit half of Islam’s commandments and prohibitions. Indeed, according to mujtahids, who were profound scholars, Islam’s commandments and prohibitions were extracted from three thousand hadîth-i-sherîfs. In other words, three thousand of the Islamic principles and rules were based on hadîth-i-sherîfs. Fifteen hundred of those (three thousand) hadîth-i-sherîfs were reported and quoted on the authority of Abû Hurayra. Therefore, to malign him means to cast a slur on half of the Islamic rules. As Imâm Bukhârî observes, more than eight hundred of the Islamic scholars quoted hadîth-i-sherîfs on the authority of Abû Hurayra. Most of those scholars were among the Ashâb-i-kirâm or the Tâbi’în-i-izâm. For instance, Abdullah ibn Abbâs and Abdullah ibn ‘Umar and Jabir bin Abdullah and Enes bin Mâlik conveyed hadîth-i-sherîfs from Hadrat Abû Hurayra ‘radiy-Allâhu ‘anhum’. On the other hand,

these wretched people quote a statement blaming Hadrat Abû Hurayra and assert that it is a hadîth-i-sherîf reported on the authority of Hadrat Alî. It is their own fabrication. That the statement is a concoction is a bare fact divulged by profound scholars. A hadîth-i-sherîf wherein our master, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, prays for an increase in Abû Hurayra’s knowledge and intellectual capacity, is well-known among the scholars of Hadîth-i-sherîf and is written in the section captioned ‘Kitâb-ul-‘ilm’ of the book Bukhârî-i-sherîf. Abû Hurayra ‘radiy-Allâhu ‘anh’ relates the event as follows: We were sitting with our master, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’, when the blessed Messenger said: **“Which one of you will take off his garment and lay it on the ground? I shall say some things. Then he must fold his garment up. He will never forget my utterances.”** I took my coat off and laid it on the ground. The Messenger of Allah, our master, said what he wished to say. I put on my coat again and covered my chest. From then on, I never forgot whatsoever I heard. It is rank injustice to accuse such a great religious authority as Hadrat Abû Hurayra as an enemy of Hadrat Alî and to denigrate and vituperate that blessed person on account of that false accusation. Their eccentricities must be consequent upon excessive affection. It is an excess that verges on loss of îmân. Supposing we took for granted all their allegations, agreed with their heresy, and believed that Hadrat Alî had obeyed the other three Khalîfas unwillingly and got along with them hypocritically; then how would we explain away his widespread statements in praise of the (earliest) two Khalîfas, (i.e. Hadrat Abû Bakr and Hadrat ‘Umar)? How would these people advise us concerning those statements? It is written, for instance, in all the books concerned with the matter that Hadrat Alî ‘radiy-Allâhu ‘anh’ was Khalîfa and the State was thoroughly in his hands when he acknowledged that the three Khalîfas previous to him had been rightly-guided and canonically legal Khalîfas. How would they interpret that state of affairs? As a matter of fact, a double-faced policy could entail, at the most, self-abnegation from caliphate although one believed that it was one’s right, or concealment of e.g. the fact that the other three Khalîfas did not deserve the office. Yet it would be quite zany to hunt for hypocrisy in the acknowledgement that the earlier three Khalîfas had been rightful and that Hadrat Abû Bakr and Hadrat ‘Umar were the highest Muslims, which is merely the statement of a fact. Furthermore, there are sahih and authentic hadîth-i-sherîfs

stating the superiorities of the three Khalîfas and of many another Sahâbî, and those hadîth-i-sherîfs are universally known. Also, there are hadîth-i-sherîfs which mention the names of many Sahâbîs, giving the glad tidings that they will go to Paradise. What will they say about those hadîth-i-sherîfs? For, no justification could be found for ascribing hypocrisy to Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Every Prophet has to state all facts exactly as they are. Moreover, what will they say about the âyat-i-kerîmas praising the Ashâb-i-kirâm? Hypocrisy in âyat-i-kerîmas is something that can never be considered. May Allâhu ta'âlâ give them reason! Every person with average wisdom knows that hypocrisy is a wicked habit. It is treachery. It is quite unfair to attribute this iniquity to Hadrat Alî, who was the Lion of Allah. It would have been human for him to have been so for a few hours or for a couple of days; yet it is an execrable slander against the Lion of Allah to say that he lived with that iniquity for thirty years. It is stated (by the Islamic scholars) that insistence on venial sins will generate grave sins. Then, what would become of a person who spent thirty years of his life span perpetrating that iniquity, which is a sign of treachery and hypocrisy? How I wish that these wretched people realized the gravity of their libellous allegation and desisted from denying the superiority of the first two Khalîfas lest they should cause an awkward situation in the name of Hadrat Alî. If they were conscious of the wickedness of hypocrisy, which is a habit peculiar to munâfiqs, they would avoid the disastrous misstep which brings disgrace on Hadrat Alî. They would thus choose the milder one of the two disastrous situations, weathering the worse one. One more fact that needs to be emphasized at this point is that it is by no means a disastrous situation for them to believe in that the first two Khalîfas were the most superior. In other words, this belief will not belittle Hadrat Alî at all. Nor will it divest him of his right of caliphate. His right of caliphate, his very high grade in (the spiritual area called) Wilâyat, and his power in (the spiritual branches such as) hidâyat and irshâd will all remain intact. On the other hand, to say that he unwillingly pretended to be friendly towards those who expropriated his right of priority to caliphate, means to degrade and belittle the great Imâm. For, hypocrisy is a habit of munâfiqs, liars and swindlers.

2- According to the scholars of Ahl as-Sunnat 'rahimahumullâhu ta'âlâ', the contentions and fights among the Ashâb-i-kirâm were based on benevolent thoughts and useful

reasons. None of them followed his nafs or did anything for the sake of sheer resistance. In fact, the sohbat of the Messenger of Allah had thoroughly purified the nafs of all the Ashâb-i-kirâm. So pure were their hearts that they never felt any hostility, grudge or prejudice against one another. Each and every one of them had attained the grade of a mujtahid higher than all the other Islamic scholars. It is wâjib for every mujtahid to act in accordance with his own ijtihâd. Naturally, different mujtahids have different ijtihâds on some matters; in other words, they disagree with one another on what is right and correct in some matters. When their ijtihâds differ, so do their practices, since every one of them ought to act in accordance with his own ijtihâd. Hence, the attitudinal clashes among the Ashâb-i-kirâm were the fruits of their endeavours to bring truth and right to light. Their endeavours show that they agreed on the same purpose. Their differences and conflicts were not intended to satisfy the desires of the nafs-i-ammâra. Some people stigmatize those who fought with Hadrat Alî as 'disbelievers'. They vituperate those blessed people and utter violent expletives against them. The fact, however, is that there were a few matters on which the Ashâb-i-kirâm disagreed with Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and made statements contradictory with the conclusions drawn by the Messenger of Allah. Neither Allâhu ta'âlâ nor His Messenger castigated them for their arguments, which the events that took place in the aftermath sometimes proved to be right and correct. They were not blamed at all. Nor were they incriminated as the Wahy was revealed afterwards. Then, how can some people ever be called disbelievers on account of their ijtihâd disagreeable with Hadrat Alî's ijtihâd? How can they ever be blamed for having reached an ijtihâd contrary to Hadrat Alî's ijtihâd? Those who fought against Hadrat Alî were not only a few people whom these wretched miscreants continuously vilify. There were thousands of other Islamic authorities among them.

[According to some information presented in (the history book) Qisâs-i-Anbiyâ, the number of those who made war against Hadrat Alî 'radiy-Allâhu 'anh' was thirty thousand in the event of Camel, and that their number was a hundred and twenty thousand in the example of Siffîn. The number of casualties in both events amounted to forty-five thousand. As we have already detailed in the previous pages, a Jew named Abdullah bin Saba' and his collaborators sowed discord among the Ashâb-i-kirâm and caused the martyrdom of thousands of Muslims. It is a fact written in the

Qur'ân al-kerîm that Jewry is responsible also for the martyrdom of a number of prophets.]

To call the greatest ones of the blessed Sahâba ‘disbelievers’, and to use abusive language about them, is not an easy dare to take, especially if those fortunate people have been blessed with the Glad Tidings that they will go to Paradise. I wish these wretched people were aware of the perilous consequences that their foul language would lead to. It is those blessed people who conveyed nearly half of Islam’s teachings. If those people are reviled, half of the religious knowledge will lose its dependability. How can those people ever be maligned despite the fact that none of the Islamic scholars has rejected any narration reported on the authority of any one of them? Hadrat Alî also reported what he had heard from them. That the book entitled **Sahîh-i-Bukhârî** is the most authentic book on the earth after the Qur'ân al-kerîm is a fact which Shiites also know and acknowledge. This faqîr, –Hadrat Imâm Rabbânî means himself–, heard the following acknowledgement from Ahmad Tabtî, an eminent Shiite scholar: “After the Qur'ân al-kerîm, the truest book on the earth is the book Bukhârî.” The book contains narrations reported on the authority of those Sahâbîs who were opposed to Hadrat Alî as well as those reported on the authority of his supporters. The narrators’ being on either side did not add to or detract from the value of the narrations. The great scholar, (i.e. Imâm Muhammad bin Ismâ’îl Bukhârî,) wrote in his book those narrations reported on the authority of Hadrat Mu’âwiya as well as those reported from Hadrat Alî. If he had had any doubts as to the dependability of Hadrat Mu’âwiya or the authenticity of the hadîth-i-sherîfs he had narrated, he would not have let the narrations reported from him occupy a place in his book. Likewise, all the scholars of Hadîth borrowed narrations from both sides without any segregational considerations, since having fought with Hadrat Alî was not an offense or a fault in their view.

Hadrat Alî’s ijtihâd is not necessarily always the right one in such clashes of ijtihâd; nor should it be taken for granted that those who reached an ijtihâd disagreeable with his were always wrong. It is true that Hadrat Alî’s ijtihâd in the so-called wars was right. It is not a rare event that the greater ones of the Tâbi’in and leaders of our Madhhabs, whenever they had to make a choice between two antithetical ijtihâds, preferred the ijtihâd disagreeable with Hadrat Alî’s ijtihâd, leaving aside Hadrat Alî’s ijtihâd. If Hadrat Alî’s

ijtihâd had been necessarily always right, other ijtihâds disagreeable with his ijtihâd would not have been accepted. Qâdî Shurayh, an eminent scholar among the Tâbi'în, was a mujtahid. He refused to make his decision in accordance with Hadrat Alî's ijtihâd and rejected the testimony of Hadrat Alî's son, Hadrat Hasan, saying that he would not accept a person's testimony in favour of his own father. All the other mujtahids have followed Qâdî Shurayh's example and rejected a person's testimony for his father. There is many another example wherein ijtihâds counter to Hadrat Alî's ijtihâd were taken as a basis. Reasonable people who read religious books will see that what we say is quite right. Therefore we need not attempt any further exemplifications. As is seen, it is not an offence to reach an ijtihâd disagreeable with Hadrat Alî's ijtihâd or not to act in accordance with his ijtihâd. Those who do not follow his ijtihâd are not necessarily wicked or blamable people.

Hadrat Âisha 'radiy-Allâhu 'anhâ' was Rasûlullah's darling. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' loved her very much and held her high till his death. Rasûlullah lived in her room till his death, passed away on her lap, and was buried in her most fragrant room. Aside from being so honourable, she was a profoundly learned mujtahid. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had assigned her the task of teaching half of Islamic knowledge. Whenever the Sahâba were confused about a religious matter or had difficulty solving a religious problem, they would run to her, learn what they needed to, and be back with the solution of their problem. It is not something a Muslim would do to malign and vituperate against such an honourable Siddîqa, a virtuous mujtahid, on account of her ijtihâd contrary to Hadrat Alî's ijtihâd. It is something which a Believer in the Messenger of Allah would shudderingly keep shy of. Whereas Hadrat Alî was Rasûlullah's son-in-law, Hadrat Âisha was his zawja-i-mutahhara, (i.e. pure and blessed wife,) darling, and most cherished lifelong companion. A few years ago this faqîr, –Imâm Rabbânî means himself–, developed a habit of giving food to the poor every week, intending that the thawâb (next-worldly rewards for the charity) be given to the souls of the **Ahl-i-abâ**. In other words, I would send the blessings that I would be given for the charitable act to the soul of Rasûlullah, our master, and also to the souls of Hadrat Alî, Hadrat Fâtima, Hadrat Hasan, and Hadrat Husayn. One night I had a dream in which I made salâm to, (i.e. greeted by saying "As-salâmu 'alaikum, Yâ Rasûlallah,") the Messenger of Allah, our

master. He would not even pay attention to me. Turning his blessed looks away from me, the Best of Mankind said, reproachingly, **“I would eat in Âisha’s home. Those who sent me food, would send it to Âisha’s home.”** When I woke up I knew that the blessed Messenger’s inattentive attitude towards me was on account of my inattention towards Hadrat Âisha concerning the dispensation of the thawâb for charity to Rasûlullah’s blessed family. From then on I sent the thawâb for the weekly food-giving charity not only to Hadrat Âisha, too, but also to all the other zawjât-i-mutahhara ‘radiy-Allâhu ta’âlâ ‘anhunna’. Indeed, all those people were members of the Ahl-i-Bayt. Thus I attained the honour of expecting help and shafâ’at from all the Ahl-i-Bayt.

To hurt Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ through Hadrat Âisha ‘radiy-Allâhu ta’âlâ ‘anhâ’ is more perilous than doing so through Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’. This fact is quite palpable to wise and reasonable people.

As we have been emphasizing repeatedly, love of Hadrat Alî and the reverence to be shown to him should be based on the love and reverence we have for the Messenger of Allah. He must be loved and esteemed because he was beloved to the Messenger of Allah and on account of his kinship and in-law relationship with the Best of Mankind. If a person loves Hadrat Alî directly and holds him in high esteem without associating it with love of the Messenger of Allah, there is nothing we are to say to him. There is nothing we can discuss with that person, for he is trying to demolish the religion and to annihilate Islam. Turning away from the Messenger of Allah, he has been pursuing quite a different course. He has turned his face to Hadrat Alî instead of the Messenger of Allah, which is kufr (disbelief). Hadrat Alî does not like such people. Their words and writings hurt him. Our love of the Ashâb-i-kirâm, of the zawjât-i-tâhirât and of Rasûlullah’s in-laws is only consequent upon our love of Rasûlullah ‘alaihi wa ‘alâ âlihi wa ashâbih-is-salawât’. We hold them great and respect them only for the sake of Rasûlullah ‘alaihis-salâtu wa-s-salâm’. The hadîth-i-sherîf, **“He who loves them does so because he loves me,”** shows that what we say is true. By the same token, hostility towards any one of them means hostility towards the Messenger of Allah. As a matter of fact, another hadîth-i-sherîf reads as follows: **“He who is hostile to them is so because he is my enemy.”** These two hadîth-i-sherîfs complement one another as follows: **“To love my Sahâba means to love me. And enmity against them is enmity against me.”**

Hadrat Talha and Hadrat Zubayr ‘radiy-Allâhu ta’âlâ ‘anhumâ’ were among the greatest Sahâbîs. They are two of the ten fortunate people who were blessed with the Glad Tidings (that they would go to) Paradise. It is quite erroneous to malign or criticize those two beloved Sahâbîs. Any curse uttered against them or any aspersion cast on them will recoil on the source of the curse or the aspersion. Talha was one of the six people whom Hadrat ‘Umar ‘radiy-Allâhu ‘anh’ named and said that one of them should be designated as Khalîfa after him, and Zubayr was another. Khalîfa ‘Umar ‘radiy-Allâhu ‘anh’ could not make a choice among the six people because he did not know which one was the most superior. The two Sahâbîs, (i.e. Talha and Zubayr,) stated their wish to be excused from candidature for caliphate. One of them, Talha, was the kind of a person who had killed his own father on account of his failure to mind his manners towards Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’. Allâhu ta’âlâ praises him for his respect for the Messenger of Allah in the Qur’ân al-kerîm. As for the latter, Zubayr; Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ had stated that his killer would go to Hell. A person who curses or maligns him is not less ignominious than the person who killed him.

Avoid speaking ill of great religious leaders and maligning great Islamic celebrities! Do avoid it, indeed! And avoid it very much! Those people spent their entire lives propagating Islam and supporting Muhammad ‘alaihi-salâm’, who is the highest of the entire creation, and sacrificed all their property day and night and secretly and overtly for the promulgation of the religion. For love of the Messenger of Allah they abandoned their kith and kin, their children, their wives, their homes and countries, their streams, fields and trees. They preferred Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ to all these things and to their own lives. Leaving aside love of all these things and love of their own lives, they adhered to love of the Messenger of Allah. They attained the honour of talking with the Messenger of Allah and keeping him company. Owing to the barakat of his sohbat, they were blessed with the superiorities of prophethood. They saw the Wahy revealed by Allâhu ta’âlâ and attained the honour of being with the angel. They witnessed wonders and miracles beyond the laws of chemistry and physics. Things which others have only heard of were shown to them with all their clarity. They were blessed with such closenesses and superiorities as none of the later generations were given. Such were the heights they were

promoted to, and so unique was the love lavished on them, that the blessings that would be given to others in return for mountains of gold dispensed in the name of alms are said, (in authentic narrations,) to hardly equal half the blessings which those most fortunate people attained by giving a handful of barley. Allâhu ta'âlâ lauds and praises them in the Qur'ân al-kerîm. He declares that He is pleased with them and that they are pleased with Allah. The final âyat of Fat-h sûra promotes them in honour. Allâhu ta'âlâ states in that âyat-i-kerîma that those who harbour a grudge against them are disbelievers. Therefore, hostility against them should be bewareed from with the same alarm and trepidation as we would feel if we should lapse into kufr (disbelief).

So unprecedented was the affection which attached those blessed people to Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and so nonpareil were the honours which they attained by enjoying his special love and attention (tawajjuh), that it is quite preposterous to malign them or to dislike them on the pretext that they fell out with one another as a result of differing ijtihâds on matters whose solutions needed ijtihâd and that every group acted in accordance with their own ijtihâd. In matters of that nature difference was more appropriate than unity, and others' ijtihâd was not to be imitated. It would have been wrong, for instance, for Imâm Abû Yûsuf 'rahimahullâhu ta'âlâ' to imitate the ijtihâd of Imâm a'zam Abû Hanîfa 'rahmatullâhi ta'âlâ 'aleyh', (who had educated him,) after he himself had attained the grade of ijtihâd. It was compulsory for him to act in accordance with his own ijtihâd. Imâm Shâfi'î 'rahmatullâhi 'aleyh' would not hold the views and conclusions of any of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' preferable to his own views. He would refuse any ijtihâd that was counter to his own ijtihâd, even if it belonged to Abû Bakr as-Siddîq or Hadrat Alî. He deemed it appropriate to act in accordance with his own ijtihâd even when his ijtihâd was contradictory with their ijtihâd. Since an ordinary (non-Sahâbî) mujtahid's disagreeing with the ijtihâds of the Sahâba is permissible and rightful, why should the Sahâba be blamed for disagreeing with one another's ijtihâd, and how can they ever be maligned on account of their rightful practices?

The Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' sometimes had ijtihâds contrary to the ijtihâd of Rasûlullah 'sall-

Allâhu 'alaihi wa sallam'. They acted in contradiction with Rasûlullah's ijtihâd. Their contradictory ijtihâd was not reproached in the Wahy that was revealed in the aftermath. None of them was castigated at all on account of their differing in ijtihâd. They were not prohibited from having ijtihâd contradictory with Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' ijtihâd. If Allâhu ta'âlâ had not approved of the differences of ijtihâd among the Ashâb-i-kirâm, certainly He would have prohibited them from such disagreements, and the Sahâbîs with contradictory ijtihâd would have been intimidated with torment (in the world to come). We all know about the proscription of talking loud with Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and the intimidation that those who do so will be tormented. The second âyat of Hujurât sûra purports: **"Ye who believe! Raise not your voices above the voice of the Messenger of Allah, nor speak aloud to him in talk, as ye may speak aloud to one another, ..."** (49-2). It was something He did not approve of; so He prohibited it on the spot. There was a difference of ijtihâd among the Ashâb-i-kirâm concerning how to deal with the prisoners of war captured during the Holy War of Badr. Hadrat 'Umar and Hadrat Sa'd bin Mu'âdh proposed to kill the prisoners of war. Others were of the opinion that they should be set free in return for a certain amount of monetary payment. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was among those who held the latter ijtihâd. Putting the latter ijtihâd into practice, they started emancipating the captives; thereupon an âyat-i-kerîma was revealed and Hadrat 'Umar's ijtihâd was declared to have been correct. In many another similar event there were ijtihâds at variance with one another.

[One of them is related as follows in the book **Qisâs-i-Anbiyâ**, by Ahmed Cevdet Paşa 'rahimahullâhu ta'âlâ': In the sixth year of the Hegira the Messenger of Allah and fourteen hundred Sahâbîs were enroute from Medîna to Mekka for the purpose of paying a visit to the Kâ'ba-i-mu'azzama, when they received intelligence that the unbelievers were intent upon denying the Muslims' admission into Mekka. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' called a halt at a place called **Hudaybiya** and said to Hadrat 'Umar: **"Yâ 'Umar! Go to Mekka! Tell them that we do not mean war and that we will make a visit of the Kâ'ba and go back!"** Sensing that the commandment was a result of ijtihâd, Hadrat 'Umar proposed his own ijtihâd: "Yâ Rasûlallah! The unbelievers of Qoureish know that I am their arch enemy. They will tear me to pieces if I go there alone. 'Uthmân would be a more appropriate choice for

the mission. 'Uthmân has many kinsfolk there. They will protect him." Rasûlullah 'sall-Allâhu 'alaihi wa sallam' welcomed Hadrat 'Umar's suggestion, let alone taking exception to his apparent objection. So Hadrat 'Uthmân was sent to Mekka. There is many another example showing Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' concessions to the ijtihâds of his Sahâba. He stated, for instance: "**Allâhu ta'âlâ has placed the right word into 'Umar's tongue.**"]

In his final illness, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' asked for paper to write some pieces of advice for his Companions. The Ashâb-i-kirâm 'alaim-ur-ridwân' did not agree on whether they should bring some paper. Some of them said they should do so, while others were of the opinion that they should not. Hadrat 'Umar-ul-Fârûq 'radiy-Allâhu 'anh' was among the latter group. He said, "The Book of Allah will suffice for us." Some people attack him on account of that event. They utter the most vulgar invectives unreservedly. Indeed, they do not have the right to criticize. For, Hadrat 'Umar knew that the Wahy (revelation of the Qur'ân al-kerîm) had already come to an end, that Allâhu ta'âlâ had already completed the declaration of His commandments, and that ijtihâd was the only source for deriving new religious information. What our master, the Prophet 'sall-Allâhu 'alaihi wa sallam', wanted to do was to write what he found by way of ijtihâd at that moment. The second âyat of Hashr sûra purports: "... **Take warning, then, O ye with eyes (to see)!**" (59-2). This âyat-i-kerîma commands those scholars who have attained the grade of ijtihâd to do ijtihâd. All the Ashâb-i-kirâm were mujtahids. They, too, were quite capable of the skill of ijtihâd needed for the pieces of information which the blessed Prophet meant to write at that moment. Another motive which induced Hadrat 'Umar's 'radiy-Allâhu 'anh' apparently negative attitude was his anxiety not to let our Prophet "sall-Allâhu 'alaihi wa sallam' bother himself with that toil at a time when his agonies were already on the increase. Because he loved the Messenger of Allah very much, he said that the Book of Allah would suffice for them, lest they should tire the Messenger of Allah for something whose solution would be possible with the Sahâba's ijtihâd. He meant to say that the Qur'ân al-kerîm was a source sufficient for them to derive the needed information by way of ijtihâd, since information based on ijtihâd is derived by mujtahids from the Qur'ân al-kerîm. It can be inferred from his literal expression,

“The Book of Allah will suffice for us,” that he must have sensed that the pieces of information that the Honour of the Entire Creation intended to write were in the category derived from the Qur’ân al-kerîm and not from hadîth-i-sherîfs. Hence, the extremely profound affection and the utterly self-sacrificial compassion which Hadrat ‘Umar ‘radiy-Allâhu ‘anh’ felt for Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ deterred him from acceding to the bringing of paper, for it would have entailed an additional exertion for the Best of Mankind to attempt the business of writing at the most troublesome and painful moments of his final illness. As a matter of fact, Rasûlullah’s ‘sall-Allâhu ‘alaihi wa sallam’ momentary wish to write something emanated from the exquisitely profuse feeling of compassion inherent in his blessed nature which always prompted him to do favours for his Sahâba and to be useful for them. What he was going to write was not one of Islam’s essential teachings. His purpose was to save his Sahâba from the toil of ijtihâd. If the commandment, “**Bring me paper,**” had been a definite one, he would have repeated his commandment, making sure that his wishes be written. The difference of ijtihâd among his Sahâba would not have made him revoke his order.

Question: Hadrat ‘Umar also said, “I wonder if he is talking subconsciously (because of fever)? Try and find out if it is so.” What does that mean?

Answer: Hadrat ‘Umar ‘radiy-Allâhu ‘anh’ may have considered that the Messenger of Allah was unconscious of what he was saying due to the pangs of illness. As a matter of fact, the Prophet’s saying, “**I will write,**” contributes to that probability. Indeed, Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was ummî (illiterate). He had not been seen to write a single word. Another factor which occasioned Hadrat ‘Umar’s considering that likelihood was the Prophet’s completing his order with the causative clause, “**... lest you should deviate from the right path after me.**” For, Allâhu ta’âlâ had already declared that the teaching of Islam had been completed, that His blessings had culminated in perfection, and that He had been pleased with that state of affairs. How could deviation from the right path have been likely despite the consummate circumstances, and how could a brief piece of writing have been expected to protect a community from degeneration to which they are considered so prone? How could an aberration which an entire book written in twenty-three

years is supposed to have fallen short of preventing have been prevented with a paragraph scribbled in haste amidst the increasing pains of illness? Realizing all these considerations and reasonings in a moment, Hadrat 'Umar 'radiy-Allâhu 'anh' saw that the Prophet's order, "**Bring me paper,**" was a human mistake which inadvertently slipped out of his blessed mouth. In order to be sure, he suggested to ask the Prophet again. When the talks became somewhat louder, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' warned: "**Stand up! Do not make noise! It is not nice to make noise in the presence of the Prophet.**" He did not say anything else. Nor did he repeat asking for a pen (and paper).

If the Sahâba's disagreeing with Rasûlullah 'sall-Allâhu 'alaihi wa sallam' in matters requiring ijtihâd had resulted from the sensuous recalcitrance of the nafs or from lack of respect, they would have become renegades –may Allâhu ta'âlâ protect us from such a disaster! They would have gone out of Islam. For any disrespectful or quarrelsome behaviour towards Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' is kufr (disbelief). Their disagreements were consequent upon their obedience to the commandment in the second âyat of Hashr sûra. Indeed, it is not right for a person who has attained the grade of ijtihâd to leave aside his own ijtihâd and act in accordance with someone else's ijtihâd in matters dependent on ijtihâd. Islam forbids to do so. It is true, however, that ijtihâd is not permissible in matters which are declared clearly in the Qur'ân al-kerîm or in hadîth-i-sherîfs. Everybody has to obey those overt commandments. It is wâjib to believe them and not to disagree with them.

None of the Ashâb-i-kirâm was fond of ostentation or judged by appearance. What they all were interested in was purification of the heart. They looked at the inner essence and meaning and were always mindful of (the Islamic manners called) adab. They would never adhere to superficialities or words. Their primary concern was to obey Rasûlullah's commandments and to avoid the mildest peccadilloes that might have hurt the Messenger of Allah. They would and did sacrifice their parents, their children and their families for the Messenger of Allah. So strong was the belief they held in him, so sincere and genuine was the adherence that attached them to him, so heartfelt was the affection that they felt towards him, and so profound was the respect for him by which their entire existence was pervaded, that his blessed spittle was never seen to reach the ground (before being caught by one of

those most faithful admirers); nor were his nails clipped or hair cut. They would compete with one another to seize at least one small sample of those blessed pieces disposed of from his luminous body, and to keep it as the most valuable, blessed and fruitful souvenir. If a statement made by one of those pure people and explored recently should contain an expression that can be interpreted as an irreverence towards the Messenger of Allah in today's world of lies and deceits with which even the areas of meanings and semantics have been contaminated, the expression must be given a benevolent meaning and good meanings conveyed by the entire statement must be taken into consideration, rather than the semantic distortions that every individual word should have gone through in process of time.

Question: Inasmuch as mistakes are said to be likely in religious teachings obtained by way of ijtihâd, can all the religious information provided by Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' be said to be correct?

Answer: When the religious teachings which were found by way of ijtihâd in the time of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' were inconsistent with one another, the correct one would be revealed by Allâhu ta'âlâ. For it was not permissible for prophets to do something wrong. When there were contradictory ijtihâds concerning a certain matter, Allâhu ta'âlâ would declare which one was correct, and thus the correct one would be distinguished from the incorrect ones. When various differing ijtihâds were reached on a certain matter in the time of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', the angel in charge would descend with the wahy revealing the correct answer. Thus the correct ijtihâd would be acted in accordance with and what was done thereupon would be right and correct. Hence, every fact taught by Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was certainly true and everything he did was definitely correct. A slightest mistake in his teachings was quite out of the question. In fact, whereas the direct and overt religious teachings are correct because they were revealed by the angel in charge, the religious teachings inferred by way of ijtihâd are equally correct since they were verified by the revelation realized through the angel. Some matters were left to scholars' ijtihâd instead of being revealed directly and clearly; this divine policy should have been applied as a kindness to scholars and so that they would attain the blessings created in the nature of ijtihâd. The religious teachings which were inferred by way of

ijtihâd caused mujtahids to be promoted to higher grades. Not so is the case with the ijtihâds done after Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' passing away; religious teachings found by way of those ijtihâds are not guaranteed. They cannot be said to be definitely correct teachings. Therefore, it is not compulsory to believe that they are correct, although it is permissible to act in accordance with them. It is not kufr (disbelief) to deny their correctness. However, if the ijtihâds reached by all mujtahids indicate identical results, which is called *ijmâ'* (consensus, unanimity), it is compulsory to believe in the correctness of the teachings found by such unanimous ijtihâds.

We will beautify the conclusive part of our letter by writing the superiorities of the Ahl-i-Bayt 'radiy-Allâhu ta'âlâ 'anhum ajma'in' of Rasûlullah 'sall-Allâhu 'alaihi wa sallam':

It is stated in a hadîth-i-sherîf quoted on the authority of Yûsuf bin Abdalberr: **"He who loves Alî will have loved me (by doing so). He who is inimical towards Alî will have been inimical towards me (by being so). He who hurts Alî will have hurt me. And he who hurts me will have hurt Allâhu ta'âlâ."**

[Some people exploit this hadîth-i-sherîf as an attestation to stigmatize those who fought Hadrat Alî as disbelievers. The fact, however, was that the parties who fought each other were not inimical towards each other. Their hearts were not angry with each other although they hurt each other physically. Amidst the fights Hadrat Alî 'radiy-Allâhu 'anh' called the other party "Our brothers". And Hadrat Mu'âwiya 'radiy-Allâhu 'anh' wrote, "My master," about Hadrat Alî. It is written as follows in the hundred and forty-ninth (149) page of the seventh chapter of the 1331-Istanbul edition of the book *Qisâs-i-Anbiyâ*: When Hadrat Hasan ceded the caliphate (to Hadrat Mu'âwiya), which the greater ones of the Sahâba such as Sa'd bin Abî Waqqâs accepted, the government of Hadrat Mu'âwiya was canonically lawful. Hadrat Mu'âwiya seized the power by the use of force although he was one of the Sahâba. Yet the time and the circumstances had made it inevitable. People were acting in defiance of the Khalîfa's authority. Force and power were necessary, which meant the commencement of the era of sovereignty. Mu'âwiya 'radiy-Allâhu 'anh' was rightful and eligible for the position. As is seen, even the book *Qisâs-i-Anbiyâ*, which these exploiters rely on as a basis for their argument, writes that Hadrat Mu'âwiya was one of the Sahâba and attaches the phrase of blessing 'radiy-Allâhu 'anh' to

his name. The following account is given in its hundred and fifty-first (151) page: Things had taken a turn for the worse and the administration of the Muslims' matters and businesses required the use of force and power now. And Hadrat Mu'âwiya was considered eligible for the responsibility. Whereas formerly the Khalîfa's orders had been sufficient for the execution of Islamic principles, a sovereign power was necessary from then on. Since the main objective was the maintenance of Islam, all the Sahâba present at that time paid homage to Mu'âwiya 'ridwânullâhi 'alaihi ajma'in'. It is written as follows in its hundred and fifty-seventh (157) page: Hadrat Mu'âwiya was a Sahâbî and had been honoured with Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' laudatory remarks. He was among the notables of Qoureish. On account of his exceptional competence with which he successfully enforced Islam, he was called the 'Khalîfa-i-Rasûlullah'.]

It is stated in a hadîth-i-sherîf reported by Tirmuzî and Hâkim 'rahimahumullah': **“Allâhu ta'âlâ has given me the names of four people He loves. He commands that I should love all four of them. They are Alî, Abû Zer, Mikdâd, and Salmân.”**

A hadîth-i-sherîf reported by Tabarânî, by Hâkim and by Abdullah ibn Mes'ûd quotes Rasûlullah 'sall-Allâhu 'alaihi wa sallam' as having stated: **“It is an act of worship to look at Alî.”** According to a hadîth-i-sherîf which (the books) Bukhârî and Muslim report on the authority of Hadrat Berâ, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' lifted Hadrat Hasan, placed him on his blessed shoulder, and invoked: **“Yâ Rabbî! I love this one.** (I beg Thee that) **Thou, too, love him!”**

According to a hadîth-i-sherîf which Bukhârî reports on the authority of Hadrat Abû Bakr, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' mounted the minbar with Hadrat Hasan 'radiy-Allâhu ta'âlâ 'anh' in his arms. He was turning his blessed looks now to us, then to Hasan. He stated, **“This son of mine is a Sayyid. Owing to him Allâhu ta'âlâ will conciliate between two armies of Muslims.”**

According to another hadîth-i-sherîf, which Tirmuzî reports on the authority of Usâma bin Zayd, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had had Hasan and Husayn on his lap, each sitting on one of his blessed knees. He stated: **“These two are my sons, and they are my daughter's sons. Yâ Rabbî! I love these two.** (I beg of Thee that) **Thou, too, shouldst love them, and love also those who love them!”**

According to a hadîth-i-sherîf which Tirmuzî reports on the authority of Enes bin Mâlik, when Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was asked which one(s) of the Ahl-i-Bayt ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ he loved most, “**Hasan and Husayn,**” was his answer.

A hadîth-i-sherîf reported by Musawwir bin Muharram reads as follows: “**Fâtima** ‘radiy-Allâhu ta’âlâ ‘anh’ **is a part from me. He who hurts her will have hurt me.**”

A hadîth-i-sherîf which Hâkim reports on the authority of Abû Hurayra reads as follows: “**I love Fâtima more than (I love) Alî, and Alî is more valuable than Fâtima to me.**”

Âisha ‘radiy-Allâhu ‘anhâ’ relates: The Sahâba would bring their presents (to the Messenger of Allah) whenever he was in my home. They would try to win his love by doing so. According to another report which Hadrat Âisha, again, reports, the blessed wives of the Messenger of Allah had parted into two groups. She was in the first group with Hafsa and Safiyya and Sawda. The other blessed wives, with Umm-i-Salama in the lead, made the other group. Sending Umm-i-Salama as their spokeswoman to the Messenger, the other group voiced their wish that he should order the Sahâba, “When any one of you wishes to give me a present, let him bring it to that home of mine where I happen to be at the moment.” When Umm-i-Salama conveyed the wish, the Best of Mankind stated: “**Do not hurt me! The angel brings me wahy (chapters of the Qur’ân al-kerîm) only when I am in Âisha’s home.**” Upon this, Umm-i-Salama said, “Yâ Rasûlallah (O You, Messenger of Allah)! I trust myself to Allah to protect me from hurting you. Never again!” The same group of blessed wives repeated their attempt, delegating Hadrat Fâtima this time. “**O my beloved daughter! Will you not love someone whom I love,**” asked the Honour of Creation. When Fâtima ‘radiy-Allâhu ta’âlâ ‘anhâ’ replied, “Yes, I will,” the blessed Prophet concluded: “**Then, love her!**”

Âisha ‘radiy-Allâhu ‘anhâ’ relates: I envied no other wife of the Messenger of Allah as strongly as I did Khadija ‘radiy-Allâhu ta’âlâ ‘anhâ’, although I had never seen her. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ would mention her name very frequently. Whenever he killed a sheep, he would send some of the meat as a present to Khadija’s kinsfolk. When he mentioned Khadija’s name, I would say, “Is Khadija the only woman in the world?”

Thereupon the blessed Prophet would praise her, saying, **“She was so good, and so forth. I had children from her.”**

A hadîth-i-sherîf reported on the authority of Abdullah ibn Abbâs reads: **“Abbâs is from me. And I am from him.”**

It is stated as follows in a hadîth-i-sherîf which Daylamî reports on the authority of Abû Sa’îd: **“Allâhu ta’âlâ will inflict very bitter torment on those who hurt me by traducing my progeny and descendants.”**

A hadîth-i-sherîf which Hâkim reports on the authority of Abû Hurayra ‘radiy-Allâhu ta’âlâ ’anh’ reads as follows: **“The best one(s) among you is (are) the one(s) who will do kindness to my Ahl-i-Bayt after me.”**

Ibn Asâkir quotes the following hadîth-i-sherîf on the authority of Hadrat Alî: **“If a person hurts my Ahl-i-Bayt, the torment he will suffer on account of it on the Last Day will be enough for him.”**

Ibn Adî and Daylamî quote the following hadîth-i-sherîf on the authority of Hadrat Alî ‘radiy-Allâhu ta’âlâ ’anh’: **“A person who loves my Ahl-i-Bayt and my Sahâba very much will pass the bridge of Sirât most easily.”**

[This is the end of the translation of Imâm Rabbânî’s ‘rahmatullâhi ta’âlâ ’aleyh’ letter.]

The great scholar Sayyid Abdulhakîm Arwâsî ‘rahmatullâhi ’aleyh’ provides the following explanations in his booklet entitled **Ashâb-i-kirâm** (Sahâba ‘the Blessed’): Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ Ahl-i-Bayt fall into three groups. One of the groups consists of his kinsfolk, i.e. those related to him by blood. His paternal aunts are in this group. His blessed and pure wives make the second group. In the third group are those female servants who always stayed with his blessed wives and served them by combing their hair, cooking for them, cleaning their rooms, doing the laundry and other housework. Bilâl, Salmân and Suhayb, who were responsible for outdoor services such as calling the adhân (azân), were among the people who ate and drank in the blessed home (of the Prophet). Hadrat Fâtima and all her children till the end of the world are also among the Ahl-i-Bayt. It is necessary to love them even if they are disobedient Muslims. To love them, to serve them with one’s heart, body and property, and to behave respectfully towards them will cause one to die

with îmân, (i.e. as a Believer). There used to be a court of justice allocated for Sayyids in the Syrian city of Hamâ. During the reigns of the Abbasid Khalîfas in Egypt Hadrat Hasan's 'radiy-Allâhu ta'âlâ 'anh' descendants were called **Sherîfs** and Hadrat Husayn's 'radiy-Allâhu ta'âlâ 'anh' descendants were called **Sayyids**, and a decree was enacted that the former should wear a white turban and the latter should wear a green turban. Children born from both blessed families would be registered in the presence of a judge and two witnesses. In the time of Sultân Abdulmejîd Khân 'rahmatullâhi ta'âlâ 'aleyh' the law courts were abrogated by the masonic vizier Reshîd Pâsha. People without a known genealogy and without a certain Madhhab began to be called Sayyids. Sham Persian Sayyids spread far and wide. It is stated as follows in the book **Fatâw-al-hadîthiyya**: "During the Sadr-i-awwal, all the members of the Ahl-i-Bayt were called Sherîfs. For instance, expressions like 'Sherîf-i-Abbâsî' and Sherîf-i-Zaynalî were being used. The Fâtîmî sultans were in the Shiite sect. They called only the descendants of Hasan and Husayn 'Sayyids'. Eshref Sha'bân bin Husayn, one of the Turcoman sultans in Egypt, decreed in 773 [1371 A.D.] that the Sayyids wear a green turban so that they be distinguished from the Sherîfs. These regularizations, far-flung as they soon became, were of customary nature and had no canonical significance." Detailed information in this respect is available from the book **Mir'ât-i-kâinât**, as well as from the Turkish version of **Mawâhib-i-ladunniyya** or from the third chapter of the seventh part of its revision rendered by Zerkânî.

ADDITION: Some non-Sunnî impostors have been trying to mislead the Muslims in our country (Turkey). Baffled in their attempts to find at least some clues in the books written by Islamic scholars that they can distort into documentary evidence and adduce as grounds for their vilification of Hadrat Mu'âwiya and the other Sahâbîs who fought Hadrat Alî, they repair to a lower level of falsification by magnifying the tragic stories which the Abbasid historians concocted with considerations such as adulation, worldly gains and positional furtherance. Also, changing the writings in the Turkish book **Qisâs-i-Anbiyâ**, they try to use them as false evidence for their treacherous cause. For the purpose of divulging the slanders and lies which these traitors employ in their strategy to sow discord among the Muslims in our country and to set brothers against one another, we deem it relevant to borrow some excerpts from the book **Qisâs-i-Anbiyâ**

and bring them to our dear readers' attention:

It is written as follows in the hundred and seventh (107) page of the book **Qisâs-i-Anbiyâ**: "Hadrat Hasan 'radiy-Allâhu 'anh' had entered into a series of short-lived marriages. The girls he had married would fall in love with him even sooner than the end of the fleeting marriages. Hadrat Hasan's last wife, Ja'da, apprehensive that he would divorce her, too, poisoned him." As is seen, Hadrat Hasan was poisoned by his wife because of jealousy. Contrary to the allegations of those lâ madhhabî people, Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' had no knowledge, let alone a part, concerning the felony.

The hundred and ninety-third (193) page contains the following observation: "Hadrat Mu'âwiya became ill in the sixtieth year of the Hijrat. He sent for his son Yazîd and gave him a long sermon of advice. The gist of the admonitory part of his advice was: Inhabitants of Kûfa may provoke Hadrat Husayn to march against you. If you are victorious over him, forgive him! Be kind towards him! He is very close to us. He has great rights over us, and he is Rasûlullah's grandson." These words of Mu'âwiya's 'radiy-Allâhu ta'âlâ 'anh' are a most clear indication of the affection and respect he felt towards the Ahl-i-Bayt.

When Hadrat Mu'âwiya's illness became heavier, he stated: "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' put a shirt on me. I have kept it ever since in order to be blessed with its barakat. One day I put pieces cut off from his blessed nails and hair into a bottle, which, also, I have kept up until now. When I am dead, put the shirt on me, and place the nail-clippings and the pieces of hair on my eyes and on my mouth. Perhaps Jenâb-i-Haqq will forgive me for the sake of them."

The following account is given in its hundred and ninety-fourth (194) page: Hadrat Mu'âwiya was tall, white-complexioned, stately, extremely patient, and sweet-tempered. His soft demeanour was proverbial. One day a man entered his presence and insulted him in an unbearably rude manner. Hadrat Mu'âwiya was silent. When the other people in his presence asked if he would never run out of patience, he said, "We will not react to people's insults unless they mean harm to our sultanate."

According to a short passage in its hundred and ninety-fifth (195) page, Hadrat Alî 'radiy-Allâhu 'anh' warned: "Do not malign Mu'âwiya's administration! Indeed, if you lose him you will

see heads being cut off and falling down.”

The following information is given in the book **Mir'ât-i-kâinât**: Mu'âwiya 'radiy-Allâhu 'anh' and his father Abû Sufyân embraced Islam in the presence of Rasûlullah on the day when Mekka was conquered. They had firm îmân. Hadrat Mu'âwiya was one of Rasûlullah's secretaries. Rasûlullah asked a blessing over him several times, invoking, **“Yâ Rabbî! Keep this person in the right path and make him a means for other people's guidance to the right path!”** And once the blessed Prophet invoked this blessing over him: **“Yâ Rabbî! Teach Mu'âwiya knowledge and calculation! Protect him from torment! Yâ Rabbî! Make him dominant over countries!”** And at another time he gave him this advice: **“O Mu'âwiya! Do kindness when you dominate over countries!”** Afterwards Hadrat Mu'âwiya said that he had been awaiting the day when he would become Khalîfa since he had heard the blessed Prophet's invocation. One day Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was riding a beast of burden with Hadrat Mu'âwiya sitting behind him, when the Best of Mankind asked, **“Yâ Mu'âwiya! What part of your body is closer to me?”** When the latter replied that his abdomen was closer, Rasûlullah invoked: **“Yâ Rabbî! Fill this with knowledge and with mild temper!”** So richly gifted was Hadrat Mu'âwiya with forgiveness and clemency that a book of two huge volumes was written in praise of him. Four great geniuses have been raised in Arabia. Mu'âwiya is the first one of them. Whenever Hadrat 'Umar looked at Mu'âwiya he would say, “Among the Arabian rulers, this person is the one as majestic and as powerful as Persian sovereigns.” So great was his magnanimity that he gave Hadrat Hasan eighty thousand gold coins when the latter said he was badly in debt. [The event is a clear indication of his special sympathy for the Ahl-i-Bayt and the services he rendered to them.]

Hadrat 'Umar was the first conqueror of the city of Jerusalem, and Hadrat Mu'âwiya was the second. Hadrat Mu'âwiya enlarged the Islamic lands to Tunis in Africa, to Bukhâra in Asia, and from Yemen to Istanbul, establishing full control over these vast countries. He was a stately, luminous-faced, handsome, good-tempered, congenial, right-minded, respectable and honourable state president. Always in clean, new, tidy and smart apparel, and fond of riding choice horses, he led a life of great splendor. However, owing to the barakat inherent in Rasûlullah's 'sall-

Allâhu ta'âlâ 'alaihi wa sallam' sohbet, –since he was one of the Sahâba–, he had been immunized against aberration from Islam.

According to a narration reported in the four hundred and seventeenth (417) page of the book **Madârij-un-nubuwwa**, written in the Fârisî language by Hadrat Abdulhaqq Dahlawî, and also in the hundred and eighty-first (181) page of the first volume of the Turkish version of **Mawâhib-i-ladunniyya**, Abû Sufyân bin Harb displayed great heroism in the Holy War of Tâif. One of his eyes went out of its socket. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated, “**Yâ Abâ Sufyân! Make a choice! If you wish, I will pray for you and your eye will be replaced. Otherwise, Allâhu ta'âlâ will give you an eye in Paradise, if you prefer this second choice.**” Abû Sufyân replied, “Yâ Rasûlallah! I prefer that I be given an eye in Paradise,” dumping the eye which he was holding on his palm onto the ground. Hadrat Abû Sufyân performed many acts of heroism in the Holy War of Yermûk, too, where he lost his second eye. He attained martyrdom in the same event.

The following account is given in the three hundred and fourteenth (314) page of **Qisâs-i-Anbiyâ**: After the conquest of Mekka, Abû Sufyân and his son Mu'âwiya joined the Messenger of Allah and migrated to Medîna. Rasûlullah 'sall-Allahu 'alaihi wa sallam' appointed Abû Sufyân as governor of Najrân, and made Hadrat Mu'âwiya a scribe of wahy.

It is written as follows in the four hundred and seventy-sixth (476) page of **Qisâs-i-Anbiyâ**: Three thousand Muslims attained martyrdom in the Holy War of Yermûk. There were many blessed Sahâbîs among them. Abû Sufyân became totally blind when an arrow hit his second eye 'radiy-Allâhu 'anhum ajma'în'.

According to information provided in the six hundred and eighty-fourth (684) page of the second volume of the book **Medârij-un-nubuwwa**, by Abdulhaqq Dahlawî, Yazîd bin abî Sufyân, governor of Damascus, designated his brother Mu'âwiya as his successor upon the approach of his own death. Hadrat 'Umar, the time's Khalîfa, ratified Hadrat Mu'âwiya's governorship. He retained his position as governor of Damascus for the next four years, i.e. until the death of Hadrat 'Umar, and the following sixteen years, i.e. throughout the caliphates of Hadrat 'Uthmân, Hadrat Alî, and Hadrat Hasan. In the forty-first year of the Hegira, when Hadrat Hasan ceded the caliphate, he

became Khalîfa rightfully. By the end of his twentieth year in the office of caliphate, he passed away of facial paralysis at the age of seventy-eight. He was one of those who held the opinion that the murderers who had martyred Hadrat 'Uthmân should be arrested and punished immediately. Hadrat Alî, by contrast, considered that a hasty approach towards their punishment could aggravate the already turbulent matters of caliphate. Upon this he dismissed Hadrat Mu'âwiya from governorship. A hadîth-i-sherîf which Imâm Suyûtî quotes from Imâm Ahmad's book of Musnad reads: **"Yâ Rabbî! Teach Mu'âwiya how to write and how to calculate, and protect him from torment!"**

The facts which we have written so far bespeak the oddity of the course followed by those people who vilify Rasûlullah's two Sahâbîs, Abû Sufyân and his son Mu'âwiya 'radiy-Allâhu ta'âlâ 'anhumâ', over whom valuable Islamic books such as Qisâs-i-Anbiyâ say the blessing, 'radiy-Allâhu 'anh', and praisingly state that they tried to serve Islam till they took their last breath.

***Miracles bestowed on Ahmed¹¹ were beyond calculation in numbers,
Three thousand of them did the Sahâbâ tally at one time.***

***Miracles are proofs for a person's prophethood,
Like the sun's heralding every new daytime.***

***Once seen, a miracle will suffice for confirmation,
Muhammad himself was with infinite miracles a paradigm.***

***For his trueness Qur'ân alone would suffice, no doubt,
Peerless, indeed, it is, in its belles-lettres and in rhyme.***

***So much so, none was able to imitate, genies and humans alike,
"It really is Word of Allah," all had to admit in rhyme.***

[1] The Messenger of Allah.

SUPERIORITIES of SAHÂBA ‘the BLESSED’

The Turkish history book **Mir’ât-i-kâinât**, which is a compilation of a number of books and was prepared by Muhammad bin Ahmad Efendi, who is also known with the sobriquet ‘Nişancızâde’, provides a concise and explicit account of the greatness of the Sahâba and the superior merits each of them was gifted with. The following is an English translation of the passages borrowed from that book. Nişancızâde (Muhammad bin Ahmad Efendi) was born in the hijrî year 962, and passed away in 1031 [1622 A.D.]. He completed his book in the time of Sultân Ahmad Khân I, the fourteenth Ottoman Pâdishâh.

Who is called a Sahâbî: According to a great majority of scholars, once a male or female Muslim has seen Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ only for a short time, no matter whether he/she is a child or an adult, he/she is called a Sahâbî with the proviso of dying with îmân (as a Believer); the same rule applies to blind Muslims who have talked with the blessed Prophet at least once. If a disbeliever sees the Prophet and then joins the Believers after the demise of the Messenger of Allah, he is not a Sahâbî; nor is a person called a Sahâbî if he deserted Islam afterwards although he had seen the blessed Prophet as a Muslim. A person who deserts Islam after having attained the honour of being a Sahâbî and then becomes a Believer again after the demise of the Messenger of Allah, is a Sahâbî. Since Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was a Prophet for genies as well, a jinnî also can be a Sahâbî. Sahâbîs in the mass are called **Ashâb-i-kirâm** or **Sahâba**.

Superiorities of the Ashâb-i-kirâm: According to information given in the book **Mawâhib-i-ladunniyya**, the Ashâb-i-kirâm ‘alaihim-ur-ridwân’, after prophets, and after the angels occupying special higher positions, are the highest community of the entire creation. Each and every Sahâbî is higher than all the rest of this Ummat (Muslims). All the people who believe in the prophethood of Muhammad ‘alaihi-salâm’, i.e. all Muslims, regardless of their races and nationalities and the countries they live in, are the Ummat of Muhammad ‘alaihi-salâm’. We, Muslims, are the Ummat of Muhammad ‘alaihi-salâm’. Despite the hadîth-i-sherîf

which states, **“My Ummat are auspicious like rain. It cannot be known which Muslims are more auspicious, the earlier ones, or the later ones,”** advantageous positions attained on account of the amount of thawâb earned are not indications of superiority. Indeed, no other superiority can equal a superiority gained by having seen Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. When the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’ conquered Damascus, the Damascene Christians observed their graceful manners and attitudes with profound admiration and swore that the new comers were superior to the Hawârîs, i.e. the Apostles of Îsâ (Jesus) ‘alaihi-salâm’. Who on earth could ever argue against a superiority witnessed (and acknowledged) even by the enemy? The hundred and tenth âyat of Âl-i-’Imrân sûra purports: **“Ye are the best of Ummats, ...”** And the hundredth âyat of Tawba sûra purports: **“The vanguard (of Islam) –The first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in all good deeds,– Well-pleased is Allâhu ta’âlâ with them, as they are with Him: For them hath He prepared Gardens under which rivers flow, to dwell therein for ever: That is the supreme Felicity.”**

It is stated as follows in a hadîth-i-sherîf: **“Do not vituperate against my Sahâba! If a Muslim belonging to the generations that will come after my Sahâba dispenses a mountain of gold in the name of alms, he will not attain thawâb half as much as the thawâb which one of my Sahâba would attain by giving a handful of barley.”** A hadîth-i-sherîf quoted by Munâwî and Bayhakî reads as follows: **“My Sahâba are like the stars in the sky. If you follow any one of them you will attain hidâyat.”** It is stated in another hadîth-i-sherîf: **“Avoid being hostile towards my Sahâba! Fear Allah. He who loves them does so because he loves me. He who is hostile to them is so because he is my enemy. He who hurts them will have hurt me. And to hurt me certainly means to hurt Allâhu ta’âlâ.”** It is stated in another hadîth-i-sherîf: **“The best of peoples are the Muslims who live in my time. Those who see them are the next best after them. And the third best people are those who see the people who have seen them. There will also be people not good at all among the generations that will come after them.”** Another hadîth-i-sherîf reads as follows: **“Muslims contemporary with me are the best among my Ummat. The next best people are those who will come after them. And those who will come after them are the third best.”** It is stated in another hadîth-i-sherîf, which is quoted by Munâwî and Tirmuzî: **“The fire of Hell will not burn a**

Muslim who has seen me or one who has seen a Muslim who has seen me.” These âyat-i-kerîmas and hadîth-i-sherîfs clearly state the superiority of the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’.

We must hold all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ in high esteem and love them all. As is unanimously stated in books of aqâid (credal matters), “It is necessary to know all the Ashâb-i-kirâm as great and superior people, to have a good opinion of them, and to believe that they were true and pious Muslims. We should not criticize or curse any one of them; we should never feel inimical towards any one of them; and we should avoid the ambivalence of loving some of them while feeling animosity against other Sahâbîs. We should avoid the absurd expectation that we will have loved some of them by being inimical towards others or by maligning or cursing them. The facts we have stated have been corroborated by definitely authentic documents and substantiated proofs.

It is not sinful to feel more sympathy for a certain Sahâbî, on account of his worldly accomplishments, than for another Sahâbî who you know is higher, although you believe certainly that the latter is higher. For instance, if one of the descendants of Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anh’, e.g. a Sayyid, loves Hadrat Alî, his ancestor, more than he loves Hadrat Abû Bakr although he holds Hadrat Abû Bakr in higher esteem than Hadrat Alî in matters pertaining to the Hereafter, he is not sinful for his emotional predilection. For, worldly sympathy is not something within a person’s will.

Sa’duddîn Teftâzânî makes the following explanation in **Sharh-i-Aqâid**, one of the basic books of the Ahl as-Sunnat: “We have to believe in the fact that the differences and wars among the Sahâba were based on benevolent reasons. It is not permissible to curse or blame any one of the Ashâb-i-kirâm. And it is kufr to malign a Sahâbî who is praised in the Nass (âyat-i-kerîmas and hadîth-i-sherîfs with clear meanings); Hadrat Âisha is one of the Sahâbîs in that category. If a Sahâbî is not individually praised in the Nass, it is an act of heresy and a grave sin to malign him.” It is stated in a hadîth-i-sherîf written in the book **Mawâhib-i-ladunniyya**: “**Hold your tongue when my Sahâba are mentioned! Do not say something that may be blasphemy against their honour!**” It is stated in another hadîth-i-sherîf: “**If a person vituperates against one of my Sahâba, beat him!**” Another hadîth-

i-sherîf, quoted by Tabarânî and Munâwî, reads as follows: “**A person who curses a prophet is to be killed, and a person who curses my Sahâba is to be beaten.**” It is stated in a hadîth-i-sherîf quoted in the book **Jâmi’us-saghîr**, by Hadrat Jelâladdîn Suyûtî: “**My Sahâba will have faults and mistakes. Allâhu ta’âlâ will forgive them their faults.**” It is stated in the book **Khulûsat-ul-fatâwâ**: “It is an act of disbelief to curse Hadrat Abû Bakr and Hadrat ’Umar. Yet it is heresy and aberration, not disbelief, to believe that Hadrat Alî was higher than they were.” When Hadrat Imâm a’zam Abû Hanîfe was asked what the Madhhab of **Ahl as-Sunnat wa’l-jamâ’at** was, he replied: “It is to believe in the superiority of Hadrat Abû Bakr and Hadrat ’Umar, to love the two sons-in-law of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’, to make *masah* on the two mests on your feet, during the performance of ablution,^[1] and to perform namâz behind any Muslim, regardless of whether he is good or bad.” According to information given in the book **Âdâb-ul-menâzil**, it is not an act of disbelief to curse a certain Sahâbî only once; it is an act of aberration. A person who commits the act of cursing once or twice or three times is chastised with flogging. He who commits the act more than three times is to be killed.

Scholars of Ahl as-Sunnat group the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ in three categories in respect of superiority.

1– **Muhâjirîn** (Migrators): Those who left their homes and countries, in Mekka or elsewhere, and migrated to Medîna, before the conquest of Mekka. Those people embraced Islam either before or after joining Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ (in Medîna). Hadrat ’Amr ibn al-’Âs was one of them.

2– **Ansâr** (Helpers, Supporters): Muslims who lived in the city of Medîna or in places near the blessed city, as well as those who belonged to the two tribes called Aws and Hazraj, are called Ansâr ‘ridwânullâhi ta’âlâ ’alahim ajma’în’. Indeed, those people promised all sorts of help and sacrifice for the sake of our master Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’, and they did keep their promises.

3– **The other Sahâbîs** ‘ridwânullâhi ta’âlâ ’alahim ajma’în’:

[1] There is detailed information on how to make *masah* on the pair of mests as you make ablution in the third chapter of the fourth fascicle of **Endless Bliss**.

They are the people who became Believers upon the conquest of Mekka or afterwards in Mekka or elsewhere. They are not called Muhâjirîn or Ansâr. They are only called Sahâbîs. According to an observation in the book entitled **Jâmi'**, by ibn Esîr Izzaddîn Alî Jazrî, the Muhâjirîn are higher than the Ansâr, the earlier ones of the Muhâjirîn are higher than those Ansâr who embraced Islam later, the earlier ones of the Ansâr are higher than the later ones of the Muhâjirîn, and yet there is many a later Sahâbî higher than many another Sahâbî who embraced Islam earlier. For instance, Hadrat 'Umar and Bilâl Habashî are higher than a number of other Sahâbîs who joined the Believers earlier. Imâm Suyûtî states as follows in the book entitled **Târih-ul-Khulafâ**: As is unanimously stated by scholars of Ahl as-Sunnat, the (earliest) four Khalîfas of the Messenger of Allah are the highest ones of the Ashâb-i-kirâm. The next highest Sahâbîs are the remaining six of the ten fortunate people who were blessed with the Glad Tidings of Paradise, and also Hadrat Hasan and Hadrat Husayn. The highest Sahâbîs next after them are the three hundred and thirteen (313) Sahâbîs who, together with these twelve (highest) Sahâbîs, joined the Holy War of Badr. The next highest Sahâbîs are the seven hundred (700) heroes who fought in the Holy War of Uhud. The next highest Sahâbîs are the fourteen hundred (1400) people who promised the Messenger of Allah, under a tree, saying, "We will rather die than go back," in the sixth year of the Hijrat. The well-known covenant is called **Bî'at ur-Ridwân**.

It is stated as follows in a hadîth-i-sherîf quoted in the book of tafsîr entitled **Bahr-ul-'ulûm**: **"Abû Bakr is the most compassionate Muslim in this Ummat. 'Umar has the rigidest religious perseverance. 'Uthmân has the most hayâ (sense of shame). Alî is the one who answers every question in the Sharî'at. Mu'âdh is the one who is most knowledgeable in halâls and harâms. Abiyy bin Kâ'b is the best reader (or reciter) of the Qur'ân al-kerîm. Huzayfa-t-ibn Yemân is the one who recognizes the hypocrites. He who wants to see Îsâ's 'alaihis-salâm' zuhd should look at the zuhd Abû Zer has! Paradise is in love with Salmân-i-Fârisî. Khâlid bin Walîd is the sword of Allah. Hamza is the lion of Allah. Hasan and Husayn are the highest ones of the young people of Paradise. Ja'far bin Abî Tâlib will be flying with the angels in Paradise. Bilâl will be the first to open the gate of Paradise. Suhayb-i-Rûmî will be the first to drink from my pond Kawthar. On the Rising Day, Abû-d-Derdâ will be the first person with whom angels will shake hands. Every prophet has a friend.**

Sa'd bin Mu'âdh is my friend. There are people whom every prophet chooses from among his Ummat. Talha and Zubayr are the ones I have chosen. Every prophet has an assistant who performs his private chores. Enes bin Mâlik is my assistant. There are hakîms in every Ummat. Abû Hurayra is the one of my Ummat who utters the most hikmat. Hassân bin Thâbit's speech has been endowed with a powerful effect by Allah. The voice of Abû Talha in the battlefield is stronger than that of a division of soldiers." Alâuddîn Alî Samarkandî, the author of the book **Bahr-ul-'ulûm**, passed away in the Anatolian city Lârende in the year 860.

Hadrat Imâm Suyûtî quotes the following hadîth-i-sherîf in the book **Târîh-ul-Khulafâ** (History of the Khalîfas): "**Abû Bakr is the most compassionate one of my Ummat. 'Umar is the most austere one in performing the commandments of Allâhu ta'âlâ. 'Uthmân has the most hayâ** (sense of shame). **Alî is the best in solving the difficulties in the Sharî'at. Abû 'Ubayda bin Jerrâh is the most trustworthy one of my Ummat. Abû Zer is the most zâhid^[1] one of my Ummat. Abû-d-Derdâ is the one with the most acts of worship. Mu'âwiya bin Abî Sufyân is the most clement and the most generous one of my Ummat.**"

Rasûlullah's governors: The following information is provided in the book **Hamis**, which was written in 940 by Qâdî Husayn of Diyar-i-Bakr: Bâzân, who had been appointed governor of Yemen by the Persian Shâh Husraw, joined the Believers. The Rasûl (Messenger) 'alaihi-salâm' let him retain his position. Hence, Bâzân was the first Muslim governor. The Rasûl 'alaihi-salâm' appointed Khâlid bin Sa'îd to the city of San'a (in Yemen); Ziyâd bin Esed to the city of Hadremût; Abû Mûsa-l-Esh'ârî to the city of Aden; Abû Sufyân bin Harb to the province of Nejrân; Yazîd, who was Mu'âwiya's elder brother, to the city of Teymâ; Attâb bin Esyed to the city of Mekka; and 'Amr bin 'Âs to the city of Ammân, (in Jordan). Qâdî Husayn bin Muhammad passed away in Mekka in 960.

Rasûlullah's secretaries: Hadrat Abû Bakr; 'Umar; 'Uthmân; Alî; Talha; Zubayr; Sa'd bin Abî Waqqâs; Muhammad bin Salama; Erqam bin Abî Erqam; Abdullah bin Erqam; Mughîra bin Shu'ba;

[1] Person with much zuhd, which in turn means to abstain from most of the mubâhs (Islam's permissions) for the fear that they may be harâm (forbidden by Islam).

Abiyy bin Kâ'b; Zayd bin Thâbit; Abû Sufyân bin Harb, and also his son Mu'âwiya, and also Mu'âwiya's elder brother Yazîd bin Abî-s-Sufyân; Khâlid bin Walîd; 'Amr ibn 'Âs; and Huzayfa bin Yemân were a few of them. He had other secretaries as well. Their total number is forty-three. Zayd bin Abî-th-Thâbit and Mu'âwiya bin Abî-s-Sufyân were the longest in office 'radiy-Allâhu ta'âlâ 'anhumâ'.

He sent abroad fourteen diplomatic agents. Hadrat 'Amr bin 'Âs was one of them. The blessed Messenger sent him as an ambassador to Ammân, afterwards appointing him governor of Ammân.

The book **Istî'âb** consists of two thousand and seven hundred and seventy biographies of male Sahâbîs and three hundred and eighty-one biographies of female Sahâbîs. Hâfidh Yusûf bin Muhammad bin Qurtubî, the author of the book entitled **Istî'âb fî ma'rifat-il-Ashâb**, passed away in 463 [1071 A.D.]. According to an observation in the book entitled **Mawâhib-i-ladunniyya**, an untold number of people had already embraced Islam by the time Rasûlullah 'sall-Allâhu 'alaihi wa sallam' passed away. There were ten thousand Sahâbîs by the time Mekka was conquered, seventy thousand Sahâbîs during the Holy War of Tabuk, and ninety thousand during the blessed Messenger's Farewell Hajj. The earth enjoyed carrying on its shoulders more than one hundred and twenty thousand living Sahâbîs by the time the Sultân of Creation honoured the Hereafter with his blessed presence.

With the exception of a few of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' kinsfolk, all the Ashâb-i-kirâm of the Messenger of Allah 'radiy-Allâhu ta'âlâ 'anhum ajma'in' were junior to him in age.

According to information which the book entitled **Fawâyikh-i-Miskiyya** presents on the authority of Imâm Wâqidî, the following blessed Sahâbîs outlived all the others:

Abdullah bin Abî Awfâ 'radiy-Allâhu ta'âlâ 'anh' passed away in the city of Kûfa in the eighty-sixth year of the Hegira.

Abdullah bin Yesr passed away in Damascus in the eighty-eighth year (of the Hegira).

Sahl bin Sa'd 'radiy-Allâhu ta'âlâ 'anh' passed away in Medîna in the ninety-first year of the Hegira, when he was a hundred years old.

Enes bin Mâlik passed away in Basra in the ninety-third year.

Abû-t-tufayl Âmir bin Wâsila passed away in Mekka in the hundredth year of the Hegira.

He was the last blessed Sahâbî to pass away.

The blessed Messenger never told anyone clearly who was to succeed him as Khalîfa. By appointing Hadrat Abû Bakr as imâm (to conduct the prayers of namâz in jamâ'at) for his place eight days before his demise, he implied Hadrat Abû Bakr's future caliphate. It was a considerably long time before Rasûlullah 'sall-Allâhu 'alaihi wa sallam' became ill, when one day he stayed home instead of going out to the mosque (to conduct the namâz in jamâ'at), sending his blessed Sahâba the message that he wished them to perform the namâz (without him as their imâm). Because Hadrat Abû Bakr was absent, Hadrat 'Umar assumed the duty as imâm. When the blessed Messenger heard Hadrat 'Umar's voice, he stated: **"No. No. Allâhu ta'âlâ and Muslims approve of Abû Bakr. Let Abû Bakr conduct namâz!"** At another time he said to Hadrat Alî: **"I asked of Allâhu ta'âlâ three times that you be the highest of my Sahâba. Allâhu ta'âlâ approved that Abû Bakr be the highest."** On various occasions Rasûlullah 'sall-Allâhu 'alaihi wa sallam' implied that after him Hadrat Abû Bakr would be (the first) Khalîfa. For instance, during the construction of (the mosque called) Mesjîd-i-sherîf after the blessed migration to Medîna, the Best of Mankind placed a stone for the foundation with his blessed hand and said to Hadrat Abû Bakr to get a stone and place it next to his. Then he asked Hadrat 'Umar to put another stone next to Hadrat Abû Bakr's stone. Then he ordered Hadrat 'Uthmân to put another stone near the one which Hadrat 'Umar had placed. When Hadrat 'Uthmân put his stone next to Hadrat 'Umar's stone, the blessed Prophet stated, **"These people are my Khalifas after me."** It is stated in a hadîth-i-sherîf quoted in Imâm Ahmad's Musnad and in Munâwî's book **Kunûz-ud-deqâiq: "After me, pay homage to these two people: Abû Bakr and 'Umar."** One day a woman came with a request. The blessed Messenger told her to come back later. When the woman asked him what she was to do in case she did not find him there when she came back, the Prophet said: **"If you cannot find me go to Abû Bakr! He is my Khalîfa after me."** Towards his demise he ordered: **"Fetch me some paper and a pen! I shall write something for Abû Bakr."** Then he stated: **"Allâhu ta'âlâ and Muslims are pleased with Abû Bakr."** Allâma ibn-ul-Hemmâm

provides the following explanation in his book entitled **Musâyara**: Allâhu ta'âlâ had imparted to His blessed Messenger 'sall-Allâhu ta'âlâ 'alaihi wa sallam' that Hadrat Abû Bakr would be (the first) Khalîfa. Yet He had not ordered him to tell his Ummat (Muslims) about it.

Hadrat Abû Bakr was born two years and a couple of months after the Messenger of Allah. His father's name was Abû Quhâfa 'Uthmân. His ancestral chain converges with that of the Messenger of Allah on the seventh father backwards. Formerly, his name was Abdulkâ'ba. The blessed Messenger 'alaihi-salâm' changed it to 'Abdullah'. 'Abû Bakr' means 'Bakr's father'. He did not have a son named Bakr. However, it was customary in Arabia to prefix the surname ('Abû', which means) 'Father of a son' to a male baby's name so that he should have a son (when he grew up). Therefore his father had named him Abû Bakr. He was also called **Atîq**, which means 'emancipated (man)', on account of the various hadîth-i-sherîfs containing the Glad Tidings that he had been emancipated from Hell. Another sobriquet he had had the honour of being called was **Siddîq**, which Allâhu ta'âlâ had conferred on him upon his instant affirmation of Rasûlullah's (ascent to heaven called) Mi'râj. He was a white-complexioned, luminous-faced and slim person. Even before embracing Islam, he was among the eminent, notable, distinguished and authoritative disbelievers of Qoureish. It was in those days of nescience yet when he was renowned for his exceptional chastity, dignity and integrity. Nor had he ever tasted wine or recited poetry. He was one of the prominent and wealthiest merchants of Mekka. He had an intrinsic disposition to goodness and a singular taste of charity. Long before the advent of Islam, he and the Messenger of Allah had shared the sincere and compassionate feelings of an intimate friendship in their early youth. So heartfelt and so pure was the affection that the two adolescents had had for each other. Many a soothsayer and religious scholar he had met during his trade expeditions would tell him that a latest-time Prophet would come and that he would be one of his Sahâbîs. As soon as the Messenger of Allah called him to Islam, he became a Believer willingly. His mother Umm-ul-khayr was one of the earliest Believers. However, his father 'Uthmân was very old when he embraced Islam upon the conquest of Mekka. Abû Bakr was the only Sahâbî whose parents, children and grandchildren, all of them, embraced Islam; there was none else.

In Mekka, during the Hegira, in Medîna, in all the Holy Wars

as well as in peace-time, he would never leave the Messenger of Allah alone. He was Rasûlullah's faithful companion, confident, and counsellor in all matters. The hadîth-i-sherîf, "**Allâhu ta'âlâ has supported me with four viziers. Two of them are angels. Their names are Jebrâ'îl and Mikâil. And two of them are human. Their names are Abû Bakr and 'Umar,**" indicates his high honour. The Ashâb-i-kirâm would make a ring around the Messenger of Allah when they sat in his presence. The blessed Messenger would have Abû Bakr seated on his right-hand side, with 'Umar seated on the Prophet's left. He would never let anyone occupy a seat prior to that of Abû Bakr or take his seat in his absence. His seat would be vacant when he was absent. In moral and habitual aesthetics, in valour, in generosity, in knowledge, in intelligence, and particularly in taqwâ (fear of Allah, abstinence from His prohibitions), he was superior par excellence to all the other Sahâbîs. "Abû Bakr is the bravest of us all," was Hadrat Alî's acknowledgement. When the Messenger of Allah passed away, most of the Arabian peasants abandoned Islam and lapsed into apostasy. When Hadrat Abû Bakr became Khalîfa, he ordered to make war against the renegades. The Sahâba asked how they could make war against entire Arabia. Upon this he drew his sword and proceeded. And so did the Sahâba, behind him. The sûra of Wa-l-layl was revealed to praise him. The blessed Messenger's statement, "**Abû Bakr's property has been of such great benefit as no one else's has been to me,**" is written in Imâm Ahmad's Musnad as well as in Munâwî. He dispensed all his earnings from trade for the sake of the Messenger of Allah.

Whenever a canonical question arose during his caliphate, he would look up the Qur'ân al-kerîm and the hadîth-i-sherîfs he knew for an answer. When he could not find an answer, he would ask the Sahâba. If they could not find a hadîth-i-sherîf by which to solve the question, they would continue their research, trying to reach a consensus in the last resort and adapting their practices to the result of the consensus. In case they did not reach a consensus, he (Hadrat Abû Bakr) would solve the matter with his own ijtihâd. As for Hadrat 'Umar's 'radiy-Allâhu ta'âlâ 'anh' policy during his caliphate; whenever he did not find an answer for a certain question after the first stage of his research which he would normally do by minutely scanning the Qur'ân al-kerîm and hadîth-i-sherîfs, he would search for an ijtihâd which Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' might have employed for the solution of the question. Otherwise, he would employ his own ijtihâd.

He had remarkably great intelligence. When, one day, the beloved Prophet ‘alaihi-salâm’ stated, **“Allâhu ta’âlâ has told a slave of His to make a choice between the world and the Hereafter. The slave said he would prefer the blessings closer to his Rabb (Allâhu ta’âlâ),”** he immediately inferred that Rasûlullah’s demise was imminent, and wept bitterly. That unbelievable comprehensive speed displayed by Hadrat Abû Bakr aroused great admiration among the Sahâba. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ had stated: **“The imâm should be one with the best knowledge of the Qur’ân al-kerîm.”** When the blessed Prophet ordered Hadrat Abû Bakr to take his place and conduct the prayers of namâz as the imâm of the jamâ’at, that prophetic instruction connoted, incidentally, the implication that Hadrat Abû Bakr was the best of all the Sahâba in knowledge of the Qur’ân al-kerîm. He was at the same time the best-informed Sahâbî concerning hadîth-i-sherîfs and Rasûlullah’s âdâb (beautiful manners which Islam commends highly and which the Prophet himself exemplified best). Whenever the Sahâba had difficulty solving a certain canonical problem, they would ask him and he would solve the problem. The reason for the relatively low number of the hadîth-i-sherîfs which have been conveyed to us on his authority was his rather short life after the Messenger of Allah, and that limited period he spent grappling with renegades and rebels. Another area wherein he was best among the Sahâba was interpretation of dreams. According to ibn Shîrîn, who was one of the notables of the Tâbi’în and renowned for the accuracy of his dream interpretations, **“With the exception of the Messenger of Allah, Abû Bakr is the most superior in interpreting dreams.”** In genealogy of the Arabian tribes, especially in fixing the names of the Qoureish ancestry, he had no rival. The best was he also in foresight, in accurate guesswork, and in circumspection. In secular matters, the Messenger of Allah would always consult with him. A hadîth-i-sherîf reads: **“Jebrâ’îl said to me: Allâhu ta’âlâ commands that you should consult with Abû Bakr.”** The injunction, **“Consult with them in your activities,”** in the hundred and fifty-ninth âyat of ‘Imrân sûra was revealed to order consultation with Hadrat Abû Bakr and Hadrat ‘Umar. Hadrat Abû Bakr was one of the few Sahâbîs who learned the entire Qur’ân al-kerîm by heart.

There are a number of âyat-i-kerîmas and myriads of hadîth-i-sherîfs stating that Hadrat Abû Bakr was the highest of mankind, with the exception of prophets. A few of them are:

The phrase, “... **No more than one companion: They two were in the Cave, ...**” in the fortieth âyat of Tawba sûra, praises Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’. It is unanimously stated (by Islamic scholars) that the fifth âyat of Wa-l-layl sûra indicates the high honour of Hadrat Abû Bakr. Also, the seventeenth âyat of the same sûra was revealed for the sake of Abû Bakr. Another âyat-i kerîma which is said to have been revealed for Hadrat Abû Bakr is the two hundred and seventy-fourth (274) âyat of Baqara sûra. As a matter of fact, he gave ten thousand coins of gold secretly at night and ten thousand openly during the day in order to attain the various blessings inherent in giving alms. It is stated in a hadîth-i-sherîf reported by Daylamî and written in Munâwî: **“Abû Bakr is the best and the highest of all mankind. Only, He is not a prophet.”** Another hadîth-i-sherîf reported by Daylamî and written in Munâwî reads: **“Abû Bakr’s title is Atîq among the creatures of heaven. It is Atîq on the earth as well.”**

It is stated in a hadîth-i-sherîf reported on the authority of Abû Nu’aym ‘rahimahullâhu ta’âlâ’ and written in Munâwî: **“Abû Bakr is a person whom Allâhu ta’âlâ has freed from fire.”**

Another hadîth-i-sherîf states: **“Except for prophets, the sun has not risen over a person higher than Abû Bakr.”**

It is stated in another hadîth-i-sherîf: **“No other person has been so useful as Abû Bakr to me, both in terms of sohbat and in property. If I were to have a friend other than my Rabb, (i.e. Allâhu ta’âlâ,) I would have Abû Bakr as a friend.”**

Another hadîth-i-sherîf reads: **“Of all my Ummat, Abû Bakr will be the first to enter Paradise.”**

It is stated in another hadîth-i-sherîf reported by Daylamî ‘rahimahullâhu ta’âlâ’ and written in Munâwî: **“It is wâjib (incumbent) upon all my Ummat to love Abû Bakr and to pay gratitude to him.”**

It is stated in a hadîth-i-sherîf reported by Khatîb-i-Baghdâdî ‘rahimahullâhu ta’âlâ’ and written in Munâwî: **“On the Judgement Day, everybody shall be judged. Only Abû Bakr shall not be judged.”**

When, one day, the Messenger of Allah stated, **“There are three hundred and sixty beautiful moral habits. Allâhu ta’âlâ will give one of those beautiful moral habits to one of His slaves, if He wishes to do so. Then He will let him go into Paradise on account**

of that beautiful moral habit,” Hadrat Abû Bakr asked, “Yâ Rasûlallah! Do I have one of those beautiful moral habits?” **“Yes. You have all those moral habits,”** was the blessed Prophet’s reply.

One day, the âyat-i-kerîma, **“O you the nafs who is mutmainna!...”** was recited completely. Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ asked: “Yâ Rasûlallah! What a beautiful thing that is!” Upon this the Best of Mankind gave the Glad Tidings: **“As you die, the angel will say so to you.”**

One day Hadrat Abû Bakr was offended by one of the Sahâba. When the blessed Messenger ‘alaihi-salâm’ heard about that, he convened the Ashâb-i-kirâm and admonished them: **“Allâhu ta’âlâ sent me as His Messenger to you. You would not believe me. Abû Bakr was the only one to believe me. He supported me both with his property and with his life. For my sake, do not hurt this friend of yours!”** From that day on, no one ever said or did anything to hurt Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’.

It is stated in another hadîth-i-sherîf: **“I asked Jebrâ’îl ‘alaihi-salâm’ about ‘Umar’s superior merits. Jebrâ’îl said to me: If I were to list ‘Umar’s high merits for a period of time as long as the prophethood of Nûh (Noah) ‘alaihi-salâm’, (i.e. nine hundred and fifty years,) I would not be through with them (at the end of that long period). However, all the goodnesses which ‘Umar possesses would amount to equal only one of the goodnesses of Abû Bakr.”**

When Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ was asked to name the person he loved most, he uttered the name **“Āisha.”** When he was asked to name the man he loved most, he said: **“Āisha’s father.”** And when he was asked who was the man he loved second most, he replied: **“Umar bin Khattâb.”**

One day the blessed Prophet pointed to Hadrat Abû Bakr and Hadrat ‘Umar and said: **“These two are the highest of the people of Paradise, with the exception of prophets.”**

One day, with Abû Bakr on the Prophet’s right-hand side and ‘Umar on his left ‘radiy-Allâhu ta’âlâ ‘anhumâ’, and the Prophet holding their hands with his blessed hands, they entered the mesjîd-i-sherîf (the blessed mosque), and the blessed Prophet said: **“On the Rising Day, we, three of us, shall arrive like this.”**

One day, upon seeing Hadrat Abû Bakr and Hadrat ‘Umar, the

Best of Mankind stated: **“These two are identical with my sight and hearing.”**

One day he said to those two blessed people: **“May hamd (praise and gratitude) be to Allâhu ta’âlâ, who has supported me with you two!”**

In another hadîth-i-sherîf, he said to the two people: **“I will not disagree with you on anything whereon you two agree.”**

He stated in a hadîth-i-sherîf which is reported by Daylamî ‘rahimahullâhu ta’âlâ’ and written in Munâwî: **“Every prophet has a halîl (sincere friend). And my halîl is Abû Bakr.”**

It is stated in another hadîth-i-sherîf: **“Among every prophet’s Ummat there are people very dearly beloved to the prophet. Abû Bakr and ‘Umar are my choice.”** ‘radiy-Allâhu ta’âlâ ‘anhumâ’.

The blessed Messenger stated in another hadîth-i-sherîf: **“As I ask of my Ummat (to say and believe in the meaning of) the phrase ‘Lâ ilâhe il-l-Allah’, likewise, I ask of them to love Abû Bakr and ‘Umar.”** ‘radiy-Allâhu ta’âlâ ‘anhumâ’.

In another hadîth-i-sherîf, which is reported by ibn ‘Âbidîn ‘rahimahullâhu ta’âlâ’ and written in Munâwî, the Honour of Creation stated: **“It is îmân (belief, Islamic faith) to love Abû Bakr and ‘Umar. And enmity against them is kufr (unbelief).”** On account of this hadîth-i-sherîf, all the Islamic scholars agree on that it is kufr to anathemize Hadrat Abû Bakr and Hadrat ‘Umar or to bear hostility against them; they (the Islamic scholars) invoke Allâhu ta’âlâ’s condemnation on Shiites on account of their inimical attitude towards the two most blessed Sahâbîs.

It is stated in another hadîth-i-sherîf: **“If the îmân of Abû Bakr were to be weighed against the total sum of the îmâns of all other people, Abû Bakr’s îmân would prove to be heavier.”** ‘radiy-Allâhu ta’âlâ ‘anh’.

Hadrat Alî acknowledges: **“I have found Abû Bakr ahead of me in all the areas of goodness in which I have endeavoured to be the best.”** He, again, acknowledges: **“After the Messenger of Allah, Abû Bakr and ‘Umar are the most auspicious of all people. Love of me and animosity against Abû Bakr and ‘Umar cannot coexist in a Believer’s heart.”** Whenever Hadrat Alî made a khutba he would invoke: **“Yâ Rabbî! Rectify our manners (so that we may attain Thine approval), as Thou hast done with the Khulafâ-ir-râshidîn!”** When he was asked who were the people he

meant by ‘Khulafâ-ir-râshidîn’, he said, “They are Abû Bakr and ‘Umar, whom I love very much.”

Hadrat ‘Umar ‘radiy-Allâhu ta’âlâ ‘anh’ would always say: “Abû Bakr is our sayyid (master).” One day he said: “I wish I were one of the hairs on Abû Bakr’s chest!” On another occasion he said: “I wish to see Abû Bakr every moment in Paradise.” Another acknowledgement from Hadrat ‘Umar: “I have failed in all my emulations with Abû Bakr in all sorts of goodness.”

Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ was called ‘Eywâh’ on account of his great clemency and compassion.

Whenever (the angel) Jebrâ’îl ‘alaihis-salâm’ talked with the Messenger of Allah, Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ was the only Sahâbî to hear the angel’s voice.

The great scholar Bedreddîn Mahmûd bin Ahmad Aynî provides the following information in his book **Zayn-ul-mejâlis**: Hadrat Abû Bakr as-Siddîq ‘radiy-Allâhu ‘anh’ held a pebble in his blessed mouth for twelve years lest he should say something which Allâhu ta’âlâ would dislike, as the saying went: “The worst disaster will come via one’s own tongue.” He would take the pebble out whenever he meant to say something compatible with the Sharî’at and with the Islamic manners (adab). He would fast in summertime, and not in winter. So great was his fear of Allâhu ta’âlâ that one day he saw a bird and said to it: “O you, bird! How lucky for you! You eat fruit and perch in the shades of leaves. You will not be called to account on Judgement Day. I wish Abû Bakr were a bird like you!” At another time he said, “I wish I were green grass, so that animals would eat me and I would not be recreated and called to account on Judgement Day!”

When Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ passed away, the Ansâr came together and proposed a two-caliph system, one from among them and one from among the Muhâjirîn. Upon hearing about their proposal, Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ made for the scene, taking Hadrat ‘Umar ‘radiy-Allâhu ta’âlâ ‘anh’ along. He quoted the hadîth-i-sherîf, “**Khalifas are from the tribe of Qoureish**,” to the Ansâr. And Hadrat ‘Umar added: “O you Ansâr! Have you forgotten that the Messenger of Allah designated Hadrat Abû Bakr as imâm (for his place)? Which one of you could claim to be higher than Abû Bakr?” The Ansâr replied with one accord: “We consign ourselves to Allâhu ta’âlâ to protect us from professing superiority to Abû Bakr.”

They unanimously voted Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ Khalîfa. Hadrat Alî and Hadrat Zubayr ‘radiy-Allâhu ta’âlâ ‘anhumâ’ were not present. The following day the two blessed Sahâbîs joined the others in the mosque, and thus Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’ was elected Khalîfa by a unanimous vote of all the Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’. According to books of Tafsîr (exegesis of the Qur’ân al-kerîm), the injunction which purports, “**Tell the ones of the Arabs who turn away from thee ...**,” in Tawba sûra, implies that Hadrat Abû Bakr’s caliphate was rightly-guided. Indeed, it is an established fact that, after the revelation of this âyat-i-kerîma, (the business of) calling Muslims to Holy War against the Pagans was after Hadrat Abû Bakr’s ‘radiy-Allâhu ta’âlâ ‘anh’ calling to Holy War against renegades. The âyat-i-kerîma purports: “**If you obey him Allâhu ta’âlâ will reward you with thawâb.**” If Hadrat Abû Bakr’s ‘radiy-Allâhu ta’âlâ ‘anh’ caliphate had been unjust, obedience to him would not have been blessed with a promise of thawâb (rewards in the Hereafter).

According to an observation in the book entitled **Mawrid-il-letâfa**, by Amîr Jemâleddîn Yûsuf Zâhirî, of all people, three persons were called ‘Khalîfa’ by Allâhu ta’âlâ: Âdam ‘alaihis-salâm’; Dâwûd (David) ‘alaihis-salâm’; and Hadrat Abû Bakr ‘radiy-Allâhu ta’âlâ ‘anh’.

Hadrat Abû Bakr appointed Hadrat ‘Umar ‘radiy-Allâhu ta’âlâ ‘anhumâ’ hâkim (judge) and Hadrat ‘Uthmân ‘radiy-Allâhu ta’âlâ ‘anh’ secretary. Abû Ubayda ‘radiy-Allâhu ta’âlâ ‘anh’ was Chief of the Police Office. He wore Rasûlullah’s ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ silver ring on his finger. He did not give up trade after becoming Khalîfa. The Ashâb-i-kirâm ‘radiy-Allâhu ta’âlâ ‘anhum ajma’în’ would not approve of his continuing with the business of trade, and thereupon he was entitled to receive a stipend, which consisted of half a sheep daily; an annual income of twenty-five hundred (2500) silver aqchas; and two sets of clothing, one in summer and one for winter months.

This is the end of the part we have borrowed from the book entitled **Mir’ât-i-kâinât**.

**Allâhumma innî a’ûdhu-bika min ‘azâb-il-qabri min ‘azâb-in-nâr;
Wa min fitna-t-il-mahyâ wa-l-memâti wa min fitna-t-il-Mesîh-id-dejjâl.**

HADRAT MU'ÂWIYA **'radiy-Allâhu 'anh'**

Most Islamic scholars have written about the greatness and superiority of Hadrat Mu'âwiya in their books, corroborating their writings with quotations of âyat-i-kerîmas and hadîth-i-sherîfs. The chapter captioned 'The Earliest Fitna in Islam' in this book and also the book entitled 'Documents of the Right Word' enlarge on their writings and the documents they have forwarded. We have deemed it appropriate to write a few more lines in the following passage, which is a translation from the book entitled 'Tat-hîr-ul-jenân wa-l-lisân', by Hadrat ibn Hajar-i-Makkî. The second edition of the book was printed in Egypt in 1385 [1965 A.D.]. It is stated as follows in its fifth page:

Hadrat Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' was an accumulation of various honours, e.g. the honour of Islam; the honour of being one of the Sahâba; the honour of belonging to the tribe of Qoureish, which is an honour specially commended in hadîth-i-sherîfs; and the honour of being related by way of marriage to Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. So high an honour is the last one, i.e. the honour of being one of Rasûlullah's relatives, that it has been stated that people with that honour of relationship will be with the Messenger of Allah in Paradise. If any Muslim possesses any one of the superiorities we have cited presently, it is incumbent on us to love him. Hence, it takes only average wisdom and reason to realize the magnitude of love that should be spared for a person who was in possession of the total sum of all these honours.

The disagreements and fights among the Ashâb-i-kirâm did not emanate from discord among them. For instance, Khâlid ibn Walîd and Sa'd ibn Abî Waqqâs 'radiy-Allâhu ta'âlâ 'anhumâ' disagreed with each other on a certain matter. Someone began to speak ill of Khâlid bin Walîd in the presence of Sa'd bin Abî Waqqâs. He (Sa'd bin Abî Waqqâs) presently stopped the person, saying, "Do not talk behind his back! The disagreement between us will not ruin our brotherhood in Islam." Likewise, one day Hadrat Alî met Zubayr bin Awwâm in the street. The two blessed Sahâbîs had a somewhat harsh tiff on a certain matter in which Hadrat 'Uthmân

also was involved. Abdullah, Zubayr's son, became indignant with Hadrat Alî and began to curse him, when his father, furious at the boy's interference, gave him a beating.

It is stated in a hadîth-i-sherîf: "**The torment which my Ummat (Muslims) deserve will be inflicted in the world.**" That means to say that the tumults and problems among Muslims in the world cause them to get rid of their sins. As is indicated by this hadîth-i-sherîf as well as by many another similar one, the wars among the Ashâb-i-kirâm were only temporal clashes, which added to the blessings to be given to them in Paradise. Each and every one of the Ashâb-i-kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' would try to please Allâhu ta'âlâ and to win His love in everything they did, clinging to whatsoever they thought was a commandment of Allâhu ta'âlâ. According to a unanimous statement of the scholars of Ahl as-Sunnat 'rahimahumullâhu ta'âlâ', committing a grave sin will not cause a Muslim to become a disbeliever. Then, it is by no means something canonically sanctionable to stigmatize those Sahâbîs who fought Hadrat Alî as disbelievers, to vituperate against them or to criticize them 'radiy-Allâhu ta'âlâ 'anhum ajma'in'.

As is stated in the Sahîh (authentic book of hadîth-i-sherîfs) entitled **Muslim**, which is one of the two most valuable basic books of Muslims, and also in other books, Hadrat Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' was a secretary of the Messenger of Allah. He would write in his presence. Zayd bin Thâbit 'radiy-Allâhu ta'âlâ 'anh' would write the Wahy. Mu'âwiya would write both the Wahy and the letters (of the Messenger of Allah).

Abdullah ibn Mubârak 'rahimahullâhu ta'âlâ' observes: "The dust that entered the nostrils of the horse which Mu'âwiya 'radiy-Allâhu ta'âlâ 'anh' rode as he accompanied Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', is a thousand times as valuable as 'Umar bin 'Abdul'azîz." The superiority of Hadrat Mu'âwiya 'radiy-Allâhu 'anh' can be inferred clearly from this statement. The following hadîth-i-sherîf would suffice to tell about the greatness of Hadrat Mu'âwiya 'radiy-Allâhu 'anh': As Tirmuzî 'rahimahullâhu ta'âlâ' reports, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' made the following invocation: "**Yâ Rabbî! Make him hâdîf and muhdî!**" It means: "O my Allah! Guide him to the right path and make him a guide leading (others) to the right path!"

Let us be good people, and let us always do good.

Allâhu ta'âlâ likes good people. A person who tries to win the love of Allâhu ta'âlâ is called a **sâlih** (pious, devoted) **person**, or a **good person**. A person who has won the love of Allâhu ta'âlâ is

called a **Wâlî**, (pl. **Awliyâ**). A Wâlî who guides others to goodness is called a **murshîd**. Being a good person requires being good towards Allâhu ta'âlâ, being good towards our master, the Prophet, and being good towards all people. A person who does not fulfil these three conditions for goodness cannot be said to be a good person. To be good towards Allâhu ta'âlâ means to believe that He exists and is one and that He is the creator and maker of all. He, alone, wills and creates everything done by every person, by every living being, by every lifeless being, and by every source of power. To be good towards Muhammad 'alaihi-salâm' means to have **îmân** in him, i.e. to believe that he is the Prophet of Allâhu ta'âlâ, that he is the highest of all prophets and other human beings, and that all his utterances are from Allâhu ta'âlâ, and to adapt oneself to him, i.e. to follow him. His utterances are termed **hadîth-i-sherîf**. To believe in him and to follow him, it is necessary to learn his words, manners and deeds, as well as the things he classifies as good and those which he says are bad. In other words, it requires **'ilm** (knowledge).

Pieces of knowledge which a Muslim has to learn are called **Islamic teachings**. There are two groups of Islamic teachings: **Religious teachings**, and **scientific teachings**. Religious teachings fall into two categories: **Physical teachings**, and **teachings pertaining to heart and îmân** (belief, faith). Physical teachings guide people about things that are good and necessary to do, [which are called farz, or fard,] and those which are bad and therefore forbidden to do, [which are termed **harâm**.] The religious teachings were communicated by Muhammad 'alaihi-salâm'. They are called **Islam**. Physical teachings are termed **Ahkâm-i-ilâhiyya** (Divine rules), or teachings of the **Sharî'at**. Scholars who learn Islam correctly and teach it to others and write it (in their books), are called **scholars of Ahl as-Sunnat**. Scholars of Ahl as-Sunnat have acquired their knowledge from the **Qur'ân al-kerîm** and from **hadîth-i-sherîfs**, and they have never interpolated Islam's teachings with their personal views. There are scholars who have inserted their own thoughts into Islam's teachings; they are called **ahl-i-bid'at**, or **religious reformers**, or **heretics**. Scholars of Ahl as-Sunnat are murshids (guides) who have attained the grade of **ijtihâd** in knowledge. They are also familiar with the scientific teachings of their time.

A person who attends the sohbat of a Murshid-i-kâmil, i.e. who attends his company and lessons, will not only learn the Sharî'at but also attain the nûrs (lights, haloes) emanating from his blessed heart. The nûrs so spread are called **fayz**. The sun, in addition to its

visible rays which we always see, spreads rays beyond and below the visible spectrum, such as the ultraviolet and infra-red rays, respectively. There are other invisible rays, such as **laser beams**, **roentgen rays** (x-rays), **cathode rays**, and **death-rays**, and sources that generate each of these rays. Likewise, there are invisible rays continuously emanating from Rasûlullah's blessed heart. These rays are called **nûr**. These rays flowed into the hearts of the Ashâb-i-kirâm, i.e. those Muslims who were in his company, each receiving an amount in proportion to his capacity. A person's capacity (to receive these blessed rays) is dependent upon his success in keeping within the limits drawn by the Sharî'at. Each of the Ashâb-i-kirâm was a scholar of Ahl as-Sunnat. As the nûrs and fayz reached the hearts of the Sahâba, each Sahâbî received an amount proportionate to the firmness of his belief in the Messenger of Allah and the strength of the affection he felt towards him. Because Hadrat Abû Bakr's îmân was the firmest and his love was the strongest, he received the most fayz. Loving someone necessitates loving his lovers, hating those who hurt him, and following and serving him. Man's heart has a special fluorescent property. It absorbs the nûrs coming and then emits them. The nûrs emitted by the hearts of the Ashâb-i-kirâm entered the hearts of the loving ones of the Tâbi'în. By way of a sort of relay conveyance, the loving hearts of each century both acquired the teachings of the Sharî'at and received fayz from their murshids.

If a person's heart gets attached to his murshid's heart and thereby attains the nûrs coming from the Messenger of Allah, his îmân will become firmer, and it will be easier and more pleasurable for him to adapt himself to the Sharî'at, his nafs gradually ceasing from its evil and sinful aspirations. Preoccupied as his mind may be in temporal interests and deliberations such as trade, agriculture, making a living (in a canonically legitimate way which is) called halâl; in science, arts, laws, jihâd and astronomy; and busy as he may be solving others' problems, his heart will keep clear of all these worldly cares. He will perform all his acts of worship, carry on all his daily occupations and do all his goodneses only for the purpose of doing the commandments of Allâhu ta'âlâ. He will not expect any other benefit. Pieces of knowledge from the world of souls will flow into his heart. Sayyid Abdulhakîm Arwâsî 'rahmatullâhi 'aleyh' was one such person. He was ready for all sorts of questions in the teachings of îmân and fiqh as well as in all the branches of business and science, and the answers he gave would arouse great wonder and admiration in the audience. Religious and scientific knowledge acquired through a

mental process of studying and learning is called **'ilm**. The knowledge which flows into a murshid's heart is called **shuhûd** or **ahwâl**, (which is plural of **hâl**). The **shuhûd** of Allâhu ta'âlâ and His Attributes is called **ma'rifat**. To acquire a ma'rifat of Allâhu ta'âlâ means to realize that He, alone, exists, that creatures are non-existent, and that they exist only in appearance like visions in a mirror. This two-staged ma'rifat is termed **ma'rifatullah**, or **fanâ-fillâh**. A person who has attained it is called **'ârif**. A person who is **'ârif** cannot harm anyone. He does favours to all people. He becomes a beloved slave of Allâhu ta'âlâ, a murshid. He spreads both the teachings of the Sharî'at and fayz. The teachings which he spreads are not called murshid. The person who spreads the teachings is called a murshid. In other words, murshid means a perfect human being, a mature Muslim who is useful to everybody, to his country and nation. To receive fayz from a murshid it is essential to know and obey the Sharî'at. For instance, a woman who wishes to obey the Sharî'at mustn't expose her head and hair, her arms and legs in the presence of men who are nâ-mahram to her^[1]; therefore, as she goes out; she has to cover all her body except her face and palms. Fayz will not come to a person who does not obey the Sharî'at. On the contrary, that he will suffer fire of Hell in case he does not make tawba, has been said (by Islamic scholars). The heart's receiving the fayz coming to it requires realizing and believing the perfection of the murshid and loving him on account of his perfection. If a person is possessed of that love, he will receive fayz as he reads the murshid's books as well. Also, once a person has attained the murshid's fayz, by listening to him or by reading his books, he will receive fayz by establishing remote **râbita** with the murshid, i.e. by visualizing the murshid's blessed face, regardless of the distance between them. Also, fayz can be received from past murshids by visiting their graves.

Allâhumma salli 'alâ Muhammadin wa 'alâ Âlihi wa Sahbihi wa sallim.

***He who observes the Awliyâ with physical eyes,
Is without sight, dead, lifeless, and inert.***

***The Awliyâ are alive, so they'll be seen with eyes alive;
For, living ones will be to life alert.***

[1] The eighth chapter of the fourth fascicle of **Endless Bliss** provides detailed information on women nâ-mahram to a man and men who are nâ-mahram to a woman.

The (English translation of the) eightieth letter in the first volume (of Maktûbât), by Imâm Rabbânî mujaddid-i-alf-i-thânî:

EIGHTIETH LETTER

This letter, written to Mirzâ Fathullah Hakîm, explains that, of the seventy-three groups of Muslims, the group of Ahl as-Sunnat are the only Muslims who will attain salvation (from Hell):

May Allâhu ta'âlâ bless you with the fortune of walking along the path of Sharî'at-i Mustafâwiyya 'alâ sâhibissalâtu wassalâm'! Persian line in English:

This matters, nothing else!

A hadîth foretells that Muslims will fragment into seventy-three groups. Each of these seventy-three groups claims to obey the Sharî'at. Each group says that it is the one that will be saved from Hell. It is declared in the fifty-third âyat of Mu'minûn Sûra and in the thirty-second âyat of Rûm Sûra: **"... Each party rejoices in that which is with itself."** However, among these various groups, the sign, the symptom of the one that will be saved is given by our Prophet 'sall-Allâhu 'alaihi wa sallam' as follows: **"Those who are in this group are those who follow the way which I and my Sahâba follow."** After mentioning himself, the owner of the Sharî'at did not need to mention the Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'in'; yet his mentioning them may come to mean: "My way is the way which my Sahâba follow. The way to salvation is the only way which my Sahâba follow." As a matter of fact, it is declared in the eightieth âyat of Nisâ Sûra: **"He who obeys my Messenger has certainly obeyed Allâhu ta'âlâ."** To disobey the Messenger is to disobey Allâhu ta'âlâ. To disobey him means to disobey Allâhu ta'âlâ. Declaring: **"They want to differentiate between the way of Allâhu ta'âlâ and the way of His Messenger. They say, 'We believe some of what you say but we do not believe others.' They want to open a different way between the two. Certainly they are disbelievers,"** about those who presume that obeying Allâhu ta'âlâ is different from obeying His Messenger, in the hundred and fiftieth âyat of Nisâ Sûra, He informs us that they are disbelievers. He who says that he follows the Prophet 'alaihissalâtu wassalâm' though he does not follow the way of the Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'in' is wrong. He has not followed him 'sall-Allâhu 'alaihi

wa sallam’; he has disobeyed him. He who has taken such a way will not be saved in the Hereafter. In the eighteenth âyat of Mujâdala Sûra, **“They think they are doing something right. Be it known that they are liars, disbelievers,”** He describes such people.

Those who follow the way of the Sahâba ‘alaihimurridwân’ are no doubt the group of the Ahl as-Sunnat wa-l-jamâ’at. May Allâhu ta’âlâ give plenty of rewards to the superiors of this group, who worked incessantly without falling tired! The group that will be saved from Hell is only this one. For, he who speaks ill of our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ Sahâba ‘alaihimurridwân’ is certainly deprived of following them. Such is the case for the sect of **Shiite** and the group of **Khârijî**.

[There are twelve groups of Shiites. Each group has parted into sub-groups. Some of them lead a life without an ablution, without a ghusl. Few of them perform namâz. They all hold non-Sunnî beliefs. They are not Alawîs. **Alawî** means a person who loves and follows the Ahl-i Bayt. Imâm-i Alî and his children from Hadrat Fâtima are called the **Ahl-i Bayt**. The honour of loving the Ahl-i Bayt has fallen to the lot of the Ahl as-Sunnat, who have said that loving and following them will cause one to die with îmân. Then, the real Alawîs are the Ahl as-Sunnat, not the Shi’îs. Therefore, a person who wants to be an Alawî has to be Sunnî. Today, zindîqs, and people who have no relationship with Islam appropriate the name of Alawî, plagiarizing it from the Ahl as-Sunnat. Under the shade of this beautiful name, they try to mislead the youth from Rasûlullah’s way. Our book entitled **Documents of the Right Word** provides detailed information on this subject.]

The **Mu’tazila** group appeared later. Wâsil bin Atâ, its founder, used to be a disciple of Hadrat Hasan-i Basrî ‘rahmatullâhi ‘aleyh’; because he dissented from Hasan-i Basrî’s way by saying that there was a third mode between îmân and kufr, Hasan-i Basrî said, “T’azala annâ,” about him, which means, “He has dissented from us.” All the other groups appeared later.

To slander the Sahâba means to slander Allâhu ta’âlâ’s Prophet ‘sall-Allâhu ‘alaihi wa sallam’. As declared: “He who disrespects the Sahâba does not have îmân in Allâhu ta’âlâ’s Messenger.” Indeed, to slander them means to slander their

owner, their master ‘sall-Allâhu ‘alaihi wa sallam’. May Allâhu ta’âlâ protect us against lapsing into such a dirty creed. It is the Sahâba who conveyed to us the Sharî‘at, which originated from the Qur’ân and from hadîths. When they are slandered, the thing which they conveyed too loses its value. The Sharî‘at was not conveyed to us by a few certain persons among the Sahâba. Each of them has a service, a share in the blessed work. They are all equal in trueness, in justice and in (the authenticity of) their teaching. When any one of the Sahâba ‘alaihimurridwân’ is slandered, the Islamic dîn has been slandered and cursed. May Allâhu ta’âlâ protect us all from lapsing into such a loathsome situation!

If those who vituperate against the Sahâba say, “We still follow the Sahâba. It is not necessary to follow them all. In fact, it is not possible, for their words do not agree with each other. Their ways are different.” We will answer them as follows:

Following some of the Sahâba requires not denying any of them. When some of them are disliked, the others have not been followed. Amîr [Alî ‘radiy-Allâhu ‘anh’], for instance, respected the other three Khalîfas, deemed them great and knew that they were worth obeying. He obeyed them willingly and accepted them as Khalîfas. Unless the other three Khalîfas are loved, it will be a lie, a slander to say that one follows Hadrat Alî ‘radiy-Allâhu ta’âlâ ‘anhum’. In fact, it will mean to dislike Hadrat Alî and to refute his words. It would be a stupid and ignorant word to say about Hadrat Alî ‘radiy-Allâhu ‘anh’, who is Allâhu ta’âlâ’s Lion, that he handled them and that he only smiled at them. What wisdom could admit that Allah’s Lion, despite his great knowledge and bravery, concealed his enmity against the three Khalîfas, pretended to be friends with them and established a superficial friendship with them for a full period of thirty years. Even the lowest Muslim could not stomach such hypocrisy. We should recognize the ugliness of such words which belittle Hadrat Amîr to such an extent and which misrepresent him as impotent, deceitful and hypocritical. Even if we could suppose for a moment that Hadrat Amîr ‘radiy-Allâhu ‘anh’ was so—may Allah protect us from such a supposition—what would they say about the fact that our Master the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ praised these three Khalîfas, lauded them and esteemed them throughout his life? Would they say that our Prophet ‘sall-Allâhu ‘alaihi wa

sallam' was hypocritical, too? Never! It is impossible. It is wâjib for the Prophet 'sall-Allâhu 'alaihi wa sallam' to tell the truth. He who says that he was deceiving them becomes a zindiq and becomes irreligious. Allâhu ta'âlâ declares in the sixty-seventh âyat of Mâida Sûra: **“O My dear Messenger! Proclaim what was sent down to you from your Allah! If you do not communicate this message correctly, you will not have done your duty as a Prophet! Allâhu ta'âlâ will protect you against those who mean enmity towards you.”** The disbelievers had been saying that Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam' had been communicating whatever suited his purpose and not communicating whatever did not suit his purpose of the Qur'ân that had been revealed to him. Upon that, this âyat was revealed to declare that he had been telling the truth. Our Prophet 'sall-Allâhu 'alaihi wa sallam' praised the three Khalîfas and held them above all others until he honoured the Hereafter with his presence. This means to say that it cannot be erroneous or wrong to praise them or to hold them superior.

It is necessary to follow all of the Sahâba in the tenets to be believed, for there is no difference among them in the facts to be believed. There may be a difference in the furû', that is, in practices.

A person who speaks ill of one of the Sahâba 'ridwânullâhi ta'âlâ 'alaihim ajma'în' has blemished all of them. For, the îmân, the belief held by all of them was the same. He who slanders one of them has followed none of them. He has said that they disagreed with one another and that there was no unity among them. To slander one of them means to deny what he said. Let us say once more that all the Sahâba communicated the Sharî'at. Each of them was just and right. There is something in the Sharî'at conveyed by each and every one of them. The Qur'ân al-kerîm is a collection of âyats; and each and every one of the Sahâba conveyed to us at least one or two of those âyats. He who dislikes some of them will have disliked the one who communicated the Sharî'at. As is seen, that person will have acted in contradiction with all of the Sharî'at. Can such a person be saved from Hell? Allâhu ta'âlâ declares in the eighty-fifth âyat of Baqara Sûra: **“Do you believe some of the Qur'ân and disbelieve some of it! The punishment of those who do so will be abasement and humiliation in the world. And in the Hereafter they will be hurled down into**

the most vehement torment.”

The Qur’ân was collected by Hadrat ’Uthmân ‘radiy-Allâhu ’anh’. In fact, it was collected by Abû Bakr-i Siddîq and ’Umar Fârûq ‘radiy-Allâhu ’anhumâ’. The Qur’ân that was collected by Hadrat Amîr was other than this one. As it can be understood, to slander these great people means in effect to slander the Qur’ân. May Allâhu ta’âlâ protect all Muslims from lapsing into such a disastrous situation! One of the mujtahids of the Shiite sect was asked, “The Qur’ân was collected by Hadrat ’Uthmân ‘radiy-Allâhu ’anh’. What would you say about the Qur’ân collected by him?” He answered, “I do not see any use in finding fault with the Qur’ân, for slandering the Qur’ân causes the dîn to be demolished.”

Certainly, a wise person cannot say that all the Sahâba ‘radiy-Allâhu ta’âlâ ’alaihim ajma’in’ agreed on a wrong decision on the day when our Master the Prophet ‘sall-Allâhu ’alaihi wa sallam’ died. In fact, on that day thirty-three thousand of the Sahâba unanimously made Hadrat Abû Bakr-i Siddîq ‘radiy-Allâhu ’anhum’ Khalîfa willingly. It is impossible for thirty-three thousand Sahâbîs to agree on a mistake. As a matter of fact, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ had declared: **“My Ummat never agrees on a wrong decision.”** The reason why Hadrat Amîr was first sorry was because he was not called to those talks. He himself acknowledged that this was so and said, “I was sorry because I was called to the talks late. But I know well that Abû Bakr ‘radiy-Allâhu ’anh’ is superior to us all.” There was a reason why he was called late. That is, he was then among the Ahl-i Bayt; he was busy consoling them.

The disagreements among the Sahâbîs ‘radiy-Allâhu ta’âlâ ’alaihim ajma’in’ of our Prophet ‘sall-Allâhu ’alaihi wa sallam’ were not because of the desires of the nafs or for evil thoughts, for their blessed nafses had been purged and become quite pure. They had gotten rid of being ammâra and attained itmînân (to believe and understand the truth). Their only desire was to obey the Sharî’at. Their disagreements were based on a difference of ijtihâd. Their purpose was to find what was right. Allâhu ta’âlâ will give one grade of thawâb to those who erred, too. There are at least two grades of thawâb for those who were right. We should not hurt any of those great people with our tongues! We should mention each and any of them with good terms. Hadrat Imâm-i Shâfi’î ‘rahmatullâhi ’aleyh’,

who was one of the greatest savants of the Ahl as-sunnat, said, “Allâhu ta’âlâ did not smear our hands with their blood. So let us not smear our tongues!” Again, he said, “After Rasûlullah, the Sahâba pondered very much. Finding no one on earth superior to Abû Bakr-i Siddîq, they designated him as Khalîfa. They accepted to serve under him.” This statement of Imâm-i Shâfi’î also shows that Hadrat Alî was never hypocritical and that he willingly accepted Abû Bakr-i Siddîq as Khalîfa.

Mayân Shaikh Abulkhayr’s son, Mayân Sayyid, is a descendant of great and noble people. Also, he was in your service in the Dakkan expedition. It is hoped that he will be blessed with your help and kind treatment. Mawlânâ Muhammad ’Ârif is also a student of knowledge and a descendant of the great. His father is dead. He was a khodja. He came to you in order to receive his stipend. It is hoped that Your Highness will help him. Wassalâm wa-l-ikrâm!

[Islamic scholars have written very many books in order to prove that the Shiïtes have deviated from the right path and that especially the most unbridled and the most excessive of them have altogether dissented from Islam and have been striving to demolish Islam. The titles of some of them together with their authors have been given below. On behalf of religious brotherhood and humanity, I pray to Allâhu ta’âlâ that our brothers in Islam who say that they are Alawîs will read these books carefully and will observe the difference between the Ahl as-Sunnat and these people and choose the right way by using their wisdom, conscience and reason and not believe the lies and slanders of the ignorant separatists. Thereby they will attain happiness in this world and in the Hereafter by holding fast to the way of safety and salvation.

Of the books written by Islamic savants in order to advise the Shiïtes, here are a few:

1— The book **Ibtâl-ul-Manhaj-il bâtil** was written by Fadl bin Ruzbahân. It refutes the book **Minhâj-ul-karâma** by Ibn-ul-Mutahhir, one of the Shiïte savants, and rebuts its falsifications by means of documents. He wrote the book in Isfahan in 852 [1448 A.D.]

2— The book **Nuzhat-ul-ithnâ ashariyya**, written by Mirzâ Ahmad bin Abdurrahîm-i Hindî, gives information about Shiïtes.

He passed away in 1255 [A.D. 1839].

3— The book **Nawâqid** was written by Mirzâ Mahdûm. The book **An-nawâqid lil-Rawâfid** was written by Sayyid Muhammad bin Abdurrasûl Barzanjî, who was drowned in the sea in 1103 [1711 A.D.].

4— The book **Muhtasar-i Nawâqid** is an abridged version of the book **Nawâqid**. The abridgement was made by Muhammad bin Abdurrasûl-i Barzanjî.

5— The book **Sayf-ul-bâtir li-riqab-ushshî't-i warrâfida-til-kawâfir** was written by Shaikh Alî bin Ahmad Hitî in Istanbul in 1025 A.H.

6— The book **Ajwiba-tul Irâqiyya Alal'as'ilatil-Îrâniyya** was written by Shihâbuddîn Sayyid Mahmûd bin Abdullah Âlûsî, a Shâfi'î scholar in Baghdâd (d.1270 [1854 A.D.]).

7— The book **Ajwiba-tul Irâqiyya Alal'as'ilatil-Lâhûriyya** was written by Âlûsî. Also, Haydarî wrote a book with the same title.

8— The book **Nafahât-ul-qudsiyya fî mabâhis-il-imâmiyya fî-radd-ish-shî'a**, written by Âlûsî, refutes the Shiites.

9— The book **Nahj-us-salâma** also was written by Shihâbuddîn Âlûsî.

10— The book **Sârim-ul-hadîd** was written by Muhammad Amîn bin Alî Baghdâdî. It confutes the slanders of Ibni Abil-Hadîd.

11— The book **Raddu-alal-imâmiyya** was written by Alî bin Muhammad Suwaydî Baghdâdî. He was in the Shâfi'î Madhhab. He passed away in Damascus in 1237 [1822 A.D.].

12— The book **Hâdîqa-tus-sarâir** was written by Abdullah bin Muhammad Bitûshî. He was a Shâfi'î of Baghdâd, and passed away in Basra in 1211 [1797 A.D.].

13— The book **Tuhfa-i ithnâ ashariyya fî radd-ir-rawâfid** was written in Persian by Shâh Abdul'âzîz-i Dahlawî. He passed away in 1239 [1824 A.D.]. Its Arabic translation was abridged by Shukrî Âlûsî and printed with the title **Mukhtasar-i Tuhfa** in Baghdad, and the abridged version was reproduced in Istanbul in 1976.

14— The book **Minha-tul-ilâhiyya mukhtasar-i Tuhfa-i ithnâ ashariyya** was written by Mahmûd Shukrî Âlûsî. It was printed in Cairo in 1373 A.H.

15— Imâm-i Rabbânî 'rahmatullâhi ta'âlâ 'aleyh' explains the

superiorities of the Sahâba very well with documentary proofs in his book **Maktûbât**.

16— The book **Hujaj-i qat'iyya** was written in Arabic by Abdullah-i Suwaydî. It was printed together with the Arabic book **An-Nâhiya an'ta'n-i-Amîr-ul-mu'minîn Mu'âwiya** in Istanbul in 1981. (Please see item 18 below.)

17— In the books **Milal-Nihal** by Shihristânî 'rahmatullâhi ta'âlâ 'aleyh' and in its Turkish, English, French and Latin versions, Shiism is explained in detail and answers are given.

18— The Turkish book **Tazkiya-i Ahl-i Bayt** gives beautiful answers to the Shiites. It was written by 'Uthmân Bey, who was the Shaikh of Topkapı Mevlevîhânesi, and it was printed in Istanbul in 1295 A.H. Along with **Hujaj-i Qat'iyya**, it was printed in the Latin alphabet within the Turkish book **Hak Sözü'n Vesîkaları** in Istanbul.^[1]

19— Hadrat Imâm-i Rabbânî's 'rahmatullâhi ta'âlâ 'aleyh' book **Radd-i-Rawâfid** is in Persian and its Turkish version has been printed in the Latin alphabet within the book **Hak Sözü'n Vesîkaları** in Istanbul. (Please see footnote.)

20— The great savant Ibni Hajar-i Haytamî 'rahmatullâhi ta'âlâ 'aleyh' proves that Shiites are wrong with âyats and hadîths in his book **Savâ'iq-ul-muhriqa**.

21— Ibni Hajar, again, proves very well that Hadrat Mu'âwiyya 'radiy-Allâhu 'anh' cannot be spoken ill of in his book **Tat-hîr-ul-janân wallisân an Mu'âwiyya-tabni-Abî Sufyân**.

22— Ibni Taymiyya, in his book **Minhâjus-sunna-tinnabawiyya fî naqdi kalâm-ish-shî'as wa-l-qadariyya**, refutes the book **Minhâj-ul-karâma** by Ibnil-Mutahhîr, one of the Shiite savants, with sound documents.

23— Ibni Taymiyya, again, explains the superiorities of the Sahâba, with sound documents in his book **Fadâil-i Abû Bakr wa 'Umar**.

24— In the translation of **Mavâhib-i ladunniyya** and in **Mir'ât-i kâinât** the glory of the Sahâba is explained.

[1] This book was translated into English in 1992. The English version, entitled **Documents of the Right Word**, is available from Hakikat Kitâbevi, Darüşşefeka Cad. 57/A P.K. 35 34262 Fâtih-İstanbul-Türkiye.

25— The Turkish pamphlet captioned **Sahâba-t-al kirâm** by Sayyid Abdulhakîm-i Arwâsî ‘rahmatullâhi ta’âlâ ’aleyh’ was printed in Istanbul.^[1]

26— The book **Nûr-ul-Hudâ**, written by Karakashzâda ’Umar bin Muhammad Bursawî Halwatî in 1005 A.H. [1597 A.D.], confutes the Shiites and Baktâshîs. It was printed in Istanbul in 1286 A.H. He passed away in Edirne in 1047 [1638 A.D.].

27— **Manâqib-i Chihâr yâr-i ghuzîn**, which is in Turkish, explains the superiorities of the Sahâba ‘radiy-Allâhu ’anhum ajma’in’ very well. It was written by Sayyid Ayyûb bin Siddîq Urmawî. It was reprinted various times. The edition of 1264 A.H. is so beautiful.

28— Shiism is explained and the advice which Islamic savants gave to them are explained in full length in the Turkish books **Ashâb-i kirâm**, **Hak Sözü’n Vesîkaları**, **Herkese Lâzım Olan İmân**, and **Fâideli Bilgiler**, which have been edited various times in Istanbul. [Of these three books, the second one, **Hak Sözü’n Vesîkaları**, was rendered into English in 1992. The English version, entitled **Documents of the Right Word**, consists of 480 pages and is vastly informative and competently corroborative.]

29— It is written in the books **Berîqa** and **Hadîqa** that those who believe in transmigration and those who hold the belief that Allah entered a certain person’s body are disbelievers.

30— Yûsuf Nabhânî, in the final part of his book **Shawâhid-ul-haqq**, gives very beautiful responses with documents to the Shiites.

31— Sayyid Ahmad Dahlân ‘rahmatullâhi ’aleyh’ vehemently refutes the Shiites in his book **Al-fat-hul-mubîn**. This book of his was printed as a complementary at the end of **Hujaj-i qat’iyya** by Suwaydî. (Please see item 18.)

32— Shah Waliyullah-i Dahlawî ‘rahmatullâhi ’aleyh’ refutes the Shiites with strong documents and praises Hadrat Mu’âwiyya very highly in his book **Izâlat-ul-hafâ an khilâfat-ul-khulafâ**. The book, in Persian, was printed in Pakistan in 1392 [1972 A.D.] together with its Urdu translation. It consists of two volumes.

[1] The book you have been reading is its English version.

Muhammad Ma'thûm Fârûqî Mujaddidî, a Walî-yi kâmil and one of the greatest scholars of India, states as follows in a passage of his twenty-ninth letter:

Allâhu ta'âlâ asked Mûsâ (Moses) 'alaihi-salâm': **"Yâ Mûsâ! What deed have you performed for Me?"** When Hadrat Mûsâ replied, "Yâ Rabbî! I have performed namâz, fasted, paid zakât, and mentioned Thine Name very often for Thee," Allâhu ta'âlâ declared: **"Performing namâz is burhân (proof, evidence, document) for you. Fasting is a shield that will protect you from Hell. Zakât will give you welcome shade in the sweltering heat of the day of mahsher (assembling of people for judgement in the world to come). And dhikr (mentioning, remembering the name of Allâhu ta'âlâ) will be a nûr (light) for you in the darkness of that day. What have you done for Me?"** Mûsâ 'alaihi-salâm' said, "Yâ Rabbî! What is the deed which is for Thee?" Allâhu ta'âlâ declared: **"Have you loved for My sake a slave of Mine whom I love? And have you looked on My enemies as your enemies as well?"** Then Mûsâ 'alaihi-salâm' realized that the deed which Allâhu ta'âlâ loved was to love His beloved ones and to hate His enemies. As is seen, it is a symptom of love to love those who are beloved to the beloved one and to feel enmity towards his enemies. This love is not something within the lover's willpower; nor is the concomitant animus. They are spontaneous. Other acts of worship, by contrast, necessitate wish and intention. People loved by the beloved one appear beautiful to the lover. And his enemies seem ugly. Everyone knows that the same rule applies to all the cases of worldly love. If a person says that he loves another person, he will not be believed if he does not feel hostility towards that person's enemies. On the contrary, his claim will be interpreted as hypocrisy. Shaikh-ul-islâm Abdullah Ansârî relates: "One day Abû-l-Husayn bin Sem'un hurt my teacher Muhammad Husrî. Since that day I have never felt any sympathy for him. If a person hurts your master and you do not feel hurt, too, you are lower than a dog." Allâhu ta'âlâ declares as follows in the Mumtahina sûra: **"Ibrâhîm (Abraham) 'alaihi-salâm' and his Sahâba (Companions) said to the polytheists: We are far from you and your idols. We do not believe you. There will be enmity between you and us until we see that you believe in Allah, who is one. That beautiful attitude of theirs should be an example for you (to follow)."** Another âyat-i-kerîma, which comes later, purports: **"Therein is a beautiful example for those who have belief in Allâhu ta'âlâ and in the Last Day."** As these

âyat-i-kerîmas indicate, that enmity is essential for being a true Believer, and it annihilates one's îmân (belief) to feel sympathy for enemies of Allâhu ta'âlâ. That means to say that antipathy should be felt towards the enemies of the beloved one. This subtle maxim, however, is what the Râfidîs delude themselves with. They say that "Loving Hadrat Alî necessitates animosity against the Ashâb-i-kirâm." They do not seem to realize that the enmity stipulated should be against the enemies of the beloved one, not against the friends. People who had attained the honour of Rasûlullah's sohbat loved one another very much. They were inimical not towards one another, but towards unbelievers. The twenty-ninth âyat-i-kerîma of the Fat-h sûra purports: "...; **and those who are with him are strong against unbelievers, (but) compassionate against one another. ...**" (48-29). This âyat-i-kerîma corroborates our argument.

FIRST VOLUME, 177th LETTER

The kashfs that appear in the heart and dreams are not dependable. What we should depend on are the Book and the Sunnat, which are the sources that guide mankind to eternal happiness. [These two sources are the Qur'ân al-kerîm and (Rasûlullah's utterances, which are called) hadîth-i-sherîfs, and also the books written by the scholars of Ahl as-Sunnat and which elucidate and expound the two sources. A person who wishes to learn the Book and the Sunnat will have to read these books written by the scholars of Ahl as-Sunnat. People who read books written by holders of bid'at, by people not affiliated in one of the (four) canonically sanctioned Madhhabs, or by people who advocate that Islam should be reformed, will drift down into perdition.] We should learn the Book and the Sunnat [from the books written by the scholars of Ahl as-Sunnat] and perform our acts of worship in a manner they prescribe. Dhikr (remembering and mentioning) of the name of Allâhu ta'âlâ is something which the Sharî'at commands. Do dhikr very much and continually! The highest grade of Wilâyat (being a Walî, pl. Awliya) is to attain the ma'rifat of Allâhu ta'âlâ. [**Ma'rifat** means to comprehend the Attributes of Allâhu ta'âlâ. It is realized after attaining the spiritual grade termed Fanâ.] There are two stages of Fanâ: The first stage of Fanâ, called **Fanâ-i-qalb**, means the heart's forgetting about everything except Allâhu ta'âlâ. Once a person has attained this grade, his heart will not remember anything except Allâhu

ta'âlâ, try hard as he may to do so, and love of Allâhu ta'âlâ has permeated through his heart so as to leave no place for love of anything else. The second stage, termed **Fanâ-i-nafs**, is a person's forgetting about his own existence as well. A person who has attained this grade can no longer say, 'I.' To remember or love anything but Allâhu ta'âlâ is a poison for the 'ârîf, (i.e. a person who has attained ma'rîfat of Allâhu ta'âlâ); it is a disease which will drag the heart to death. Once Fanâ has been attained, the heart will free itself from loving the mâ-siwâ [everything (with the exception of Allâhu ta'âlâ)]; it will attain real îmân, and it will be easy and pleasant (for the person who has such a heart) to adapt himself to the Sharî'at. Ikhlâs will be attained. The nafs will get rid of its (evil attribute called) ammâra, attaining (the blessed attribute called) itmi'nân. The nafs-i-ammâra is hostile towards the Sharî'at, [i.e. Allâhu ta'âlâ's commandments and prohibitions.] Once it has attained itmi'nân, it will take pleasure from obeying the Sharî'at. The state attained is termed **Islâm-i-haqîqî** (true, real Islam). In short, Tasawwuf means sayr and sulûk. Its target is to make one attain Fanâ and Baqâ, to make one a true slave of Allâhu ta'âlâ, and to purge the nafs of its wayward, disobedient and pleasure-seeking attributes. One's purpose in Tasawwuf, therefore, should not be to open the sight of one's heart so that one can see nûrs, souls, angels and genies, to join their world, or [to learn what is naturally unknown (to other people) by asking those invisible creatures]. It is not something reasonable to try to learn about the unknown by means of the heart's sight, turning away from the scientific phenomena, which can be perceived by the senses and found by calculation and experimentation. Both the types of phenomena, i.e. those found by scientific methods as well as the ones that will be perceived by the heart's sight, are Allâhu ta'âlâ's creatures. All of them were nonexistent. Allâhu ta'âlâ created all of them afterwards. Allâhu ta'âlâ cannot be seen in the world. He will be seen in the Hereafter. The suppositional perception (of Allâhu ta'âlâ) which can be experienced in the world and after which one believes that one has seen Allâhu ta'âlâ, (though one actually has not,) is called îqân.

In short, the purpose in (undertaking the onerous spiritual process called) Tasawwuf, or Tarîqat, should be to attain an immaculate and delectable obedience to the Sharî'at in the world. It should not be to attain a state of seeing or approaching Allâhu ta'âlâ. These things will be attained in the Hereafter. Then, our primary concern should be to try to obey the Sharî'at, not to be

remiss in [spreading the Sharî'at, which is called] amr-i-ma'rûf and nahy-i-munkar, and to resuscitate those commandments of the Sharî'at which people have forgotten about. In case some kashfs and other spiritual states occur in our heart, we should not tell anyone about them. These states and dreams are not dependable. What is the use of a person's dreaming himself as, say, a Sultan or the chief of Awliyâ? What is of value is to attain these things as one is awake. However, valuable as it is, what is its use, either? Will it save one from torment in grave or in Hell? A wise person will not attach any importance to such things. He will try to do things which Allâhu ta'âlâ approves of. He will hold fast to the blessing of hubb-i-fillâh (love for the sake of Allah) and bughd-i-fillâh (enmity for the sake of Allah). [First of all, it is necessary to learn the creed of Ahl as-Sunnat and the teachings of the Sharî'at, to adapt your belief to that creed and to adhere to the Sharî'at.]

FIRST VOLUME, 178th LETTER

I pray so that we will not deviate from the path followed by our fathers and grandfathers, who were true Muslims. The true path, the path to salvation, is the path they followed and also taught in their books. O my brother! We are living in the latest time. Religious knowledge is on the decrease. There has been a general slackening in obeying the Sharî'at. Sunnats have been abandoned, and bid'ats have been spread far and wide. [The masonic organizations of infidelity established by British agents and priestly missionaries, propagated with fallacious books, supported with monstrous amounts of money and weaponry, and in cooperation with heretical groups of *soi-disant* Muslims called Râfidîs and Wahhâbîs, are waging a universal smear campaign against the true Muslims called Ahl as-Sunnat.] In this time of obscurity, when unbelief and heresies are so widespread, it is the primary duty of the descendants of true Muslims to learn their religion, (Islam), from books written by the scholars of Ahl as-Sunnat and to spread these books everywhere. It is the most valuable work to resuscitate forgotten religious teachings. Work round the clock to learn the teachings of the Sharî'at and to publicize them. Do not go into politics. Pray continuously and call upon Allâhu ta'âlâ for help! [We are slaves of Allâhu ta'âlâ. We have to do our duties as His slaves. For doing so, we have to have a correct belief (îmân) and obey the Sharî'at. Do not think even for a moment of having your heart's sight opened and being able to see genies, angels and spirits,

to talk with them and to learn about unknown things! Learn the existence, the unity and the greatness of Allâhu ta'âlâ not from such transcendental reports, but from scientific and medical phenomena. The human mind is the place for the teachings acquired from such phenomena. Mind's busying itself with science, medicine, arms race, trade or agriculture will not prevent the heart's attaining Fanâ or forgetting about worldly occupations. Preoccupied as a person's mind may be in worldly occupations, not even momentarily will his heart be oblivious of Allâhu ta'âlâ. As a matter of fact, the Sharî'at commands such occupations, e.g. to emulate the enemy in the preparation of means of war in peace time. Doing this commandment of the Sharî'at will polish the heart, thus helping it to attain Fanâ. Râfidîs or Wahhâbîs, or their Christian and Jewish sponsors will not understand these facts which we write. Both mentally and spiritually, they are entirely absorbed in worldly interests and sensuous desires and pleasures. All four groups cooperate in their inimical activities against the Ahl as-Sunnat. Their ignominious campaigns are manipulated by British plotters.]

FIRST VOLUME, 228th LETTER

Due to the great distance between the time in which we live and the luminous and blessed time of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', and the time of Doomsday being rather closer, unbelief and heresies (bid'ats) have spread far and near. The entire world is suffused with their gloom. The Sunnat of the Messenger of Allah, [i.e. his path, the commandments and prohibitions of the Sharî'at,] has been forgotten. The nûrs (lights, haloes) of the Sharî'at have disappeared. Try to revitalize the Sharî'at and to promulgate Islam's teachings! This work is atop all the other deeds that will please Allâhu ta'âlâ. It is this work which will be most prolific in attaining the shafâ'at (intercession) of the Messenger of Allah. It is stated as follows in a hadîth-i-sherîf: **“A person who recovers one of my forgotten sunnats will be rewarded with thawâb equal to the amount of the thawâb that will be given to a hundred martyrs.”** [Sunnat in this context means one of the commandments of the Sharî'at.] To recover a sunnat, (i.e. a commandment of the Sharî'at,) you will first have to practise it yourself, and then publicize it so that others also should practise it.

You write that you feel deep anxiety about how you will be at the time of death, (i.e. whether you will be able to retain your îmân and die as a Believer.) No one has been immune from that anxiety. You say that you do not believe you have attained a state with which Allâhu ta'âlâ is pleased. Only in the era of Wahy (revelation of the Qur'ân al-kerîm) was it possible for a person to be invulnerable to that feeling of uncertainty. What the times that followed it could afford were no more than facsimiles and analogues of the original Glad Tidings. Because of the uncertainty of the result, anxiety cannot be helped. You say that you suffer for want of hope as to whether your acts of worship will be accepted (by Allâhu ta'âlâ), and that the absence of hope sometimes transforms into laxity in your acts of worship. Acts of worship have been enjoined on us. Therefore, it is our primary duty to do the acts of worship. Regardless of whether we know that our worship will be accepted, we have to perform the acts of worship, say (the prescribed phrase of apology called) istighfâr for our faults during the performance, and beg Allâhu ta'âlâ to accept our worship. Thereby, there will be more probability of our worship being accepted, less zulmat (darkness, gloom, obscurity) (caused by our faults), and more luminosity. Worship is our essential duty as slaves. Anything else is a misgiving infused by the devil. You ask if I am pleased with you. The affection that you feel for us is the fruit of the affection that we have for you. Whatsoever appears on the branches of a tree comes from the trunk. It is declared in the Mâida sûra: **“Allâhu ta'âlâ loves them, and they in turn love Him.”** **“Allâhu ta'âlâ is pleased with them, and they are pleased with Him.”** He states His love of them and His being pleased with them before stating their love of Him and their being pleased with Him.

***No one do I blame, for myself I shed tears,
Anxious about my future, trembling with fears!***

FIRST VOLUME, 230th LETTER

This is a long letter. At one place it says: Greek philosophers argue that “Nonexistence will not come into existence. And something which exists will not cease to exist.” [Today’s science imitators say so, too. Not only is this view incompatible with Islam, but these people call those who hold this view ‘progressive people’. And they call Muslims ‘regressive people’ because they say that

“All things were nonexistent. Allâhu ta’âlâ created all of them from nothing.”] What these science imitators say is only a product of their fancy and imagination. It is quite easy for Allâhu ta’âlâ, who is almighty, to create all things from nothing or to annihilate the existence. When Lavoisier (Antoine Laurent, 1743-94), French chemist and physician, who was executed by the French revolutionary leaders in 1209 (1794 A.D.), observed that substances did not cease to exist during chemical reactions, he said, “Nothing in nature ceases to exist, and nothing comes into being from nonexistence.” He said so because he thought everything was dependent on chemical reactions. The irreligious science imitators, who call themselves ‘illuminated modernists’ and Muslims ‘fuddy-duddies’, exploited Lavoisier’s theory as a document and clamoured that nothing had been created from nonexistence, thus misleading many a Muslim student of science. Einstein (Albert, 1879-1955), German-American physicist, (developed the theory of relativity and) proved that matter ceased to exist by turning into energy. The dumbfounded progressive impostors of science, whose idiotic notion of Allâhu ta’âlâ had been confined to chemical reactions, stopped vociferating and began fumbling around for other plays to undermine Islam.]

All heavenly religions concur in the fact that the entire existence was created from nothing, and deniers of this fact are ‘unbelievers’ in their credal nomenclatures. The sixty-seventh âyat of Maryam sûra purports: “**But does not man call to mind that We created him before out of nothing?**” Qâdî Abdullah Baydâwî, whom the scholars of Tafsîr (exegesis, expounding of the Qur’ân al-kerîm) hold as their most beloved master and guide, makes the following observation in his book of Tafsîr entitled **Anwâr-ut-tanzîl**: “Allâhu ta’âlâ created man from nothing.” To theorize that creation of all new beings from nothing is not a constant process would mean to imply that Allâhu ta’âlâ has no more to do (with the new things’ coming into being) and therefore His power is no longer effective. Allâhu ta’âlâ creates all substances from nothing and then every moment keeps each and every one of them in existence. Therefore, matter cannot cease to exist from itself. Objects come into being from substances. Their attributes change continuously. Allâhu ta’âlâ is the only maker of all these material transfigurations and attributive changes. Allâhu ta’âlâ and His Attributes are the only beings which remain in existence eternally

and never change. Neither they were created from nonexistence, nor will they cease to exist.

'Âlam, i.e. the entire existence, existed in the 'ilm-i-ilâhî (Allâhu ta'âlâ's knowledge) as it was (materially) nonexistent. What existed in the 'ilm-i-ilâhî has been termed **a'yân-i-thâbita**; that state of existence has been termed **thubût-i-eshyâ**; (material state of) existence in the outside has been termed **wujûd-i-eshyâ** (by the scholars of Islamic science called Kalâm).

'Abdiyyat, i.e. being a slave of Allâhu ta'âlâ, requires believing in Him and loving Him. Obeying the Sharî'at and avoiding bid'ats are symptomatic of this belief and love. As we observe, all things, nonexistent as they were, have been created in a perfectly calculated order. For instance, all the human organs are created in ultimate neatness, each representing immaculately well-planned sketches. These utterly admirable phenomena indicate that everything has been created by an owner of endless knowledge and power.

SECOND VOLUME, 89th LETTER

We are so happy to hear about your aspirations to obtain ikhlâs in spite of all your various occupations and activities. "If They were not to give (what is desired), They would not have given the desire," goes the saying. The patient has to tell the doctor his complaints. Rasûlullah is the source of fayz. Yet the fayz coming from him undergoes changes as it goes through intermediaries. In the path of our superiors, it is essential to attend the Murshid's sohbat. Of the fayz emanating from the Murshid's heart, an amount proportionate with the disciple's personal capacity and the affection he feels (towards his Murshid) will flow into his heart. If the tâlib (disciple) cannot find a murshid (to guide him), he must read a past murshid's books and receive from the murshid's soul an amount of fayz proportionate to the affection which is formed in his heart towards the murshid (by reading his books). Uways Qarnî, [i.e. Ways-al-Qarânî,] did not attain a grade equal to the one attained by any one of the Ashâb-i-kirâm, since he had not seen Rasûlullah, although he became a great Walî, –in fact, he was the highest of the Tâbi'în–, by receiving fayz (from the Prophet's

blessed soul) remote as he was (from the Best of Mankind). The affection you feel towards men of Tasawwuf is a great blessing. Appreciate the value of this blessing! There is Glad Tidings for you in the hadīth-i-sherīf, “**A person will be with people he loves.**” It bears the good news that we will reap benefits from the hearts of the people we love. Attach great importance to acts of worship! Do not waste your valuable time on revelries, romps or merriments! Always keep in mind that we are merely transient lodgers in the world and be constantly apprehensive about the torment in grave and on the Last Day. Never forget that the only way to salvation leads through obedience to the Sharīʿat and clear of bidʿats! Do not make friends with holders of bidʿat and people not affiliated in any of the (four canonically validated) Madhhabs! Those people are thieves of faith. They will steal your īmān. Do not believe those shaikhs and men of Tarīqat who are slack in obeying the Sharīʿat! [Avoid the Rāfidīs, the Wāhhābīs, and their books and radio and television programmes!]

A PIECE of ADVICE

***O you, young man! As follows is the Sunnī Creed,
Written in verse and expressed in clear diction:***

***If you want a correct belief, o my brother,
Read this book dayʿn night with devout attention!***

***May Haqq bless Abū Hanīfaʿs soul with compassion,
For heʿs guided us to Qurʿānʿs way of salvation!***

***Man can create none, do not believe the Shiite!
Worse for the Wāhhābī; hold the Sunnī profession!***

***Paradiseʿn Hell are now, tawba is possible,
The sinful will be saved by way of intercession.***

***Do not attach thyself to the world, lifeʿs but a fast stream;
Happiness forever is in Islamʿs instruction.***

***First learn the ʿilm al-hâl, and teach your child;
Otherwise, insufferable will be your frustration!***

***Lookʿn see how slyly the enemies strive;
Lose no time in working for Islamʿs promulgation!***

**Communists deceive the youth with lies to destroy Islam;
 Wake up, O young man, rid thyself of that inaction!
 The Muslims also are mostly ensnared by heresies;
 Off the right path, qibla as is their direction.
 Without learning the 'ilm al-hâl, one cannot be immune.
 Non-Sunnî is in unbelief or aberration!
 Help the people who spread the correct knowledge!
 Be blessed with Jihâd at the cost of thine possession!
 Did Rasûlullah ever pause, or did his Sahâba sleep?
 Each of them was a hero in Islam's expansion!
 You, too, should work hard, for hard the enemies work;
 To ruin Islam they attack from every direction.
 Do not malign the Sahâba, appreciate them all!
 Qur'ân witnesses to their common affection!
 Abû Bakr the highest, then come 'Umar; 'Uthmân; Alî;
 Love Mu'âwiya, too; he wrote the Qur'ân's version!
 Our Rabb is not material; He's free from time'n place;
 He is in no substance, should be Muslim's conviction!
 He neither needs creatures, nor has a likeness;
 He creates all, and sustains all creation.
 Good, bad; belief, disbelief; matter, power, energy; He makes all;
 Far beyond man is the business of creation!
 Everyone He's given will'n wisdom, and guidance as well.
 Any good wished will attain Rahmân's^[1] creation.
 First put your belief right, and observe the injunctions;
 Whoever leaves Islam never attains salvation!
 It's ever the rule: You reap what you sow;
 To count on the wheat unsowed brings frustration!
 Out of seventy-three groups, Sunnîs, alone, head for salvation;
 It is them who showed us Rasûlullah's direction!**

[1] Compassionate, (He) whose compassion encompasses all in the world; one of Allâhu ta'âlâ's Attributes.

CONVERSION OF THE HIJRI LUNAR YEAR INTO THE CHRISTIAN YEAR

A hijrî lunar year is 10.875 days shorter than a Christian year. A hijrî year begins approximately eleven days earlier in the Christian year following the Christian year in which the previous hijrî year began. Once every 33.58 hijrî years, which means once every 32.58 Christian years, the beginning of the first one of two successive hijrî years coincides with the initial ten days of January, and the second one begins on one of the final ten days of December, within the same Christian year. The hijrî year-beginnings following them move yearly from this twelfth month backwards to the first month, coinciding with each of the Christian months. Chart I (on the following page) shows the the second one of each of the pair of hijrî years taking place within the same Christian year, i.e. the hijrî years which begin within the final ten days of December.

The beginning of any hijrî year which the chart does not contain and the Christian year corresponding to it are as many years later than the hijrî and Christian years written on the chart.

For finding the Christian month corresponding with the beginning of any of such hijrî years which the chart does not contain, the hijrî year that is closest to it and which the chart contains is found on the chart, and thereby the Christian year next to this hijrî year on the chart. The difference between the two hijrî years is added to the Christian year found on the chart. For instance, let us find the Christian year coinciding with the beginning of 1344 hijrî: $1344-1330=14$; $1911+14=1925$. It coincides with July, which is below number 14 on Chart II.

The Christian year with which a certain Christian month within a certain hijrî year coincides, if this certain month is before the month with which the beginning of the hijrî year coincides, is one year ahead of the year found.

For more detailed information, please see the ninth, tenth and eleventh chapters of the fifth fascicle of **Endless Bliss**.

***Before your body goes out of your possession,
Before destiny demolishes your construction.***

***As the façade and the inner essence are together,
As both the worlds are still in your possession.***

***Dispel love of the world from your heart,
So that from the world of souls you get information!***

***Abstain from harâms, engage in doing the farz,
Negligence of the farz will bring you destruction!***

CHART I

Christian year	Hijrī year	Christian year	Hijrī year
1323	724	607	-14
1356	758	640	20
1388	791	672	53
1421	825	705	87
1454	859	737	120
1486	892	770	154
1519	926	802	187
1551	959	835	221
1585	994	868	255
1617	1027	900	288
1650	1061	933	322
1682	1094	965	355
1715	1128	998	389
1748	1162	1030	422
1780	1195	1063	456
1813	1229	1095	489
1845	1262	1128	523
1878	1296	1160	556
1911	1330	1193	590
1943	1363	1226	624
1976	1397	1258	657
2008	1430	1291	691

CHART II

0 1 2 Dec.	3 4 Nov.	5 6 7 Oct.	8 9 10 Sept.	11 12 13 August	14 15 16 July
17 18 June	19 20 21 May	22 23 24 April	25 26 27 March	28 29 30 Feb.	31 32 33 34 Jan.

BIOGRAPHIES for SAHĀBA ‘The Blessed’

This book contains abbreviated biographies of two hundred and sixty-five people whose names are mentioned in the book entitled SAHĀBA ‘The Blessed’, in alphabetical order:

1- ‘ABBĀS ‘radiy-Allāhu ‘anh’: The smallest **son of** (the blessed Prophet’s paternal grand-father) ‘Abd-ul-Muttalib, and thereby a paternal uncle of Rasūlullah ‘sall-Allāhu ‘alaihi wa sallam’. He was senior to the Messenger of Allah by three years. He was in the enemy army during the Holy War (Ghazâ) of Bedr. He was taken prisoner. He was one of the prisoners of war set free in return for a ransom. He embraced Islam when he was back in Mekka. He migrated to Medina a couple of months prior to the conquest of Mekka. He was the last Muhajir (emigrant to Medina). He participated in the conquest of Mekka and in the Ghazâ (Holy War) of Huneyn (or Hunayn). There is a hadîth-i-sherîf praising him. He lost his sight towards the end of his life. He passed away in Medina in the thirty-second year of the Hijra (Hegira), at the age of eighty-eight. He lies in (the cemetery of) Bâqî. He was tall, fair-complexioned, and good-looking. He had ten sons. The ‘Abbâsî (Abbasid) Khalîfas were the decendants of Hadrat ‘Abbâs. The celebrity lying in the grand mausoleum at Kerbelâ is another blessed person named ‘Abbâs; he was a paternal brother of Hadrat Huseyn ‘radiy-Allāhu ‘anh’.

THE ‘ABBĀSÎ KHALĪFAS (in chronological order)

**Order
of**

Time	Name and Father’s Name	Birth	Accession	Death
1	‘Abdullah Seffâh Abdul’Abbâs bin Muhammad bin ‘Alî bin ‘Abdullah bin ‘Abbâs	104	132 [749 A.D.]	136
2	Ja’far Mansûr bin Muhammad bin ‘Alî	95	136 [754 A.D.]	158
3	Mehdî (Mahdî) bin Mansûr	127	158 [775 A.D.]	169
4	Mûsâ Qâdî bin Mehdî	145	169 [785 A.D.]	170

5	Hârûn-ur-Reshîd bin Mehdî	148	170 [786 A.D.]	193
6	Muhammad Emîn bin Hârûn	171	193 [809 A.D.]	198
7	Me'mûn (Ma'mûn) bin Hârûn	170	198 [813 A.D.]	218
8	Mu'tesem bin Hârûn	180	218 [833 A.D.]	227
9	Wâsiq bin Mu'tesem	196	227 [842 A.D.]	232
10	Mutawakkil bin Mu'tesem	206	232 [847 A.D.]	247
11	Mustansir bin Mutawakkil	224	247 [861 A.D.]	248
12	Musta'in bin Mu'tesem	221	248 [862 A.D.]	252
13	Mu'tez bin Mutawakkil	233	252 [865 A.D.]	255
14	Muhtedî bin Wâsiq	220	255 [869 A.D.]	256
15	Mu'temîd bin Mutawakkil	229	256 [870 A.D.]	279
16	Mu'tedîd bin Muwaffaq bin Mutawakkil	243	279 [892 A.D.]	289
17	Muqtefî bin Mu'tedîd	264	289 [902 A.D.]	295
18	Muqtedîr bin Mu'tedîd	282	295 [908 A.D.]	320
19	Muqtedîr bin Mu'tedîd	286	320 [932 A.D.]	339
20	Râdî bin Muqtedîr	297	322 [934 A.D.]	329
21	Mutteqî bin Muqtedîr	297	329 [940 A.D.]	333
22	Mustekfî bin Muqtefî bin Mu'tedîd	292	333 [944 A.D.]	338
23	Mutî' bin Muqtedîr	301	334 [946 A.D.]	364
24	Tâyi' bin Mutî'	320	363 [974 A.D.]	393
25	Qâdir bin Ishaq bin Muqtedîr	336	381 [991 A.D.]	422
26	Qâim bin Qâdir	391	422 [1031 A.D.]	467
27	Muqtedî bin Ahmad bin Qâim	448	467 [1075 A.D.]	487
28	Mustazhir bin Muqtedî	468	487 [1094 A.D.]	512
29	Mustershîd bin Mustazhir	484	512 [1118 A.D.]	529
30	Râshid bin Mustershîd	502	529 [1135 A.D.]	532
31	Muqtefî bin Mustazhir	489	530 [1136 A.D.]	555
32	Mustenjîd bin Muqtefî	518	555 [1161 A.D.]	566
33	Mustedî bin Mustenjîd	536	566 [1170 A.D.]	575
34	Nâsir bin Mustedî	553	575 [1180 A.D.]	622
35	Zâhir bin Nâsir	571	622 [1225 A.D.]	623
36	Mustensir bin Zâhir	588	623 [1226 A.D.]	640
37	Musta'sim bin Mustensir	609	640 [1242 A.D.]	656

THE 'ABBÂSÎ KHALÎFAS in EGYPT

**Order
of**

Time	Name and Father's Name	Birth	Accession	Death
1	Muntesar Ahmad bin Zâhid		656 [1258 A.D.]	660
2	Hâkim Ahmad bin Hasan bin 'Alî		660 [1261 A.D.]	701
3	Mustekfî bin Hâkim Ahmad	684	701 [1301 A.D.]	740
4	Wâsiq bin Hâkim Ahmad		740 [1339 A.D.]	749
5	Mu'tedîd bin Mustekfî		741 [1340 A.D.]	754
6	Mu'tedîd bin Mustekfî		754 [1353 A.D.]	768
7	Mutawakkil bin Mu'tedîd		763 [1361 A.D.]	808

8	Mu'tesim bin Hâkim	779 [1377 A.D.]	
	Mutawakkil again	779 [1377 A.D.]	808
9	Wâsiq bin Hâkim	785 [1383 A.D.]	786
	Mu'tesim again	788 [1386 A.D.]	
	Mutawakkil again	791 [1389 A.D.]	808
10	Muste'in bin Mutawakkil	794	808 [1405 A.D.] 833
11	Mu'tedid bin Mutawakkil	782	815 [1412 A.D.] 845
12	Mustekfî bin Mutawakkil		845 [1441 A.D.] 854
13	Qâim bin Mutawakkil		854 [1450 A.D.] 863
14	Mustenjid bin Mutawakkil	794	859 [1455 A.D.] 884
15	Mutawakkil 'Abd-ul-'azîz bin Ya'qûb	819	884 [1479 A.D.] 903
16	Mustemsil Ya'qûb bin Mutawakkil		903 [1497 A.D.]
17	Ya'qûb bin Mustemsik Billâh		923 [1517 A.D.]

[The Christian years may be ahead by one year.]

2- ABD-UL-'AZÎZ KHÂN: He was the thirty-second Ottoman Pâdishâh and the ninety-seventh Islamic Khalîfa. He was the second son of Sultân Mahmûd II. He was born in 1245 [1850 A.D.] and became Khalîfa on June 25th. in 1277 [1861 A.D.]. In 1293 [1876 A.D.] he was taken out from the Dolmabahçe Palace and imprisoned in the Topkapı Palace. Five days later, he was reading the Qur'ân al-kerîm in the Fer'iyye Palace, when he was martyred by cutting the blood vessels on his wrists by Midhat Pâsha and the Serasker [Minister of Defence] Huseyn 'Avni Pâsha and Suleymân Pâsha and their accomplices; this event is written in detail in the memoirs of 'Alî Fuad Bey, Secretary Chief of Sultân Vahîdeddîn, 'rahmatullâhi ta'âlâ 'alaih'. The Fer'iyye Palace is the waterside residence situated somewhere between Beşiktaş and Ortaköy and being used as the junior high department of the high school at Galatasaray. The martyred Pâdishâh is in the Mausoleum of Sultân Mahmûd. So horror-stricken was Sultân Murâd upon hearing about this torturous death that he lost his mind.

The following excerpt has been borrowed from the 1967, October, No. 2 edition of (the Turkish periodical entitled) **Belgelerle Turk Târîhi Dergisi** (Turkish History with Documents): A note-book numbered [3310] and belonging to Ibn-ul-Emîn Mahmûd Kemâl Bey, and which is one of the valuable works in the domain of the Public Library of Istanbul, contains a serguzesht-nâma (autobiographical document) which was written at the behest of the Pertevniyâl Vâlîde Sultân, its first-hand narrator and the Imperial Mother of Sultân 'Abd-ul-'azîz Khân. It was found

among the documentaries of the Yıldız Palace and reproduced by Ibn-ul-emîn Ahmad Tevfik Bey in 1336 [1918 A.D.]. Here is the Pertevniâl Sultân's account of the pathetic event in the autobiographical document: At eight o'clock in the morning on the seventh day of Jamâziy-al-awwal [30th May] in the year 1293 [1876 A.D.], they make the Vâlide Sultân (Imperial Mother) get up from her bed, and the (Vâlide) Sultân in her turn wakes up her son, 'Abd-ul-'azîz Khân. The Khalîfa, (i.e. 'Abd-ul-'azîz Khân,) enquires: "Mother, who did this to me? Are they going to turn me into another version of Sultân Selîm? What wrong did I do to anybody?" Vâlide Sultân says: "It's Avni Pâsha (who did it to you)." "Avni was not alone", says the double-crossed Pâdishâh. "Rushdî Pâsha and Ahmad Pâsha and Midhat Pâsha also are in the treason. I had dreamt of this catastrophe for thirty or forty times. So keen is the regret which I feel that I would not venture another presidency even if Jebrâ'îl (Archangel Gabriel) descended from heaven. It was so decreed by Jenâb-i-Haqq." On Tuesday, 30th May, 1876, he is taken on a boat to the Topkapî Palace and imprisoned in the room where Selîm Khân III was martyred. They send him soup. The steward says, "How can I put it before our master without a spoon?" Thereupon they give him a broken wooden spoon. After drinking some of the soup, the Khalîfa has a pair of pattens sought, only to be turned down with the explanation that they are not allowed. So he has to enter the toilet barefooted. He is made to wait on dry wood for three days, hungry and thirsty as he is. He asks for a nightgown so that he can change his clothes soaked when on the boat. He is once again turned down with the pretext that it is 'against the royal will'. He sends Sultân Murâd a congratulatory letter, followed by doleful and begging letters. On the fourth day, (early morning on the second day of June,) they take him to the Fer'iyye Palace, with the explanation once again that it is being done upon Sultân Murâd's decree. Because he enters with speed, a soldier with a bayonet pushes him back by the chest. "Where is my mother," he enquires. His mother comes, running, and takes him upstairs. Upon seeing that the soldiers are being made to talk disrespectfully, he exclaims in tears, "O mummy. These people are going to kill me." Two days later, they send him old and ragged clothes. The soldiers attack him with repeated attempts to take his sword. He refuses to give his sword to them. Yet the Imperial mother has to secretly deliver the sword. On the fourth of June, in the morning, the Imperial Mother

(Vâlide Sultân) enters the Sultân's room through the open door, to find the Khalîfa lying and blood all over, and cries bitterly. The Khalîfa puts his hands on his mother's bosom, saying, "Allah, Allah, ..." Other people enter the room, take the Vâlide Sultân to another room, and pull off her earrings and the ring on her finger. Wrapping the dying Khalîfa in a worn out curtain, they carry him to the police station at Ortaköy. The Pâshas named Rushdu and Midhat and 'Avni arrive at the station and make fun of the agonizing Khalîfa, defying him to dismiss them "from office." The Vâlide Sultân wails, "My lion has embraced martyrdom. Let them martyr me, too," and thereupon the soldiers arrive and say, "This is the decree of Sultân Murâd. We will take you to the Beylerbeyi Palace." The Vâlide Sultân says, "My place is in the New Palace," and they pull at her arms and drag her barefooted, unveiled and coatless to the police station, making her a spectacle for the Pâshas to watch. Tiryal Hanimefendi, one of the Khalîfa's wives comes to her rescue and tries to placate them by saying, "Please, for the grace of Allah don't play with her chastity. At least have the sense to transport her in a cart." With raucous laughters, the Pâshas (generals) gloat over their victory. The Vâlide Sultân is transported to the New Palace (Topkapı Palace) in Tiryal Hanimefendi's official cart and Tiryal Hanimefendi is forced to go to the same place in another cart. Three days later the chief eunuch comes to the Topkapı Palace and sees the two Sultâns lying unconscious in separate rooms. Six nights later two oil-lamps are sent to their rooms, one for each. Thirty-eight days later they are transported to the Fer'iyye Palace. Their doors and windows are shut up with nails. For eight days they inflict torture on the Vâlide Sultân to force her to disclose the place where she keeps her personal property. On the ninth day the windows are opened. On August 31st, 1876, Murâd Khân V is dethroned and taken from the Dolmabağçe Palace to the Çirâğan Palace. When Sultân 'Abd-ul-hamîd Khân ascends to the throne the torture being inflicted on them comes to an end and they attain relief. They were being told that the torture being inflicted on them was commanded by Sultân Murâd Khân. The fact, however, was that Sultân Murâd knew nothing. The Pâshas (generals), on the other hand, were withholding the congratulations and beggings of Sultân 'Abd-ul-'azîz from Sultân Murâd and writing their own answers, instead; their stratagem is written in detail in the [1959 A.D.] issue of the periodical of military history.

The following excerpt has been summarized from the twelfth volume of **A History of Turkey** written by T.Yilmaz Oztuna and printed in Istanbul in [1967 A.D.]: “Dethronement of Sultân ’Abdul-’azîz is a victimization perpetrated to quench the personal aspirations of a few immoral or gullible statesmen. Ahead of all those people was the Sadr-i-a’zam (Primeminister) Huseyn ’Avnî Pâsha. He was educated as a staff officer and the highest office he occupied was that of a Serasker. He was the son of a male servant. Like some other statesmen, “Grudge is my religion,” was his motto. He had been reared by Fuâd Pâsha, a masonic general. He would keep being dismissed on account of improper conduct and atrocities and sometime later regaining a position by having recourse to intrigues. It was in the aftermath of one of these dismissals, which had cost him not only a banishment but also loss of his rank and all his medals, that he harboured a grudge against the Pâdishâh, making a firm resolve to dethrone and kill the Sultân. He went to London and coordinated his plans with British plotters. Midhat Pâsha, the second man in the catastrophic collaboration, was totally devoid not only of learnings in Western cultures but also of Islamic knowledge. His bureaucratic activities during his governorships of the Danube and Baghdâd had been overextolled by the European news media and his complacency had culminated due to the British methods of spoon-feeding. He was a man easily carried away by his feelings, making hasty and erroneous decisions, and therefore ineligible for a triumph. His expectancy to be a new version of ’Alî Pâsha by occupying the office of Grand Vizier till death had been thwarted upon his dismissal within two months, and his hurt pride had intensified into an enmity towards the Emperor. He would make official decisions at drinking parties. He had a firm conviction that Turkey would be an expurgated version of Great Britain should she adopt an exact copy of the system of British parliamentary administration, and that he was the sole person to operate that administration. The argument that Midhat Pâsha participated in the dethronement for the purpose of establishing the Constitutional Government, is quite contrary to facts. ’Avnî Pâsha brought the project of dethronement first to the Pâshas named Midhat and Shirwânizâda Muhammad Rushdu and later to the time’s Grand Vizier and translater Rushdu Pâsha. When he was spurned by Shirwânizâda, he had him sent into exile, in Tâ’if, where he had him poisoned. It would sound plausible to argue that Midhad Pâsha should have

participated in the dethronement for fear of being removed from the central position by the Grand Vizier Mahmûd Nedîm Pâsha. As for the Shaikh-ul-islâm Hasan Khayrullah Efendi, who had issued a bogus fatwâ ratifying the dethronement at the command of Midhat Pâsha; he had already been rancorous towards the Sultân since his dismissal from office. Sultân 'Abd-ul-'azîz Khân had made the following comment about him: 'As he was in the palace, he was called 'mufsid imâm. Acting on Rushdu Pâsha's advice, we have appointed him Shaikh-ul-islâm. I only hope that he will not commit a serious blunder.'

"The only person with the sincere belief that it would be patriotism to dethrone Sultân 'Abd-ul-'azîz Khân was Suleymân Pâsha, Commander of Military College. On the night of May 25th. Pâshas named Redîf and Suleymân came together in 'Avnî Pâsha's place at Kuzguncuk and decided to lay a siege to the Dolmabağche Palace with a force made up of three hundred (300) military college students. The students were made to believe that they were going out for the defence of the Sultân.

"It had been long since 'Avnî Pâsha had committed himself to kill the Sultân, and eventually he did commit the murder. The person he used in this felony was the vice-chamberlain Fakhri Bey, his long-time spy in the palace. They employed wrestler Mustafâ of Algeria and wrestler Hadji Mehmed of Boyabat as gardeners in Fer'iyye Palace. Fakhri Bey and the so-called wrestlers entered the Emperor's room, cut his wrists after a lasting tussle, and disappeared into the yard through the window. As soon as 'Avnî Pâsha heard the cries he left his waterside residence at Kuzguncuk in a boat and had himself rowed to Fer'iyye. One of the doctors who declined to sign under the death certificate was outright exiled to Tripoli. 'Avnî Pâsha tore away the epaulets of the other doctor, 'Umar Bey, then and there. Early morning on the fourth day of June, 1293 [1876 A.D.], abnormal voices were heard from the room being occupied by 'Abd-ul-'azîz in Fer'iyye Palace situated on the shores of Ortaköy. People who entered the room at nine-thirty found the former Emperor blood all over. The government report announced the following day said as follows: 'Sultân 'Abd-ul-'azîz has committed suicide by cutting the blood vessels on his both wrists with the small scissors he demanded with the pretext that he needed to trim his beard. Serasker 'Avnî Pâsha has had the corpse transported to the police station.' The

announcement and the medical report appended was able to convince nobody. Only the wrists had been shown to the doctors. In another attempt a few years earlier, 'Avnî Pâsha had tried to poison Sultân 'Abd-ul-'azîz. When Midhat Pâsha heard about the death he said: 'It was a very onerous and dangerous task to protect the Emperor. His death, therefore, has been good and beneficial.' However, Minister of Finance Yûsuf Pâsha said: 'The accursed fellow ['Avnî Pâsha] has eaten the Pâdishâh's head, (i.e. destroyed him.) This murderer will soon be killed himself, inshâ-Allah (if Allah wills so.)' In fact, Grand vizier Rushdu Pâsha the translator said: 'The victim was still alive when he was moved to the police station. The doctors have confirmed that he was alive.' The three wrestlers were guaranteed against blurting out the secret with an assignment of a monthly salary of a hundred gold coins for each. The eight imâms in charge of washing the dead body of the Sultân said during the court of justice held at Yildiz (in Istanbul) that two of the Sultân's teeth had been broken, the left part of his beard had been plucked off, and there was a large bruise immediately below the nipple on the left part of the chest. The wrestlers also acknowledged later what they had done. It is a medically established fact that a suicide could not have chopped the blood vessels on their both wrists at the same time. A few years earlier Huseyn 'Avni Pâsha had the daring and turpitude to inform the English ministers in London about the plan to dethrone Sultân 'Abd-ul-'azîz. The thesis of 'suicide' in **Encyclopaedia Britannica** betrays an anticipation based on his treason. As a matter of fact, it is written in the latest edition of **Grand Larousse** that the event was a murder. Also, the 1940 edition of **Larousse Illustré** accommodates the statement that 'fut assassiné en 1876 = he was assassinated in 1876'. On June 5th, a great funeral ceremony was held. The dead Emperor was washed in the Topkapi Palace, and buried in his father Mahmûd the second's Mausoleum at Çemberlitaş, Istanbul."

When Suleymân Pâsha said that the revolution had been organized for the constitution, 'Avnî Pâsha silenced him on the grounds that military people should not comment on political issues. However, he himself had already made the military interfere with political matters, which in turn had stirred up disastrous events on the Balkans. As a matter of fact, princedoms of Serbia and Montenegro revolted on July 2nd. The Balkans were in utter chaos. On April, 1296 [1877 A.D.] Russia's proposal to act

as a mediator was rejected and the 93 War^[1] broke out. It was Suleymân Pâsha, who had been promoted to field marshal overnight, who caused the defeat by losing the Shipka Pass to the Russians. He was jealous of 'Uthmân (or Osmân) Pâsha, who had won the title of Ghâzî (Holy Fighter) by achieving three victories in Plevna. Defeated also in the pitched battles of Machka, he fled to Edirne, causing the city to be devastated. The Russians marched as far in as Ayastephanos [Yeşilköy]. This defeat afforded the British an opportunity to grab for stirring up the event of 'Alî Suâvî in Istanbul on the twentieth of May, 1878, which they intended to exploit as a means for toppling 'Abd-ul-Hamîd Khân the second and thereafter abrogating the caliphate; yet they failed. 'Alî Suâvî was a freemason with an English wife. It is written in **A New History of Turkey**: "Had it not been for the diplomacy [wisdom and intelligence] of 'Abd-ul-Hamîd Khân the second, consequences of the 93 War would have been much more deplorable." Suleymân Pâsha led a dissolute and despicable life, and died in Baghdâd in 1381 [1891 A.D.].

The pâshas (generals) who have had 'Abd-ul-'azîz Khân martyred come together in Midhat Pâsha's residence at Bâyezid, gloating over their victory. Hasan Bey, the 26 year-old staff adjutant major, enters the room and shoots 'Avnî Pâsha and then minister of the exterior Râshid Pâsha to death. He chases Midhat Pâsha, yet the general flees to the kitchen, hides in the head cook's wardrobe, and thereby saves himself. Hasan Bey is caught wounded, and is martyred in the Bâyezid arena the following day. The following information is written on the great stone of his railing-protected grave on the right corner of the road leading from Edirnekapi to Topkapi: "This is the grave the Circassian Hasan Bey, the son of Ismâ'il Bey, one of the notables of Circassian Holy Fighters. A Military Academy graduate, he sacrificed his life for the sake of his benefactor, as he was a young adjutant major." Sultân 'Abd-ul-'azîz Khân was Hasan Bey's elder sister's husband. Sultân Murâd (the fifth) lost his mind upon hearing about the Khalîfa's painful martyrdom and the hideous torment inflicted on his mother Pertevniyâl Sultân, a tribulation which was aggravated by the deep worries over the disastrous destination ahead.

[1] The war of 1877-1878 between the Ottoman Empire and Russia.

Sultân 'Abd-ul-'azîz Khân spent his fifteen years long sultanate in the Dolmabahche Palace. He was in this palace when he was dethroned. Murâd the fifth also spent his three months 'sultanate in this palace. 'Abd-ul-Hamîd Khân the second lived in this palace for seven months and thereafter became settled in the Yildiz mansions, where he built the Yildiz Palace later. Sultân Muhammad Reshâd also lived in the Dolmabahche Palace.

Sultân 'Abd-ul-'azîz Khân adopted the new military uniforms in 1278 (A.H.). Postage stamps came into use in 1279. Suez Canal was opened in 1286. Istanbul's earliest tramcar showed itself on the streets in 1288. The Galata Tube was made and military high schools were opened in 1292. The Ottoman Bank was established in 1279. Lighthouses were built near the shores and the Council of State was inaugurated in 1280. The sultânî [high] schools were opened in 1284. Industrial schools were opened in 1285. The Empress of France visited Istanbul in 1286. The Emperor of Austria paid a visit to Sultân 'Abd-ul-'azîz in 1287. Eastern railways were made in 1287. Schools of forestry and metallurgy were opened and the outer gate of the Old Palace, or the gate of the university opening onto the Bâyezid arena, was made in 1287. Fire regiment was organized in 1288. Floating dock was made and the Dâr-ush-shefeqa high school was opened in 1289. The Shâh of Iran came to visit Sultân 'Abd-ul-'azîz and the Izmit railway was built in 1290.

'Abd-ul-'azîz Khân, like his (elder) brother ('Abd-ul-mejîd Khân), left the administration of the country to the hands of generals like 'Alî Pâsha and Fu'âd Pâsha and the freemasons primed by those generals. And those people, in their turn, followed the British policy. As Shaikh Shâmil of Daghestan made heroic jihâd against the Russians and routed their armies, what they did was watch only. It was them, therefore, who caused that great Mujâhid to end in captivity in 1283 [1866 A.D.]. Not only that; they were responsible also for the invasion of Samarkand, Bukhâra and Khiva by the Russians in 1290 [1873 A.D.]. They spent their lives in Europe. And the periods of time during which they stayed in homeland passed in their efforts to carry out the masonic plans written in the declaration of Tanzîmât (political reforms). These perfidious acts on their part owed their carte blanche mainly and definitely to the Khalîfa's unmindfulness. It was this unawareness of his that resulted in his martyrdom in the

hands of freemasons and the victims of their sedition.

Sultân 'Abd-ul-'azîz had the palaces Chiraghan and Beylerbeyi built. He had mansions built at various places. One of them is the Beykoz mansion. Ibrâhîm Pâsha the Son-in-law of Nevshehir is the first benefactor to have the Chiraghan waterside residence built. Later, it was rebuilt at the behest of Beyhân Sultân, sister of Selîm Khân the third. Made of timber, the residence was richly decorated. Beyhân Sultân sold this residence to his brother, Selîm Khân (the third). Afterwards, Sultân Mahmûd Khân the second had this residence demolished and had a palace built of timber on its plot in 1252 [1836 A.D.]. Sultân 'Abd-ul-mejîd Khân lived here for some time, and had it demolished in 1271 [1855 A.D.]. In 1288 [1871 A.D.], 'Abd-ul-'azîz Khân had the final magnificent palace built, spending four million gold coins.

On the plot of the Beylerbeyi Palace, Sultân Ahmad Khân the first had a mansion called **Shawq-i-âbâd** and which occupied the top. The waterside palace was built of timber at the behest of Mahmûd Khân the second. He was smoking a long pipe as he received Moltke^[1] here. 'Abd-ul-mejîd Khân made a khatm (read the entire Qur'ân al-kerîm with ceremony in this palace in 1249 [1833 A.D.]. In 1282 [1865 A.D.], Sultân 'Abd-ul-'azîz Khân had the wooden palace demolished and had the magnificent marble palace built. On the twenty-first day of April, a Friday, in 1865, he became settled in the palace. He would spend summer months in this palace. During the rout in the Balkan war, the two generals named Enver Pâsha and Talât Pâsha had 'Abd-ul-Hamîd Khân the second 'rahimahullâhu ta'âlâ' transported on a German ship, **Lorley**, from Salonica to Istanbul, and placed him in the Beylerbeyi Palace. He became settled in a back room on the first floor and facing the Bosphorus, and lived there until February 10th, [1918 A.D.], when he passed away of pneumonia (zâturrie) at the age of seventy-six.

3- 'ABD-UL-BÂQÎ EFENDI: Mahmûd Bâqî, an Ottoman poet. He was born in Istanbul in 933, and passed away in 1008 [1600 A.D.]. He lies in the Edirnekapi cemetery. He was a

[1] Helmuth Karl Bernhard von Moltke (1800–1891), German field marshal, who served as a military advisor in the Ottoman army between 1835 and 1839.

professor in the Suleymâniyya Madrasa (university). He attained the rank of Reîs-ul-'ulamâ. He is the compiler of the hadîth-i-sherîfs quoted on the authority of Khâlîd bin Zeyd. He is well-known for his translation of **Mewâhib-i-ledunniyya**.

4- 'ABD-UL-JEBBÂR HEMEDÂNÎ: He was in the (heretical) group called Khwârij. He was a qâdî. He was born in 359, and passed away in Rey in 415 [1024 A.D.]. His father's name is Ahmad.

5- 'ABD-UL-GHANÎ NABLUSÎ: His father's name is Ismâ'îl Nablusî. He was born in Damascus in 1050, and passed away in the same place in 1143 [1730 A.D.]. He was a profound scholar and a mature Walî. He was a scholar in the Islamic sciences called Fiqh, Tafsîr and Hadîth. He was twenty years old when he started giving lectures. He came to Istanbul in 1075 (A.H.). He wrote a number of books. His two-volumed book entitled **Hadîqat-un-nediyya** is highly valuable. His book explaining that tobacco is not harâm, along with its translation, exists in Nûr-i-Osmâniyya library.

6- 'ABD-U-HAQQ DAHLAWÎ (or Dehlewî): His father's name is Seyfeddîn. He was one of the Islamic scholars in India. He was born in 958 [1551 A.D.], and passed away in 1052 [1642]. He is in Delhî. He wrote valuable books.

7- 'ABD-UL-HAKÎM EFENDI: He was a great Islamic scholar. His biography is written in the two hundred and fifteenth (215) page of the fourth edition of the book entitled **SAHÂBA 'The Blessed'**. He was born in the township called Bashkal'a of the city of Van in 1281 [1865 A.D.], and passed away in Ankara in 1362 [1943]. In a time when Communists, Fremasons, Wahnâbîs, Apostates, Shiites, Jews and Christians were attacking Islam with writings and propagations and the English Empire was trying to demolish our blessed religion with their forces and wealths and doing their best to deprive Muslims of their faith and religion, he protected the Ahl as-Sunnat against annihilation by means of his lectures, preaches and writings and eradicated with great dexterity the poisonous lies with which the youth had been imbued. In this way he endured tremendous hardships and ill-treatments 'rahimahullâhu ta'âlâ'. 'Abd-ul-Hakîm Efendi's father, Khalîfa Mustafâ Efendi, was from the Sâkitan village of the city called Yûksekova.

Sayyid 'Abd-ur-Rahmân, the grandfather of 'Abd-ul-Hakîm

Efendi's grandfather, was a son of Sayyid 'Abdullah, who is buried in Arwâs, on the headside of Sayyid Fehîm. When Sayyid 'Abdullah was dead, Sayyid 'Abd-ur-Rahmân's mother forced her son to enter into a marriage so that the Arwâsî family should survive. Sayyid 'Abd-ur-Rahmân had four sons named Tâhir, Lutfî, 'Abd-ul-Hamîd, and Muhammad. Sayyid 'Abd-ur-Rahmân's elder brother Sayyid 'Abd-ur-Rahîm also passed away, in 1200 [1786 A.D.]. He and his son hâdji Ibrâhim and grandson 'Abd-ul-'azîz are in the Ahmad Khânî mausoleum in Doğu Bâyezid. 'Abd-ul-'azîz Efendî's three children are Muhammad Emîn Efendi and 'Umar Efendî and Sayyida-t-Khadîja. The children and grandchildren of all these three blessed people are treasures overflowing with religious and worldly knowledge, each and every one. Muhammad Emîn Efendi had four sons, who are: 'Abd-ul-'azîz, 'Abd-ul-qâdir, 'Abd-ul-Hakîm, and Mahmûd Efendi. 'Abd-ul-Hakîm Efendi's son 'Ahmad Efendi was writing for the Turkish daily newspaper Türkiye, when he passed away in Istanbul on the last day of 1988 A.D. (1409 A.H.).

Sayyid 'Abd-ur-Rahmân was the Murshid-i-ekmel of his time. Thousands of lovers of Haqq would attend his sohbe (or sohbat) and receive fayz from that blessed person. He would send letters of advice to distant countries. The letters that he wrote to Emîr Sherâfeddîn 'Abbâsî, one of the Irîsân Beys,^[1] are highly valuable. In one of those letters he sends his salâms (Islamic greetings) to Mustafâ Kerîm Khân and to Mustafâ Bey and Feyzullah Bey and invokes blessings on them. To another letter from him, Emîr Sherâfeddîn Bey adds the following comment: "The Mawlânâ (Sayyid 'Abd-ur-Rahmân) sent this letter to this faqîr –he means himself– in 1192 [1778 A.D.]. He states (in the letter) that sad events should be treated with patience and commends patience as a valuable attitude. A few months later my father 'Abdullah Khân passed away. This event is an indication of a kerâmat (or karâmat) on the part of the Mawlânâ." Sayyid 'Abd-ur-Rahmân is buried in Khoshâb (an ancient stronghold between Van and Bashkal'a; it is 50 to 60 kilometres from Van).

[1] The Anatolian 'Abbâsî (Abbasid) Beys (chieftains). Their appellation, Irîsân, derives from a village between Hakkârî and Bashkal'a and which is the place where they made their earliest settlement.

Sayyid Tâhir was the governor of Basra.

Sayyid Lutfî Efendi has eleven sons.

Sayyid Lutfî Efendi's son is 'Abd-ul-Ghanî, whose son is Mîr Hâjj Efendi, whose son is 'Abd-ur-Rahmân Efendi, whose son is Muhammad Sa'id Efendi. Lutfî Efendi's second son is 'Abd-ul-Ghaffâr Efendi, whose son is Sherîf Efendi, whose son is Muhammad Shefiq Efendi. Lutfullah Efendi's third son is Muhammad Efendi, who is Hadrat Sayyid Fehîm's step father. His son is Tâhir Efendi, whose son is Rasûl Efendi, whose son is 'Abdullah Efendi.

Lutfullah Efendi's fourth son is Rasûl Efendi. His fifth son, Sayyid Sibghatullah Efendi, was a disciple of Sayyid Tâhâ-i-Hakkârî. His son is Jelâleddîn Efendi, whose son is 'Alî Efendi, whose son is Salâhaddîn Efendi. His two sons, Kâmurân Inân Efendi and Zeynel'âbidîn Inân, were elected members of Senate and National Assembly for Bitlis.

His sixth son is Jemâleddîn Efendi, whose son is 'Abd-ul-Mejîd Efendi, whose son is Sa'dullah Efendi, whose son is Muhyiddîn Efendi, whose son is 'Abd-ur-Rahmân Efendi, whose son is Lutfullah Efendi, whose son is Nûrullah Efendi.

'Abd-ul-Hamîd Efendi had two sons, one of whom was Molla Safî, whose grandson was 'Abd-ul-Hamîd Efendi. His second son was Hadrat Sayyid Fehîm Arwâsî 'quddisa sirruh'.

Sayyid Muhammad had seven sons, and a daughter named Hamîda Khânim, who was married to Hurrem Bey, one of the descendants of Timur Khân (Tamerlane). The pair had three sons, named Sâlih, Memdûh, and Sa'id. Sa'id Efendi had two children; a son named Tevfîq Bey and a daughter named Emîn Khânim. Emîn Khânim is the first wife of Mekkî Efendi. His second wife is 'Afîfa Khânim. Sayyid Muhammad's first son was Mahmûd Efendi, who had three daughters, named Zubeyda, Meryem, and Esmâ. Esmâ Khânim was extremely muttaqî and pious.^[1] She was 'Abd-ul-Hakîm Efendi's first wife. His second wife, 'Aisha Khânim, was a granddaughter of Sayyid Fehîm Arwâsî 'quddisa sirruh'. She is the blessed mother of Sayyid Mekkî Efendi and Sayyid Munîr Efendi.

[1] Muttaqî is an adjective and means 'who fears Allâhu ta'âlâ'.

His third wife is 'Aisha Khânim the second, whose nickname is Nena (grandmother) Khânim, and his fourth wife is Bedriya Khânim. His fifth wife, Mâide Khânim, passed away in Istanbul in the month of May in 1396 [1976 A.D.].

Sayyid Muhammad's second son was Muhyiddîn Efendi, who had two sons and two daughters. Of his daughters, Beyâz Khânim is Fârûq Bey's maternal grandmother, and Zeliha Khânim is 'Abdur-Rahîm Zapsu's maternal grandmother. One of his sons was Hasan Efendi, and the second one was Mustafâ Efendi. Hasan Efendi had seven sons and seven daughters, and four of his sons were only children when they passed away. The fifth one, Suleymân Efendi, was Nesîba Khânim's husband. The sixth son, Muhyiddîn Efendi, passed away in Ankara. The seventh one, Nejmeddîn Efendi, was a member of the court of appeal. He was Nâ'ima Khânim's husband and Ahmad Efendi's son-in-law. Of his daughters, Nena (grandmother) 'Aisha Khânim was married to 'Abd-ul-Hakîm Efendi, Dilber Khânim to Tahâ Efendi, Fâtima Khânim to Sayyid Ibrâhim Efendi, and Sabîha Khânim to 'Abdullah Bey.

Mustafâ Efendi had nine sons and two daughters. The first son was Sayyid 'Abd-ul-hakîm Efendi. The second one is Ibrâhîm Efendi, the third one is Tahâ Efendi, the fourth one is 'Abd-ul-Qâdir Efendi, the fifth one is Shemseddîn Efendi, the sixth one is Ziyâeddîn Efendi, the seventh one is Yûsuf Efendi, the eighth one is Mahmûd Efendi, and the ninth one is Qâsim Efendi. 'Abd-ul-Hakîm Efendi was the eldest son, and one of the latest to pass away. 'Abd-ul-Qâdir Efendi's three grandsons, Zeynel'âbidîn, Bedreddîn, and Fakhreddîn, are still living. Shemseddîn Efendi had one son and two daughters. One of his daughters, 'Afîfa Khânim, was married to Mekkî Efendi. His second daughter, Nazîfe Khânim, passed away during the March of 1986. His virtuous son Jelâl Efendi was the imâm and the khatîb of the Kirazli Mesjîd in Istanbul. He had peerless and profound knowledge on the book entitled **Mesnevî** (Mathnawî) and written by Mawlânâ Jelâleddîn (Mevlânâ Celâleddîn) Rûmî. He passed away in Istanbul in 1396 [1976 A.D.]. Yûsuf Efendi's son Fârûq Ishiq (Işık) is one of the former Chancellors of the Exchequer and the Audit Department and Van Senators. He passed away in Ankara in 1972 A.D.. Fârûq Bey's two sons, Sayyid Nevzâd and

Sayyid Rujhân, living as of today, are raising their sons. Sayyid Rujhân became Councillor for Ministry of Labour in 1391 [1971 A.D.]. Mahmûd Efendi's mother was named Meryem Khânim. All his siblings are Hano Khânim's children.

Mahmûd Efendi's daughter is Ruqayya Khânim. Mustafâ Efendi's first daughter, Mu'teber Khânim, is the wife of Sa'id Bey, who is one of the descendants of Tamerlane; she is both the paternal aunt and the mother-in-law of Ahmad Mekki Efendi. She passed away in 1341. She is in the cemetery of Edirne-kapi. His second daughter is Râbi'a Khânim.

Sayyid Muhammad's third son is Nûreddîn Efendi. He had two sons, one of them named Mejîd Efendi, and the other one named 'Alî Efendi. Mejîd Efendi's son 'Izzet Efendi was Nâfiya Khânim's husband and passed away in Van in 1981. He has four children.

Sayyid Muhammad's fourth son is Ahmad Efendi. He had three sons, named 'Ubeyd, Shevket, and Shihâbuddîn.

Sayyid Muhammad's fifth son was Hamîd Pâsha. He had four sons, named Ahmad, 'Abdullah, Fehmî, and Ibrâhîm, and three daughters, named Nâfiya, Nesîba, and 'Âisha. One of his sons, Ibrâhîm Arwâs, was 'Abd-ul-Hakîm Efendi's son-in-law and a member of the Grand National Assembly for years on end; he passed away in Ankara. His son is Sayyid Siddîq, and his daughters are Ghulthum and Hamiyyet. Sayyid Ahmad is Muhammad Siddîq's son-in-law, and Na'îma Khânim's father. Muhammad Siddîq Efendi is Hadrat Sayyid Tâhâ's grandson; hence, he is Sayyid 'Ubeydullah's son and 'Abd-ul-qâdir Efendi the Martyr's brother. Nâfiya Khânim was the wife of 'Izzet Bey, Nesîba Khânim was the wife of Mazher Efendi, and 'Aisha khânim was the wife of Muhammad Ma'sûm Efendi.

Sayyid Muhammad's sixth son is Huseyn Efendi. He had four sons, named Jelâl, 'Alâ'uddîn, Sayyid Ghâzî, and Behâeddîn. Jelâl Efendi's son Seyfeddîn Bey is Ruqayya Khânim's husband and 'Aydin Efendi's and Jelâl Efendi's and Leylâ Khânim's father. In 1983, 'Aydin Bey was elected a member of the Grand National Assembly representing the city of Van for the Anavatan (Motherland) Party. His sons, Juneyd Efendi and Melîh Efendi and Rujhân Efendi and Murâd Efendi are being raised so as to be a khayr-ul-khalef each.

Sayyid Muhammad's seventh son is Yûsuf Efendi.

Sayyid 'Abd-ul-Hakîm Efendi had three sons and two daughters. Of them, Enver ve Shefî'a are Esmâ Khânim's children. Shefî'a Khânim was Sâlih Bey's wife and passed away in Mûsul during the hijrat (migration).^[1] Enver also passed away during the migration, in Eskishehir in 1336 [1918 A.D.]. His second son, Ahmad Uchishiq (Üçışık), a virtuous person who had made a treasury of religious knowledge from what he had read in books in Arabic and in Persian and learned from his blessed father, passed away in Istanbul in 1387 [1967 A.D.]. He is in the cemetery of Baghlum, Ankara. He was a blessed person whose like could rarely be found the whole world over when it came to the acceptability of the fatwâ^[2] given. He educated quite a number of mature and valuable men of religion. He would present remedies for the sufferings of people who demanded knowledge and meaning. With his blessed body, Jenâb-i-Haqq had honoured and benefited the city of Istanbul and the entire world of Islam. Sayyid Mekki Efendi has four sons, named Behik and Behâ and Medenî and Hikmat, and a daughter named Zâhida. Each and every one of them is a model of ethics and virtue. His grandchildren, Tâhâ Uçishiq Efendi and Fehîm Efendi and Muhammad Efendi and Shefî'a Khânim are being raised so as to become a jewel each. 'Abd-ul-Hakîm Efendi's 'quddisa sirruh' third son, Munîr Efendi, had worked for a number of years as an accountant for the municipality of Istanbul, and his rectitude, studiousness and strictly beautiful morals had commanded respect and sympathy of everyone around him; he passed away in 1399 [1979 A.D.]. He is in Baghlum cemetery.

Amidst the Armenian onslaught bolstered with British weaponry and which was aimed for the Muslim population, Sayyid 'Abd-ul-Hakîm Efendi left Bashkal'a during the Rajab month of 1332 [1914 A.D.], embarking on a migration destined for Istanbul. He was settled first in written madrasa at Eyyûb Sultân and thereafter in the Mustafâ Efendi Mesjîd on the Gumushhâna upland. Delivering religious lectures in various mosques, teaching in Vefâ High School and in the Suleymâniyya Madrasa, he began

[1] See the following paragraph.

[2] Scientific explanation given as an answer to Muslims' questions. Sources of the explanation have to be appended to the fatwâ.

to spread Islam and silence and subdue the enemies of Islam. His appointment as a muderris, i.e. senior professor with a chair, for the Suleymâniyya Madrasa, the highest ranking university of all madrasas, was announced with the fermân dated 8th. Dhu'lqa'da, 1337, or 5th. August, 1335 [1919 A.D.]. The fermân read as follows:

As regards the seats vacant in the Dâr-ul-khilâfa-t-il-'aliyya Suleymâniyya Madrasa, Vildân Fâiq Efendi of Debra (Debar, Dibra, in Albania) has been appointed as Professor (Muderris) of Hadîth-i-sherîf; 'Abd-ul-Hakîm (Arwâsî) Efendi, one of the Islamic scholars ('Ulemâ) of Hakkârî, has been appointed as Muderris of Tasawwuf; and Sayyid Tâhâ Efendi, a former member of the Grand National Assembly for Hakkârî, has been appointed a Muderris of Fiqh-i-shâfi'î. The Meshîkhat-i-islâmiyya (Office of the Ottoman Shaikh-ul-islâm) has been charged with the execution of this irâda-i-seniyya (imperial decree).

Muhammad Vahîdeddîn (hundred –and– first, and the last, Ottoman Emperor).

The original version of this irâda-i-seniyya was borrowed from the fourteen hundred and eighty-fourth (1484) page of the forty-eighth (48) issue of the periodical called Jerîda-i-'ilmiyya.

Murtadâ Efendi, a veteran supervisor of the dockyards, had been tutored by Ahmad Yekdest in Mekka-i-mukerrema, and received fayz from that Walî and profound Islamic scholar. He built a mesjîd (mosque) facing the sea and close to the Idrîs villa at Gümüşsuyu in 1158 (A.H.) When he passed away in 1160 he was buried within the wall facing the sea. His sons are beside him. 'Abdullah-i-Kashgharî, the first imâm of the mosque, was succeeded by his son 'Ubeydullah Efendi, who served there as imâm for the following ten years. The next imâm, 'Îsâ Efendi, passed away in 1206. Selîm Khân built a mausoleum for him. Later, there came 'Abdullah Efendi's son-in-law, who passed away in 1208. Finally, Sayyid 'Abd-ul-Hakîm Efendi, a treasure of zâhirî and bâtinî knowledge, was appointed as imâm and khatîb, not only here but also in many another mosque and school until he passed away in 1362 [1943 A.D.]. From all over the country as well as from abroad, vigilant enthusiasts would come here, ask a variety of questions on knowledge and science, and leave fully satisfied with the answers given to them. In the

meantime there would also be people who had come for abject worldly purposes, not to mention the ones whose sole motive was malevolence. The blessed Walî had the astuteness designed to penetrate their malice at first sight. Yet being gentle, merciful and far-sighted, he would not discriminate between friend and foe and would meet all of them with modesty and dissimulation. People who visit Islamic scholars with a sincere and pure heart receive fayz from them, have been following their guidance and thereby adapting themselves to Islam's principles. On the other hand, those who profess themselves to be receiving fayz by knocking on their door although they avoid worship and dive into harâms have turned out to be (double-faced people called) munâfiqs.

The aforesaid Idrîs villa had been built under the auspices of Idrîs Hakîm bin Husâmeddîn. A profound Islamic scholar during a period astride the reigns of two Ottoman Pâdishâhs, Bâyezid Khân the second and (Yâvuz) Selîm Khân the first, had persuaded twenty-five tribes around the Iranian border to pay tribute to the Ottomans, thus making a remarkable contribution to the victory of Chaldiran. He is buried in a rampart beside a fountain which he had made built in the vicinity of the Bulbul valley. He had passed away in 932 (A.H.). His blessed wife, Zeyneb Khâtûn, had a mesjîd (mosque) built beside the Idrîs villa; the mosque also was named after him. Adjacent to the mosque is the **Karyaghdi Tekke**. A house beside it contains a wishing well. Behind it is the Gümüşsuyu fountain. The Karyaghdi Tekke is also called the Cholak Husayin Tekke (Huseyn the Crippled Tekke). It was built under the the auspices of Mustafâ Khân the third, (the twenty-sixth Ottoman Pâdishâh.) Dervish Muhammad the Dolanji had a mevlevîhâna built behind the tekke in 1230 (A.H.).

Sayyid 'Abd-ul-Hakîm Efendi was a deep ocean in Islamic knowledge as well as in the subtle ma'rifats. His books entitled **Râbita-i-sherifa** and **er-Riyâd-ut-tasawwufiyya** were printed. Notes taken from his preaches and some of his letters were compiled to make up a book of five volumes in 1404 [1983 A.D.] University teachers, scientists and statesmen would come to his place to attend his sohbat and lessons and ask difficult questions which they thought were insoluble, sit here for about an hour, and leave here fully satiated with the knowledge they needed without having to ask the questions in their minds. People who had

attained his tawajjuh and sympathy would see innumerable kerâmats.^[1] He was very modest. He was never heard to say, "I." He would say, "We do not deserve to be taken into consideration. We cannot understand the writings of those superior people. We read them for bereket (or barakat)," which means: We read them to get blessed. The fact, however, was that he was an expert in all those Islamic sciences. He said to one of his adherents: "A couple of Walîs were being raised here." Yûsuf Ziyâ Akishik, director of Karamursel textile factory and one of his adherents, related: "I had a dream in which I kissed 'Abd-ul-Hakîm Efendi's palm. The following day I went to his place at Eyyûb Sultân to tell him about my dream. When I entered and stooped down to kiss his hand as usual, he stretched out his blessed hand with its palm turned upwards, and said, 'Kiss it as you did in your dream,' adding complimentary remarks and disclosing a number of facts" Please see the two hundred and fifteenth page of the fourth edition of **SAHÂBA 'The Blessed'**.

8- 'ABD-UL-HAKÎM SIYÂKÛTÎ (of Sialkot, Pakistan): His father's name is Shemseddîn Muhammad. He is a great Islamic scholar in the Hanafî Madhhab in India. He is a Faqîh (Islamic scholar who majored in the science of Fiqh). He wrote annotations to a variety of valuable books, such as the Tafsîr of Beydâwî and Teftâzânî's commentary to 'Aqâid-i-Nesefî (or Nasafî) and Ahmad Hayâlî's annotation to Sherkh-i-'Adûd, in addition to annotations to the book entitled Mutawwal. Another equally renowned book he wrote is entitled **Ithbât-ul-wâjib**. He passed away in 1067 [1657 A.D.] 'rahimahullâhu ta'âlâ'.

9- 'ABD-UL-HAMÎD KHÂN II: The thirty-fourth Ottoman Pâdishâh, and the highest one. He was the ninety-ninth Islamic Khalîfa. He was born in 1258 [1842 A.D.]. He became Khalîfa in 1293 [1876]. He passed away in 1336 [1918]. He lies in his grandfather Sultân Mahmûd Khân's mausoleum at Chemberlitash. His services to Islam are legion. He was made Khalîfa for the

[1] Allâhu ta'âlâ creates everything through a law of causation called 'adat-i-ilâhiyya. Sometimes He suspends this law of causation for the sake of people he loves and wonders take place through those beloved people. When these wonders take place through Prophets they are called **mu'jizas**, and through the Awliyâ they are called **kerâmats**.

purpose of manipulating him like a puppet after the martyrdom of 'Abd-ul-'azîz Khân and the dethronement of Murâd Khân the fifth by the puppets of the enemy. Things turned out the other way round, however, for he suddenly appeared before them as they ruthlessly began to dredge up the destructive plans that they had prepared for the annihilation of Islam. Owing to his splendidly superior wisdom, intelligence and knowledgeability, it took him no time to penetrate the insidious, villainous and ferocious plots that had been prepared in high numbers throughout centuries. He removed the conspirators and the false heroes that they had been using as tools from active positions. He spread Islam's teachings, i.e. scientific teachings and ethics, all over the country. He educated in our blessed country enlightened men of religion. He reigned over the nation with justice for thirty-one years. He raised a knowledgeable and blameless younger generation. He exterminated injustice, vice and immorality. This orientation on his part made him a target for some people. He was calumniated for years. A variety of slanders about him were spread. Erroneous impressions about him were made in younger minds. However, people who read conscientiously written histories and who saw the works he had left for the areas of knowledge, science, industry, trade and ethics and, in short, for humanity, would not believe those defamations. On the contrary, they were consumed with hatred towards the liars who had spoken ill of him, towards his enemies masquerading as scientists and writers, and towards the lies they had been spreading. In fact, they felt great admiration for him.

First, he was kept away from state administration for seventeen months, during which the country was under the administration of Midhat Pâsha and associates. They incited a warlike situation against Russia, and a war broke out on April 24th, 1295 [1877 A.D.]. It has been called The 93 War because its inception coincides with the fiscal year 1293. It continued for nine months, until the 93 War Edirne armistice. Suleymân Pâsha, who had been promoted to field marshal (by Midhat Pâsha and associates), made a rank negligence at the Shipka pass, (in today's Bulgaria,) which caused annihilation of the Turkish military units. This crushing defeat passed for heroism and the so-called general was promoted to supreme commander. However, he fled to Philippopolis and thence to Edirne. Failing to hold out there, either, he pleaded for a truce. Not before 'Abd-ul-Hamîd Khân had to send a telegram

to Queen Victoria was a truce realized. Tens of thousands of Turkish women and children were slaughtered by Russians and Bulgarians. More than a million Turks migrated from Bulgaria to Istanbul, Turkey. At that time the population of Russia was ninety million vs the sixty-four million people living in Turkey. Upon seeing the catastrophic events, Sultân 'Abd-ul-Hamîd Khân disbanded the Parliament on February 13, 1296 [1878 A.D.], and assumed control of the administration. Only forty per cent of the parliamentarians were of Turkish origin. Had that parliament lasted any longer, the partition of the Ottoman State would have been realized as early as those days. The first and major achievement of Sultân 'Abd-ul-Hamîd Khân was his foreseeing and anticipating the grievous denouement.

The March 3 1878 Ayastefanos [Yeshilkoy] Treaty, which the Ottomans had been made to undersign, was a scandal which Sultân 'Abd-ul-Hamîd Khân could never stomach. With the dexterity of a rare genius, he entered into a secret bilateral agreement with England. Accordingly, administration of Cyprus was ceded to England. Revenues of the Island would be sent to Istanbul annually, and the Island would remain within the land of the Ottoman Empire. In return, England would support Turkey in their efforts to change the Ayastefanos Treaty in favour of Turkey. Thereby, the Berlin Treaty was signed up on July 13, 1878, and a major part of our land was regained. Indemnity caused by the so-called war was very heavy. Sultân 'Abd-ul-Hamîd solved this problem as well in a way to befit a great genius. He instituted an Ottoman Public Debts Department in 1881 A.D., and reduced the debts from two hundred and fifty-two (gold) coins to a hundred and six Ottoman (gold) coins. This magnificent achievement of his was an unforgettable service to our country. Despite all the pressure from the world's leading states, 'Abd-ul-Hamîd Khân managed to never put into practice the Berlin Treaty's article granting autonomy to the Armenians in eastern Anatolia. It was Midhat Pâsha and associates who had prompted Russia to start the war. The entire Rumelia and a major part of Anatolia had been taken possession of by the Russians. Internal matters had remained in the hands of freemasons, whose plans were to demolish Islam by making reforms in the religion and raising ignorant men of religion. Sultân 'Abd-ul-Hamîd Khân II, who is called 'dessen klugen Bruder 'Abdulhamîd II', i.e. the discreet brother of Murâd the fifth, and praised in the twenty-sixth page of the third volume of the

great book entitled **The Nineteenth Century** and written by the German Historian Hans Kramer, saw that his country was being led towards a devastating disaster and that the so-called generals were mere scullions schooled in Masonic lodges, and disbanded the parliament. By way of his Imperial Decree and in support of a decision made by the Council of Ministers, he dissolved the parliament. The Constitution and the Charter of 93 that had established it were not abrogated. This Constitution remained valid until the declaration of the second constitution in 1908. Sultân 'Abd-ul-Khân did not put an end to the office held by the Senators. The living ones were included in the 1908 Parliament. Sultân 'Abdul-Hamîd Khân reigned for thirty-one years and administered the matters of the State and Nation with justice and in keeping with the commandments of Allâhu ta'âlâ. The people lived in peace, plenteousness, cheapness, comfort and quietude.

In every city he had schools, hospitals, roads and fountains made, in addition to a modern medical faculty, which was peerless the entire world over, with the exception of another one in Vienna. In 1293 [1876 A.D.] he had the Mekteb-i-mulkiyya (College of Political Science as of today) built. In 1296 A.H. he had a museum made. In 1297 he instituted a Law School and the Diwân-i-muhâsebât [The Exchequer and Audit Department], and had the Beyoghlu Hospital for Women's Diseases built. A Faculty of Fine Arts was inaugurated in 1299, a High School of Trade in 1300, and a High School of Engineering and a Boarding High School for Girls in 1301. In 1303 he had a system built to carry water from Terkos and inaugurated a School of Civil Service. In 1305 the Emperor of Germany came to Istanbul and the German Fountain was made in the Sultân Ahmad Square. In 1307 he had a school for silk industry made in Bursa. In 1308 he inaugurated a school of agriculture and veterinary science at Halkali and a polygon for firing practices at Kâghithâna. In 1309 [1892 A.D.] he had the Bursa railway and a school for tribal sciences built. In 1310 the Scutary (Uskudar) high school and the Rushdiyya high schools and the new post-office building and the Ottoman Bank and the buildings of Regie (Administration of the Tobacco Monopoly) and the railway between Yafa (Jaffa) and Jerusalem and the Ankara railway were built. In 1310, again, the Hamîdiyya paper factory and the Kadikoy factory of public utility gas and the Beirut seaport wharf were made. In 1311 the Ottoman insurance company and the Kuchuksu dam and the railway between Manastir (Bitola) and

Thessaloniki (Salonica) were inaugurated. In 1312 the railway between Damascus and Horan and the railway between Eskishehir and Kutahya were made. In 1312, again, the Hamîdiyya High school of Trade and the Galata-Tophana quay and the Dolmabaghcha clock-tower were made. In 1313 the railway between Beirut and Damascus and the Dâr-ul-'ajaza building and the candle factory and the railway between Afyon and Konya and the Chios harbour and quay and today's building of Istanbul High School and the railway between Istanbul and Thessaloniki were made. The Ereghli Coal mines were inaugurated. In 1314 he had the Demirkapi waterway on the Danube made and had the Cover Market repaired. In 1313 he won the victory against Greece. He had the lunatic asylum made. In 1316 he had the Hamîdiyya children's hospital built at Shishli. In 1318 he had a telegraph line reaching as far as Medîna-i-munawwara installed. In 1320 [1901 A.D.] the Hamîdiyya Hejâz railway was made serviceable as far south as Zarqa. The Haydarpâsha dock, a school for mining exploration, and a medical school in Damascus were made. The Haydarpâsha imperial military medical school was inaugurated on Teshrîn-i-awwal (October) 24, 1321 A.H. In 1322 a school for the dumb and deaf was opened. In 1322 a telegraph line to Bengehazi was installed. In 1323 a cable was laid between Istanbul and Kostanja (Constanta). Haydarpâsha station building was made. He had the Yildiz Palace and the mosque in front of it built at Beshiktash hill. In short, he had the most up-to-date versions of all sorts of innovations made in Europe made also in our country. It is a shame, however, that no sooner had he been dethroned than all those improvements came to a stop and the country was painted with blood. By the time 'Abd-ul-Hamîd Khân had had the Istanbul-Eskishehir-Ankara and the Eskishehir-Adana Baghdâd and the Adana-Damascus-Medîna railways made, other countries did not have so many railways to boast with. He had quite a number of books printed in Islamic teachings as well as in science and letters. He had courses organized even in rural areas. He sent out books gratis. He had the outmoded ships incapacitated for war towed into the Golden Horn, and reinforced the fleet with superior cruisers and battleships newly made in Europe. So honourable had his soldiers and officers become that when, say a major walked passed a café people sitting in there would greet him standing. Welfare had attained an acme of perfection, so that food cooked in a major's house would adequately feed all the people

within the same quarter. The entire nation sympathized with one another, civilians and military personnel alike. Greek rebellion, in 1313 A.H., was the only state of excitement. He was conducting the military force that he had sent out under the command of Edhem Pâsha ‘rahimahullâhu ta’âlâ’ in person from the Palace. It took his troops twenty-four hours to cross the Thermopylean pass.^[1] The swiftness astonished the European commanders, for the German G.S.’s report said that the Ottoman army would not be able to cross Thermopylea in six months.

For people eager to be informed about the beautiful moral nature of ‘Abd-ul-Hamîd Khân II, about his piety, about the degree of his adab and hayâ (sense of shame and modesty), about his ‘aql (wisdom), knowledge and justice, about how he worked ceaselessly for his nation, about the fact that he never hurt living beings, that he was generous even to his enemies and that he was soft hearted even to those hirelings who had been deceived and exploited as tools for their nefarious purposes; we recommend that they read the book entitled **Khâtirat-i-‘Abd-ul-Hamîd Khân tâhî**^[2] and written by Es’ad Begh, **Chief Secretary of the Royal Family**. In our opinion, following the extempore words that he uttered in the presence of thousands of spectators and foreign diplomats upon his surviving the time bomb planted in a coach and exploded as he went out of the Yildiz mosque on July 21, a Friday, in 1323 [1905 A.D.], will suffice to show the purity of his heart and the fact that he was a mature and compassionate father of the nation: “My highest ideal is my people’s comfort and happiness. Everybody knows how strenuously we have been working day and night to serve this purpose. The heavenly reward of my hard work and good will is the divine protection I have attained against the event we have experienced. So, I offer my gratitude and hamd to Jenâb-i-Haqq. The only thing I feel sad about is the destruction and traumatization of some of my military sons and my people. The regrets that I feel will continue ever after. With all my heart I express my pleasure over the sympathy that my subjects have displayed about me and I pray for their security against celestial

[1] Narrow mountain pass on the east coast of central Greece, four miles in length and somewhat more than a mile in width, and about 132 km. northwest of Athens.

[2] **Memories of ‘Abd-ul-Hamîd Khân the second.**

and terrestrial disasters.”

Some of the officers of Three Army whose headquarters were in Thessaloniki were suborned with promises appealing to their aspirations for wealth and high position. On July 7 Shemsî Pâsha was shot by second lieutenant 'Âtif. The Army of Motion marched to Istanbul. The Khalîfa applied the ijtihâd of Hadrat 'Alî, and did not stand against them. He submitted the State to the hands of the horde. Formerly, our Prophet had made jihâd against the Meccan polytheists' onslaught to Medina and prevented them from invading Medina, fighting against them with his minuscule forces in battles called Bedr, Uhud and Hendek (Trench). The Khalîfa, however, disobeyed the heavenly command in the ninth âyat-i-kerîma of Hujurât Sûra, which purports: “... **then fight ye (all) against the transgressors until they comply with the command (of Allâhu ta'âlâ); ...** .” Because the Khalîfa disobeyed this sunnat of our Prophet's and the farz, (i.e. the open commandment of Allâhu ta'âlâ,) he caused disastrous and catastrophic events. On the twenty-seventh day of Jemâziy-al-âkhir, 1326, which coincided with the twenty-third day of July, 1908 A.D., the second constitutional government was announced. An election was held at gunpoint. On the seventeenth day of Kânûn-i-awwal (December) the national assembly was opened, and thereby administration of the country shifted into incompetent and inexperienced hands, which in turn meant resurgence of disasters prepared by English conspirators. On October 5, 1908, the Bulgarian principality announced his kingdom, renouncing the Ottoman administration. Concurrently, Austria annexed Bosnia and Herzegovina. Greece also followed suit, annexing Grete five years later. On April 14, 1909, the Armenians organized a revolution in Adana, attacking the Muslims' property, chastity and entity. They slew eighteen hundred and fifty (1850) Turks. Once again the Unionists watched only. The people killed seventeen thousand Armenians, and the rebellion was quashed. In order to curry favour with the Europeans, they slaughtered and gibbeted thousands of Muslims. It was Jemâl (or Cemâl) Pâsha, the time's governour of Adana, who perpetrated all those acts of cruelty. Thereby he won an honour from Talât Pâsha, minister of the Internal affairs. Upon these tragic events, the Unionists also closed the national assembly in 1914. They had to acknowledge that Sultân 'Abd-ul-Hamîd had been right.

It has become an established fact that Sultân 'Abd-ul-Hamîd had nothing to do with the tragedy that happened on April 13, 1327 [1909 A.D.], and which has been widely known as the event of March 31. It has been determined that it was fomented by the light infantry battalions which the Unionists had brought from Three Army stationed in Thessaloniki because they had been distrustful of One Army on account of their unswerving loyalty to the Pâdishâh. In other words, it was a plot contrived by the Unionists, (i.e. the Committee of Union and Progress.) According to the plan, the Unionists dispatched to Istanbul the mobile army which consisted of Bulgarian, Serbian, greek and Albanian looters. With Tal'at Begh's pressure the Sultân, (i.e. 'Abd-ul-Hamîd Khân,) was dethroned on 27 April, 1327 [1909 A.D.]. His reign during the latter constitutional government lasted nine months plus five days. Some of the commanders under him were of the opinion that action should be taken against the mobile army that was coming from Thessaloniki and carrying Frank weaponry; he commanded them definitely not to fight, lest Muslim blood should be shed. If he had wished otherwise, only the drilled troops and the faithful officers from Taksim and Tashkishla would have sufficed to scatter the ariving hordes. Yet the Sultân was against shedding Muslim blood. Commanders of the mobile army arriving in Istanbul went directly to the Yildiz Palace, looting the treasury, the valuable souvenir collections that had taken centuries to bring together, and a part of the royal library, one of the richest the entire world over. Even the gold imperial coach was broken to pieces, divided and shared out. The utterly barbarous hoards were declared heroic rescuers, each and every one. The same year the Unionists seated Muhammad Rashâd, the Sultân's two-year-younger brother, on the throne. Sultân Rashâd was old, meek and mild. He was conscious that those bloodthirsty villains around him were not Muslims in their hearts. He was a poor puppet too incompetent to cope with the monsters. Failing to find a stain to blemish Sultân Hamîd with and seeing the sympathy and respect that the people had been feeling towards him, they did not dare to murder him. As early as the same night they transported him under the command of Staff Major Fethi Okyar to Thessaloniki by train. He was imprisoned in a villa called 'Alâtini. He spent his life there reading and performing worship. Most of the Unionists who had seized power, including the Shaikh-ul-islâm Efendis, who were supposed to be presiding over religious matters, were members of

the masonic lodges. After Sultân 'Abd-ul-Hamîd Khân's bloodless and peaceful reign, our blessed country sank into an abode of political executions and assassinations. They executed quite a number of people. It was very them, again, who slew one another; one of the victims of their self-destruction was Mahmûd Shawqat Pâsha, their own commander-in-chief, who had been in office as Sadr-i-a'zam for only four months when they killed him with their own hands on June 11, 1331 [1913 A.D.]. Throughout the times of the two Grand Viziers (Sadrazâms), the Prince of Egypt Sa'îd Halîm Pâsha, who was made Grand Vizier after him and stayed in office for three years and seven months and twenty-three days, and his successor Tal'at Pâsha, who held office for a year and a half, the country was in utter turmoil. Everybody lived in fear of death or imprisonment. Nobody felt secure as to their life, property and chastity. Enmity against Islam, irreligiousness and apostasy had come into fashion. Cruel people appeared in every city. Albanian insurrection broke out in 1329 [1911 A.D.]. Mahmûd Shawqat Pâsha failed to quell it despite his enormous power. Sultân Rashâd went to Kosovo on June 16. He and a hundred thousand Albanians performed Friday namâz in the place where his grandfathers had scored a victory five hundred and twenty-two years earlier. He brought about peace. It took Sultân Muhammad Rashâd a mere demonstration of power to do what Mahmûd Shawqat Pâsha failed to do with a military force of eighty-two battalions. The following excerpt has been borrowed from the sheet dated February 19, 1945, of Abu-z-ziyâ:

“Inception of the Constitutional Government brought disastrous losses to our country. For, Tripolitania was ceded to Italy in 1329 [1911 A.D.]. The Balkan war took place in 1331 [1912 A.D.]. Our connection with two continents was broken. We lost one million and two hundred thousand square kilometres of our land in Africa and two hundred and fifty square kilometres in Rumelia. In the first world war as well, more than a million square kilometres of our land was lost. The whole empire was plundered. These disasters were caused by the unaware, ignorant, partisan, recalcitrant and seditious administration of the Party of Union and Progress.” The Ottomans joined the first world war with a three million strong army, and lost one million of them. Four hundred of them were martyred at the front. Our allies had a twenty-three million strong army, and our loss was fifteen and a half million. Three and a half million of them died on the front. The enemy had

a forty-three million strong army and twenty-three million of their soldiers were lost, and five and a half million of that number belonged to the ones who died on the front.

The dethroners of Sultân 'Abd-ul-Hamîd boxed the compass and ran away, leaving the country under enemy boots. First Enver Pâsha and Tal'at Pâsha and Doctor Behâeddîn Shâkir and Doctor Nâzim fled the country at midnight a day after signing under the Montreux treaty. Tal'at Pâsha was killed in Berlin in 1921 A.D., when he was forty-nine years old; Enver Pâsha in Turkistân in 1922 A.D., when he was forty years old; and Cemâl Pâsha in Tiflis (Tbilisi) in 1922, when he was fifty years old. Masonic lodges in Europe watched the tragic events from afar, gloating over their accomplishments and making new plans to annihilate Islam. The freemasons would have made their tools like Midhat Pâsha and associates perpetrate quite mercilessly these carnages for which they were now exploiting the Unionists, had 'Abd-ul-Hamîd Khân the second, a perfect Muslim and a person of great wisdom, a superior intellect and a keen foresight, not penetrated the malice in disguise, forestall the disasters and provided happiness and peace for the Muslim world. To exact revenge on him for his anticipatory measures, they have attached nicknames such as 'Red Emperor', 'Coward' and 'Brute' on this great Khân. Such defamations have been intended to misguide the younger generations and make their hearts inaccessible to his love and greatness.

It is written in **Turkiye Târîhi** (History of Turkey): "The regime that seized power after the second constitutional government placed 'Abd-ul-Hamîd the second in solitary confinement, to the extent that so far it has been looked upon as a perilous attitude to talk or write in the blessed Emperor's favour, if we should overlook the dread infused against unbiased comments. One of its reasons is 'Abd-ul-Hamîd II's personal conservatism, –although he was never a fuddy-duddy–, and his thirty-year even-handed reign, which he managed owing to his exclusive talents. The Emperor's conservatism, naturally, aroused resentment on the part of the Unionists, whose revolutionary ideas competed with one another. It should not be omitted, however, that history is not politics. Nor is a person who writes agreeably with the day's current fashion a historian. For, political regimes and fashionable ideas are subject to change. A sensational proclivity for infusing an unfavourable

impression about the immediate past into the people's minds is an impediment to scientific study. Some people with superficial views belittle past heroes out of the fear that they may cast a shadow on the contemporary upshots. It is senseless to shy away from historical realities. Be that as it may, parroting the lies fibbed against 'Abd-ul-Hamîd the second is still in vogue.

“The initial stage of 'Abd-ul-Hamîd II's reign, which covers the earliest period of one year and five months and thirteen days, until February 13, 1295 [1878 A.D.], has nothing to do with his personal sovereignty, which actually has its inception on the thirteenth of February. The first constitutional government was declared on Dhu'ul-hijja 7, 1293, which coincides with Kânûn-i-awwal [December] 23, 1876 (A.D.). The earliest national assembly was convened on March 1977. Midhat Pâsha, one of the group who prepared the constitution, was not a jurist. The following excerpt is from the memoirs of 'Abd-ul-Hamîd the second:

‘Midhat Pâsha was an inveterate upholder of a constitutional government. However, he was a kind of an upholder whose sympathy had been aroused by seeing its name and praise here and there in the limited number of books that he had happened to read. He had not studied any state's constitution, so that he could have had a preliminary notion about the subject. His sole guide was Odyan efendi, councillor of the ministry of the public works. And Odyan efendi, in his turn, was not one of our time's eminent jurists. Especially on facts concerning our country, he was quite green. I am afraid, that lack of information kept Midhat Pâsha company until he ended up in the fortress of Tâif.’^[1]

“The hundred and thirteenth (113) article of the constitution prepared by a committee presided over by Midhat Pâsha and among whose members were Ziyâ Begh [Pâsha] and Nâmik Kemâl granted to the Emperor the license to banish a person. Midhat Pâsha had had this article included purposely. For, he had hoped a lifelong reign. His aim had been to exploit this article for banishing his opponents. As a matter of fact, he did banish some statesmen. 'Abd-ul-Hamîd Khân the second had tried to indicate that banishment without a trial would be counter to the Tanzîmât (political reforms of 'Abd-ul-mejîd Khân in 1839), yet he had

[1] A fortress, about a hundred and fifty (150) kilometres southeast of Mekka.

failed to dissuade Midhat Pâsha. Another article which Midhat Pâsha had managed to get inserted into the constitution had ruled that everybody could speak their own language, yet later the Sultân (Emperor) had that article ruled out. In order to thoroughly divest the Sultân of his sovereignty, Midhat Pâsha was intent upon consigning the constitution under the aegis of the world's leading states. This hideous motion also was defeated, since it meant annihilation of the independence of the country. He made speeches waging war against Russia in the Bâb-i-'âli (the Sublime Porte, i.e. the Central office of the imperial government of the Ottoman Empire in Istanbul). He incited the madrasa (university) students to mutiny against the administration and stage a demonstration in favour of warfare. The provoked groups of students repeatedly shouted the word, 'war', even right under the Sultân's window. He believed that England would help in case of a war. At bouts of drinking he declared a republican system and said that, like Napoleon III, he was going to be first the president of the republic and then the emperor. He said, 'Why could there not be an Âl-i-Midhat (dynasty of Midhat) despite the event of 'Âl-i-'Uthmân (Ottoman dynasty)?' Carrying on even further, he attempted to enlist special military forces. The new recruits would make up a new army in the name of the people's army under the command of Midhat Pâsha. The volunteers enlisted from Christian and Muslim communities were organizing marches in favour of Midhat Pâsha, thereby disturbing Istanbul's peaceful atmosphere and causing the Janissary corps to rise from the ashes. Unpatriotic conduct also was among Midhat Pâsha's offences. In Bosnia, he commanded that a cross should be added to the star and crescent on the Turkish flag. A shining example for his sense of democracy surfaces in the dictum that the State's flag could be changed with the Sadr-i-a'zam's command, be it on the provincial level. In fact, he had a battalion carrying a Turkish flag with a cross stage a military parade in Istanbul. When all these wayward activities of his came to a head, 'Abd-ul-Hamîd Khân II ran out of patience and dismissed him from the Sadârat (office of Grand Vizier) on February 5th, 1877. Midhat Pâsha, in accordance with his own wish, was made to board the ship called Izzeddîn and bound for Italy, with five hundred gold coins handed to him. For twenty months he traveled in the area, making tours in a variety of cities. Upon his attempts to collaborate against the Khalîfa with the British, he was summoned back home. After a two-months' stay at

Khania in Crete, he was appointed governor of Syria in the last month of the year 1295 [1878 A.D.] and governor of Aydin on August 4th, 1297 [1880 A.D.]. As he was there, on May 16th, 1298 [A.D.], a warrant was issued for his arrest to bring him to trial at Yildiz. He blemished himself by taking asylum in the French consulate. At the command of the French consulate he was delivered to the Khalîfa. The lawcourt's death sentence was commuted to life by the Khalîfa, so that he and the generals named Rushdu and Mahmûd and Nûrî and Hasan Khayrullah Efendi were shipped off aboard the ship named 'Izzeddîn to Tâif and clapped into prison there, on July 28th. And on May 6th, 1301 [1883 A.D.], they were killed by strangulation by Mahmûd Jelâleddîn Pâsha and soldiers. England decided to rescue him, charging one of their battleships sailing in the Red Sea with this duty. Wise to the British plan to help the generals' escape, field marshal 'Uthmân Nûrî Pâsha, governor of Hejaz, ordered that they be killed. Midhat Pâsha is thought to have been one of the generals killed." This is the end of the paragraphs borrowed from the **Yeni Turkiye Târîhi**, (A New History of Turkey).

10- 'ABDULLAH BIN 'ABBÂS: A son of Rasûlullah's paternal uncle 'Abbâs. He was profoundly learned. His mother, Lubâda, was Khâlid bin Walîd's maternal aunt. He was born in Mekka three years before the Hijra (Hegira). He knew a considerable number of hadîth-i-sherîfs. He would solve the problems which Khalîfa 'Umar encountered. During the (war of) Siffîn he was one of the commanders under Hadrat 'Alî. He did not accept the caliphate of 'Abdullah bin Zubeyr. He was enormously advanced in (the branch of knowledge termed) Tafsîr. He is the monarch of Mufasssirs, (i.e. scholars of Tafsîr.) He passed away in Tâif in the (hegiral) year 68. He was tall, white-complexioned, and very handsome. He lost his sight towards the end of his life. The Abbâsî (Abbasid) Khalîfas are his progeny.

11- 'ABDULLAH BIN JA'FER: He is a grandson of Rasûlullah's paternal uncle Abû Tâlib. He was born in Abyssinia. He passed away in Medina in the (hegiral) year 80. He was very generous. Hadrat Mu'âwiya was very kind to him. He was a maternal brother of Muhammad bin Abî Bakr as-Siddîq and Yahyâ bin 'Alî ibni abî Tâlib. He was the husband of Zeyneb, who in turn was a daughter Hadrat 'Alî and Fâtima-t-uz-zehrâ 'radiy-Allâhu ta'âlâ 'anhum ajma'in'.

12- 'ABDULLAH BIN EBÎ BAKR-AS-SIDDÎQ: He is one of the earliest Muslims. During the Hijra, (i.e. our blessed Prophet's migration to Mekka,) he would carry intelligence to the blessed cave, where he would spend the night sleeping. He participated in the conquest of Mekka, as well as in the Holy Wars termed Huneyn and Tâif. He was wounded at Tâif. He passed away in the eleventh year (of the Hijra) 'radiy-Allâhu ta'âlâ 'anh'.

13- 'ABDULLAH BIN ABÎ EWFÂ: The last Sahâba to pass away in the city of Kûfa. It was in the year 86 when he passed away.

14- 'ABDULLAH BIN MES'ÛD: The sixth earliest Muslim. He was never absent at any place where Rasûlullah was present, especially when the blessed Prophet needed to be served. He learned the Qur'ân al-kerîm very well. He memorized an enormous number of hadîth-i-sherîfs. He would frankly say them among the Meccan polytheists. He would undergo bitter ill-treatment. He migrated twice, both to Abyssinia and to Medîna-i-munawwara. He participated in all Holy Wars and also in the Yermuk War. He was blessed with the good news of Paradise. Khalîfa 'Umar-ul-Fârûq sent him to Kûfa to serve as Muftî of the place. He passed away in the thirty-second year, when he was over sixty years old. He lies in Baqî 'radiy-Allâhu ta'âlâ 'anh'.

15- 'ABDULLAH BIN MUBÂREK: One of the greatest ones of the Taba'î tâbi'în, he was a profoundly learned scholar in the Islamic branches called Hadîth and Fiqh. He was born in Khorâsan in 118, and passed away in 181 [797 A.D.] 'rahimahullâhu ta'âlâ'. There are many books that he wrote. He would spend one year making hadj, another year making jihâd, and another year in trade. He would dispense all his earnings to poor people. One day he left Damascus for Merv and realized, when he arrived in Merv, that he had left Damascus without returning the pen which he had borrowed to its owner. He left Merv and went back to Damascus. Sehl 'Alî bin 'Abdullah Merûzî was one of the people attending 'Abdullah bin Mubârek's classes. One day he said, "I will not attend your clases any longer. Today your daughters were atop the roof of your house importuning me. 'My Sehl, my Sehl,' they were saying. Do you never discipline them properly?" The same night 'Abdullah bin Mubârek convened his disciples and said, "Let us go and attend Sehl's janâza (funeral)." They went and found that Sehl

was dead. When he was asked how he knew that Sehl was going to pass away, he said, “I have no jâriyas. The girls he saw were hûrîs of Paradise.” Here are some of his maxims: “What is adab? There are various scholarly definitions of nafs. My definition is this: Adab is a person’s knowing their own nafs.” “Paying back a person’s due, be it a single lira, is better than giving away a thousand liras as alms.” “Working for a living will not damage your tawakkul (putting your trust in Allâhu ta’âlâ).” “Tewâzû’ (modesty) means pride towards the rich, and humility towards the poor.” “If I were to backbite others, I would backbite my parents. For I would rather lose my thawâbs to my parents.”

16- ‘ABDULLAH BIN ‘UMAR: He was born fourteen years before the Hijra, and passed away in Mekka in 73 (A.H.). He and his father embraced Islam simultaneously. He was too young to be taken along for the Holy Wars of Bedr (or Badr) and Uhud. He participated in the other Holy Wars and Conquests, such as Mûta and Yermuk and Egypt and Africa. He would perform namâz at places where Rasûlullah had performed namâz. He was perfectly mutteqî, generous, and halîm (mild, gentle and patient). He never participated in matters of caliphate. In 73 (A.H.), Hajjaj bin Yûsuf, who had martyred ‘Abdullah bin Zubeyr in Mekka three months earlier, martyred him by having him wounded with a poisoned sword ‘radiy-Allâhu ta’âlâ ‘anh’.

17- ‘ABDULLAH BIN SA’D: He was a brother of Hadrat ‘Uthmân by the milk tie. He was a secretary of Wahy, when he became a murtadd (renegade, apostate). During the conquest of Mekka, his name was in the list of the people to be killed, but he embraced Islam again and attained forgiveness. He participated in the conquest of Egypt. In 25 (A.H.) he was given office as governor of Egypt, and conquered Tunisia. As he was on his way to Medîna to provide help for the Khalîfa against imminent martyrdom, intelligence was received that his place in Egypt had been sacked; thereupon he settled in Ramla. He passed away in 36 (A.H.).

18- ‘ABDULLAH BIN SABA’: A Jewish convert who sowed the earliest seeds of enmity towards the Sahâba among Muslims. During the caliphate of Hadrat ‘Uthmân he came from Yemen and professed to be a Muslim. He attempted to get near the Khalîfa (Hadrat ‘Uthmân). It was sensed that his motives were seditious and he was dismissed from Medîna-i-munawwara. He

went to Egypt and began to speak ill of the Khalîfa and cast aspersions on the greater ones of the Sahâba and set brothers against one another; he carried on these subversive activities especially among unlearned people. Moreover, he went to Kûfa and began to truckle to Hadrat 'Alî. In fact, he said to him, "You are a god." Thereupon, the Khalîfa, (i.e. Hadrat 'Alî,) banished him to the city of Medayn. When Hadrat 'Alî was martyred, he said, "He is not dead. He moved his home to clouds. Celestial events such as lightning and thunderbolt take place with his command." With many another casuistry, he embarked on an activity of misguiding unlearned people and thereby shattering the Ahl as-sunnat and devastating Islam from within. Fortunately, however, there were the scholars 'rahimahullâhu ta'âlâ', who adhered to âyat-i-kerîmas and hadîth-i-sherîfs and provided very powerful, reasonable and scientific answers against his unsound and untenable sophistries. They routed and shamed him in all fields. The few people they managed to mislead were those who chose ignorance and illiteracy and who would not take advice.

19- 'ABDULLAH BIN 'URAYQIT: A non-Muslim from the tribe of Benî Weyl. He was a trustworthy and secretive person.

20- 'ABDULLAH BIN YESR: The last Sahâbî to pass away in Damascus. He passed away in 83 (A.H.).

21- 'ABDULLAH BIN ZUBEYR: Zubeyr bin Awwâm's son. His mother is Esmâ binti Abû Bakr as-Siddîq. He was born twenty months before the Hijrat. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' named him and asked a blessing on him. He was brave, strong, and heroic. He would perform acts of worship at night, and fast during the day. During the Tunisian war, the twenty thousand Muslim mujâhids were fighting against a hundred and twenty thousand strong enemy army, when he suddenly fell upon the enemy commander Jerjîr, killing him and thereby causing victory. He was against 'Alî 'radiy-Allâhu 'anh' in the event of Jemel (or Jamal). He refused to pay homage to Yezid. For nine years he held office as Khalîfa in Mekka. Yemen, Iraq and Khorâsân were in his hands. Hajjaj bin Yûsuf, a commander under 'Abd-ul-Melîk, lay siege to Mekka in 72 (A.H.) and destroyed the blessed city with catapults. One of the stones from the catapults struck 'Abdullah 'radiy-Allâhu ta'âlâ 'anh' on the forehead, wounding him to martyrdom. His blessed mother accosted Hajjaj, castigating him with bitter and

true words. She had the ruined Kâ'ba and the Turba-i-nevevî restored. After the martyrdom, 'Abd-ul-Melîk bin Merwân had one of the walls of the Kâ'ba demolished and had the Hajar-i-esved placed back in its original place. Hence, whereas three of the walls of today's Kâ'ba were made at the behest of 'Abdullah, it was 'Abd-ul-Melîk who had the fourth one built.

22- 'ABDULLAH JENGHIZÎ KHÂN: One of the Uzbek Khâns in Mâverâ-un-nehr (Transoxiana). He is Iskender Khân's son. He was born in 939, and passed away in 1005 [1596 A.D.]. He attained sovereignty in 990. He conquered Herat in 993 'rahimahullâhu ta'âlâ'.

23- 'ABDULLAH ANSÂRÎ: His father is Abû Mansûr Muhammad bin 'Alî. He was born in Herat in 396 (A.D.), and passed away in the same place in 481 [1088 A.D.]. He was the Shaikh-ul-islâm. He was in the Hanbalî Madhhab. He was one of the greatest Awliyâ. He was a scholar in the branch of Hadîth. His books of Tafsîr, and especially his book entitled **Menâzil-us-sâ'irîn**, are widely known. In Tasawwuf, he wrote a commentary to the book entitled **Te'arruf**. His **Munâjât** has been printed in Istanbul.

24- 'ABD-UL-MEJÎD KHÂN: The thirty-first Ottoman Pâdishâh and ninety-sixth Islamic Khalîfa. He is the son of Sultân Mahmûd Khân II. Four of his eight sons occupied the Ottoman throne, (i.e. became Pâdishâh.) He was born in 1237 [1821 A.D.]. He ascended to the throne in 1255 [1839 A.D.]. He passed away on June 24th, 1277 [1861 A.D.]. He is in the yard of the Sultân Selîm mosque. A fatal mistake on the part of 'Abd-ul-Mejîd Khân was an unforgivable error which caused a very heavy harm not only to the country but also to the entire world of Islam. So egregious was the error he made that it marked a dreadful turning point in the Ottoman history and set a trend towards **cessation of existence**. That error, which freemasons and Islam's enemies have been doing their utmost to hush up and conceal from younger generations, was that credulous and pure-hearted Khân's falling for the false compliments on the part of the insidious English-branded enemies of Islam, letting the unlearned novices primed by Scottish freemasons occupy commanding positions, and failing to immediately be wise to their policies to demolish the Ottoman State from within. The horrendous and successful British onslaught on the Ottoman State has its inception on their

deception of Sultân 'Abd-ul-Mejîd Khân. Lord Redcliffe, the cunning member of the **Scottish Masonic Organization**, which had been founded in England for the purpose of demolishing Islam, was sent as the English Ambassador to Istanbul. Mustafa Reshîd Pâshâ, the Ottoman Ambassador to Paris in 1250 [1834 A.D.] and to London later, had already been beguiled into becoming a member of the Masonic organization. Lord Redcliffe did his utmost to talk the Sultân into appointing the Pâsha as Grand Vizier. "If you promote this illuminated and highly cultured person to Grand Vizier all the disagreements between the British Empire and the Ottoman Empire will come to an end. The Ottoman Empire will make progress in economical, social and military fields," he was saying. Eventually he managed to induce the Khalifa. No sooner had the Pâsha taken office as Grand Vizier in 1262 [1846 A.D.] than he opened masonic lodges in big cities, on the basis of law of **Tanzîmât** (political reforms) which he and Redcliffe had prepared together during his office as minister of the exterior. Dens of espionage and treason initiated action. Younger generations were raised as ignorant people. Implementing the plans formulated in London, they led the people up the garden path, on the one hand, by making delusive administrative, agricultural and military changes, and began to rupture the Islamic ethics, ancestral affection and national unity, on the other. They brought their own trainees to commanding positions. In those years, gigantic strides in physics and chemistry were being made in Europe. New explorations and improvements were being made, and tremendous factories and technical universities were being inaugurated. None of those improvements were made in the Ottoman country. What was even worse, science and mathematics lessons, which had been being taught in madrasas since the reign of Mehmed the Conqueror, were put an end to once and for all. They convinced the religious people of the superfluity of scientific teachings, and thereby prevented education of Islamic scholars equipped with scientific culture and knowledge. During the reign of 'Abd-ul-Mejîd Khân, there were two major Muslim States in the world. One of them was the Ottoman State, and the other one was the Gyurgyânian (Bâburian) Empire in India. Sultâns of both empires were Islam's guards. The English enemies of Islam had formulated very cunning plans to annihilate the two guards. They decided to break down the Gyurgyanian State first. Thereby, they would deprive the Muslims there of their leader and at the same

time bring India's treasures and trade under their control. Yet they were afraid that the Ottomans would prevent them. So they tried to foment a war between the Ottomans and the Russians. Austria and Prussia had a penchant for preventing an Ottoman-Russia war. Russia agreed with them. But the British provokers persuaded Reshîd Pâsha to wage war. They convinced him that they would support him, that he would become 'number one' in the Porte. Crazy in the dream of assuming power in the Porte, Reshîd Pâsha delivered himself as a tool to the British talons. On September 26th, 1269 [1853 A.D.], he convened three hundred and sixty-three people at Bâb-i-'âlî and decided to declare war on Russia. He beguiled Sultân 'Abd-ul-Mejîd Khân into affirming the decision. War was declared on Russia. Having gotten the Ottoman State into trouble, the British conspirators turned to India, embarking on their treasonous and seditious activities to cause disasters and catastrophes in their country. In 1274 [1857 A.D.] they organized a great revolution in Delhî. They took Bahâdir Shâh II and his sons to Calcutta and imprisoned them there. The Gyurgyanian State collapsed. That was the first step taken towards the future annexation of India to the British Empire. In the meantime the British, accusing the Tsar of Russia Nicholas I of provoking the Orthodox Christians against the Catholics in Jerusalem, dragged the Emperor of France Napoleon III into participating in the Crimean War between Turkey and Russia, which they managed easily because the French emperor was diametrically opposed to the Russians' descent upon the Mediterranean. This cooperation, which they staged for their own benefit, was presented to the Turkish people as one of Reshîd Pâsha's diplomatic accomplishments. The Sultân, (i.e. 'Abd-ul-Mejîd Khân,) was the earliest person to be wise to the pernicious motives which the enemies were trying to cover up with sequined advertisements and false friendships; he would frequently sob bitterly in private in his palace, strive to find ways to resist the enemies gnawing away at the country and the people, and beg Allâhu ta'âlâ. For the same matter, he dismissed Reshîd Pâsha from office as Grand Vizier, but the cunning fellow, who nicknamed himself 'grand' and 'great', would somehow manage to topple his rivals and come back to office. Sad to say, the tired and overwrought Sultân repaired to bed with tuberculosis and passed shortly thereafter, quite young as he was. The years ahead were troubled times and all the people to scramble for the official ranks

and to be brought to university chairmanships and presidencies of court of justice would be novices of Mustafâ Reshîd Pâsha. Thereby, a period of **Qaht-i-rijâl** (dearth of able men) would commence and from then on the Ottomans would be called **Sick Man of Europe**.

'Abd-ul-Mejîd Khân was the first Ottoman Emperor to issue currencies in paper bills, in 1256 (A.H.). The **Mejîdiyya** Bridge was built in 1260, called the Ghalata Bridge as of today. It was rebuilt in 1412 [1992 A.D.]. He had the **Small Mejîdiyya** Mosque built between Beshiktash and Ortakoy and the **Great Mejîdiyya** Mosque built near the Ortakoy landing place in 1265. He had the **Teshvikiyya** Mosque between Machka and Nishantashi built in 1276. Bosphorus Steamers, called **Shirket-i-Khayriyya**, were inaugurated in 1268. The Aydin railway was made in 1277. Submarine telegraph line was laid in 1270. He enacted the land law in 1272. He instituted a municipal system in 1274. He adopted the commercial law in 1276. 'Abd-ul-Mejîd Khân's blessed mother, Sultân **Bezm-i-'âlam**, made the Ghurabâ Hospital at Yenibaghcha and the **Wâliida Mosque** at the seaside in front of the Dolmabaghcha Palace and the Grand Sultânî High School in front of the Bayazit Tower at Bakırcılar and many another mosque and fountain in 1261 [1845 A.D.]. In 1023 (A.H.) the cite called Dolmabaghcha had been filled with earth at the behest of Ahmad Khân I. The so-called hill is a piece of land filled in the sea. The Dolmabaghche landing place had been built at the behest of 'Abd-ul-Hamîd Khân I. The Dolmabaghcha Palace had been built of timber during the reigns of two Ottoman emperors, both named Mahmûd Khân, the first and second ones. In 1259 [1853 A.D.] 'Abd-ul-Mejîd Khân had today's magnificent palace built. It cost five million gold coins. It meant that amount of money in the pockets of the people, and cheerful smiles on the faces of thousands of families. To the bargain, a valuable historical work of art added to the country's riches. He provided peace and improvement for the country. He built many another work of art both in Hedjaz and in Asia Minor.

As the enemies of Islam cast abominable aspersions on the Ottoman Khalîfas, likewise they try to blemish this blessed person's reputation. About the unprecedented works of art which he engineered all over the country, especially the masterpieces in Mekka and Medîna; they say that they were wasteful expenditures.

As for his possessing himself of jāriyas, which was something which Allāhu ta'ālā had made mubāh for him, (i.e. permitted him;) they present it as a harām act. They say that he used to consume alcoholic drinks. They cast the same aspersion on Sultān Selīm Khān II and on Yildirim Sultān Bāyazid as well. Gullible Muslims believe such stories which have nothing to prove themselves true. In fact, they write them in new history books. The fact, however, is that all the Ottoman Pādishāhs adapted themselves to Islam in everything they did and always acted in concordance with the fatwās given by highly learned Islamic scholars. They all were pious, religious and blessed people. Each and every one of them served Islam. The grand Selīmiyya mosque, which was built in Edirne at the behest of Sultān Selīm Khān II, provides clear answers to his enemies and belies their slanders. Enemies of religion speak ill of good people and praise evil and irreligious people.

'Abd-ul-Hamīd Khān had enjoined in his will that the height of his tomb should be below that of Yavuz Sultān Selīm Khān's tomb, and his injunction was carried out. His mausoleum includes also graves of his sons Burhān-ad-dīn Efendi [1265–1293], Muhammad 'Abd-us-Samad Efendi [1269–1271] and 'Uthmān Safiy-yud-dīn Efendi [1271]. The third mausoleum in the middle includes Hafsa Sultān, who was Sultān Suleymān Khān's blessed mother; Murād Efendi, Mahmūd Efendi and 'Abdullah Efendi, who were Shāhzādas of Sultān Suleymān, and a blessed lady 'rahimahumullāhu ta'ālā'.

25- 'ABD-UL-QÂDIR GHEYLÂNÎ: Muhyiddīn Abū Muhammad bin Abū Sâlih bin Mûsâ was born in Irân in 471 [1077 A.D.], and passed away in Baghdād in 561 [1166 A.D.]. His father descended from 'Abdullah bin Hasan Musennâ, who in turn was one of the grandsons of Hadrat Hasan. 'Abdullah's mother Fâtima is Hadrat Huseyn's daughter. Hence, he is both a Sayyid and a Sherîf. He was in the Hanbalî Madhhab. He is the leader of the Qâdirî order and the menba-i-fayz of all orders (of Tasawwuf). He was a Murshid, a Muderris and a Muftî. He was a great Islamic scholar.

26- 'ABD-UL-WAHHÂB SHA'RÂNÎ: Better known with the name 'Abd-ul-Wahhâb bin Ahmad Qutb-i-Sha'rânî. he was (in the order of Tasawwuf termed) Shâzilî. He was a disciple of 'Alî

Hawâs. He was an 'Ârif and the Qutb-i-zamân of his time. (Please see the eighteenth chapter of the sixth fascicle of **Endless Bliss**.) He was born in 898 [1493 A.D.], and passed away in 973 [1565], in Cairo. He wrote quite a number of books in Tafsîr, in Fiqh, in Tasawwuf, in History, in Nahw, and in Medicine. His books entitled **Durar-ul-gawâs fî fatâwâ 'Alî Hawâs** and **Fath-ul-Wahhâb fî fadâil-il-âl-wa-l-Ashâb** and **Kibrit-i-Ahmar fî 'ulûm-il-Shaikh-ul-ekber** and **Kitâb-ul-minan wa-l-'akhlâq** and **Mîzân-ush-Sha'rânîyya** and **Yawâqit wa-l-jawâhir fî beyân-i-aqâid-il-ekâbir** hold excellent reputation.

27- 'ABD-UR-RAHMÂN BIN 'AWF: One of the greatest Sahâbîs. One of the (ten people called) 'Ashara-i-mubashshara (and who had been blessed with the good news that their destination was Paradise). One of the earliest eight Believers. He migrated both to Abyssinia and to Medîna-i-munawwara. He participated in all the (Holy Wars called) **Ghazâs**. He survived the Ghazâ at Uhud with twenty-one wounds on his blessed body. The wound on his blessed leg had made him lame. Twelve of his blessed teeth were broken in the same war. He would dispense plenty of alms. One day he manumitted thirty slaves for the grace of Allâhu ta'âlâ. He was very rich. He was a great merchant. After (the martyrdom of) Hadrat 'Umar he was one of the candidates for the office of Khalîfa. He declined to become Khalîfa and withdrew his candidacy. He was the first person to express a wish that Hadrat 'Uthmân should be elected Khalîfa. He passed away in the thirty-first (Hegiral) year, when he was seventy-five years old. He was powerfully built, white complexioned, and handsome.

28- 'ABD-UR-RAHMÂN BIN SUMER: He embraced Islam at the conquest of Mekka. He made his home in Basra. He is the conqueror of Afghanistan. Hasan-i-Basrî was a soldier in his army. He was dismissed from office in 45 (A.H.). He passed away in Basra in 50.

29- 'ABD-UR-RAZZÂQ BIN LÂHIJÎ: His father's name is 'Alî. He was a mudarris (professor) in the city of Kum. He was a Shiite scholar and wrote many books. He passed away in 1051 [1642 A.D.].

30- AHMAD 'ÂSİM EFENDI: He was deeply learned. He was from 'Ayntab (Gaziantep in today's Turkey). He translated the lexical books entitled **Qâmûs**, in Arabic, and **Burhân-i-Qâtî'**, in

Persian, into Turkish. He wrote a Turkish commentary to **Qasîda-i-Emâli**. He was a writer of history as well. He passed away in 1235 [1820 A.D.]. He is in the cemetery of Nûh well in Uskudâr. The avenue in the direction of Atik 'Alî down from to Yavuz Selîm bus stop was named after him.

31- AHMAD BIN 'ALÎ NESÂÎ: He was born in Khorâsan in 215 [831 A.D.], and passed away in Damascus in 303 [915]. He is an Islamic scholar in the branch of Hadîth. He made fame in Egypt 'rahimahullâhu ta'âlâ'.

32- AHMAD BIN HANBAL: Leader of the Hanbalî Madhhab. His father was from Merv (or Marw). He was born in Baghdâd in 164 [780 A.D.], and passed away in the same city in 241 [855]. There are many books written about his life. In the Islamic branches of Hadîth and Fiqh he was unique in his time. Because he refused to say that the Qur'ân al-kerîm was a creature, he was imprisoned and cudgelled. His janâza, (i.e. corpse in a coffin,) was carried by fourteen hundred people. He was a model of Wara' (abstinence from worldly pleasures, interests and cares), Taqwâ (abstinence from harâms for fear of Allâhu ta'âlâ), 'Ilm (knowledge, lore, erudication), and Kemâl (or Kamâl). He had learned three hundred thousand hadîth-i-sherîfs by heart. When he was asked what Zuhd was, he would explain as follows: There are three versions of Zuhd: The zuhd of laymen is cessation from harâms. The zuhd of Islamic scholars is cessation from a superfluity of halâls. The zuhd of 'Ârifis is cessation from whatsoever will make you forget Allâhu ta'âlâ." 'rahimahullâhu ta'âlâ.'

33- AHMAD BIN MUSTAFÂ: Widely known with the nickname Tashkopruzâda. He was born in Bursa in 901, and passed away in 968 [1560 A.D.]. He is in the district called 'Ashiqpâsha. He served as a mudarris in various madrasas. He lost his sight towards the end of his life. He wrote many books 'rahimahullâhu ta'âlâ'.

34- 'ÂISHA-I-SIDDÎQA 'radiy-Allâhu 'anhâ': One of the Zawja-i-mutahhara (blessed wives) of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', and one of the blessed daughters of Abû (Ebû) Bakr as-Siddîq. Her mother's name is Ummu Rûman. She was born eight years before the Hegira (Hijra), and passed away in Medîna in the fifty-seventh year (of the Hegira), when she was

sixty-five years old. She is in (the cemetery called) Bâqî. She did not have children. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ married her with (an Islamic contract termed) nikâh^[1] a year after the passing of Khadîja-t-ul-kubrâ and two years before the Hijra. Three years thereafter she was honoured with being transported to the Hujra-i-se’âda in Medîna. Her wisdom, intellect, iffat (chastity) and taqwâ were at incredible levels. She attained a special love and praisals on the part of the Messenger of Allah. Her nikâh was performed at the behest of Allâhu ta’âlâ. She attained praisals (from Allâhu ta’âlâ) by way of âyat-i-kerîmas. The Sahâba would entrust the enigmas that they had encountered to her for solution. She was eighteen years old when the Messenger of Allah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ passed away.

35- ‘ALÎ BIN EMRULLAH (or AMRULLAH): ‘Alî Chelebî, the Qâdiasker, i.e. chief military judge, for Asia Minor. He was born in 916, and passed away in Edirne in 979 [1571 A.D.]. His book entitled **Akhlâq-i-‘Alâî** and in Turkish consists of two volumes. It was printed in Egypt. Among his numerous books are his annotation to the book of Tafsîr of Beydâwî; his annotation to **Durer** and **Ghurer**; his annotation to (‘Allâma Abul-Qâsim Mahmûd Jârullah bin ‘Umar Zimâsheri’s) book of Tafsîr entitled **Keshshâf**; his **Diwân** containing his poems; his commentary to **Qasîda-i-burda** ‘rahimahullâhu ta’âlâ’.

36- ‘ALÎ BIN ‘UTHMÂN: Sirâj-ad-dîn ‘Ûshî died of plague in 557 [1162 A.D.]. His books entitled **Fatâwâ-i-sirâjiyya** and **Meshâriq-ul-anwâr** and **Qasîda-i-emâlî** (or amâlî), a book of eulogy also called **Lâmiyya**, are widely reputed.

37- ‘ALÎ MURTEDÂ ‘radiy-Allâhu ‘anh’: The fourth son of Rasûlullah’s paternal uncle Abû Tâlib; the fourth one also of the (earliest four Khalîfas called) Khulefâ-ir-râshidîn and the fourth one also of the (ten blessed people who were given the good news that their destination was Paradise and who were called) ‘Ashara-i-mubashshara (or mubeshshera); a son-in-law and a dearly beloved one of the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’; the highest member of the Ahl-i-beyt and a lion of Allâhu ta’âlâ. He was praised in various hadîth-i-sherîfs. He is loved best

[1] Please see the twelfth chapter of the fifth fascicle of **Endless Bliss** for details about ‘nikâh’.

among the (fortunate Muslims who hold the pristine tenets of belief taught by the Messenger of Allah and conveyed to us by his Sahâba and who are called) Ahl as-sunnat. He is leader of the Awliyâ. He is a treasure of kerâmats. He was born in Mekka twenty-three years before the Hegira. His blessed mother was Fâtima binti Esed bin Hâshim. He joined the Believers on the second day of Bi'thet, when he was ten years old. He migrated on foot, wherefore his blessed feet swelled. In all Holy Wars he fought like a lion and received quite a number of wounds. He survived the Holy War at Uhud with wounds at sixteen places of his blessed body. During Holy War at Tebuk (or Tabuk) he was left in Medîna to guard the city. He attained Allâhu ta'âlâ's praisals through âyat-i-kerîmas. He paid homage to each of the three Khalîfas (previous to him) and willingly acceded to their caliphate. He provided support to all three of them. He became Khalîfa in the thirty-fifth year (of the Hegira), and in the thirty-sixth year, at the end of the event called Jemel (Camel), he took Hadrat 'Âisha-i-Siddîqa captive, paid her profound respect and goodness, and sent our blessed mother to Medîna under the escort and protection of Muhammad bin Abî Bakr, who was in his army. In 37 (A.H.), he made a war of ninety pitched battles in a hundred days against Hadrat Mu'âwiya's army, and twenty-five thousand of his fighters and forty-five thousand fighters from the opposition embraced martyrdom. When he agreed to the offer of peace made by the opposition, seven thousand people in his army dissented from him, making up the group notorious with the offensive epithet 'Khawârij'. He sent out Khâlid bin Zeyd (or Zayd) with a mission to give them counsel, yet the attempt proved fruitless. Thereupon he marched against them, routing them utterly. The Khwârij are assiduously spreading slander against him. Abû Hâmid bin Merzûq, one of the Islamic scholars in Damascus, renders the following account in his book entitled **an-Naqd-ul-muhkem** and printed in 1387 [1967 A.D.]: "One of the slanderers Imâm Haydar 'Alî 'kerrem-Allâhu wejheh' is Ibni Teymiyya (or Taymiyya) Harrânî. As he provides evidence against enemies of the Sahâba from the books written by the Khwârij in his book entitled Minhâjus-sunna, he casts abominable aspersions on Hadrat 'Alî and on the Ahl-i-bayt." Hadrat 'Alî 'radiy-Allâhu 'anh' was wounded with a deathblow dealt with a sword on the head by a Khwârij votary 'Abd-ur-Rahmân ibni Muljam as he was performing morning namâz on the seventeenth day of Ramadân in the fortieth [40] year of the Hegira. He attained martyrdom two days later. He is in

Najaf (or Nejef), (in Iraq). He had eighteen sons, three of them from Hadrat Fâtima, and eight daughters, (two of them from Hadrat Fâtima.) He was of medium height, darkish complexioned, grey and long bearded.

38- 'ALÎ RIDÂ: Hadrat Muhammad Jewâd Taqî's father and Hadrat Mûsâ Kâzim's son. He is the eighth of the Twelve Imâms. He was born in Medîna in 153 (A.H.), and passed away in the city of Tûs in 203 [818 A.D.]. His grave is beside that of Hârûn-ur-reshîd. This city, (Tûs,) is called Meshhed (or Mashhad) today. Khalîfa Me'mûn (or Ma'mûn) would always treat him with love and respect; in fact, he made him his son-in-law. Had the imâm outlived him, his plan had been to make the imâm Khalîfa for his place.

39- 'ÂMIDÎ: Seyfeddîn 'Alî bin Muhammad, one of the greatest Islamic scholars. He was born in the city called 'Âmid, Diyarbakr as of today, in 551, and passed away in Damascus in 631 [1234 A.D.]. He was in the Shâfi'î Madhhab. For many years he served as a muderris (professor) in Egypt, in Damascus. He wrote valuable books in Islamic branches called Kelâm (Kalâm), Fiqh, Mantiq (logic), and Hikmat.

40- 'AMMÂR BIN YÂSER: He and his parents were the earliest people to embrace Islam. He underwent very severe torture in the hands of the unbelievers. His mother Sumeyya attained martyrdom during one of those tortures. Sumeyya is the earliest martyr for Islam. She was martyred under Abû Jahl's bayonet. There are hadîth-i-sherîfs praising 'Ammâr 'radiy-Allâhu 'anh'. He participated in all Holy Wars. He is the builder of the Mesjîd-i-Kubâ. One of his ears was cut off during the battle against Musaylamat-ul-kedhdhâb. He became governor of Kûfa during the caliphate of Hadrat 'Umar. He was ninety-four years old when he was martyred in the war of Siffîn in 37 (A.H.). He was tall, darkish-complexioned, and grey-bearded 'radiy-Allâhu ta'âlâ 'anh'.

40- 'AMR IBNI 'ÂS: One of the notables of the Sahâba. In the eighth year of the Hijra, six months before the conquest of Mekka, he and Khâlid bin Walîd came to Medîna and became Muslims. He was Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' governor in Ummân, and the Messenger of Allah never dismissed him from office. He was sent out by Hadrat Abû Bakr for the conquest of Damascus. He was made governor of Palestine by Khalîfa 'Umar.

He conquered Egypt. He was made governor of Egypt. His ijtihâd concerning the war of Siffîn concurred with Hadrat Mu'âwiya's ijtihâd. He became governor of Egypt once again, and retained office till death. He passed away in 43 (A.H.). He was of superior intelligence and a widely known genius. He was short, brave, well read and eloquent 'radiy-Allâhu ta'âlâ 'anh'.

42- ÂZÂD: Emîr (Amîr) Ghulâm 'Alî bin Sayyid Nûh, one of the famous poets of India. Four of his eulogies are legendary. He passed away in 1200 [1786 A.D.].

43- BÂBUR SHÂH: Grandson of Sultân Abû Sa'îd, who was the grandson of the renowned conqueror of Asterâbâd Mîrân Shâh, who was Timûr Gyurgyân Shâh's son. He was born in 888 [1482 A.D.]. Capturing India in 933 [1526], he established a grand Islamic Empire. That empire reigned for three hundred and forty-two (342) years, until the British invasion in 1274 [1858 A.D.]. He passed away in 937 [1530 A.D.]. He was profoundly learned, even-handed, and literary. He wrote an autobiography, which he entitled **Tuzuk Bâburî** and which was translated from the Chaghatay language into Fârisî during the reign of Ekber Shâh, being rendered into English and published later. The following list contains the names of the seventeen emperors who ruled the State called **Sons of Timûr** or **Gyurgyanians** and founded by Bâbur:

Number:	Name and Father's Name:	Date of Birth:	Accession:
1	Bâbur bin 'Umar bin Ebî Sa'îd	888	933 [1526 A.D.]
2	Humâyûn bin Bâbur	913	937 [1530 A.D.]
3	Ekber bin Humâyûn	949	963 [1555 A.D.]
4	Selîm Jihângîr bin Ekber	977	1012 [1603 A.D.]
5	Shâh Jihân bin Jihângîr	1000	1037 [1627 A.D.]
6	Evrenkzîb 'Alamghîr bin Shâh Jihân	1028	1068 [1657 A.D.]
7	Shâh 'Âlam Muhammad Behâdir bin 'Alamghîr	1053	1118 [1706 A.D.]
8	Jihândâr Iskender bin Shâh 'Âlam	—	1124 [1712 A.D.]
9	Ferrûh bin 'Adhîm-ush-shân bin Shâh 'Âlam	1098	1125 [1713 A.D.]
10	Reff'udderejât bin Reff'ushshân bin Shâh 'Âlam	—	1131 [1718 A.D.]
11	Shâh Jihân thâni bin Shâh 'Âlam	—	1131 [1718 A.D.]
12	Muhammad bin Shâh Jihân thâni	1114	1131 [1718 A.D.]
13	Ahmad Behâdir bin Muhammad Shâh	—	1161 [1748 A.D.]
14	'Alamghîr thâni bin Jihândâr	1099	1167 [1753 A.D.]
15	Shâh 'Âlam thâni bin 'Alamghîr	1140	1173 [1759 A.D.]
16	Ekber Shâh thâni Muhammad bin Shâh 'Âlam	1173	1221 [1806 A.D.]
17	Behâdir Shâh thâni bin Muhammad	1189	1253 [1837 A.D.]

It was in the latest times of the Gyurgyânian Emperors when the British trailblazers made their earliest settlement in India. In an underhand way they agitated the hindu disbelievers against the Muslims. They continuously made mischief. First they helped Flemish, Portuguese, French and British merchants and big companies to get settled in coastal cities. The earliest step was taken by Ferrûh Sîr Shâh, who granted a privilege to a British company. Shâh 'Âlam II rented out the subcontinent Bengyâle to the company for a yearly rental of two million and four hundred thousand rub'iyes. When Shâh 'Âlam passed away in 1221 [1806 A.D.], British government interfered with the matter under the pretext of safeguarding the rights of the company. In 1274 [1858 A.D.] they fomented a rebellion in Delhi and with the help of Wahhâbîs moved Shâh Behâdir to Calcutta and imprisoned him there, thereby putting an end to the Gyurgyanian Empire. Please see the book entitled **Diyâ-ul-qulûb** and published by Hakîkat Kitâbevi (in Istanbul in 1987 (A.D.)). (The so-called valuable book, written by Ishaq Efendi of Harput, was rendered into English by the same bookstore and the English version was entitled **Could not Answer**.) In 1294 [1877 A.D.], during the Ottoman-Russia war they declared India an empire under the British Kingdom. That was the gravest damage inflicted on Islam by Midhat Pâsha. The first thing the British invaders did was to annihilate the Islamic scholars, the Islamic publications and the Islamic schools, as they did in all the Muslim countries they had ensconced themselves in. They raised a completely ignorant younger generation. Setting the Hindus and Muslims against each other, they caused millions of Muslims to be slaughtered. The bloodiest disorders that they caused broke out in 1274 [1858 A.D.] and in 1366 [1947], during the establishment of Pâkistân. 'Alî Jinnâh, whom they made President of Pâkistân, was a Shiite. When he died in 1948 [A.D.], Eyyûb (or Ayyûb) Khân, a freemason, took his place. He was oriented towards demolishing Islam. His successor, General Yahyâ Khân, was a Kizilbash in the extreme. When he lost the war against India in the first quarter of 1392 [1922 A.D.] and ended in prison, he was the primary cause of the foundation of the Shiite State of Pâkistân in 1947 (A.D.), which in turn brought death upon millions of Muslims in India. The founder of the Ikhîlâs Waqf in Istanbul, (i.e. the valuable Islamic scholar and a great Walî Hadrat Huseyn Hilmi bin Sa'îd Istanbûlî,) made a journey to India and Pâkistân towards the end of 1391 [1971 A.D.]. When he saw a school of Qur'ân al-kerîm with a locked door in Paniput and

inquired about the reasons, they said, "It has been closed since 1947. All the students in the shool and thousands of Muslims in the city were all slain by the Hindus in 1947 (A.D.). Not a single Sunnî Muslim was left alive. We came here afterwards."

Sayyid 'Abd-ul-Hakîm Efendi said: "The British are Islam's arch enemy. Supposing Islam were a tree. Our infidels would cut it from the bottom when they found an opportunity. This treachery would make Muslims hate them. However, the tree could sprout one day. The British would follow quite a different policy. They would give water and nutrients to the tree, so that Muslims would sympathize with them. One night, however, they would administer a lethal poison to its root. So incurably would it wither that it would never sprout again. Thereupon they would carry on with their pathological mendacity by joining the Muslims in their lamentations. The British traitors' administering a poison to Islam symbolizes their annihilating the Islamic scholars and the Islamic teachings by exploiting the double-faced and degenerate natives that they suborned in return for satisfaction of sensuous desires such as money, position and women."

44- BÂQÎ BILLAH: Muhammad Bâqî Billah, the great Wafî of Pâkistân, was born in 971, and passed away in 1013 [1604 A.D.]. He is in Dehli. He is famous for his zuhd and taqwâ and kerâmats (or karâmats). He went from Qâbil all the way to Samarkand and acquired knowledge. There, in the township called Emkenk, he received fayz from Hâjegyî Emkengyî Ahmad Kâshânî and attained Kemâl (perfection) in Tasawwuf. He would make a khatm of the Qur'ân al-kerîm, (i.e. read [or recite] the entire Qur'ân al-kerîm,) twice every night. The books entitled **Khadârât-ul-quds** and **Barakât** (Berekât) contain his biography written in the Fârisî language.

The book entitled **Menhej-us-sâlikîn**, which occupies the shelf number 474 in the Reshîd Efendi section of the Suleymâniyya library in Istanbul, was written by Mustafâ bin Huseyn Rûmî Ahrârî in Mekka-t-ul-mukarrama in the Hegiral year 993 [1585 A.D.]. His master, (i.e. the blessed scholar who had educated and tutored that scholar,) was named Khwâja Ahmad Sâdiq Ahrârî Kâbilî. He had received fayz from Mawlânâ Khwâjagyî Ahmad Kâshânî, and thereafter from that blessed person's disciple Khwâja Muhammad Islâm Jûybârî in Bukhâra. He became Jûybârî's disciple; however, when Mawlânâ Khwâjagyî Kâshânî's son Mawlânâ Khwâja Is-haqq left Belkh and came to Tashkend, he

handed over the job of dispensing knowledge and fayz to (his son) Mawlânâ. Mawlânâ Khwâja Is-haqq was a disciple of Mawlânâ Lutfullah, who in turn was a disciple of Khwâja Is-haqq's father (Mawlânâ Khwâjagÿî Kâshânî [or Kyâshânî]). Khwâja Ahmad Sâdiq (Ahrârî Kâbilî) Efendi left Mâ-werâ-un-nehr (Transoxiana) and came to Istanbul. He was welcomed with deep respect by (the Ottoman Emperor) Sultân Murâd Khân III. The blessed emperor and his viziers raced for a part in serving him. In fact, they became his disciples. Thereafter he left for Hejâz. Ibrâhîm Pâsha, Governor of Egypt, rendered him unprecedented service. Hospitality was extended in the grand palace at the behest of the emperor. Staying here for two years, the scholar paid a visit to the blessed city of Medîna in 993 [1585 A.D.]. He came to Istanbul via Damascus.

45- BÂYEZÏD BISTÂMÎ: His name is Tayfur. His father's name is 'Îsâ. He was one of the greatest Awliyâ and a great Islamic scholar in the Hanafî Madhhab. He was born in Bistâm in 160 (A.H.), and passed away in 231 [846 A.D.]. He is in Bistâm on the south coast of Caspian Sea. Being raised under the blessed soul of Ja'fer Sâdiq, he attained high grades in Tasawwuf. Roaming Shâm for thirty years, he learned from a hundred and thirteen Islamic scholars. So deeply engrossed was he in divine love, and such a high degree did he attain in Islamic worship, that as he performed a namâz his thoracic bones would creak with fear of Allah and respect for Islam. He was extremely learned and virtuous and literary. His poems are widely-known.

46- BEGHAWÎ (BAGHAWÎ) HUSEYN: His father's name is Mes'ûd. He was famed with the nickname Muhy-us-sunna. He is a scholar in the Islamic branch called Hadîth. He is in the Shâfi'î Madhhab. He was born in Bagh city of Khorâsân in 436 [1044 A.D.], and passed away in 516 [1122]. He is the author of the well-known book entitled **Mesâbih**. The book contains 4719 hadîth-i-sherîfs. He wrote many valuable books, such as **Kifâya**, in Fiqh, and **Ma'alim-ut-tenzîl**, in Tafsîr 'rahimahullâhu ta'âlâ'.

47- BEHL (BAHL)-UL-DÂNÂ: His father's name is 'Umar. He was a slightly demented person from Kûfa. His dialogues with Hârûn-ur-reshîd are renowned. Averagely learned as he was, he would give counsels to Hârûn. He passed away in 190 [806 A.D.].

48- BERÂ' BIN 'ÂZIB: One of the greatest celebrities among the Ansâr-i-kirâm. He was not taken along for the Holy War of Bedr because he was too young. In fourteen Holy Wars he fought

in front of the Messenger of Allah. He was very brave. He demonstrated great heroism during the conquest of Rey city. He passed away in Basra ‘radiy-Allâhu ta’âlâ ‘anh’.

49- BESHÎR BIN SA’D ANSÂRÎ: One of the Sahâba. Of all the Ansâr, he was the first to pay homage to Hadrat Abû Bakr. He participated in the second treaty of ‘Aqaba and in all the Holy Wars. He attained martyrdom in the event of ‘Ayn-ut-temer on the way back from the war of Yemâma ‘radiy-Allâhu ta’âlâ ‘anh’.

50- BEYDÂWÎ (or BAYDÂWÎ): ‘Abdullah bin ‘Umar Qâdî Beydâwî, a monarch among the Mufasssirs. He was born in Beydâ township of Shîrâz, and passed away in Tebrîz (Tabriz) in 685 [1286 A.D.]. He was a profound Islamic scholar in the Shâfi’î Madhhab. His book of Tafsîr entitled **Anwâr-ut-tenzîl** is very valuable and has been referred to as an authentic document by all Islamic scholars. He wrote extremely valuable books in Kelâm, in Fiqh, in Lughat (lexicology), and in Nahw (Arabic grammar). Various commentaries have been written to his book of Tafsîr. The most valuable of these commentaries is the one (written in the annotational form by Muhammad bin Muslihiddîn Mustafâ and) known as **Sherkh-i-Shaikhzâda** ‘rahimahullâhu ta’âlâ’.

51- BEYHEKÎ (or BAYHAKÎ): Ahmad bin Huseyn Beyhekî, a Hadîth scholar. He was a profound Islamic scholar in the Shâfi’î Madhhab. He was born in a township called Beyhek of Nishâpûr in 384 [994 A.D.], and passed away in Nishâpûr in 458 [1066]. His hadîth books entitled **Sunan-i-kebîr** and **Sunan-i-saghîr** are widely known ‘rahimahullâhu ta’âlâ’.

52- BILÂL BIN REBÂH HABASHÎ: One of the Sahâba. He was Rasûlullah’s ‘sall-Allâhu ‘alaihi wasallam’ muazzin. He is one of the earliest Muslims. He was Ummiyet-e-bni Khalef’s slave. He was being subjected to all sorts of torment and persecution by idol worshippers and his master. One of their torments was to loop a rope around his neck and hand the other end of the rope to children, making him tagged around in the streets. Yet Bilâl would not renege on his faith, Islam; instead, he would repeatedly say, “Allah is One, Allah is one... .” One day they undressed Bilâl and made him lie on hot sand in his underpants. They put a heavy stone on him. They threatened him, “Either you abandon Muhammad’s religion, or you shall die under it.” “Allah is one, Allah is one,” replied Hadrat Bilâl from under the stone. The Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ saw him as he

passed by. “**Uttering the Name of Allâhu ta’âlâ will save you,**” promised the blessed Prophet. Then he was home. When Abû Bakr came he told him about the torture being inflicted on Bilâl and added: “**It saddens me.**” Abû Bakr ‘radiy-Allâhu ’anh’ went to the unbelievers and said, “What profit will you reap from treating Bilâl like that? Sell him to me!” “We will not sell him even if you pay us gold of the entire world,” they said. “But we will barter him with your slave ’Âmir.” ’Âmir was carrying on commerce on behalf of Abû Bakr. He was earning much money. He held ten thousand gold coins, in addition to property, in reserve. He was in charge of all sorts of business in the name of Abû Bakr; in other words, he was his hands and feet. On the other hand he was an unbeliever; he would not come around to Islam. Abû Bakr said, “I give you ’Âmir with all his riches, money and property whatsoever, in return for Bilâl.” “A real bargain,” they rejoiced. “We have cheated Abû Bakr.” He held Bilâl by the hand, pulled him gently from under the stone, and took him to the presence of Rasûlullah ‘sall-Allâhu ’alaihi wa salam’. “Yâ Rasûlullah (O Messenger of Allah)! Today I have manumitted Bilâl for the grace of Allah,” he said. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ was pleased highly. He pronounced many blessings over Abû Bakr. At that moment Jebrâ’îl ’alaihis-salâm’ came with the seventeenth âyat of ninety-second Sûra, i.e. Wa-l-layl Sûra, wherein Jenâb-i-Haqq gives the good news that Abû Bakr is far from Hell.

He is the first Muslim to perform Azân (Adhân). He participated in all the Ghazâs (Holy Wars). After the passing away of the Messenger of Allah, he entered Damascus for Jihâd. He passed away in Damascus in the twentieth year (of the Hegira). He is buried at Bâb-us-saghîr. He had a very lovely and moving voice. All the people around would weep as he performed an azân. When ’Umar ‘radiy-Allâhu ta’âlâ ’anh’ entered Damascus, he, (Hadrat Bilâl, that is,) performed an azân, making the entire army weep. Afterwards, when he was in the blessed city of Medîna, he performed azân for morning prayer upon Hadrat Huseyn’s ‘radiy-Allâhu ta’âlâ ’anh’ insistence, with all the inhabitants of Medîna listening in admiration.

53- BIRGHIVÎ: Muhammad bin ’Alî was born in Balikesir in 928 (A.H.), and passed away of plague in the Birgi township of Odemish in 981 [1573 A.D.]. His Turkish book entitled **Vasiyyetnâme** is very valuable; especially its commentary entitled **Kâdî-zâde Sherhi** is very fruitful. His book entitled **Tarîqat-i-**

Muhammadiyya and written in Arabic has various commentaries written by different scholars, in addition to a Turkish version. It has a number of editions. He is looked on as a monarch by Turkish Islamic scholars 'rahimahullâhu ta'âlâ'.

54- BUKHÂRÎ: Muhammad bin Ismâ'îl was born in Bukhâra in 194 [809 A.D.], and passed away in Samarkand in 256 [869]. His book entitled **Jâmi'us-sahîh** and also known with the name **Sahîh-i-Bukhârî** is famous and is the second most valuable and most dependable Islamic book after the Qur'ân al-kerîm. He has many other works as well. The book Bukhârî-yi-sherîf contains seventy-two hundred and seventy-five hadîth-i-sherîfs, which he selected from six hundred thousand hadîth-i-sherîfs. Before writing every single hadîth-i-sherîf he would make a ghusl, perform a namâz of two rak'ats, and make an istikhâra, (which is explained in the twenty-fifth chapter of the sixth fascicle of **Endless Bliss**.) It took him sixteen years to write the Bukhârî-yi-sherîf.

55- BURHÂNEDDÎN MERGHINÂNÎ: 'Alî bin Abû Bakr, a great scholar, a mudarris in Bukhâra. He is widely known with the name Shaikh-ul-islâm. He was born in the Merghinân township of Farghâna, and passed away in Bukhâra in 593 [1197 A.D.], as his country was invaded by the hordes of Jenghiz Khân. Among his works, his books entitled **Hidâya**, i.e. **Sharkh-i-Bidâya**, and **Tejnîs** (or **Tajnîs**) and **Kunya-t-ul-fatâwâ** are reputed 'rahimahullâhu ta'âlâ'. **Hidâya** was printed in two volumes and was rendered into English. Various Islamic scholars wrote commentaries to **Hidâya**. **Fat-h-ul-qadîr**, a commentary to the book by Ibni Humâm Kemâleddîn Muhammad bin 'Abd-ul-Wâhid Sivâsî, has been reproduced.

56- BUREYDA-T-UBNU HASÎB ESLEMÎ: One of the Sahâba. At the Hijra, he and his tribe came and embraced Islam altogether. It was after the Holy War of Uhud when he arrived in Medîna-i-munawwara. He participated in all the Holy Wars thereafter. He stayed in Basra for a while. He went to Khorâsân for a Holy War. He made his home in Merv (or Marw) and passed away there. His children and grandchildren remained there. He quoted a couple of hadîth-i-sherîfs via his son 'Abdullah.

67- DÂWÛD-I-TÂÎ: His father's name is Nasîr-i-Kûfî. He is reputed for his Zuhd and Taqwâ. He would have sohbat (conversations) with Imâm A'zâm. He would decline presents sent by Hârûn-ur-reshîd and by other high ranking people. His master,

(i.e. the great Walî and Islamic scholar who educated him,) is Habîb-i-Râ'î.^[1] When he was young, he heard a song which said:

***Show me a pretty cheek that survived being turned into earth.
Show me those lovely eyes which survived being poured into earth.***

These words, chanted with a touching voice fell like fireballs into his heart. In bewilderment, he went out and found himself at the door of Imâm A'zam Abû Hanîfa to beg him to find a solution for his problem. The blessed Imâm saw the colour of change on his face and asked him why. He told him what he was undergoing, adding, "I have ceased to care for the world." In the guidance of the Imâm he began to lead a life in zuhd and taqwâ and attended the Imâm's classes. Later he received fayz from Habîb-i-Râ'î and attained kemâl (perfection). He passed away in Baghdâd in 165 [781 A.D.].

68- EBÛ (ABÛ) 'AMR BIN SALÂH: The name of this blessed person, also called Ibni Salâh, is 'Uthmân bin 'Abd-ur-Rahmân. He was an Islamic scholar in the Shâfi'î Madhhab. He was profoundly learned in the main Islamic branches such as Tafsîr, Hadîth, Lughat (Lexicology) and Belles Lettres. He was born in Zûr city in 577 (A.H.), and passed away in 643 [1245 A.D.]. He was a mudarris in Damascus and in Jerusalem.

69- EBÛ (ABÛ) BAKR 'QÂDÎ: Muhammad bin Tayyib Bâqillânî, a great scholar in the branch of Islamic knowledge called Kelâm. He was in the (credal) Madhhab of Esh'arî (or Ash'arî). He was born in Basra in 338 [949 A.D.], and passed away in Baghdâd in 403 [1012] 'rahimahullâhu ta'âlâ'. Owing to his knowledge and superior intellect, he would convince anyone. He was sent as an Ambassador to Istanbul by Sultân 'Adud-ud-Dawla.

70- EBÛ (ABÛ) BAKR AS-SIDDÎQ: 'Abdullah bin Abû Quhâfa 'Uthmân bin 'Âmir bin Sa'd bin Taym (or Teym) bin Murra bin Kâ'b Quraishî, the highest Sahâbî and the first of the 'Ashara-i-mubashshara. He was the cave-companion and the earliest Khalîfa of the Messenger of Allah. His blessed mother's name is Umm-ul-khayr. His names 'Atîq and Siddîq are widely known. He was a very rich person trading in textiles. He was one of the notables of Qoureish. After Khadija and 'Alî and Zeyd (or

[1] This blessed person is also called Habîb-i-'Ajemî (or 'Ajamî).

Zayd) bin Hâris, he was the fourth person to join the Believers. He was extraordinarily devoted and faithful to Rasûlullah. He would always call others to Islam. Superior Sahâbîs such as 'Uthmân and Zubeyr and 'Abd-ur-Rahmân and Sa'd bin Ebî Waqqâs and Talha embraced Islam in response to Abû Bakr's call. He spent all his property in the way of Rasûlullah. There are many âyat-i-kerîmas and hadîth-i-sherîfs praising him. He participated in all Ghazâs. He would make himself a shield for the protection of Rasûlullah. On the day when Rasûlullah passed away Hadrat 'Umar lost his mind and drew his sword, saying, "Rasûlullah has gone up to heaven. I will behead anyone who dares to say that he is dead." As all the people being there stood mute with dolour and because they were awe-stricken by the delirium 'Umar was in, Abû Bakr showed the courage to come forward like a lion and, quoting the âyat-i-kerîma stating that Rasûlullah would "die like all other humans," calmed and pacified the people with his effective speech and consoled the Believers. Being elected Khalîfa by a unanimous vote of the Sahâba, he first set about waging war against renegades and false prophets such as Esved-i-'anesî and Musaylama-t-ul-kedhdhâb and Sejah binti Hârith and Tuleyhat-ibni Huveylid, who were misguiding unlearned peasants, felling them one by one like ninepins. He conquered the cities called Hîra and Enbâr. He sent a great army under commanders such as Khâlîd bin Walîd and Abû 'Ubayda to Shâm. He restored the Islamic order and strengthened Islam. After a caliphate period of two years plus three months plus ten days, he passed away at the age of sixty-three in the thirteenth year of the Hegira, after the evening of the twenty-second day of the month of Jemâzil-âkhir, which was a Tuesday. As he had enjoined in his will, his blessed body was washed by his spouse Esmâ (or Asmâ). He was placed in Rasûlullah's coffin, janâza namâz for him was conducted by Hadrat 'Umar, and he was interred in the Hujra-i-sa'âdat at night. From his wives, he had his children 'Abdullah and Esmâ (or Asmâ) from Qatîl; 'Abd-ur-Rahmân and 'Âisha from Umm-i-Rûman. Marrying Ja'fer Tayyâr's war widow, Esmâ, and later Habîba, he had Muhammad from the former and, after his passing, Umm-i-Gyulthum from the latter.

His legendary episodes, his modesty and his generosity have become a subject of common talk each. There are a hundred and forty-two (142) hadîth-i-sherîfs telling about his virtues. His greatest service to Islam is his having compiled the Qur'ân al-kerîm. He was peerless in his profound knowledge in genealogy

‘radiy-Allâhu ta’âlâ ’anh’.

Abû Bakr as Siddîq was a white-complexioned, slim, sparsely-bearded and beautiful person.

71- EBÛ (ABÛ) DÂWÛD: Suleymân bin Esh’âs Sijstânî, an Islamic scholar in the branch of Hadîth. His book entitled **Sunan** contains forty-eight hundred hadîth-i-sherîfs. He is one of the disciples of Ahmad Ibnî Hanbal. He was born in Sijstân (Scistan), a city in Iran, near the border of Afghanistân, in 202 [817 A.D.], and passed away in Basra in 275 [888 A.D.].

72- EBÛ (ABÛ) HANÎFA: Imâm A’zam Nu’mân bin Thâbit, leader of the (Believers called) Ahl as-sunnat. He is the mainmast of the Islamic religion. His ancestral line traces back to one of the Iranian Shâhs. His grandfather had become a Muslim. He was born in Kûfa in the eightieth year (of the Hegira), and attained martyrdom in Baghdâd in 150 [767 A.D.]. He is one of the greatest among the Tâbi’în. He learned Fiqh from Hammâd. He attained Kemâl (Perfection in Tasawwuf) in the Sohbat (or Suhba) of Imâm Ja’fer Sâdiq. He is the founder of (the Islamic science of) Fiqh. He was a very high and great Walî. He was made Qâdî of Kûfa by Yezîd (or Yazîd) bin ’Umar, the Umayyad (Emevî) Governor of Irâq. When he declined he was whipped in dungeon. Abbâsî (Abbasid) Khalîfa Abû Ja’fer Mansûr also wanted to make him Qâdî, which he declined. Thereupon he was put into a dungeon again. He was martyred with poison poured down his blessed throat. There are hundreds of books commending him for his profound knowledge, sharp intellect, wisdom, zuhd, taqwâ, hilm, salâh, and generosity. He had very many disciples and educated great mujtahids and Islamic scholars. Abû Sa’d Muhammad bin Mansûr [494 A.H.], one of the viziers of the Seljûkî Sultân Melîk Shâh, who was Albarslan’s son, had an immaculate mausoleum built over his blessed grave. More than fifty per cent of the Muslim population of today’s world, which equals to eighty percent of Sunnî Muslims, are in the Hanafî Madhhab.

73- EBÛ (ABÛ) HURAYRA: His name is ’Abd-ur-Rahmân. He joined Muslims during the Ghazâ at Khayber (or Khaybar). One day Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ saw him fondling a kitten on his lap. Thereupon he gave him the epithet ‘Abû Hurayra’, which means ‘Kitten’s Daddy’. He was very poor. He would never part the Messenger of Allah, neither in wartime

nor in peacetime. Owing to his very powerful and retentive memory, he had memorized many hadîth-i-sherîfs. Bukhârî reports that more than eight hundred people among the Sahâba and the Tâbi'în learned hadîths from him. He was governor of Bahreyn in the time of Khalîfa 'Umar and Qâdî of Mekka in the time of Hadrat 'Uthmân. Hadrat Mu'âwiya made him Governor of Medîna. He was seventy-eight years old when he passed away in 57 (A.H.).

74- EBÛ (ABÛ) IS-HAQQ ISFERÂNÎ: Rukneddîn Ibrâhîm bin Muhammad, a great Islamic scholar in the Shâfi'î Madhhab. He was the greatest of his time. His five-volumed book of Fiqh is famous. He passed away in Nishâpûr in 418 [1027 A.D.]. He is in Isferâin.

75- EBÛ (ABÛ) JAHL (or JEHL): His name is 'Amr bin Hishâm bin Mughîra bin 'Abdullah bin 'Amr bin Mahzûm. He is the grandson of Murra, one of Rasûlullah's grandfathers. He was one of the chiefs of the Qoureish. He was Rasûlullah's arch enemy. He had deep-seated rancour and sheer stubbornness towards Islam. His paternal uncle Welîd bin Mughîra also was implacably inimical towards Islam. During the Holy War of Bedr in the second year of the Hegira, Mu'âz and Mu'avvez, two sons of 'Afrâ Khâtûn, inflicted fatal wounds on him, making him lie flat on the ground. He was in mortal agony when Hadrat 'Abdullah came and dealt him the deathblow. When the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' saw him he expressed his gratitude to Allâhu ta'âlâ and said: "**Here is the Pharaoh for this Umma (Muslims)!**" Abû Jahl's brother 'Âs bin Hishâm was slain in the meantime. Abû Jahl was seventy years old as he died.

76- EBÛ (ABÛ) LAHAB (or LEHEB): His name was 'Abdul-'Uzâ. Although he was Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' paternal uncle, he never became a Muslim. He was a formidable enemy of the Muslims. He would inflict severe torture and oppression on Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. He would work day and night lest a single person should become a Muslim. Every morning he would heave a huge heap of thorns before Rasûlullah's door. In the morning when Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had honoured the world with his blessed presence, his (Abû Jahl's) jâriya named Suwayba had given him the good news, saying, "Your 'Abdullah has had a son." He had rejoiced and said, "I manumit you on condition that you will suckle

him.” Thereby Suwayba had become Rasûlullah’s earliest wet-nurse. For the same matter, on the night of Mawlid^[1] every year, the torture being inflicted on Abû Leheb (in Hell) is made less severe. Hence, Believers who rejoice over the night of Mawlid and attach a special value to this sacred night will earn plenty of thawâb.

As Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ walked among people, reciting (âyat-i-kerîmas from) the Qur’ân al-kerîm and calling others to Islam, Abû Lahab would follow immediately behind him trying to dissuade them from believing him. His wife, Umm-i-Jemîl, was Abû Sufyân’s sister. Like her husband, she would inflict relentless physical and verbal persecution. Rasûlullah’s two daughters were married to Abû Jahl’s two sons; Ruqayya to ‘Utba and Umm-i-Ghulthum to ‘Utayba. The two sons imitated their parents in infidelity and in bitter hostility.

When Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was enjoined (by Allâhu ta’âlâ) to call his kinsfolk to Islam by intimidating them with the fire of Hell, he went up the hill called Safâ and called his kinsfolk to Islam. His kinsfolk came together around him and listened to him. **“If I should tell you that the enemy are lurking behind that mount and waiting (for an opportunity) to attack you, will you believe me,”** he inquired. They all said, “Yes, we will.” **“Then, I have been commanded by my Rabb to intimidate you with the torment of the Rising Day which you will undergo. Do have îmân!”** Abû Lahab was exasperated. He resorted to bad language. “Was it this that you summoned us here for,” he chided. He said ugly things. An âyat-i-kerîma was revealed to say that he was going to undergo torture. His wife was called a ‘porter of wood and thorns’. Annoyed at that, he presently ordered his sons to divorce their wives. ‘Utayba was too ill-natured a man to be contented with a divorce. He came to the Messenger of Allah and outpoured his venomous contents, saying, “I don’t believe your religion! I don’t like you. And you don’t like me, either. So I divorce your daughter.” He attacked Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. He pulled at his blessed collar, tearing his shirt. Our Master, the Khâtem-ul-enbiyâ ‘sall-Allâhu ‘alaihi wa sallam’, prayed: **“Yâ Rabbî! Please punish this man with one of Your canine predators!”** Jenâb-i-Haqq accepted the Habîb-i-ekrem’s invocation. All in good time, ‘Utayba was taking a rest at a place

[1] Please see the sixtieth chapter of the third fascicle of **Endless Bliss**.

called Zerqa on his way to Damascus, when a lion came from nowhere and tore him to pieces. Afterwards, 'Uthmân bin Affân 'radiy-Allâhu 'anh' married Ruqayya 'radiy-Allâhu 'anha'. He was very rich. He earned plenty of prayers (on the part of the Messenger of Allah). He attained Endless Felicity.

Abû Lahab spent his entire lifetime in grudge and enmity. When he saw the disastrous rout at Bedr in the second year of the Hegira, he sank in deep sorrow, and the whole world felt like a dungeon encompassing his existence. Seven years thereafter he died of a contagious cutaneous disease called black measles. His corpse stank. Abû Lahab's sister Âtika had had a wild dream, which she had told her (other) brother 'Abbâs. It had been interpreted as a catastrophic disaster imminent over the Qoureish. Thereupon Abû Lahab had not participated in the War of Bedr. Paying Abû Jahl's brother 'Âs bin Hishâm,, he had sent him for his place.

77- EBU-L-(ABU-L-) HASAN ESH'ÂRÎ: His name is 'Alî bin Ismâ'îl; he is a descendant of Ebû Mûsa-l-Esh'arî. He is the Imâm of the Esh'arî (or Ash'arî) Madhhab, one of the two (credal) Madhhabs of the Ahl as-sunnat. He was born in Basra in 260 [873 A.D.], and passed away in Baghdâd in 324 [936]. He was educated by his step father Ebû (Abû) Jibâi, being raised as a scholar in the Mu'tazila Madhhab, like his step father. Later, however, he made tawba (for having been in an aberrant Madhhab). Islamic scholars in the branch called Kelâm, such as Abû Bakr Bâqillânî, Ibnî Fûrek [Muhammad bin Hasan], Abû Is-haqq Isferâînî, Ebû (Abû) Is-haqq Shîrâzî [Ibrâhîm bin 'Alî], Imâm Ghazâlî, Abulfat-h Shihristânî [Muhammad Ibnî 'Abd-ul-kerîm, author of the book entitled **Milel ve Nihal**], Fakhr-ed-dîn Râzî and many another scholar were in the Esh'arî Madhhab. His Madhhab spread over the entire world. He wrote some fifty-five books. His book of Tafsîr covers seventy volumes. He has books written against the groups called Mu'tazila and Khwârij and Shiites. 'Rahimahullâhu ta'âlâ'

78- EBUL (ABUL) HASAN KHARQÂNÎ: 'Alî bin Ja'fer was the Qutb of his time. He attained Kemâl (Perfection in Tasawwuf) under the guidance of the soul of Bayezîd-i-Bistâmî (dealt with in the entry number 45). He would make a khatm (recite the Qur'ân al-kerîm from the beginning to the end) on his way from Kharqân to Bistâm, as he travelled to make a visit to his blessed teacher's mausoleum. Abû 'Alî Ibnî Sinân (was a disciple

of Ebul Hasan Kharqânî. One day this blessed person) comes to Kharqân to pay a visit to his Guide. Because Abul Hasan has gone to the forest, he asks his spouse about him. His spouse does not believe in the greatness of the blessed Guide, and utters unseemly words about him. As Ibnî Sînâ is on his way to the forest, he sees his Guide coming with a lion laden with firewood. When he asks what is happening, the blessed teacher explains, “Because I carry the burden of the wolf in my home, this lion carries our load.” He would say: “The most lightsome of hearts is the one which does not contain cares for creatures. The best of blessings is your labour’s earning. The best of friends is the one who makes you remember Allâhu ta’âlâ.” He wrote a book entitled **Esrâr-i-sulûk** and telling about Tasawwuf. Because he thought it would be insolence on his part for his honourable body to be above the level of his blessed Guide’s pure body, he enjoined in his will that his grave should be dug deeper. He passed away on the tenth day of Muharram, which was a Tuesday, of the year 425 [1034 A.D.]. The books entitled **Tedhkira-t-ul-awliya** and **Reshehât** provide lengthy accounts of his statements and kerâmats ‘rahimahullâhu ta’âlâ’.

79– EBUL (ABUL) HUSEYN BIN SEM’ÛN: Nâtiq-ul-hikma Muhammad passed away in 387 (A.H.).

80– EBÛ (ABÛ) MANSÛR MÂ-TURÎDÎ: Muhammad bin Mahmûd Mâ-turîdî, the first one of the two Imâmîs of the (credal) Madhhabs of Ahl as-sunnat. He put up an immaculate defence of the Ahl as-sunnat against the (aberrant sect called) Mu’tezila. He lived in Mâwara-un-nahr (Transoxiana). He passed away in Samarkand in 333 [944]. He wrote many books enlightening on matters of îmân (belief) ‘rahimahullâhu ta’âlâ’.

81– EBÛ (ABÛ) NU’AYM: Ahmad bin ‘Abdullah Isfahânî, an Islamic scholar in the branches termed Hadîth and Fiqh. He was a Walî in a high grade of Tasawwuf. He is also called Hâfiz-i-Isfahânî. [Hâfiz (or Hafidh) means an Islamic scholar in Hadîth.] He wrote many books. A hadîth-i-sherîf quoted in his book entitled **Hilya-t-ul-awliyâ** purports: “An azân performed through a loudspeaker is not the muazzin’s own voice. That voice through an instrument is called ‘azân of the devil’.” The so-called book was printed in Berlin. He was born in Isfahân in 336 (A.H.), and passed away in 430 [1039 A.D.] ‘rahimahullâhu ta’âlâ’.

82– EBÛ (ABÛ) QATÂDA: One of the Ansâr-i-kirâm and one of Rasûlullah’s ‘sall-Allâhu ‘alaihi wa sallam’ cavalry. He

passed away in 45 (A.H.), when he was seventy years old. He is in Medîna-i-munawwara.

83- EBÛ (ABÛ) QUHÂFA: His name is 'Uthmân. He was the father of the Khalîfa-i-muslimîn, Hadrat Abû Bakr as-Siddîq. He became a Believer on the day when Mekka was conquered. He passed away in the thirteenth year (of the Hegira), when he was ninety-nine years old.

84- EBÛ (ABÛ) SA'ÎD HUDHRÎ: One of the greatest among the Sahâba. His father Mâlik bin Sinân also was a Sahâbî, who attained martyrdom in the Holy War of Uhud. He was not taken along for the Holy War of Uhud because he was only thirteen years old. In the other twelve Holy Wars he stood before Rasûlullah and accosted the enemy like a lion. He was profoundly learned, especially in (the branch of) Fiqh; that is, he was a Faqîh. He quoted eleven hundred and seventy hadîth-i-sherîfs. He passed away in 74 (A.H.). He is thought to be near the Ka'riye mosque in Istanbul.

85- EBÛ (ABÛ) SA'ÎD RÂZÎ: Ismâ'îl bin 'Alî bin Huseyn Râzî was a scholar in the Mu'tazila sect living in the city of Rey. Râzî means from the city of Rey. He wrote many books. His book entitled **al-Muwâfaqat-u-bayna Ahlibeyti wa-s-sahâba** is widely known. That book was abridged by 'Allâma Mahmûd bin 'Umar Zemahsharî, who is, (at the same time,) the author of the book of Tafsîr entitled Keshshâf. He passed away in 445 [1054 A.D.].

86- EBÛ (ABÛ) SEVR (or SAWR): Ibrâhîm bin Khâlid Kelebî, one of the mujtahids, great Islamic scholars. He is in the Shâfi'î Madhhab. He was born in Baghdâd, and passed away in 246 [860 A.D.]. He wrote many books in the Islamic branches of knowledge called Fiqh, Hadîth, Usûl and Khilâf.

87- EBÎ (ABÎ) SUFYÂN BIN HARB: His grandfather is Umayya bin 'Abd-i-Shems bin 'Abd-i-Menâf. 'Abd-i-Menâf is Rasûlullah's grandfather's grandfather. He is one of the chieftains of the Qoureish. Abû Sufyân was an arch enemy of the Messenger of Allah. The Holy War of Bedr was caused by his commercial caravan. In the Holy War of Uhud he was the commander-in-chief of the enemy army. As Mekka was being conquered, he came to the army of Muslims and sought asylum under the protection of his daughter Umm-i-Habîba, who was one of Rasûlullah's Zawja-i-mutahhera (Blessed Wives), yet his daughter declined. It was on

that day that he embraced Islam. He went back to Mekka and invited the people to Islam. His wife Hind held him by his beard. “O Qoureishîs! Kill this old idiot,” she said. The following day Hind also embraced Islam and made an agreement with Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ as a spokesperson for the Qoureishî women, which earned her benedictions pronounced by the Messenger of Allah.

Abû Sufyân became a true Muslim and displayed great heroism in the Holy War of Tâif, which divested him of one of his eyes. It was during the battle of Yermuk in the thirteenth year (of the Hegira) during the caliphate of Hadrat Abû Bakr when his second eye joined the first one in its world of darkness. He was eighty-eight years old when he passed away.

88- EBÛ BAKR SULEMÎ: Muhammad bin ‘Abd-us-sayyid bin Shu’ayb Keshî, author of the book entitled **Temhîd fî beyân-it-tawhîd**. He is an Islamic scholar in the branch called Kelâm (or Kalâm). Abû ‘Abd-ur-Rahmân Muhammad bin Huseyn Sulemî, author of the book of Tafsîr entitled **al-Haqâiq**, is another Islamic scholar, who passed away in 412 [1021 A.D.].

89- EBÛ TALHA ANSÂRÎ: Zeyd (or Zayd) bin Sehl, who participated in Holy Wars (Ghazâs). He quoted ninety-two (92) hadîth-i-sherîfs. He passed away in the year 34 (A.H.), when he was seventy (70) years old ‘radiy-Allâhu ta’âlâ ‘anh’.

90- EBÛ TÂLIB: ‘Abd-ul-muttalib’s son, Rasûlullah’s paternal uncle, and Hadrat ‘Alî’s and Ja’fer Tayyâr’s father. Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was an orphan; therefore, he grew up in ‘Abd-ul-muttalib’s home. As his blessed grandfather was passing, –the blessed Messenger of Allah was eight years old then–, he entrusted his valuable grandson to Ebû Tâlib’s care. Ebû Tâlib doted on the Fakhr-i-‘âlem and paid respect to him. He protected Rasûlullah diligently against the attacks of the Qoureishî unbelievers. When he was about to die, however, he declined to become a Muslim because he was afraid that women might blame him for having “abandoned his grandfathers’ religion for fear of death”. Rasûlullah was keen on Ebû Tâlib’s becoming a Muslim. He invited him to Islam once again as he was dying, but the latter declined. His lips muttered something as he died. Thereupon, his brother ‘Abbâs, who was attending on him, said, “Yâ Muhammad! He’s uttered what you wanted him to.” “**No. I haven’t heard him say so,**” came the

blessed Prophet's answer. He passed away three years before the Hegira, past the age of eighty.

91- EBU-T-TUFEYL: His name is Âmir bin Wâsila. He is one of the Sahâba. He would attend Hadrat 'Alî's sohbat. He joined Mukhtar in his fight for Hadrat Huseyn's blood. After Mukhtar was caught, he lived on and, in the hundredth year of the Hijra (Hegira), an eulogy which he had written upon the passing of his son was being recited at a wedding party, when he passed away. The whole worldover, he is the last Sahâbî to pass away.

92- EBÛ 'UBAYDA BIN JERRAH: His name is 'Âmir bin 'Abdullah. He is one of the greatest Sahâbîs. He killed his own father, who had been in the army of unbelievers in the Holy War of Bedr. He participated in every Holy War and demonstrated great bravery. During the caliphate of Hadrat Abû Bakr and in the time of Hadrat 'Umar as well, he demonstrated great bravery in the army in Damascus. He assumed command of that army and conquered Damascus. His justice aroused admiration among the Byzantines. He was one of the 'Ashara-i-mubashshara. In 18 (A.H.), when he was fifty-eight years old, he passed away of plague somewhere between Ramla and Jerusalem.

93- EBÛ YÛSUF: Ya'qûb bin Ibrâhîm Ansârî, the greatest of the mujtahids in the Hanafî Madhhab. He is the earliest book writer in the Hanafî Madhhab. He was born in Kûfa in 113 [731 A.D.], and passed away in Baghdâd in 182 [798]. He occupied the office of Qâdi-l-qudât, i.e. Presidency of Court of Appeal, in Baghdâd for eighteen years running, astride the caliphates of Mehdî, Hâdî and Hârûn-ur-reshîd. He was a profound Islamic scholar in the branch of Hadîth. He was extremely intelligent and keen-sighted. His son Yûsuf also was an Islamic scholar. He was a governor in the time of Hârûn. Abû Yûsuf was an orphan with a poor mother. Imâm A'zam Abû Hanîfa 'rahmatullâhi 'alaih' saw his brilliant intellect and made him his disciple. For years on end, all the needs of his household was met plentifully by Imâm A'zam. His mother wanted to prevent him again. Imâm A'zam said to her, "Your son is not hungry here. He is learning how to eat butter, pistachio nuts and almond paste here." As Abû Yûsuf was a qâdî he was sitting with the Khalîfa in the palace, when they brought in butter, pistachio nuts and almond paste. "Please do help yourself to these! They do not come in often." said Hârûn (the Khalîfa). Abû Yûsuf smiled (with nostalgia). When Hârûn asked why, he

told him what Imam a'zam had said in his childhood. They pronounced a blessing on the Imam 'rahimahumullâhu ta'âlâ'.

94- EBÛ ZER GHIFÂRÎ: He was one of the greatest Sahâbîs and earliest Believers. Because he had gone to invite his tribe to Islam, he failed to participate in Holy Wars such as Bedr, 'Uhud and Hendek (Trench). He came to Medîna thereafter. When Hadrat Abû Bakr passed away he was settled in Damascus. During the caliphate of Hadrat 'Uthmân he went to Rebda, where he passed away in 32 (A.H.). Hadrat 'Abdullah bin Mes'ûd and his friends were passing by. They performed the funeral services. There are hadîth-i-sherîfs praising him for his zuhd and sidq 'radiy-Allâhu ta'âlâ 'anh'.

95- EBÛ ZUR'AT-UR-RÂZÎ: 'Abdullah Râzî, one of the Guides of Imâm Muslim. He passed away in 264 [878 A.D.].

96- ENES BIN MÂLIK BIN NADR ANSÂRÎ: Rasûlullah's servant. He was nine years old when his serving career commenced. He served the Messenger of Allâh for ten years. He quoted twenty-two hundred and thirty hadîth-i-sherîfs. He saw more than a hundred of his children and grandchildren. He passed away in 93 (A.H.), when he was over a hundred years old. His performing namâz was quite reminiscent of Rasûlullah's performing namâz. Imâm Mâlik's father also was named Enes.

97- ESMÂ (or ASMÂ) BINTI ABÛ BAKR: Hadrat Abû Bakr's elder daughter. Wife of Zubeyr bin Awwâm, who in turn is one of the 'Ashara-i-mubeshshera. She is 'Abd-ul-bin Zubeyr's mother. She passed away in Medîna shortly after her son's martyrdom, when she was a hundred years old.

98- ESHREF TATAR: Eshref is the name given to most of the twenty-two sultâns of the Turkoman government, which was founded in Egypt in 652 [1254 A.D.]. Melik Nâsir Eshref Muhammad bin Qalâwun is the ninth one of these sultâns. His father, Eshref Seyfeddin Qalâwun, had been brought from Qapchaq (Kupyansk) to Egypt and sold for a thousand gold coins as a slave to the Eyyûbî Sultân Melik Nejmeddîn. When he became a vizier he captured social sympathy owing to his choice management and commendable conduct. He became sultân in 678 (A.H.). When he died in 689, his son Eshref Salâhaddîn Khalîl took his place, only to be killed in 693. His brother Eshref Muhammad Nâsir was nine years old when he ascended to the

throne, and he was imprisoned fifteen months later. He was made to ascend to the throne for a second time in 699, when Sultân Lâchin was killed. He was even-handed and generous. He ordered that the Christians should wear blue turbans and the Jews should wear yellow ones so that they could be differentiated from the Muslims. As he fought against the army of Ghazân Khân in Birecik (Birejik), the Tatar soldiers withdrew. When he went on a hajj in the year 708 (A.H.), his throne was taken by Beybers Rukneddîn, one of the commanders under him, yet the Damascene people brought Eshref Muhammad Nâsir to the throne a third time in 709. He caught Beybers and killed him. In 728 he repaired the Harem-i-sherîf and made a door of ebony ornamented with silver for the Kâ'ba. The same year he conquered the island of Cyprus. He passed away in 741 [1339 A.D.]. When the Turkomans lost possession of Egypt in 793 (A.H.) the Circassians got possession of it. It was by the first day of 923 (A.H.) when the Ottomans conquered it, during the reign of Yavuz Sultân (Selîm) Khân, and it was by that time when the Ottoman Emperors became Khalîfas.

99- EYYÛB (or AYYÛB) BIN SIDDÎQ: Sayyid Eyyûb Urmevî, a great Islamic scholar in the city of Urmiya, a city on the coast of Urmiya lake to the west of Iran. He is one of the scholars who had received fayz through the order of Tasawwuf initiated by Sa'deddîn Kâshgharî. His book entitled **Menâqib-i-chihâr yâr-igyuzîn**, in Turkish, is very valuable and has been reproduced various times in Istanbul.

100- FADL BIN 'ABBÂS: One of the Sahâba, and Hadrat 'Abbâs' eldest son. His mother was Lubâba Khânim, who was the sister of Meymûna bint-il-Hâris, one of the Ezwâj-i-tâhirât (Blessed Wives of the Messenger of Allah). He was with Rasûlullah 'sall-Allâhu 'alaihi wa sallam' during the conquest of Mekka-i-mukarrama, during the Holy War of Huneyn, and during the (Prophet's) performance of the Valedictory Hajj. In the Holy War of Huneyn, he and his father never left Rasûlullah alone. Calling the retreating warriors back, they contributed to their resurgence. He poured water during the washing of Rasûlullah's blessed body (after the Prophet's death). He attained martyrdom in the Holy War of Yermuk, which was fought in 15 (A.H.). He was white-complexioned and beautiful. He was reputed for his beautiful face. He had a daughter left (when he passed away) 'radiy-Allâhu ta'âlâ 'anh'.

101- FÂTIMA-T-UZ-ZEHRÂ: Of all four daughters of the Messenger of Allah, the one who was most beloved to him. She had perfect wisdom, intellect, beauty, zuhd, taqwâ, and moral quality. She was Rasûlullah's daughter from Khadîja-t-ul-kubrâ. She was born in Mekka thirteen years before the Hegira. She was given as a wife to Hadrat 'Alî in the second year of the Hegira, when Hadrat 'Alî was twenty-five years old. Hadrat Fâtima's sisters did not have children; the ones who had existed had passed away at very young ages. So, it was only through Hadrat Fâtima that Rasûlullah had progeny. She had three sons and two daughters. Muhsin passed away as he was very small. Hadrat 'Alî, Fâtima, Hasan and Huseyn are called 'Ahl-i-Beyt' or 'Âl-i-'abâ'. After Hadrat Meryem (or Maryam), she is the next highest of all women. She was called 'Zehrâ' on account of her very white and shining face. There are âyat-i-kerîmas and hadîth-i-sherîfs praising her. She was never seen to smile after Rasûlullah's passing. Living six more months, she passed away on the third day of Ramadân-i-sherîf in the eleventh year (of the Hegira).

102- FEHÎM-I-ARWÂSÎ: Sayyid Muhammad Fehîm bin 'Abd-ul-Hamîd Efendi was born in 1241, and passed away in 1313 [1895 A.D.]. His mother's name is 'Âmina Khânim. He is from a village called Arwâs in the township called Muks, which is subordinate to the city of Van (in eastern Turkey). He was slim and tall. His beard was neither long nor short. His nose was highish in the middle. He had a broad forehead. He was darkish-complexioned. None of his teeth was missing. He wore a big turban. He wore a three-skirted long shirt of white calico. He wore a long blue or green robe. His socks were of wool. He had leather shoes. In his late years he wore glasses to read. His eyes were black. His hair was mostly white. His eyebrows were of medium length. He would ride a horse until the end of his life. Towards the end of his life he was too weak to carry his turban. He would wear a turban made of (cotton material called) abânî when performing a namâz. He passed away on the fourteenth day of Shewwal. Because he was tall, tall tombstones were made for his grave. Armenians broke both the stones. He was awe-inspiring. Even his shadow would inspire awe. A person who saw his shadow would know that he was a beloved slave of Allah. He was peerless in the city of Van in his time. He was well-versed in every branch of knowledge, including agriculture, arts, and political sciences. His knowledge was an endowment of Allâhu ta'âlâ. Governor of Van

would visit him for problems he failed to solve on his own and go back with the solutions. In his entire lifetime there was not a single namâz that he performed without a jamâ'at. Nor was there a namâz of tahajjud (or tehejjud, namâz performed at midnight,) that he missed.

As on the the one hand he was receiving a madrasa education in religious and worldly branches of knowledge, on the other hand he attained the honour of having earned the tawajjuh of the insân-i-kâmil (perfect personality) named Tâhâ-i-Hakkârî, the Qutb of eastern Anatolia.

In order to study Mutawwel he left his blessed Guide in Shemdinan and went to a village called Âbiri in the township of Bulanik in Mush. As they parted, his Guide said to him, "Should there be something that you cannot clearly understand as you study Mutawwel, enter into a râbita with me. Bring my image before your eyes!" As he studied Mutawwel under the supervision of his teacher Molla Rasûl, they encountered an enigmatic statement. His teacher tried to explain the statement. He requested of his teacher to explain the statement once again. Molla Rasûl read the statement a couple of times. Then he said, "I am too tired today. I will explain it tomorrow." Yet he has unable to explain it the following day, either. The teacher was reading the statement again and again, when Sayyid Fehim 'rahmatullâhi 'alaih' closed his eyes and brought his blessed spiritual Guide before his eyes. Thereupon Sayyid Tâhâ appeared with a book in his hand. He opened the book before Sayyid Fehîm. The page before him was that page of Mutawwel. He read the lines in clarity. Sayyid Fehîm intently riveted his attention (on the statement in question). The statement which he read this time contained an additional waw-i-'âtifa [coordinating conjunction 'and']. When Sayyid Tâhâ disappeared, Sayyid Fehîm opened his eyes and saw Molla Rasûl still reading the same lines pensively. He asked for permission to read the statement his own way. Then he read it with the addition of 'wa' [and], exactly as his Guide had read it for him. When his teacher heard it he said, "The meaning is clear now." It became clear for both of them. The teacher acknowledged, "I have been reading and explaining these lines for twenty years. But I have been doing so without I myself clearly understanding them. Now I understand them well. Now tell me: It is not of your own making to read it correctly. How can you understand something which has been unclear for me for years? You read an additional

‘and’, and the meaning becomes correct.” Sayyid Fehîm told him how he had learned the truth by entering into a râbita.^[1] Molla Resûl rests near the door of the Alâ’eddîn Pâsha Mosque in Mush (Muş, in eastern Turkey).

Once yearly Sayyid Fehîm would go from Muks to Van and stay there for one or two days. People with hearts attached to him would come together and receive fayz from him. More often than not, he would be a guest in the place of head clerk of court of justice Ahmad Begh, who loved him very much. One year Ahmad Begh went away for a hajj. However, he (Sayyid Fehîm) stayed in his house again. One midnight he called for one of his intimate friends and told him to wake up his friends. “We will leave here now and go to so-and-so’s house,” he said. The latter suggested, “Sir! It may be impolite to leave at midnight. Mightn’t we as well leave tomorrow?” “No,” he insisted. “We shall leave now. Besides, let Ahmad Begh’s sons know!” The sons came to him, begging, “We are sorry if we have done something wrong. Please forgive us and don’t leave. Our father will be struck with grievance when he hears about it. How can we have the face to let him know? Please do be kind enough not to leave us! Please pardon us for our faults.” They shed bitter tears. “No,” he placated. “I am highly pleased with you. You have been more than kind to me. I have been invoking blessings over you. But we must go now.” “Your decision is an honour for us to obey, sir,” they admitted. At midnight they moved to another house, which belonged to one of his beloved admirers. The following day his son Muhammad Emîn (or Amîn) Efendi said that Ahmad Begh’s sons had been very unhappy, and added, “O daddy! What if we had stayed there until morning?” Thereupon Hadrat Sayyid Fehîm said, “My dear son! Don’t say a single word to anyone about what I am going to tell you now! Last night Ahmad Begh passed away in Mekka-i-mukarrama. The house became orphans’ house. The property became the inheritors’ property. Before last night we were using things, eating and drinking freely, for I knew that he would willingly (waive his rights and) make what we had utilized and consumed halâl for us. But now it will no longer be permissible for us to use something which belongs to his inheritors, whom we do

[1] Please see the sixtieth chapter of the first fascicle, the twenty-fifth chapter of the fourth fascicle, and the twenty-fifth chapter of the sixth fascicle, of **Endless Bliss**.

not know. I left the house in a hurry to avoid a possible violation of others' rights." The hadjis (Muslim pilgrims) were back a month later. So everybody was home, with the exception of Ahmad Begh. "He passed away one night, at exactly midnight," they said. Calculations showed that it had been that very midnight.

Sayyid Fehîm and his disciples are walking along the shore of Lake Van, when a priest appears from an Armenian church on the Akhtamar Island on the lake and begins to walk on the surface of the water. When the disciples see this, some of them wonder why Hadrat Sayyid, one of the greatest Awliyâ and a beloved and selected slave of Allâhu ta'âlâ, walks around the lake instead of beating the priest to his show of walking on the water. Sayyid Fehîm senses this thought, takes off his sandals and strikes them against each other. As the sandals hit against each other, the priest sinks into the water. When the water reaches the priest's throat, the blessed Walî strikes them once again, and the priest disappears into the water and drowns. Thereupon the great scholar turns toward the inquisitors and explains: "He was moving on the water by practising magic. His purpose was to shock your îmân. The sandals' hitting each other broke the spell. Muslims will not practise magic. And they have sense of shame enough to inhibit them from expecting kerâmats from Allâhu ta'âlâ." With his kerâmat^[1] he undid the priest's magic.

'Abd-ul-Wahhâb Efendi, father of Rifât Begh, who owns and runs a soap factory called 'Ev Yap' at Kâgithâne in Istanbul, passed away in 1963. He related the following event a couple of years before his passing: I had graduated from the Madrasa in Erzurum. I wanted to continue with my education. They told me that the great scholar I needed to find was 'Abd-ul-jelîl Efendi in Bitlis. I went to Bitlis and looked for him. "He left for Van," they said. "He will be back soon. Wait here." I was too impatient to wait. I went to Van and asked about him. They said, "Sayyid

[1] Allâhu ta'âlâ creates everything through His law of causation called 'âdat-i-ilâhî (Divine Habit). For instance, an object will float on water when the amount of the water its body replaces is as heavy as its entire body. From time to time, He suspends His law of causation for the grace of one or more of His beloved slaves, so that wonderful events, i.e. miracles, take place through those slaves. When miracles take place through Prophets they are called mu'jiza. Otherwise they are kerâmats.

Fehîm, the scholar of Muks, has come to Van. 'Abd-ul-jelîl Efendi must be with him in the Sha'bâniyye mosque." I went there, thinking that the great scholar 'Abd-ul-jelîl Efendi must be on the pulpit preaching, with all the people in the mosque listening to him and being blessed with the counsel he was giving. I entered the mosque. All the people in the mosque were sitting with adab and looking down with hanging heads. They were all facing with respect a blessed person with a face shining like nûr and eyes looking sweetly around. "That awe-inspiring and impressive person must be 'Abd-ul-jelîl Efendi," I was saying to myself. But there was nobody to ask, for all the audience were looking before themselves with hanging heads. All of a sudden a young person appeared before me and asked what I was looking for. "I am looking for Hadrat 'Abd-ul-jelîl Efendi," I said. "There sits the person you are looking for," he said, gesturing at someone sitting in the hindmost line with adab and with his head hanging to one side. "You may join the people sitting, if you like!" I asked, "And who is that person sitting over there, please?" "He is Hadrat Sayyid Fehîm," he said. The young person I was talking with, as I came to know quite a long time afterwards, was Sayyid 'Abd-ul-Hakîm Efendi. Some time thereafter the azân was called and the sunnat part of the namâz was performed. Sayyid Fehîm took his place as the imâm (to conduct the namâz to be performed in jamâ'at). We made lines as straight as possible. As we made Tekbîr (or Takbîr), (i.e. said, "Allâhu ekber, [or akbar,]) in tandem with the imâm, we, all the people making up the jamâ'at, began to tremble like people being subjected to an electric shock. Sixty years has elapsed since that event. Whenever I remember that voice of the imâm saying the Tekbîr, I tremble with the same electric shock as I felt in my heart that day.^[1]

Sayyid Fehîm's karâmats and the height of the spiritual position he occupies would foil any attempt to render an account of them. The greatest of his kerâmats is to have educated an 'arif-i-Kâmil and Walî-i-mukammil like 'Abd-ul-Hakîm Efendi. Perfection of a work of art indicates the perfection of the artist.

Sayyid Fehîm Efendi is the thirty-fourth link in the (blessed chain of greatest Islamic scholars and Walîs called) Silsila-i-'aliyya.

[1] The fourth fascicle of **Endless Bliss** provides all the information pertaining to 'namâz'. Please see also the two books entitled **Miftâh-ul-Janna** and **O Son**, available from Hakikat Kitâbevi.

He attained kemâl (perfection) in the sohbat of Tâhâ-i-Hakkârî. After that great Guide's passing, he would visit his brother Sayyid Muhammad Sâlih, who passed away in 1281 [1865 A.D.]. For further information, please see the names '**Abd-ul-Hakîm Efendi** and **Tâhâ-i-Hakkârî!** His father's name is Molla 'Abd-ul-Hamîd Efendi. His grandfather Sayyid 'Abd-ur-Rahmân is the grandfather of Sayyid 'Abd-ul-Hakîm Efendi's grandfather. 'Abd-ul-Hamîd, grandson of Sayyid Fehîm Efendi's brother Molla Safiyyuddîn, passed away in 1967 [A.D.].

Sayyid Fehîm Efendi had nine sons and four daughters:

1- Reshîd Efendi had a son named Muhammad Bâqir and a daughter named 'Âisha Khânim. This 'Âisha Khânim was Sayyid 'Abd-ul-Hakîm Efendi's second wife.

2- Muhammad Emîn (or Amîn) Efendi was the highest one among his brothers. He was deeply learned, virtuous and literary. He passed away at Tûr-i-Sînâ (Mount Sinâ) during his return from Hejâz. He has a daughter, named Fâtima.

3- Muhammad Ma'sûm (or Ma'thûm) Efendi was 'arif and kâmil. He is the Khalîfa of 'Abd-ul-Hakîm Efendi. He passed away in Arwâs. Of his eight sons, 'Abd-ul-Hakîm Efendi became a member of the Grand National Assembly in 1957 [A.D.]. He passed away in Istanbul before he joined the Assembly. He rests in the cemetery of Edirnekapi. His second son, Tâhâ Efendi passed away in Mekka during his hajj (pilgrimage in the (Hegiral) year 1400. That blessed person's sons are named Erjumend Efendi, 'Atâullah Efendi, 'Ubeydullah Efendi and Ender Efendi. He has three daughters. His third son, Emîn Gharbî Efendi, is Ibrâhîm Arwâs Begh's son-in-law. One of his two blessed sons is named Murâd Efendi, and the other one's name is Hamîd Efendi. His fourth son, Bâqir Efendi, passed away in Konya in 1399 (A.H.). He had four children. His fifth son, Selîm Efendi, passed away in Arwâs in 1392. That blessed person's son, Zeyn-al'âbidîn Efendi, was a teacher in Istanbul. His sixth son, Salâhuddîn Efendi, passed away in Mer'ash in 1939 [A.D.]. He had a son named Yahyâ, and two daughters, named Sabâhat and Muzeyyen. His seventh son is Ibrâhîm Efendi, who had five sons and three daughters. His sons are named Fet-h-ullah Efendi and M.Nejât Efendi and 'Abd-ul-Wâhid Efendi and Mekkî Efendi and Metîn Efendi. His eighth son, Bedreddîn Efendi, has sons named Habîb Efendi and Muhîb Efendi and Irfân Efendi.

4– Muhammad Siddîq Efendi was Muftî of Van, where he was martyred by Armenians. He rests at Ashagi-kaymaz, Gurpinâr, Van. His son, Fehmî Efendi, and his grandson, Ma'shûq Efendi, are imâms in the township of Gurpinâr.

5– Sayyid Hasan Efendi passed away in Medîna in 1388 [1968 A.D.]. Of his three sons, Nejmuddîn Efendi passed away in 1959 [A.D.], Muhammad Reshîd Efendi in 1945, and Siddîq Efendi in 1982. The first one had three sons, the second one had (a son named) Sa'îd Efendi (and four daughters); and the third one had three sons. Muhammad Reshîd Efendi is the husband of Hijrat Khânim.

6– Molla Huseyn Efendi is the father of the virtuous former Muftî of Van Qâsim (Kâsim) Efendi and of Shemseddîn Efendi and of Ihsân Efendi.

7– Maz-har Efendi, the father of Maz-har Efendi, who is the father of 'Abd-ul-Ahad Efendi, who in turn is the father of Muhammad Nûrî Behjet Efendi and Servet Efendi and Fâtih Efendi and Nejdît Efendi.

8– Muhammad Sâlih Efendi, who passed away in Medîna in 1950. He has a son named Râjî Efendi.

9– Nizâmeddîn Efendi. He had two children mothered by one of his wives and named Sadreddîn Efendi and Hijrat Khânim. Sadreddîn Efendi passed away in Diyâr-i-Bekr in 1393 A.H.. He was buried in Van. He has four children. The second wife gave Nizâmeddîn Efendi four children. One of them, Vehbî Efendi, is an agriculturist retired from civil service. Nesîba Khânim is the wife of Hayâti Chiftlik Begh, a retired finance inspector. 'Âsiya Khânim is in Van. Hijrat Khânim has a son, named Sa'îd Efendi; (and four married daughters;) one of her four sons-in-law is the virtuous Qâsim (Kâsim) Efendi; the second one is Aydin Begh, who is the son of Rûkiya Khânim, who in turn is Hadrat Sayyid 'Abd-ul-Hakîm Efendi's niece. Her third son-in-law is a pharmacist named Fâtih Yilmaz Begh, owner of the Kumrulu Pharmacy at Fâtih, Istanbul.

The fourth son-in-law is Habîb Efendi. Sayyid Fehîm Efendi's two sons-in-law are Huseyn Pâsha and Emîn (or Amîn) Pâsha. His third daughter Esmâ Khânim's three sons are Shawqî Efendi, Fârûq Efendi and Nâbî Efendi.

Sayyid Fehîm Efendi 'quddisa sirruh' was an insân-i-kâmil (a

perfect and mature personality). Sayyid 'Abd-ul-Hakîm Efendi, a Walî-i-kâmil, is the highest one of his disciples. A letter which he wrote on the seventeenth day of Jamâziy-al-âkhir of the [Hegiral] year 1300, [which coincides with April 1883 A.D.,] reads as follows:

O Sayyid Ibrâhîm and Sayyid Tâhâ, my beloved and valuable ones! May Allâhu ta'âlâ bless you both with salvation! After invoking plenty of blessings over you; as you know, your brother Sayyid Molla 'Abd-ul-Hakîm came here during last year's Fall, sitting in on a course. So this faqîr –Hadrat Sayyid Fehîm means himself–, studied his course with great care and set about teaching him. And he, in his turn, exerted himself both to acquire with scrupulous care what was being presented to him throughout the course and to consolidate his gains with his personal studies. I did not give him any time to look at anything but knowledge. As of now, he is through with books prepared with contemporary scientific procedures. This faqîr, –i.e. Sayyid Fehîm himself–, graduated him exactly as I had been calibrated and graduated by my masters so as to teach instrumental sciences and Islamic teachings such as Fiqh and Hadîth. As for you; do not look on him (only) as a brother. Be mindful of the honour inherent in knowledge by demonstrating consummate humility towards him! I am writing these for your good and promotion. Moreover, demonstration of humility towards knowledge means demonstration of humility towards Allâhu ta'âlâ. Learn many things from this brief writing of mine! Es-Sayyid Fehîm 'rahimahullâhu ta'âlâ'.

He states in another letter of his: Sayyid Molla 'Abd-ul-Hakîm, my beloved son and the light of my eyes! After informing you of the infinite blessings I have been pronouncing over you, let me express the deep sorrow that my heart has been feeling because I have not heard from you for quite a long time. Allâhu ta'âlâ knows all hidden things. I can say that Allâhu ta'âlâ is the witness for my heart's always being with you. You should deliver me from this pathetic condition by frequently informing me of the situations you have been experiencing, visible and invisible ones alike! Doing so will stir the ties of affection. If you, the beloved light of my eyes, should ask about the faqîrs being here; may hamd and gratitude be to Allâhu ta'âlâ! There has been a daily increase in the welfare and salvation we have been enjoying, both physically and socially. May Haqq ta'âlâ infuse salvation into the

hearts of us the faqîrs as well as those of our brothers! Âmîn. Inform 'Abd-ul-Hamîd and Hasand and Sayyid Ibrâhîm about the invocations that this faqîr, (i.e. Hadrat Sayyid Fehîm,) has been pronouncing over them! I invoke blessings (also) on Tâhâ Efendi and Mazhar Efendi. I deputize you to inform anyone you choose about the prayers that this faqîr has been saying for them. Furthermore, please let me know how the people in Nehri have been doing, indiscriminately in their levels of rectitude. Besides, we have heard about the Nestorians' eccentricities and their massacre of four hundred Muslims. I want you to enlighten me about what they have been doing and their motives. Wa-s-salâm, January 3rd, 1301. Sayyid Fehîm, a sinful slave who has been praying for you.

A letter that he wrote to Sayyid 'Abd-ul-Hakîm Efendi's brother Sayyid Tâhâ Efendi follows:

Tâhâ Efendi, a sapling in the blessed orchard! Your beautifully written letter has arrived here. It has given us great pleasure because it not only informs us that my beloved son and his kindred are well off, but also because it reveals the genuinely desired one's enthusiasm and wish. A poetic line reads:

It is not worthy of me to let go of this elixir of life.

May Allâhu ta'âlâ augment this thirst of yours every moment! You ask: "Is it essential for the image of the Guide to be exactly the same as himself for the validity of an act of Râbita being performed?"^[1]

My dear child, exact identity is not essential. The target in a râbita is tawajjuh, (i.e. focusing one's attention,) on the outward appearance, to contemplate the outward appearance, and to expect aid from the outward appearance. It is not essential to identify and recognize a known outward appearance. In fact, a soul does not have a certain outward appearance. It may be seen in an imagined and contemplated outward appearance. Because a soul has developed an affinity with the corpse that it has been incorporated into and attached to, it mostly shows itself in various patterns of that corpse. Regardless of the appearance and pattern it shows

[1] Please see the sixtieth chapter of the first fascicle, the twenty-fifth chapter of the fourth fascicle, and the twenty-fifth chapter of the sixth fascicle, of **Endless Bliss**. All six fascicles of **Endless Bliss** are available from **Hakikat Kitâbevi** in Istanbul.

itself in, a beautiful, sweet and jovial effect that augments affection and peace should be interpreted as a Rahmânî^[1] one. Do your best to augment your zeal and affection towards that appearance! Annihilate your own self in it! If the appearance is ugly, terrifying and frightful, it is a devilish appearance. Do not even look at it! Let it leave you and go away. You ask what we should do to rid ourselves of extraneous things that pester our mind as we make dhikr. My dear, thoughts of that sort will, bi-idhnillâh-i-ta'âlâ, (i.e. with the permission of Allâhu ta'âlâ,) disappear if two things are had recourse to. They will go away if you focus all your tawajjuh on the image being seen during the râbita or turn all your attention to the dhikr you are making, which in turn is possible by doing it with enthusiasm and heaping all your faculties and emotions around your heart. October 8th, 1308 (A.H.).

103– FENÂRÎ: Molla Shems-ad-dîn Muhammad bin Hamza is one of the greatest Ottoman Islamic scholars. He is the first Shaikh-ul-islâm (A great Islamic scholar presiding over religious matters). He was born in 751 (A.H.), and passed away in 834 [1431 A.D.]. He is at Maksem in Bursa (in northwest Turkey). He was educated by Kemâl-ad-dîn in Egypt. He studied Mathematics and Astronomy as well. He educated and trained thousands of scholars in Bursa during the reign of Yildirim Bâyezid Khân and also during the time of Sultân Muhammad the Chelebi. In 822 (A.H.), as he was on his way back home after having performed (Islam's commandment termed) Hajj,^[2] Melik Mueyyid, the time's Sultân of Egypt, requested him to stay in Egypt as a lecturer of Islamic sciences. He stayed there for some time. Thereafter, accepting an invitation extended by Sultân Muhammad the Chelebi, he came to Bursa. Sultân Murâd Khân the second appointed him Shaikh-ul-islâm for the first time. He performed this duty righteously and with justice for six years. When he was dead, he left a great amount of money and more than ten thousand books. He has a variety of works and fatwâs which he wrote in branches of Tafsîr, Fiqh and Logic.

104– FERÎD-ED-DÎN 'ATTAR: His name is Muhammad bin Ibrâhîm. He was an Islamic scholar who had attained perfection in Tasawwuf. He was born in Nishâpûr, Iran, in 513 (A.H.) and was

[1] Something Rahmânî comes from Haqq ta'âlâ the Compassionate.

[2] Muslims' pilgrimage to Mekka. There is detailed information on Hajj in the seventh chapter of the fifth fascicle of **Endless Bliss**.

martyred by the hordes of Jenghiz (Dzenghiz). He is in Nishâpûr. His father was an attâr, which means perfumer. He would visit superior spiritual guides of Tasawwuf and benefit from their sohba. He would concern himself with zuhd, taqwâ, and worship. His poems are extremely tender, and his counsels are very effective. He wrote a hundred thousand distiches. Mevlânâ (Mawlânâ) Celâleddîn (Jelâl-ad-dîn) Rûmî praises him. He wrote quite a number of books. One of them, a book written in the Fârisî (Persian) language and entitled **Tedhkira-t-ul-Awliyâ** (Biography of Allâhu ta'âlâ's beloved slaves) 'rahimahullâhu ta'âlâ', is the most celebrated one.

105- FIDDA: She was a jâriya (female slave) of Fâtima-t-uz-Zehrâ 'radiy-Allâhu 'anhâ', one of Rasûlullah's blessed daughters and Hadrat 'Alî's valuable wife. She served her owneress in a wholehearted way.

106- FÎRÛZ SHÂH: One of the sultâns who reigned in Delhi. He is the son of Sultân Ghiyaseddîn's brother named Rejeb (or Rajab). He ascended to the throne in 752 (A.H.). He ruled his country with justice and sagacity. He built a number of cities, fortresses and water canals. He was eighty years old when he passed away in 790 [1388 A.D.]. He wrote books as well.

107- FUDAYL BIN 'IYÂD: One of the greatest Awliyâ. He is renowned for his zuhd, for his taqwâ, for his preaches, and for his guidance. He passed away in Mekka in 187 [803 A.D.]. He and Hârûn Reshîd sat and conversed with each other on numerous occasions. He is the spiritual guide of various celebrities such as Bishr-i-Khaffî and Sirrî-yi-Seqatî. He was born in Samarkand, grew up in Bâverd, and made his home in Kûfa.

108- GHAZÂLÎ: Imâm Muhammad bin Muhammad Ghazâlî, known with his epithet Hujjat-ul-islâm, is one of the greatest Islamic scholars. He was a mujtahid. Because his ijtihâd was closer to the ijtihâd of the Shâfi'î Madhhab, he is supposed to have been in the Shâfi'î Madhhab. He was born in the township of Ghazâl of the city called Tûs [or Mashhad], Iran, in 450 (A.H.), and passed away in the same place in 505 [1111 A.D.]. When he participated in a council of scholars convened under the supervision of the (Iranian Seljukî) vizier named Nizâm-ul-mulk, the speeches he made aroused great admiration in all the participants. In 484 he became a professor in the Nizâmiya University in Baghdâd. After a hajj performed, he was made a professor in Damascus. He held

classes in Egypt as well. He studied modern Greek and attained a perfect level in it. He wrote refutations to Greek philosophers' books. His book entitled **al-Munqidu 'aniddalâl** contains his autobiography and his personal reflections based on facts in detail. So many are the books that he wrote that the sum of the number of the pages of his books divided by the sum of the days of his life-time yields eighteen pages daily. His Arabic five volumed book entitled **Ihyâ-ul-'ulûm** and its abridged version in Persian and entitled **Kimyâ-i-Se'âdet** have been reproduced. A glance over the six fascicles of **Endless Bliss** will be fruitful for more details about the valuable scholar.

109- GELENBEVÎ: His name is Ismâ'il bin Mustafâ. He is one of the Ottoman Islamic scholars. He was the Qâdî of Yenishehr. He passed away in 1205 [1791 A.D.]. He wrote extremely valuable books in Geometry and Trigonometry. He wrote a variety of books. A school at Fâtih, (Istanbul,) was named Gelenbevî 'rahimahullâhu ta'âlâ'.

110- HAJJÂJ BIN YÛSUF: A descent from the Benî Saqîf tribe, he was born in the (Hijrî) year 41. The time's Khalîfa 'Abdul-Melîk appointed him army commander. His first duty was a war against 'Abdulah bin Zubeyr in Medîna. He martyred that blessed hero. (Please see the entry numbered 21.) In 75 (A.H.) he became governor of Hijâz (Hedjâz) and Irâq. He held sway over the entire area extending as far as India. He martyred many a Muslim. Waging war against the Khwârîj,^[1] he annihilated them. That was a great service on his part to the Ahl-as-Sunnat Muslims. When Welîd (or Walîd) became Khalîfa in 86 (A.H.), his power doubled. He was governor when he died in 95 [714 A.D.]. He was a very intelligent and powerful politician. He excelled in kindness and generosity, as well as in cruelty, which he offset with his habitual forgiveness. He conquered many places in the neighborhood of India. It was him who made it easy to read the written texts of the Qur'ân al-kerîm by adding vowel points to them.

111- HADÏJA (KHADÏJA)-T-UL-KUBRÂ: She comes from a noble and elegant Qoureishi family. She is Rasûlullah's first wife. Her father's name is Huwaylid, and her mother's name is Fâtima. She was a forty year-old widow when she married the Messenger of Allah. Rasûlullah was twenty-five years old then. He had four

[1] A heretical group in Islam. Please see the thirty-first page of the fifteenth edition of the third fascicle of **Endless Bliss**.

daughters and two sons from her. She was a widow engaging in trade. She was very rich. She had stewards, secretaries and slaves. Jebrâ'îl's "alaihis-salâm" first appearance to Rasûlullah frightened the darling of Allâhu ta'âlâ very much. He told Khadîja what had happened, so Khadîfa became the earliest Believer. The idolatrous heathens denied the Messenger of Allah, mocking at him and treating him with relentless persecution. Khadîja consoled and inspirited him. She sacrificed all her wealth and property to support him. She served the Messenger of Allah faithfully for twenty-five years. She never hurt him or even let him feel frustrated. It was three years before the Hijra (Hegira) and three days after Abû Tâlib's death when she passed away at the age of sixty-five in the blessed city of Mekka. Rasûlullah would praise her at every occasion until he passed away. In fact, he was lavishing praise on her at home, when our blessed mother 'Âisha could not help waxing indignant and saying: "Jenâb-i-Haqq has given you a better one." **"No! I have never been given one better than her. She believed me when all the other people told me I was a liar. She assisted me and alleviated my sorrows when all others persecuted me,"** was her beloved spouse's reply. Hadrat Khadîja and the Prophet's blessed daughter are two of the four women who are praised and said to be the best the entire world over. The third best is the Pharaoh's wife Hadrat 'Âsiya, and the fourth best is Hadrat Meryem (or Maryam or Mary), (who is the blessed mother of Prophet) 'Îsâ 'alaihis-salâm' 'radiy-Allâhu ta'âlâ 'anhunna'.

112- HAFSA: Rasûlullah's blessed wife and Hadrat 'Umar's daughter. Her former husband was Huneys, one of the blessed warriors who had participated in the Holy War of Bedr. She and Huneys had migrated to Medîna. She was widowed at a young age. Her father offered her first to Hadrat Abû Bakr, and thereafter to Hadrat 'Uthmân, who had newly been bereaved of (his wife,) Rasûlullah's blessed daughter. Both of them declined with apologies. Hadrat 'Umar felt dejected. The Messenger of Allah sensed his sadness and said to him: **"O 'Umar! Someone better than 'Uthmân is going to marry your daughter, and 'Uthmân is going to get a wife better than Hafsa."** The beloved Prophet of Allah honoured our blessed mother Hafsa with his nikâh after the third Hegiral year, and gave his blessed daughter Umm-i-Ghulthum as a wife to Hadrat 'Uthmân. After some time he divorced Hafsa, only to remarry her with a new nikâh upon a heavenly suggestion on the part of Jebrâ'îl 'alaihis-salâm', (the blessed Archangel of Allâhu ta'âlâ.) She fasted and performed

namâz frequently. There are sixty hadîth-i-sherîfs quoted on the authority of her. She passed away in the forty-first hegiral year 'radiy-Allâhu ta'âlâ 'anhâ'.

113- HÂLID (KHÂLID) bin WALÎD (WELÎD): A son of Walîd bin Mughayra, one of Islam's bitterest enemies. His and Abû (Ebû) Jahl's fathers were brothers. He was one of the greatest Sahâbîs and one of the most valorous fighters for Islam. His mother Lubâba was a sister of one of Rasûlullah's blessed wives. In the Holy War of Uhud he was the commander of one of the enemy units. He caused martyrdom of nearly forty Sahâbîs. He was on the enemy side in (the) Hudeybiya (war) as well. It was towards the end of the sixth (hijrî) year when he and 'Amr Ibni 'Âs came to Medîna and became Muslims. He was a unit commander in the Muslim army in the conquest of Mekka. When Ja'fer Tayyâr attained martyrdom in the Holy War of Mûta, he took over command and scored a victory against Heraclius's one hundred thousand strong army. The victory brought him the honourable sobriquet 'Seyfullah (Sword of Allah)', which the Messenger of Allah bestowed on him. He achieved various victories during the times of Hadra Abû Bakr and Hadrat 'Umar as well. He passed away in 21 (A.H.) in Hums. However, his blessed grave is in Medîna according to Yâqût-i-Hamawî.

114- HÂLID (KHÂLID) BIN ZEYD (ZAYD): Abû Eyyûb (or Ayyûb) Ansârî, one of the Sahâba. He is widely known with the name Eyyûb Sultân. When Rasûlullah migrated to Medîna, the camel he was riding knelt down in front of this blessed Sahâbî's house. The Best of Mankind stayed as a guest in his house for seven months, until the mosque was built. Inhabitants of Medîna visited the Rasûl-i-ekrem in Hadrat Khâlid's place. In the meantime, 'Abdullah bin Selâm, a Jewish scholar, came to the fortunate house, watched the Messenger of Allah intently, and said: "This face is not an unfamiliar face," and presently embraced Islam. Hadrat Khâlid participated in the Holy Wars of Bedr, Uhud, Hendek (Trench), and others. There are a hundred and fifty hadîth-i-sherîfs quoted on the authority of him. During the Caliphate of Hadrat Mu'âwiya, despite his old age, he joined an army under the command of Sufyân bin 'Awf-i-Ezdî and set out for the conquest of Istanbul. Yezîd also was in the army. In the (hegiral) year 50, he and thirty thousand other mujâhids attained martyrdom immediately without the city walls. His grave was recovered by Ak Shems-ad-dîn, one of the Awliyâ educated and

raised by Hâjdi Bayrâm Walî, and a mausoleum was built over the grave at the behest of Fâtih (the Conqueror) Sultân Muhammad Khân. The mausoleum commanded respect from the Ottoman (Emperors called) Sultâns. Ottoman Emperors would gird sword before the mausoleum 'radiy-Allâhu ta'âlâ 'anh'. The blessed city of Istanbul underwent sieges in the times of Yezîd and Suleymân bin 'Abd-ul-Melîk.

115- HÂLID (KHÂLID) BAGHDÂDÎ: Diyâ-ad-dîn Mawlânâ Khâlîd-i-'Uthmânî's father Ahmad bin Huseyn was from Zûr, a township of Baghdâd. He descends from 'Uthmân bin Affân 'radiy-Allâhu 'anh'. Mawlânâ Khâlîd was the number one of his time in Sciences such as Fiqh, Hadîth, Tefsîr (Tafsîr), Tasawwuf, Kelâm, Sarf, Nahw, Bedî, Meânî, Beyân, Belâghat, Wad', Bahs, Âdâb, Arûz, Lughat, Mantiq, Physics, Mathematics, Geometry, Astronomy and the like. He had memorized a grand qâmûs (lexicon) written by Firuzâbâdî. He was superior to all the Baghdâdî Islamic scholars and the scholars of Tasawwuf living in his time, and perhaps to all scholars contemporary with him. He was well versed in the hidden meanings in the Qur'ân al-kerîm. He spent his entire life in zuhd and wara'. Every scholar who had seen him or heard about him would acknowledge his highness and superiority. He would answer any question asked in any science from any book, without thinking, with precision and compatibly with their ariginal sources. Everybody would feel great admiration for his unbelievable talents and prowess. His name became known far and wide. 'Abd-ur-Rahmân Pâsha, executive director of Suleymâniyya offered him professorship in a class, promised to support him amply, and brought pressure to bear on him. Yet he declined politely, saying that he was afraid he would fail to carry out the duty. When his master Sayyid 'Abd-ul-Kerîm Berzenjî passed away from plague in 1203 (A.H.), he assumed the responsibility of teaching his master's disciples lest their education should fall by the wayside. Scholars from everywhere crowded together in his classes. He would solve any problem and work a cure for any complaint. Nobody, however, would take precedence over worship, which he did day after night. In utter rapture, he shed tears continuously. He was lost in pensive contemplation. He set out for hajj in 1220 (A.H.). On his way he earned profound respect from Damascene scholars. Scholars were mystified by the answers that he provided. He was modest enough to utilize his stay there by trying and obtaining a diploma from 'Allâma Muhammad

Kuzberî and which gave him the authority to quote and convey hadîth-i-sherîfs. And from Mustafâ Kurdî he obtained an authority in Hadîth and one in the Qâdirî order. The Persian distiches that he recited on the way are reflections of his extremely elegant soul. He met a scholar from Yemen in Medîna and requested of him to give him some advice. “When you are in Mekka and see someone do something disagreeable with Islam, do not object promptly.” On a Friday he was reciting the **Delâil-i-sherîf** with his face towards the Ka’ba-i-sherîfa in Mekka, when he saw a black-bearded man with an outward impression of someone unlearned looking at him with his back turned towards the Ka’ba. “How shameless of him to turn his back towards the Ka’ba,” he thought to himself. The man said, “Respectfulness to a Believer has precedence over respectfulness to the Ka’ba. That is why I turned my face towards you. Why are you blaming me? Have you forgotten the advice given by the person in Medîna?” He knew then that that person was one of the great Awliyâ. He apologized and begged him for guidance. “You cannot attain maturity here,” said the blessed person. “Perfection awaits you over there.” He pointed towards India with his hand as he said so, and was gone. After performing a hajj he went back home and resumed his teaching. However, he was thinking of India day after night. One day one of the disciples of ’Abdullah Dahlawî, the Qutb (Pole)^[1] of India, arrived. The two new friends shut themselves off, so that Khâlîd no longer came to teach his class. The disciples were becoming angry with the Indian. In 1224 [1809 A.D.] the two friends set out on a journey for India. All the people, disciples and scholars alike, begged him in tears and did their best to dissuade him from the journey. It was of no avail. In Tehran he had an argument with Ismâ’îl Kâshî, a Shiite scholar (of Kashan, Iran), winning the argument with a result embracing for Ismâ’îl before his own disciples. Formerly, he had read a Shiite book of Tafsîr in which Ismâ’îl had misinterpreted an âyat which read: “Allâhu ta’âlâ has forgiven thee for having set the slaves of Bedr free,” saying that Allâhu ta’âlâ “chides Abû Bakr”. He asked Kâshî: “Do Prophets commit sins?” “No, they don’t,” replied the latter. Hadrat Baghdâdî asked again: “The âyat that reads, ‘Allâhu ta’âlâ

[1] Please see the eighteenth chapter of the sixth fascicle of **Endless Bliss** for detailed information. The book is available from **Hakikat Kitâbevi** in Istanbul.

has forgiven thee,' shows that Prophets do commit sins." Kâshî said: "The âyat does not address the Prophet. It chides Abû Bakr." "Then," Hadrat Khâlîd questioned, "Why don't you forgive Hadrat Abû Bekr while Allâhu ta'âlâ says that He has forgiven him?" Kâshî, to his embarrassment, failed to come up with an answer. Thereafter, Hadrat Khâlîd resumed his journey, via places such as Bistâm, Kharqân, Semnân and Nishâpûr. With his poems he eulogized the Awliyâ in the places on his way. In the city of Tûs, visiting the grave of Imâm 'Alî Ridâ, he praised the blessed Imâm by reciting a beautiful eulogy. He carried on his journey via Djân (Qayan) and Herât. As he left each and every one of the cities, the local scholars and citizens, who had fallen in love with him, saw him off for hours. With the answers he gave to the scholars of Kandahar, Kâbil (Kabul) and Peshâwar, he won admiration from them all. He arrived in Lahore and thence, after an entire year's walk, in Delhi. In that city, carrying on with the dhikr placed in his heart by Hadrat Sayyid 'Abdullah-i-Dahlawî [1158 – 1240 (A.H.)], who was a wârih-i-'ulûm-i-Rabbânî and jâmi'i-kemâl-i-sûrî wa ma'newî, and striving for nine months, he attained (a spiritual grade termed) khudûr and mushâheda. He attained the Wilâyet-i-kubrâ. He reached spiritual maturity in (the spiritual orders of Tasawwuf called) Mujaddidiyya, Qâdiriyya, Suhrawardiyya and Cheshtiyya. He attained all the secret spiritual facts existent in the blessed heart of 'Abdullâh-i-Dahlawî. In 1226 (A.H.) he came back to Suleymâniyya, his hometown. Thence, he became settled in 'Abd-ul-Qâdir-i-Geylânî's place in Baghdâd. Sa'îd Pâsha bin Suleymân Pâsha was the governor of Baghdâd.

Hadrat Mawlânâ Khâlîd was in the Mâ-turîdî Madhhab in credal matters and in the Shâfi'î Madhhab (in matters of Fiqh).^[1] He educated and raised many scholars and Awliyâ. The (wonderful events called) kerâmât (or karâmât) that were seen on him are innumerable. A number of them are related in two books written in Turkish and entitled **Shems-ush-shumûs** and **Mejd-i-tâlid**. For instance, Hâlet Efendi, one of the Royal Ministers of

[1] Incidentally there are two rightly-guided Madhhabs in credal matters: Mâ-turîdî and Esh'arî; and four true Madhhabs in matters pertaining to religious practices, (which in turn are dealt with in the Islamic science called Fiqh. The Islamic science dealing with credal matters is termed Kelâm.) Six fascicles of **Endless Bliss** provide a gigantic source.

(the Ottoman) Sultân Mahmûd Khân, was a Mawlawî (a person who was, so to speak, spiritually attached to the great Walî and Islamic scholar named Mawlânâ Celâleddîn (Jelâl-ad-dîn) Rûmî). That person was jealous of Mawlânâ Khâlid's fame and glory. He informed the Khalîfa (Sultân Mahmûd Khân) against Mawlânâ Khâlid and said, "He has tens of thousands of supporters, which makes him a danger to the State. He must be made away with." His words acquired no value on the part of Sultân Mahmûd Khân, who replied, "Men of religion will not do harm to the State." When Hadrat Mawlânâ Khâlid heard about it, he pronounced a blessing on the Khalîfa, and added, "Hâlet Efendi has been trusted to the care of his Master, Hadrat Jelâl-ad-dîn Rûmî. The great Walî is expected to call him to account and give him his just deserts." A short time later Sultân Mahmûd Khân exiled Hâlet Efendi to Konya on account of his active role in the Peloponnesian insurrection. He was executed there.

Mawlânâ Khâlid was born in the town of Zûr in 1192 (A.H.), and passed away from plague in Damascus in 1242 [1826 A.D.] 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz'. His book of Salawât entitled **Jâliyât-ul-ekdâr** is read weekly. It is very useful. He wrote valuable books in Islamic sciences such as Nahw (Arabic Grammar), Kelâm (Kalâm), Fiqh and Tasawwuf. Translations of his Persian book which is entitled **P'tiqatnâma** and which is a sherkh (explanation) of the (Islamic credal tenets termed) Âmantu were printed and published. English, French, German and Turkish versions of **P'tiqadnâma** were printed and published by **Hakikat Kitâbevi** in Istanbul. (The English version is still being rendered into the world's other languages.)

116- HAMZA BIN 'ABD-UL-MUTTALIB: One of the greatest Sahâbîs. He is not only one of Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' paternal uncles, but also his brother through the milk-tie. His mother Hâla was a daughter of the paternal uncle of Hadrat 'Âmina, Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' blessed mother. One day the thirty-six year old Messenger of Allah 'sall-Allâhu 'alaihi wa sallam' was sitting on the mount called Safâ. Abû Jahl walked by Rasûlullah 'sall-Allâhu 'alaihi wa sallam', hurling invectives at the blessed Prophet. The Darling of Allâhu ta'âlâ sat mute. He did not open his blessed mouth. However, a girl servant who happened to be there heard the invectives. That day, Hamza 'radiy-Allâhu 'anh', who was coming back from hunting, paid a

visit to the Haram-i-sherîf, as it was his habit to make a tawâf on his return from an outing. The girl servant came near him and told him what Abû Jahl had said to his first cousin. Hamza had not embraced Islam yet. But the feelings of consanguinity dormant in his veins were whipped up when he heard about the invectives hurled at his first cousin. With his weapons still on him, he went near the Qoureishi unbelievers. "Are you the one who hurt my first cousin with vulgar invective?" He wounded Abû Jahl's head with the limb of his arrow-bow hanging on his neck. The unbelievers being there were about to accost Hamza, which meant a violent clash, when Abû Jahl stopped them, saying, "Don't touch him! Hamza is right. I insulted his first cousin knowingly." His real purpose was to get rid of Hamza. "Leave him alone! If he gets angry with us, he may join the Muslims and support Muhammad," he explained. He stomached the wound on his head lest Hamza should become a Muslim. For, Hamza was a highly regarded and powerful notable. Hamza came near the Messenger of Allah and said, "Yâ Muhammad 'sall-Allâhu 'alaihi wa sallam'! I have taken your revenge of Abû Jahl. I have painted him with his own blood. Don't be sad. Rejoice." **"I will not rejoice on such things,"** was the great Prophet's reply. Hamza said, "I shall do anything you want me to do to make you happy and put an end to your sadness." Thereupon the Beloved One of Allâhu ta'âlâ stated, **"The only thing that would make me happy is your embracing Islam and thereby saving your blessed body from Hell fire."** Hamza 'radiy-Allâhu 'anh' became a Muslim then and there. He went near the Qoureishis and recited a lovely eulogy expressing that he had become a Muslim and that he was going to protect the Prophet of Allah always and at any cost. His embracing Islam made Muhammad 'alaihi-salâm' very happy and added great vigour to the Muslims.

He migrated to Medîna. He demonstrated glorious heroism in the Holy War of Bedr. In the Holy War of Uhud as well, he dispatched thirty-one unbelievers to Hell. Thereafter he was martyred by Wahshî 'radiy-Allâhu 'anh'. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was profoundly saddened over the tragic martyrdom. He wept bitterly. He conducted janâza namâz for him. (Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss**.) He was fifty-seven years old when he attained martyrdom. Afterwards, Wahshî 'radiy-Allâhu 'anh' also embraced Islam.

117- HÂRÛN RESHÎD: The fifth Abbâsî (Abbasid) Khalîfa, a son of Muhammad Mehdî, and a grandson of Ja'fer Mansûr. He was born in 148 (A.H.), and passed away in 193 [809 A.D.], in the city of Tûs. He is in Tûs. He became Khalîfa in 170 (A.H.), when his brother Mûsâ Hâdî passed away. During the time of his father he had warred twice against the Byzantine Empire. He had demonstrated great heroism. The war had brought him far enough for him to see Uskudar (Scutari). As he held office as Khalîfa, he conquered places as far as Ereghli. Making a hajj nine times, he gave many gifts to the inhabitants of Mekka and Medîna. He supported scholars and artists very much. He was a champion of justice. However, his vizier inflicted heavy punishment on the Bermekîs. He established a friendly relationship with Emperor Charlemagne. He sent him presents. One them, a water-operated clock, bewitched Europeans. His wife Zubeyda had fountains and ponds built everywhere in the blessed city of Mekka; they are called 'Ayn-i-Zubeyda.

118- HASAN BIN 'ALÎ: Hadrat 'Alî's elder son, and a grandson of the Messenger of Allah. He is the second one of the blessed Twelve Imâms, and the fifth Islamic Khalîfa. He was born in Medîna on a day in the middle of Ramadân in the third year of the Hijrat (Hegira), and passed away in Medîna in 49. It is written in **Mir'ât-i-kâinât**: "Hadrat Mu'âwiya decided that Hadrat Hasan 'radiy-Allâhu 'anhumâ' should take his seat as Khalîfa after him. He announced his decision to the people. Yezîd, (Hadrat Mu'âwiya's son,) heard about that decision of his father's. Because he wanted the office of caliphate for himself, he sent poison to Hadrat Hasan's wife, seducing her with promises such as a guaranteed matrimony with him and a life to be spent in luxury and riches. Already leading a life in grudge and hatred fostered by fears of an imminent divorce, she poisoned her husband." His blessed face was a reminiscent of that of Rasûlullah. He had a peerless personality endowed with hilm (gentleness, mildness), patience, and kerem (kindness and generosity). When Hadrat 'Uthmân's place was under siege, he and his brother (Hadrat Huseyn) were sent by their father to support and help the Khalîfa. He was in Kûfa when he took office as Khalîfa in 40 (A.H.). It was only seven months later when he readily conceded the caliphate to Hadrat Mu'âwiya because he thought that it was pointless to fight. Disregarding Hadrat 'Aisha's eagerness to grant the blessed Imâm a grave by that of the Messenger of Allah, Merwân (bin Hakem)

had him buried in the cemetery of Baqî'. His progeny are called **Sherîfs**.

119– HASAN CHELEBI: His father's name is Muhammad Shâh. He is among Molla Fenârî's progeny. He was profoundly learned and mature (kâmil). He was born in 840 (A.H.), and passed away in 886 [1481 A.D.]. The annotations that he wrote to books such as **Beydâwî**, **Tejrîd**, **Telvih**, **Mutawwal** (Mutavvel), **Mawâqif** and **Wikâya** are only a few of his valuable books 'rahimahullâhu ta'âlâ'.

120– HIND BINT-I-'UTBA: Her father's name is 'Utba bin Rebî'a bin 'Abd-i-Shems bin 'Abd-i-Menâf. She is Abû Sufyân's wife and Hadrat Mu'âwiya's mother. Formerly, she had been married with Fâqih bin Mughhîra Mahzûmî. She participated in the Holy War of Uhud, inciting the enemy soldiers to fight (against Muslims). When Mekka was conquered, she embraced Islam, following the example of her husband. Thereby she was honoured with the blessings invoked on her by the Messenger of Allah. She and her husband participated in the Holy War of Yermuk, this time against the Byzantine army and she heartening the Muslim soldiers fighting. Her passing took place on the same day as that of Abû Quhâfa, (Hadrat Abû Bakr as-Siddîq's father,) 'radiy-Allâhu ta'âlâ 'anhumâ'.

121– HUMÂÛN SHÂH: His name is Mirzâ Muhammad. He is the second Sultân (Emperor) of the Gyurgyâniyan Empire in India. He is Mirzâ Bâbur (Gyurgyân) Shâh's son. He was born in Kâbil (Kabul) in 913 (A.H.), and passed away in 963. He ascended to the throne in 937. He was defeated by Shîr Khân both in 946 and in 947 in Afghânistan. He took asylum in Iran. In 962 he defeated the Afghân army and became Emperor once again. He passed away in 963 [1556 A.D.]. He rests in Delhi, in a mausoleum which is an aesthetically decorated work of art. Please check his name in the list of Indian Emperors.

122– HUSEYN BIN 'ALÎ: Rasûlullah's grandson, and Hadrat 'Alî's second son. The third one of the blessed Twelve Imâm's, and the fifth member of the Ahl-i-Beyt. He was born in the sixth year of the Hegira (Hijrat), and attained martyrdom at Kerbelâ on the tenth day of the blessed month Muharram in 61 [681 A.D.]. There are various hadîth-i-sherîfs bestowing praises on him. He was always by his father's side. When his father was honoured with

martyrdom he came to Medîna. When Hadrat Mu'âwiya passed away, he refused to do homage to Yezîd, (Hadrat Mu'âwiya's son.) People of Kûfa invited him to Kûfa for the purpose of announcing him Khalîfa. Heedless of the expostulations on the part of the wise people around him such as his brother Muhammad bin Hanafiyya, Ibni 'Umar, Ibni 'Abbâs and many another Sahâbî of the Messenger of Allah, he and seventy-two other people left Mekka for Iraq. When intelligence about the attempt reached Yezîd in Damascus, he told the governor of Iraq 'Ubeydullah bin Ziyâd to prevent Hadrat Huseyn from entering Kûfa. Thereupon the governor sent out an army under the command of 'Umar, a son of Sa'd ibni Ebî Waqqâs. The Imâm rejected 'Umar's summon to desist and carried on with his warfare. Despite the repeated last-ditch calls for surrender, they fought until all seventy-two of them suffered martyrdom. It was Hadrat Imâm himself who was made a martyr in the hands of Sinan bin Enes Nehâf. His blessed ten-year-old bedridden son Zeyn-al-'Âbidîn was the only person to outlast the carnage. The women and the Imâm's blessed head were sent to Damascus. His blessed head was buried in the Qarâfa cemetery in Egypt.

123– HUSEYN BIN 'ALÎ WÂ'IDH-I-KÂSHIFÎ: A preacher in Hirât during the reign of Sultân Huseyn Bayqira. His book of Tafsîr entitled **Mawâhib-i-'aliyya** is a valuable work of art written in the Fârisî language. It was translated into Turkish twice, in 982 (A.H.) by Muhammad bin Idris-i-Bitlisî, and in 1246 (A.H.) by Ismâ'îl Ferruh Efendi, one of the Imperial teachers (in the Ottoman Empire). The later version is entitled **Tafsîr-i-Mawâqif**. His book entitled **Lubâb-ul-Ikhtiyârât ta'yîn-il-awqat** deals with methods of determining prayer times, (i.e. times of the five daily namâzes.) He passed away in 910 [1504 A.D.] 'rahimahullâhu ta'âlâ'.

124– HUSEYN BUKHÂRÎ: Huseyn bin Yahyâ Bukhârî, an Islamic scholar in the Hanafî Madhhab. He passed away in 400 [1010 A.D.]. He wrote a commentary to Imâm Muhammad's book entitled **Jâmi'ul-kebir**.

125– HUSEYN HILMÎ İŞİK (ISHIQ): On a lovely spring morning, on the eighth day of March in the year 1911 [A.D.], which coincides with the Hegiral year 1329, he was born in a house numbered [1] on the slope called Shifâ (Şifâ) along the street called Vezirtekke in the Servi District at Eyyûb Sultân in Istanbul. His father Sa'îd Efendi and his paternal grandfather, a

wrestler named Ibrâhîm, were from the Tepova village of the township of Lowicz, and his mother 'Âisha Khân and his maternal grandfather Huseyn Agha were from the township called Lowicz. His father, Sa'îd Efendi, had migrated to Istanbul during the war called Ninety-three War and which was made against Russia in 1295 A.H. and 1878 A.D., and entered into a marriage at Vezirtekke, making his home there. Shortages on account of warfare and migration had kept any kind of schooling beyond his reach, and he had assumed office as public controller of weights, retaining that duty for more than forty years. Incessantly attending reputed teachers' lessons in the grand mosques of Istanbul, he had dived deep in the oceans of Islamic knowledge. So great was the dexterity he had attained in the vocationally acquired quickness at working out ad-lib the four basic mathematical calculations that he was a marvel to be watched at work.

Huseyn Hilmi 'Ishiq was five years old when his school life commenced in the elementary school called Mihri Shâh Sultân and situated between the Eyyûb Mosque and the Bostan landing place. It took him two years to make a khatm of the Qur'ân al-kerîm there. During his elementary education in the **Reshâdiyya Numûna School** at the age of seven, his father would do his utmost for the purpose of providing him a well-balanced education by sending him to summer Islamic schools called **Hakîm Qutb-ud-dîn, Qalenderhâna** and **Abu-s-su'ûd** during holidays. Huseyn Hilmi Efendi received the highest degree when he graduated from the elementary school in 1924 [A.D.]. The gilded honours that he received throughout his elementary education make up a large album. That year he passed with the highest degree the entrance examinations held for the **Halicioğlu Military High School** which had been moved from Konya to Istanbul and passed to the second grade with the highest degree once again in the junior stage of the school the same year. Receiving various honours every year, he finished the military school as the best graduate in 1929 [A.D.], and was chosen as a student for the military medical university. He was once again the best among his class-mates when he found himself a sophomore in the medical college. He was always the best among his class-mates as he finished both the pharmacy school and the one-year-long college for medical assistants simultaneously and was first appointed as a tutor for military medical students, with the

military rank of first lieutenant. As he was a student in the pharmacy department, he improved his French by subscribing to the newspaper called **Le Matin** and being published in Paris, which was a piece of advice on the part of 'Abd-ul-Hakîm Efendi. (Please review entry number 7.) As he was a tutor for medical students, listening to another piece of advice by his master ('Abd-ul-Hakîm Efendi), he embarked on a new educational career for a master's degree in chemical engineering. He studied under supervision of teachers such as Von Mises, a higher mathematician, Prager, a professor in Mechanics, Dember, a physicist, and Gross, a technical chemist. He worked with Arnd, a professor in Chemistry, and earned praises from him. Working with the chemist for six months, he synthesized an organic compound symbolized as 'Phenylcian-nitromethan-methyl' and formulated the so-called ester. The successful travail was the world's first and is written in English with volume number 2 in the faculty of science periodical printed in the State printhouse and also in the entry 'H.Hilmi Işık' with the date [1937 A.D.] and number [2519] in the periodical entitled **Zentral Blatt** and which was published in Germany. Huseyn Hilmi Işık obtained his B.S. degree in chemical engineering with the qualification number 1/1 by the end of the year 1936. It was written in daily newspapers that he was Turkey's earliest and only chemical engineer with a B.S. degree. On account of this brilliant achievement he was transferred to the branch of military chemistry and was appointed chemical expert for the department of poison gases at Mamak, Ankara. His eleven-years stay here was spent working in collaboration with Merzbacher, general director of Auver factory, with Goldstein, ph D in chemistry, and with Neumann, expert optician. In the meantime he learned German from them. He became an expert in warfare gasses. In 1947 he became a chemistry teacher, and thereafter was promoted to teaching staff director, in the military high school in Bursa, and his teaching career continued for years on end here and later in Kuleli military high school in Istanbul and in the time's third military high school in Erzincan, teaching chemistry to hundreds of officer cadets. Some time after having been promoted to senior colonel, he was pensioned off after the military coup d'état in 1960. Thereafter he worked as a maths and chemistry teacher in a high school at Vefâ and in institutes of arts at Cağaloğlu and at Bakırköy, educating many a young Muslim. In 1962 he bought the Central pharmacy at

Yeşilköy, where he rendered service to the public health for long years as the owner and director of the pharmacy. He never went in for politics and never joined a political party. In his books he clearly stated that he was against such things as separatism, faction, violation of laws and sedition. In his books in various languages and which he sent to far and near in Turkey and in other countries of the world he strove hard so that Islam and Islamic principles and ethics should be learned from true and authentic sources. These genuine efforts of his unleashed arrows of denigration against him on the part of people who do not have a certain Madhhab and exploit religion as a tool for their worldly advantages. In the autumn of 1391 [1971 A.D.] he went on a tour of Delhi, Diyobend, Serhend, Karachi. It grieved him deeply to see the grave of Hadrat Senâullah and that of Mazhar-i-Jân-i-Jânân's blessed wife being trampled underfoot. Spending five hundred dollars, he had the two graves repaired and protected 'rahimahullâhu ta'âlâ'. [Huseyn Hîlmi Işık 'rahmatullâhi ta'âlâ 'alaihi' passed away on October 26th, 2001, which coincides with Sha'bâ 9th, 1422 A.H.], and was buried near the Kashghârî Derghâh.]

Vezirtekke was made for the Meshâyikh of (the order of Tasawwuf called) Naqshibendî under the auspices of Muhammad 'Izzet Pâsha of Safranbolu when he came to office as Sadr-i-a'zam (Grand Vizier) in 1210 [1795 A.D.].

126- HUSEYN TAYYIBÎ: Sherefeddîn Huseyn bin Muhammad Tayyibî, one of great Islamic scholars. He is very famous in Hadîth, in Tafsîr, and in Belles lettres.

127- IBNI JUREYJ-I-MEKKÎ: 'Abd-ul-Melîk, an Islamic scholar in the science of Hadîth. The earliest Islamic book-writer.

128- IBNI HAJER MEKKÎ: Ahmad bin Muhammad Shihâbuddîn Heytemî, an Islamic scholar in the blessed city of Mekka. He was born in 899 [1494 A.D.], and passed away in 974 [1566]. He was a profound savant in the Shâfi'î Madhhab. Seventy of the books that he wrote are exclusively in the science of Fiqh. His four-volumed commentary (entitled **Tuhfa**) to Imâm Nevevî's (631 [1233 A.D.] – 976 [1277]) work entitled **Minhâj**(-ut-tâlibîn) carries greatest value in the Shâfi'î Madhhab. His books entitled **Tathîr-ul-jenân wa-l-lisân** and **Sawâiq-ul-muhriqa** and which he wrote in honour of the **Sahâba** are a piece of art each. Another

documentary work of his is entitled **Khayrât-ul-hisân fî menâqib-
il-Imâm Ebî Hanîfa-t-un-Nu'mân** and certifies the superiority of
Imâm A'zam (Abû Hanîfa). Equally valuable are his two books,
Zewâjir, which provides a detailed account of grave sins, and
Tuhfa-t-ul-muhtâj, a commentary to Imâm Nevevî's book entitled
Minhâj and dealing with matters of Fiqh in the Shâfi'î Madhhab.
He wrote books of fatwâ and many another work of art
'rahimahullâhu ta'âlâ'.

129- IBNI HALDÛN: A great historian. His grandfather
named Haldûn is from **Hadhramaut** (in central Arabia). His own
name is 'Abd-ur-Rahmân bin Muhammad Hadhramî. His
ancestors had become settled in Andalusia. He was born in Tunisia
in 732 [1332 A.D.]. In 755 he became secretary-in-chief of Abû
Inan, Sultân of Morocco. Sending his children to Algeria, he went
to Granada in 764. Sultân Ibnî Ahmar sent a private ship and
thereby his household were transported from Algeria to Granada.
After working as secretary and/or vizier of sultâns at various
places, he launched a teaching career in 780 (A.H.). Teaching in
Iskenderiyye (Alexandria) in 784, he left for Cairo, where he
worked as a professor in Jâmi'ul-azhar. Thereafter he became a
Qâdî in the Mâlikî Madhhab in Egypt. He won deep respect and
support from Timur Khân (Tamerlane or Tamberlaine, Mongol
Emperor who conquered Central Asia and Eastern Europe) in
Damascus. In 789 he performed a Hajj. He passed away in 808
[1406 A.D.] 'rahimahullâ ta'âlâ'. Besides his book of history made
up of seven huge volumes he has many another book and poem.
His history have been rendered into Turkish and into European
languages and the translated versions have been printed.

130- IBNI HAZM: 'Alî bin Ahmad bin Sa'îd bin Hazm, one of
the greatest Islamic sholars of Andalusia. He was a State vizier.
His ancestral chain goes back to a slave manumited by Abû
Sufyân's son Yezîd. He was born in Cordova in 384 [994 A.D.], and
passed away in 456 [1064]. He was a scholar in the Islamic sciences
such as Kelâm and Fiqh, a medical doctor, a poet, and a
philosopher. He wrote a number of books in every branch of
science. His book entitled **Kitâb-ul-imâmat-i-wa-l-khilâfa fî siyar-
ul-khulafâ** is only valuable. Sad to say, however, he dived into
philosophy, interpreted âyat-i-kerîmas and hadîth-i-sherîfs by
using his personal mental criteria, thus deviating into credal paths
way away from the true way taught and guided by the scholars of

Ahl as-Sunnat. Unable to grasp the maturity of the Salaf-as-sâlihîn (early Islamic savants), he showed disrespect for superior Islamic guides. His frank heresy won him a deportation from his homeland and a loner's death in the wilderness.

131– IBNI HUMÂM: Kemâl-ad-dîn Muhammad bin 'Abd-ul-Wâhid Sivâsî, one of the Hanafî Islamic scholars in the science of Fiqh. Two of his best known books are **Tahrîr-ul-usûl** and **Feth-ul-qadîr**, which is a commentary to **Hidâya**. The former consists of several volumes and was printed in India, in Egypt and in Istanbul. He was born in 790 [1388 A.D.], and passed away in 867 [1457].

132– IBNI HILLIKÂN: Shems-ed-dîn Ahmad bin Muhammad bin Ibrâhîm was born in Erbil in 608 (A.H.). He is one of the descendants of Bermek.^[1] He is a great scholar and a well-known historian. He taught in Aleppo and in Egypt. In 651 (A.H.) he became Qâdi-l-qudât [Chief of Court of Appeal] in Damascus. In 660 he went to Egypt. In 676 he became Qâdi-l-qudât in Damascus again. He passed away in Damascus in 681 [1282 A.D.]. His history book entitled **Waliyyât-ul-a'yân** is very valuable; there are commentaries and additions to it and it has versions in various languages. He was in the Shâfi'î Madhhab 'rahimahullâhu ta'âlâ'.

133– IBNI MELEK: 'Abd-ul-Latîf bin 'Abd-ul-'Azîz is a scholar of Fiqh in the Hanafî Madhhab. He was a professor teaching in Tire, Izmir, Turkey. He wrote commentaries to Ibn-is-sâ'atî's book entitled **Mejma'ul-bahreyn**, to Neseff's book entitled **Menâr**, to **Wikâya**, and to **Meshâriq-ul-enwâr**. He passed away in Anatolia, in Tire, in 801 [1399 A.D.] 'rahimahullâhu ta'âlâ'.

134– IBNI MUNZIR: Abû Bakr Muhammad bin Ibrâhîm is one of the Islamic scholars of Nishâpûr, like his father. He was in the Shâfi'î Madhhab. He passed away in Mekka-i-mukarrama in 318 [930 A.D.]. He wrote a number of books 'rahimahullâhu ta'âlâ'.

135– IBNI NUJAYM: Zeynel'âbidîn bin Ibrâhîm, one of the scholars of Fiqh in the Hanafî Madhhab. He was born in 926, and

[1] One of the priests of Nevbahar Budhhist temple in Belkh, and well-versed in astronomy and medicine. Most of the well-known Abbasid viziers belonged to this dynasty, which is called Bermekîs or Sons of Bermek.

passed away in 970 [1562 A.D.]. His book of Fiqh entitled **Eshbâh** is very valuable. His books entitled **Bahr-ur-râiq fî sherkh-i-Kenz-id-deqâiq** and **Zeyniyya** and his fatwâs are widely known. Various commentaries were written to them.

'Umar bin Ibrâhîm ibni Nujaym is Zeynel'âbidîn ibni Nujaym's brother and disciple. He passed away in 1005 (A.H.). He is near his elder brother in Egypt 'rahimahullâhu ta'âlâ'. His book entitled **Nehr-ul-fâiq fî sherkh-i-Kenz-id-deqâiq** has a great value.

136– IBNI SA'D: Muhammad bin Sa'd of Basra. He was a secretary to Wâqidî. (Please see entry no. 247.) He passed away in 230 [845 A.D.]. He wrote a book of fifteen volumes entitled **Tabaqât-us-Sahâba**. Later he abridged the book.

137– IBNI SEMMÂK: Abul'Abbâs Muhammad bin Subh, renowned for his counsels and preaches. Hârûn-ur-reshîd would show him deep respect. He passed away in Kûfa in 183 [799 A.D.].

138– IBNI ZIYÂD: 'Ubaydullah bin Ziyâd bin Abû Sufyân bin Harb. When Ziyâd bin Abû Sufyân passed away in 53 (A.H.), Hadrat Mu'âwiya appointed his son 'Ubaydullah as governor of Khorâsân. 'Ubaydullah was twenty-five years old then. In the year 54 he made him commander. Crossing the Jeyhun (Oxus) River (Amu Deryâ) on camels, he and his army captured Bukhârâ. He became governor of Basra in 55. When the (heretical group called) Khwârij rose in rebellion in 58 in Basra, he routed them. He became governor of Kûfa in the time of Yezîd. He caused the event called Kerbelâ (or Karbalâ). When Yezîd passed away, he attempted to become Khalîfa in Iraq, and fled to Damascus when the people thwarted his attempt. Merwân was inclined to pay homage to 'Abdullah bin Zubeyr. Ibni Ziyâd talked him out of his predilection. He was commander in Damascus throughout the times of Merwân and his son 'Abd-ul-Melîk. He suppressed the rebellion in Kûfa. In 67, the rebels came together once again in Kûfa and with their chief Mukhtâr they established an army under the command of Ibrâhîm ibni Ustur, defeating the Damascenes and slaying Ibni Ziyâd. 'Abdullah bin Zubeyr made his own brother Mus'ab bin Zubeyr governor of Basra. The people of Basra warred against those of Kûfa and beat them. Mukhtâr was killed in the war, in 47.

139– IBRÂHÎM KHÂLID: Please review entry no. 86.

140– IKRIMA: Abû Jahl's son. Formerly he was an implacable enemy of Islam, so that by the conquest of Mekka he was one of the six people ordered (by the Messenger of Allah) to be killed on sight. That day he fled from Mekka and boarded a ship. Out in the sea a tempest broke out. The ship he was on board was about to sink, when he made a solemn vow to cast himself before Rasûlullah should he survive. The violent storm subsided. He embraced Islam when he landed up in Yemen. He and his wife, who was the daughter of his paternal uncle and who had joined the Believers earlier, came to Medîna, attaining the blessed forgiveness of the Messenger of Allah. He rendered many a service to Islam. During the caliphate of Hadrat Abû (or Ebû) Bakr he did his best in the combats against the renegades. He was sent as a commander to places such as Umman (Oman) and Yemen and demonstrating great heroism in the Holy War (Ghazâ) of Yermuk, he attained martyrdom in the end 'radiy-Allâhu ta'âlâ 'anh'.

141– IMÂM RABBÂNÎ: His name is Ahmad. He is a great Islamic savant raised in India. He was superior among savants, chief of the people who attained perfection, recipient of wonders and marvels, spring of infinite high grades, and pioneer of people of haqîqat. He is the twenty-eighth of Hadra 'Umar's grandsons. He was born in the city of Serhend on the 'Ashûra Day (tenth day of the month of Muharram, which is the first month of the Islamic year,) in 971 A.H. [1563 A.D.]. His book entitled **Maktûbât** is the greatest testimony bearing witness to the high grade he occupies. Muhammad Bâqir Lâhôrî, one of the disciples of (Imâm Rabbânî's son) Muhammad Ma'sûm, prepared an abridged version of **Maktûbât** in the Persian language and entitled it **Kenz-ul-hidâyât**. The Fârisî version consists of a hundred and twenty pages and was printed in Lahore, Pakistan, in 1376 [1957 A.D.]. Turkish version of the first volume of **Maktûbât** was printed in Istanbul, Turkey, in 1402 [1982 A.D.], and was entitled **Mektûbât Tercemesi**. He was possessed of all the kemâlât (perfections, highest qualifications) existent in the superiors and guides of the spiritual paths and orders called Mujaddidiyya, Qâdiriyya, Suhreverdiyya, Kubreviyya and Chestiyya. Detailed accounts of his kerâmats and biographies are written in a number of valuable books such as Bedreddîn Serhendî's book entitled **Hadarât-ul-quds** and written in the Persian language and Muhammad Hâshim-i-Kishmî's book

entitled **Berekât** and written in Persian and the annotation to the book entitled **Durer-ul-meknûnât**, which is the Arabic version of **Maktûbât**, and the book entitled **Hadâiq-ul-werdiyya** and written in the Arabic language. The entire original Persian version of **Maktûbât** and the book entitled **Berekât** were reproduced in Istanbul in 1977 [A.D.]. **'Umdat-ul-maqâmât**, a book written by Khwâja Muhammad Fadlullah, one of the disciples of Ghulâm Muhammad Ma'sûm, who in turn was a grandson of the 'Urwa-t-ul-wuthqa Muhammad Ma'sûm Fârûqî 'qaddas-Allâhu ta'âlâ esrârahum-ul'azîz', provides detailed and lengthy biographies of Imâm Rabbânî, his blessed Guides and his disciples. The book is in Persian. It was printed in India. Muhammad Fadlullah passed away in Kandahar (Afghanistan) in 1238 [1823 A.D.]. Khwâja zâda Ahmad Hilmi Efendi's Turkish book entitled **Hadîqa-t-ul-Awliyâ**, printed in Istanbul, Turkey, in 1318 (A.H.), contains biographies and kerâmats of Imâm Rabbânî and his blessed Guides. The original Persian version of **Maktûbât** and its Arabic version, both entitled **Muntehabât**, were printed separately in Istanbul. Imâm Rabbânî passed away in the Hegiral year ten thirty-four (1034) [1624 A.D.], on the twenty-ninth day, Tuesday, of Safar, the second Arabic and Islamic lunar year.^[1] His blessed grave is in his family cemetery in Serhend qaddas-Allâhu ta'âlâ sirrah-ul'azîz'.

142- 'IMRÂN BIN HASÎN: A Sahâbî. He embraced Islam in the same year when Hayber was conquered, [a conquest which took place after the conquest of Hudaibiya, in the seventh year (of the Hegira).] He participated in the subsequent Holy Wars. Hadrat 'Umar sent him to Basra so that he should learn Fiqh. He was appointed Qâdî of Basra by 'Abdullah bin Âmir. He passed away in Basra in 52 (A.H.) 'radiy-Allâhu ta'âlâ 'anh'.

143- 'IZZEDDÎN 'ALÎ: 'Alî bin Muhammad Ibni Jizrî, a scholar renowned for his history books. He was born in Jezîra-i-Ibni 'Umar in 555, and passed away in Mûsul (Mosul) in 630 [1232 A.D.]. His history book entitled **Kâmil** tells about the events that took place in a period between 'Âdam 'alaihîs-salâm' and 628 (A.H.). The book was printed in twelve huge volumes in Leiden,

[1] Please see the eighth, ninth, tenth and eleventh chapters of the fifth fascicle of **Endless Bliss**.

Netherlands, in 1866 [A.D.]. Later it was reproduced in Egypt. His book entitled **Usud-ul-gyâba** and which provides biographies of seventy-five hundred of the Sahâba is an epitome of a book of history. Of five volumes, the book was printed in 1280 in the Vehbiyya printhouse in Egypt. Two separate abridged versions of the book were rendered in 709 by two Damascene Islamic scholars, Bedreddîn Muhammad bin Yahyâ and Muhammad bin Muhammad Kashgyârî. He has another book of three volumes which he prepared by abridging and correcting Sem'ânî's book entitled **Kitâb-ul-ensâb**. None of the three books has been rendered into Turkish.

144- KARAMÂNÎ KEMÂLEDDÎN: Ismâ'îl Kemaleddîn was a muderris (or mudarris, professor). He is nicknamed Kemâl-i-Rûmî or Kemâl the Black. He passed away in 920 [1514 A.D.]. He has annotations [explanations] to commentaries (sherkhs) such as the one to 'Aqâid-i-Nesefî and the one to **Mawâqif** (or Mewâqif) and to the book entitled **Wiqâya** and to the Tafsîr of Beydâwî and to the book entitled **Keshshâf** 'rahimahullâhu ta'âlâ'.

145- KASTALÂNÎ: Shihâbuddîn Ahmad bin Muhammad, one of the greatest among the Islamic scholars in Egypt. His book entitled **Mawâhib-i-ledunniyya**, a book in eight volumes, deals with the life of the Messenger of Allah, was commentated on by 'Allâmâ Muhammad Zerqânî, was printed in Egypt in 1329 (A.H.), and was reproduced in Beirut in 1393. It was rendered into Turkish by Bâqî Efendi, a poet, and was published in two volumes. Its abridged version, rendered by Yûsuf-i-Nebhânî, was printed with the vowel points added in Lebanon in 1312, and was reproduced by offset process in Istanbul in 1401 [1981 A.D.]. Imâm Kastalânî was born in 851 [1448 A.D.], and passed away in 923 'rahimahullâhu ta'âlâ'.

146- KINÂNA BIN BESHÎR: The Egyptian gypsy who martyred Rasûlullah's third Khalîfa Hadrat 'Uthmân bin Affân as the blessed Khalîfa was reading the Qur'ân al-kerîm. His ancestral chain traces its origins in the idiots who worshipped Pharaoh.

147- KONSTAN: Constantine the second, Heraclius the second's son. He was twelve years old when became a king. A chronic loser in the wars fought against the sons of Hadrat Mu'âwiya, he left Istanbul and went to Sicily, where he died in 47 [668 A.D.].

148– MÂLIK BIN ENES: bin Mâlik bin Ebî 'Âmir Esbâhî, the Imâm (Leader) of the Mâlikî Madhhab, one of the four (rightly guided) Madhhabs under which Sunnî Muslims have grouped themselves in Islamic practices. As is written in introduction to Ibni 'Âbidîn, he was born in Medîna in 90 [709 A.D.]. It is doubtful whether he is among the Tâbi'în. He is very profoundly learned in (Islamic sciences such as) Fiqh, Hadîth and Tafsîr. His teachers also would come to him to benefit from him. Whenever he was to read (or recite) a hadîth, he would renew his ablution and kneel down. He never rode an animal in Medîna. He would walk. He was very respectful. In 147 (A.H.) he was bludgeoned with seventy truncheon blows because he had declined to give a fatwâ unjustly despite the insistence he had been subjected to. He was, however, too determined to give in. He passed away in Medîna in 179 [795 A.D.] 'rahimahullâhu ta'âlâ'. His book of hadîths entitled **Muwatta** is the earliest book in the branch of Hadîth. A number of Islamic scholars wrote commentaries to the valuable book. Most of the Muslims living in north Africa are in the Mâlikî Madhhab. Two most famous books of Fiqh teaching the Mâlikî Madhhab are **Ettefri'** and **al-Ihkâm**. (Incidentally, we recommend our Mâlikî brothers good enough in English that they read **O Son**, one of the publications in the English language of Hakîkat Kitâbevi in Istanbul. It will be a big help.)

149– MÂLIK BIN NUVEYRA: He was the chief of a tribe called **Benî Temîma**. He and his tribe had become Muslims, and Rasûlullah had appointed him to collect his tribe's zakâts and bring the sum total to Medîna. It is written as follows in the six hundred and ninetieth (690) page of the book entitled **Medârij-un-nubuvva** (and written by 'Abd-ul-Haqq Dahlawî, 958 [1551 A.D.] – 1052 [1642], one of India's great Islamic scholars and a disciple of Muhammad Bâqî-billah): When Mâlik heard about the passing of the Messenger of Allah he did not send the zakâts collected and dispensed them back to their owners. Amids a conversation that he had with Khâlid Ibnî Walîd (please see entry no. 113) he made awkward statements like "Your master thinks he, alone, says." and "I have heard that your master said so..." His statements were too discorteous for Khâlid to tolerate. He ordered Dirâr bin Mâlik-il-Ezver-i-Esedî, one of the Sahâba, to kill him. So Dirâr killed him. Dirâr was an envoy of the Messenger of Allah. He demonstrated much heroism in the Holy Wars at Yermuk and

at Damascus and at Yemâma, and attained martyrdom in the end. Mâlik bin Muveyra's brother was a poet. He sang an elegy on his brother. Khalîfa Abû Bakr 'radiy-Allâhu 'anh' accepted Khâlid's apology.

150- MEHDÎ (or MAHDÎ): A descendant of Fâtima-t-uz-zehrâ, who will appear towards Doomsday. His name will be Muhammad and his father's name will be 'Abdullah. He will be a learned and saintly Khalîfa of the world. When Îsâ (Jesus) 'alaihi-salâm' descends to Damascus from heaven, he will meet with Hadrat Mehdî. Mehdî will be a mujtahid; he will abrogate all the Madhhabs, and his own Madhhab will be the only Madhhab in use. He will be an epitome of justice, so that not a single creature will feel enmity towards any other. The Ashâb-i-Kehf (Seven Sleepers) will wake up, leave their cave, and serve Mehdî. There are hadîth-i-sherîfs telling these facts and informing about their other symptoms. Ibnî Hajer-i-Mekkî supplies detailed information on this subject in his book entitled **Qawl-ul-mukhtasar fî 'alâmât-il-Mehdiyy-il-muntazir** 'rahimahullâhu ta'âlâ'.

151- MENÂWÎ (or Munâwî): 'Abd-ur-raûf bin 'Alî, an Islamic scholar who majored in sciences such as Hadîth and Fiqh. He was born in Egypt in 924, and passed away in 1031 [1622 A.D.] 'rahimahullâhu ta'âlâ'. His commentaries and compilations in sciences like Tafsîr, Hadîth, Fiqh, Tasawwuf, History, Ethics and Medicine verge on a hundred in number. His book entitled **Kunûz-ud-deqâiq** contains ten thousand hadîth-i-sherîfs. It was printed in Istanbul in 1281 (A.H.).

152- MERWÂN BIN HAKEM: bin Ebil 'Âs bin Umeyya, the fourth Emevî (Umayyad) Khalîfa. He was born in the second year of the Hijrat (Hegira). He was a son of Hadrat 'Uthmân's paternal uncle. He grew up in Tâif because his father had been exiled to Tâif. Hadrat 'Uthmân brought him to Medîna and made him his secretary. In the events that ended in Hadrat 'Uthmân's martyrdom, he was fighting against the army of gypsies that had come from Egypt in the royal palace yard, when he received a serious wound on the neck, so that he remained wry-necked the rest of his life. During the reign of Hadrat Mu'âwiya he became governor of Medîna, and of Hijâz thereafter. He was dismissed in 49 (A.H.). He was going to do homage to 'Abdullah bin Zubeyr's caliphate. However, succumbing to Ibnî Ziyâd's convincing words, he revolted against 'Abdullah, the rightful Khalîfa, in 64. He became a self-appointed Khalîfa in Damascus. When he was sixty-

three years old, in 65 [684 A.D.], he was killed in his sleep by his wife. In some books, however, he is written to have died of plague. He was learned. He was an Islamic scholar in Fiqh. He was extremely clever and wise. He would read (or recite) the Qur'ân al-kerîm beautifully. He avoided sinful acts strictly. On the day when Mekka was conquered, his father Hakem bin 'Âs professed to have belief in Islam, yet in actual fact he was a munâfiq.^[1] In the event called Jemel (Camel) an arrow thrown by Merwân martyred Hadrat Talhâ. However, both of them were in Hadrat 'Âisha's army. He was heavily wounded in the same war. Hadrat 'Alî forgave him and sent him to Medîna. The letters on his seal said: "In Allah do I put my trust". His political life is complicated and gloomy. Yet his faults were exaggerated by Abbasid historians to curry favour with their Khalîfas. Their efforts to vilify him were eccentric enough to concoct hadîths censuring him. Books written by the enemy will certainly be like that. A blessed person employed in caliphate proceedings by Hadrat 'Uthmân and forgiven by Hadrat 'Alî, and then stigmatized with accursedness by those historians. Ottoman books of history were translated from the Abbasid sources on account of temporal closeness and therefore today's existent books reflect the disinformation imposed by those historians. It is a fact that when it comes to hostility towards the Ahl-i-Beyt the Abbasids beat the Umayyads by a wide margin.

153– MESRÛQ: Mesrûq bin Merzubân is one of the greatest Muslims called the Taba'i-Tâbi'în. His narrations are held as very dependable documents. He passed away in 240 (A.H.) Ibnî Hajer-i-Asqalânî tells about him in the tenth volume of his book entitled **Tehzîb-ut-Tehzîb**.

154– MEYMÛN BIN MUHAMMAD NESEFÎ: An Islamic scholar in the Hanafî Madhhab. He passed away in 508 [1114 A.D.]. He majored in the science of Kelâm. His book entitled **Temhîd** is widely known. He has other works as well.

155– MIKDÂD: Mikdâd bin 'Amr bin Sa'laba Kendî is better known with his name Mikdâd bin Esved (or Aswad). He is one of the greatest Sahâbîs. He is one of the Earliest Believers and one of the earliest migrants to Abyssinia. Failing to migrate to Medîna, he had stayed in Mekka, concealing his Islamic identity. He had been

[1] A person who pretends to be a Muslim although he is not.

in the army under the command of Ikrima and dispatched against Muslims, but he had slipped onto the Muslim side at the start of the war. He participated in all Holy Wars, especially in the one at Bedr. He was seventy years old when he passed away in Medīna in thirty-three [33] (A.H.), during the caliphate of Hadrat 'Uthmân. There are hadîth-i-sherîfs praising him 'radiy-Allâhu ta'âlâ 'anh'.

156– MU'ÂWIYA: bin Abû Sufyân bin Harb bin 'Umayya bin 'Abd-i-Shems bin 'Abd-i-Menâf. His mother's name is Hind. He is one of the greatest Sahâbîs. He and his parents and his brother Yezîd embraced Islam at the conquest of Mekka. He had become a Believer earlier, but he had had to conceal the fact for fear of his father. In the Holy War of Huneyn he and his father fought heroically before the Messenger of Allah. Another honour that he attained is having served Rasûlullah as his secretary. He and his brother Yezîd were in the army which Hadrat Abû Bakr sent to Damascus. Thereafter Yezîd was made governor of Damascus. When Yezîd passed away in the nineteenth (Hegiral) year, Hadrat 'Umar appointed Mu'âwiya governor of Damascus. Hadrat 'Uthmân placed the entire Syria at his disposal. He held office as governor in Damascus for twenty years and six months. He was seventy-nine years old when he passed away in Damascus in the hijri year sixty (60) [680 A.D.]. He was a very intelligent and wise, very patient, clement, generous, eloquent and blessed person. He contributed greatly to the promulgation and development of Islam. He conquered a number of countries. Islamic scholars took many hadîth-i-sherîfs from him and quoted them in their books. And this fact is an indication of his greatness and of the degree of the belief and confidence the scholars and religious imâms had in him. 'Abdullah Ibni 'Abbâs and Ebudderdâ and many another Sahâbî and Tâbi'^[1] heard hadîth-i-sherîfs from him and taught them to the religious imâms (leaders of the only four true Madhhab, Imâm A'zam Abû Hanîfa, founder and leader of the Hanafî Madhha; Imâm Mâlik, founder and leader of the Mâlikî Madhhab; Imâm Shâfi'î, founder and leader of the Shâfi'î

[1] A Muslim who saw Rasûlullah at least once in his life-time, or talked with him or heard his most blessed voice only once, is called a **Sahâbî** (pl. Sahâba or Ashâb-i-kirâm). A Muslim who did not see Rasûlullah but who saw one of the Sahâba at least once is called a **Tâbi'** (pl. Tâbi'în). The **Taba-i-Tâbi'în** are the Muslims who saw at least one of the Tâbi'în. These three generations are called the **Salaf-as-Sâlihîn** (the Earliest Muslims).

Madhhab; Imâm Hanbal, founder and leader of the Hanbali Madhhab; and disciples of these great Imâm's. The highest of those blessed disciples are the scholars and mujtahids named Abû Yûsuf and Imâm Muhammad, the two highest disciples of Imâm A'zam). When he was about to die, he made his last will, commanding that he be buried wrapped in a shirt which he had been given as a present by the Fakhri-i-'âlam and with the cuts of beard and nails, which he had hidden in his treasury, placed on his eyes and in his mouth. As for the passage arguing that he and Hadrat 'Alî had been pronouncing curses on each other, which is said to have been cited from **Qisâs-i-Enbiyâ**; it is written in valuable Islamic books that the so-called argument is a concoction inserted by the Ahl-i-bid'at, i.e. heretics in disguise of Islamic scholars.

It is stated as follows in the six hundred and sixty-first (661) page of the book entitled **Medârij-un-nubuwwa** (and written by 'Abd-ul-Haqq Dahlawî, 958 [1551 A.D.] – 1052 [1642]): In a hadîth-i-sherîf derived by Imâm Suyûtî from the book entitled **Musnad**, Irbad bin Sâriya relates: I was in the presence of Rasûlullah, when he invoked: "**Yâ Rabbî, teach Mu'âwiya writing and book, and protect him against Your torment!** Imâm 'Alî 'radiy-Allâhu 'anh' stated: You do not want Mu'âwiya to hold office as Khalîfa. However, had it not been for him, quite a number of heads would have left the bodies they had belonged to." He is the first one of the Emevî (Umayyad) Khalîfas.

In 479 [1087 A.D.], a state called **Murâtibîn** or **Mulesimîn** in Mirâkish (Morocco) invaded Andalusia (Endulus). Europeans call that state **Almoravides**. Thereafter the country was captured by the state called **Muwahhidîn**, who retained it between 541 and 668 [1269 A.D.]. Muslim domination in Andalusia came to an end when **Granada** (Ghirnata), capital of the state called **Benî Ahmar**, was lost.

THE Umayyad (Emevî) Khalîfas in Damascus

Serial

No:	Name and Father's Name	Birth	Accession	Death
1	Mu'âwiya bin Abû Sufyân bin Harb [Before the Hegira]	19	41 [662 A.D.]	60 (A.H.)
2	Yezîd bin Mu'âwiya	26	60 [680 A.D.]	64
3	Mu'âwiya bin Yezîd	44	64 [683 A.D.]	65
4	Merwân bin Hakem bin Ebil' Âs	2	65 [683 A.D.]	65
5	'Abd-ul-Melk bin Merwân	26	65 [684 A.D.]	86

6	Welîd bin 'Abd-ul-Melik	46	86 [705 A.D.]	96
7	Suleymân bin 'Abd-ul-Melik	60	96 [715 A.D.]	99
8	'Umar bin 'Abd-ul-'azîz bin Merwân	61	99 [717 A.D.]	101
9	Yezîd bin 'Abd-ul-Melik	71	101 [720 A.D.]	105
10	Hishâm bin 'Abd-ul-Melik	71	105 [724 A.D.]	124
11	Welîd bin Yezîd	90	124 [741 A.D.]	126
12	Yezîd bin Welîd	91	126 [744 A.D.]	126
13	Ibrâhîm bin Welîd		126 [744 A.D.]	127
14	Merwân bin Muhammad bin Merwân bin Hakem	72	127 [745 A.D.]	132

THE Umayyad SULTÂNS IN ANDALUSIA

Serial

No:	Name and Father's Name	Birth	Accession	Death
1	'Abd-ur-Rahmân bin Mu'âwiya Hishâm bin 'Abd-ul-Melik	110	138 [756 A.D.]	170
2	Hishâm bin 'Abd-ur-Rahmân	142	170 [787 A.D.]	180
3	Hakem bin Hishâm	154	180 [796 A.D.]	239
4	'Abd-ur-Rahmân bin Hakem	176	206 [821 A.D.]	239
5	Muhammad bin 'Abd-ur-Rahmân	208	239 [852 A.D.]	273
6	Munzîr bin Muhammad		273 [886 A.D.]	295
7	'Abdullah bin Muhammad	258	295 [908 A.D.]	300
8	'Abd-ur-Rahmân Nâsir bin Muhammad bin 'Abdullah	277	300 [912 A.D.]	350
9	Hakem bin 'Abd-ur-Rahmân		350 [961 A.D.]	366
10	Hishâm bin Hakem	351	366 [977 A.D.]	403
11	Muhammad Mehdî bin Hishâm bin 'Abd-ul-jebbâr bin 'Abd-ur-Rahmân Nâsir Hishâm bin Hakem [rep.]		399 [1009 A.D.]	403
12	Suleymân bin Hakem bin Suleymân bin 'Abd-ur-Rahmân Nâsir		403 [1013 A.D.]	407
13	'Alî bin Hamûd bin Imâm-i-Hasan		407 [1017 A.D.]	408
14	Qâsim bin Hamûd		408 [1018 A.D.]	412
15	Yahyâ bin 'Alî		412 [1021 A.D.]	413
16	'Abd-ur-Rahmân bin Hishâm bin 'Abd-ur-Rahmân		413 [1022 A.D.]	413
17	Muhammad bin 'Abd-ur-Rahmân bin 'Abdullah bin Abd-ur-Rahmân Nâsir		413 [1022 A.D.]	414
18	Hishâm bin 'Abd-ul-Melik bin 'Abd-ur-Rahmân Nâsir		418 [1027 A.D.]	422

157– MU'ÂWIYA “the second”: Hadrat Mu'âwiya's grandson, and Yezîd's son. The third Umayyad Khalîfa. He was very pious and contented, and he had very much taqwâ and insâf. He was born in 42 (A.H.), and passed away in 64. He became

Khalîfa upon his father's death in 64. However, forty days later he mounted the minber (or minbar) and renounced the caliphate with these words: "I am incapable of being Khalîfa. I have looked for a Khalîfa like 'Umar for you. I have been unable to find one. Go ahead and appoint a Khalîfa whom you like." He dedicated himself to worship. He passed away forty days later 'rahimahullâhu ta'âlâ'. Merwân took his place.

158– MUGHÎRA TEBNI SHU'BA: On of the Sahâba. One of Arabia's most legendary geniuses. He participated in the Holy Wars called Yemâma and Shâm (Damascus). One of his eyes was wounded in the Holy War called Yermuk. He participated in the victories called Qadsiya, Nihâvend and Hemedân. When Hadrat Mu'âwiya appointed 'Amr bin 'Âs as governor of Egypt and his son, (i.e. 'Amr's son,) 'Abdullah bin 'Amr, as governor of Kûfa, Mughîra said to the Khalîfa, "How come you place yourself between the two jaws of a lion!" Thereupon the Khalîfa dismissed 'Abdullah and appointed Mughîra for his place and made him governor of Kûfa. He was still governor when he passed away in the fiftieth year (of the Hegira) 'radiy-Allâhu ta'âlâ 'anh'.

159– MUHAMMAD BÂQIR: Imâm Huseyn's grandson and Imâm Zeynel'abidîn 'Alî's son. The fifth one of the Twelve Imâm, and Imâm Ja'fer Sâdiq's father. He was born in Medîna in the fifty-seventh Hegiral year, and passed away in 113 [732 A.D.]. He is at Baqî' in Medîna. He was immaculate in 'ilm (knowledge), in irfân (spiritual knowledge, knowledge of Allah), and in taqwâ (avoiding the harâms for fear of Allah).

160– MUHAMMAD BIN AHMAD KEMÂLEDDÎN: Tashkopruzâda (Taşkôprüzâde) Muhammad bin Ahmad was born in 959 (A.H.), and passed away in 1030 [1621 A.D.]. His grave is by the side of that of his father, in the yard of Âshiq Pâsha mosque. Translating into Turkish the book entitled **Miftâh-us-se'âda** and written by his father, he entitled it **Mewdû'ât-ul-'ulûm**.

161– MUHAMMAD BIN EBÎ BAKR: Hadrat Ebû Bakr's son. His mother's name is Esmâ. He sided with Imâm 'Alî in the two events called Jemel (Camel) and Siffîn. He became governor of Egypt during the caliphate of Hadrat 'Alî. In the (Hegiral) year 38, he was fighting against 'Amr Ibni 'Âs when he attained martyrdom at the age of 28 in Egypt. When Hadrat 'Âisha 'radiy-Allâhu ta'âlâ 'anh' heard about the event she was very sorry, and said, "He was my (Muslim) brother and my next-worldly son.

162– MUHAMMAD BIN EBÎ SHERÎF QUDSÎ: Muhammad bin Muhammad bin Ebî Bakr, one of the Islamic scholars in the Shâfi'î Madhhab. He was born in 822 (A.H.), and passed away in 905 [1499 A.D.]. He wrote a number of books 'rahimahullâhu ta'âlâ'.

163– MUHAMMAD BIN HANEFIYYA: Hadrat 'Alî's son. His mother's name is Hawla. He was born in the twenty-first year of the Hegira, and passed away in Medîna in the seventy-first (71) year. He is one of the greatest among the Tâbi'in. He was an Islamic scholar in the science of Fiqh, with wara' and taqwâ. He was loved very much by his father. He did not want to participate in the event called Jemel, but when his father asked, "Do you doubt that your's father's side is right," he joined the war in his father's side. He and 'Abdullah bin 'Abbâs declined to pay homage to Ibn Zubejr.

164– MUHAMMAD BIN JERÎR: The historian better known with the name Tabarî (or Taberî). His name is Muhammad Ibni Jerîr. He was deeply learned in the sciences called Tafsîr, Hadîth, Fiqh and History. He was born in Âmul city of Taberistân to north of Îrân in 224 [839 A.D.], and passed away in Baghdâd in 310 [923] 'rahimahullâhu ta'âlâ'. His grand book of Tafsîr and History is very well known and valuable. The existent book of history entitled Tabarî is an abridged version of that valuable book rendered by a Shiite.

165– MUHAMMAD BIN MAHMÛD BABERTÎ: Ekmel-ud-dîn-i-Misrî was born in Bayburd in the vicinity of Erzurum in 712 (A.D.), and passed away in 786 [1384 A.D.] 'rahimahullâhu ta'âlâ'. He wrote commentaries to valuable books such as (Abû Hanîfa's) **Fiqh-i-ekber** and Imâm Neseî's **Menâr**, (entitled **Enwâr**,) and **Meshâriq-ul-enwâr**, (entitled **Tuhfa-t-ul-ebrâr**,) and many another. He wrote a commentary, entitled **Inâya**, to the book entitled **Hidâya**. Also, he wrote a number of other books.

166– MUHAMMAD BIN YÛSUF SINNÛSÎ: One of the descendants of Imâm-i-Hasan. He is a Sherîf. He passed away in 895 [1490 A.D.]. He has various books written in Kelâm and 'Aqâid.

There is another person named Muhammad bin 'Âlî Sinnûsî, born in Algiers in 1206 (A.H.), and dead in the Binghâzî (Benghazi) desert in 276. That person is the founder of 'Sinnûsî', a sub-branch of (the order of Tasawwuf called) **Shâzilî**.

167– MUHAMMAD HUSRÎ: He was in the Hanbalî Madhhab. He was a disciple of Muhammad Shiblî. He passed away in 371 (A.H.).

168– MUHAMMAD JEWÂD: Muhammad Taqî, the ninth one of the Twelve Imâms. Imâm 'Alî Ridâ's son. He was born in Medîna in 195 (A.H.), and passed away in Baghdâd in 220 [835 A.D.] 'rahimahullâhu ta'âlâ'. He was Khalîfa Me'mûn's son-in-law.

169– MUHAMMAD PÂRISÂ: Muhammad bin Hâfiz Bukhârî, one of superior ones among the ashâb of Behâuddîn-i-Bukhârî. He was born in 756 (A.H.), and passed away in 822 [1419 A.D.]. In 822 he left Bukhârâ for the purpose of making a hajj. Arriving in Mekka after a year's journey, he performed the hajj. He fell ill. He made the tawâf-i-wedâ' with difficulty. He came to Medîna. He passed away the following day. Shemseddîn-i-Fenârî, the time's Shaikh-ul-islâm in Bursa, attended the namâz of janâza performed for him. He was buried near the mausoleum of Hadrat 'Abbâs. Zeyneddîn-i-Khâfi had a stone prepared in Egypt and brought it. When Muhammad Pârisa was one day asked how to obtain Tasawwuf he said: "By adapting yourself to Islam." His books entitled **Risâla-i-qudsiyya** and **Tuhfa-t-us-sâlikîn** have been published.

170– MUHAMMAD SHEYBÂNÎ: Abû 'Abdullah Muhammad bin Hasan, one of the Imâms in the Hanafî Madhhab, and a great mujtahid. His father, a Damascene Muslim, had gone to Iraq and made his home in Wâsit, where the Imâm, (i.e. Muhammad Sheybânî,) was born in 135 [752 A.D.]. In Baghdâd he attended Imâm A'zam Abû Hanîfa's lessons for years, at the same time benefiting from Abû Yûsuf's lessons as well. He wrote many books. Hârûn Reshîd, (the time's Khalîfa,) was profoundly respectful to him. When the Khalîfa went to Khorâsân he took him along. He passed away in the city of Rey in 189 [805 A.D.] 'rahimahullâhu ta'âlâ'. The Khalîfa conducted the namâz of janâza performed for him. When Imâm-i-Shâfi'î came to Baghdâd, he had a conversation with the Imâm in the presence of the Khalîfa. The magnitude that he evidenced with respect to knowledge and intelligence won great admiration from Imâm Shâfi'î.

171– MUHELLEB: He is among the greatest ones of the Tâbi'in. He was in Basra. He was renowned for his wisdom and valour. He fought a number of battles against the Khwârij. He

protected Basra against them. In 79 (A.H.) he became governor of Khorâsân, where he passed away in 89 [702 A.D.] ‘rahimahullâhu ta’âlâ’. During the caliphate of Hadrat Mu’âwiya, he had displayed tremendous heroism in the conquest of Samarkand accomplished by the army under the command of Sa’îd bin ’Uthmân bin Affân. One his eyes had been wounded in that war.

172– MUHYIDDÎN-I-’ARABÎ: Shaikh-i-ekber Muhammad bin ’Alî, one of the greatest men of Tasawwuf. He was born in Andalusia in the (Hegiral) year 560, and passed away in Damascus in 638 [1240 A.D.]. He was kâmil, (i.e. he had attained maturity, perfection,) in the zâhir (outward, observable) branches of knowledge as well as in the bâtin (inward, spiritual) ones. He was a mujtahid in the sciences called Fiqh and Kelâm. He came to Konya and married (by way of the Islamic marriage contract called **nikâh**)^[1] Sadreddîn Konevî’s widowed mother. He had an admirable intellect and a marvelous memory. He commanded deep respect from sultâns, governors and beghs, and received many presents. He would dispense all of them to people in need. He wrote many books. Understanding his books requires being an Islamic scholar. His book entitled **Futûhât-i-mekkiyya** consists of twenty volumes. His book entitled **Fusûs** is widely reputed. His **Musâmerat** is of five volumes. He wrote nearly five hundred books ‘qaddas-Allâhu sirrah-ul ’azîz’.

173– MURÂD-I-MUNZAWÎ: He was spreading knowledge and guiding the people in the tekka called ‘Shaikh Murâd’ and situated on the Nishanji Mustafâ Pashâ avenue between Eyyûb Sultân and Edirnekapi. The so-called takka had been built as a madrasa (university) under the auspices of Shaikh-ul-islâm minkârî zâda Yahyâ Efendi’s son-in-law Mustafâ Efendi of Kenghiri, and his son Abul-Khayr Efendi, who had become Shaikh-ul-islâm in 1144 (A.H.), was dead in 1154 [1741 A.D.] and was buried near his father’s grave in the tekka. Muhammad Murâd ‘quddisa sirruh’ was born in Kabul in 1055 (A.H.) and, after having learned higher levels of knowledge, went out for a hajj. Thereafter he came to India and, after having attained higher spiritual grades under the heart-polishing sohbat and tawajjuh (of the Mujaddidî Muhammad Ma’sûm Fârûqî [1007–1079] ‘quddisa sirruh’,) made a hajj once again and three years later embarked on a journey via places such as Baghdâd, Isfahan, Bukhârâ, Belkh (or Balkh),

[1] Please see the twelfth chapter of the fifth fascicle of **Endless Bliss**.

Samarkand, Egypt and Damascus, eventually arriving in Istanbul in 1092 (A.H.) and engaging in the blessed duty of nashr-i-'ulûm (spreading knowledge) and tenwîr-i-qulûb (enlightenment of hearts) for give years in the vicinity of Hadrat Khâlid 'radiy-Allâhu 'anh'. Making his fourth hajj via Damascus, he came back to Istanbul in 1120 [A.D.] and established his home at the mansion of Bacaklı Efendi in the vicinity of Sultân Selîm 'rahmatullâhi 'alaih'. When he passed away in 1132 [1719 A.D.], he was in the dershâna (class-room) of his Madrasa by Abulkhayr Efendi 'quddisa-Allâhu ta'âlâ sirrah-ul 'azîz'. We have borrowed the information about Murâd-i-Munzawî 'quddisa sirruh' from the booklet entitled **Istanbul tekâyâsi** (dervish convents in Istanbul) and written by Sherîf Ahmad Muhyiddîn, one of the meshâyikh-i-kirâm (great shaikhs) of Khânaqâh-i-Ismâ'îl Rûmî 'quddisa sirruh', which is known with the appellation 'Qâdirî khâna', and also the president of the Mejlîs-i-meshâikh (Assembly of shaikhs) under the aegis of Sultân 'Abd-ul-Hamîd Khân the second [1258-1336 A.H., within the mausoleum of Sultân Mahmûd at Çemberlitâş, Istanbul]. The so-called booklet, prepared with great, arduous and painstaking tribulation, is an earnestly valuable treasure of history in that it proficiently elucidates the hundreds of homes of ethics and virtue which showered fayz and irfân on to the people of Istanbul throughout centuries and those good and happy times when the thousands of sources of knowledge and nûr shone from those homes. Murâd-i-Munzawî's 'quddisa sirruh' blessed mausoleum, a valuable monument of knowledge and history, was on the brink of collapse, when it was restored and embellished by the military administration in 1402 [1982 A.D.].

174- MURRA BIN KÂ'B 'radiy-Allâhu 'anh': One of the Ashâb-i-kirâm (Sahâba). He made his home in Damascus. He passed away in the fifty-seventh [57] (Hegiral) year. Rasûlullah's seventh father had been named Murra bin Kâ'b, too. One of his sons generated the tribe called **Benî Mahzûm** (Sons of Mahzûm), while his second son's offspring were called **Benî Teym**, and the third one multiplied into the **Benî Hâshim** (Hashimites). Rasûlullah descended from the first son, Abû Bakr descended from the second son, and Abû Jahl belonged to the third tribe.

175- MÛSÂ KÂZIM: Imâm Ja'fer Sâdiq's son. The seventh one of the twelve Imâms. He was born in Medîna in 129, and passed away in Baghdâd in 186 [802 A.D.]. He is in a quarter called Kâzimiyya. He is renowned for his zuhd, taqwâ, kindness and

generosity. Although he had nothing to do with politics, Khalîfa Muhammad Mehdî took him from Medîna, brought him to Baghdâd, and imprisoned him. Later he was imprisoned by Khalîfa Hârûn as well, so that he was in dungeon when he passed away. The quarter called Kâzimiyya is ten kilometres from Baghdâd and five kilometres inland from the Tigris river. His mausoleum is very highly ornamented and there is a magnificent mosque near it. Imâm-i-A'zam's mausoleum also is near the Tigris river.

176– MUSEYLEMA-T-UL-KEDHDHÂB: A man who lived during the Waqt-i-se'âdet (the period of time during which the Messenger of Allah and his four Khalîfas lived) and professed prophethood. A believer as he was formerly, he became a murtadd (renegade) later and made a number of people his votaries. Sending a letter to Rasûlullah, our Master, he said that he believed in their prophethood, adding that he was a prophet, too. "Let half of Arabia be yours and the other half be mine," he said. It was in those days that Rasûlullah passed away. In the second year of Hadrat Abû Bakr's caliphate, he sent an army under the command of Khâlîd bin Welîd. After an all-out hot war, in which twenty thousand people met death, the renegades suffered a defeat and destruction, and Museylema himself was slain by Wahshî 'radiy-Allâhu 'anh'. (Please see entry No. 246.)

177– MUSLIM: Abdulhuseyn Muslim bin Hajjâj Qusheyrî, an Imâm (an Islamic scholar holding the uppermost grade in knowledge) in (the Islamic science called) Hadîth. His book entitled **Sahîh-i-Muslim** is the second most valuable book of hadîths after **Sahîh-i-Bukhârî**. He was born in Nishâpûr in 206 [821 A.D.], and passed away in the same place in 261 [875]. He was one of Ahmad Ibni Hanbal's disciples. His book contains seventy-two hundred and seventy-five (7275) hadîth-i-sherîfs. He selected them from three hundred thousand (300000) hadîths. He met with Imâm-i-Bukhârî in Nishâpûr. They shared a mutual love. The book entitled Bukhârî-i-sherîf (**Sahîh-i-Bukhârî**) also contains seventy-two hundred and seventy-five (7275) hadîth-i-sherîfs 'rahimahullâhu ta'âlâ'.

178– MUSTAGHFIRÎ: Author of the book entitled **Kitâb-ul-wefâ** 'rahimahullâhu ta'âlâ'.

179– MUZENÎ: Abû Ibrâhîm Ismâ'îl bin Yahyâ, an Islamic scholar in the science of Fiqh in the Shâfi'î Madhhab. He was a

disciple of Imâm-i-Shâfi'î. He was far superior in the Islamic sciences such as Fiqh, Kelâm and Hadîth. He had wara' and taqwâ. He was born in Egypt in 175 (A.H.), and passed away in 264 [878 A.D.], in Egypt. His grave is near that of Imâm-i-Shâfi'î in the cemetery called Qarâfa-t-us-sughrâ. He is the hero who compiled the Shâfi'î teachings of Fiqh and rendered them into books. He wrote various books. His book entitled **al-Mukhtasar** is widely reputed 'rahimahullâhu ta'âlâ'.

180- NEJJÂRZÂDA: Mustafâ Ridâuddîn Efendi, Ibrâhîm Efendi's son. He was born in Shebin Karahisâr in 1090. He was a small child when his father passed away. When he was seventeen years old he became a muderris (or mudarris, professor) in a madrasa near the Sinan Pâsha mosque at Beşiktaş (Beshiktash), in Istanbul. In the meanwhile he studied under the supervision of Janitor Fenâyî Efendi, who was the father of Ya'qûb Efendi, the Imâm of the 'Azîz Mahmûd Hudâyî mosque at Uskudar (Üsküdâr), received fayz from his classes, and acquired an ijâzet (certificate of proficiency) in (the order of Tasawwuf called) Jilvetiyya (or Jilwatiyya). He studied Mesnevî (or Mathnawî) under the supervision of Memish Efendi, the Imâm of the Mawlawîkhâna at Beshiktash. He participated in the Holy War against Russia and on his way from the celebrated victory he was given an ijâzetnâma in (the order of Tasawwuf called) Mujaddidiyya from 'Arabzâda Hâdji Muhammad 'Ilmî Efendi in Edirne in 1123 (A.H.). 'Arabzâda Muhammad Efendi, a disciple of Abû (Ebû) 'Abdullah Muhammad Samarkandî, passed away in Edirne in 1125 (A.H.). And Samarkandî, in his turn, is a disciple of Ahmad Yekdest Jurjânî, who in turn is a disciple of the 'Urwat-ul-wuthqâ Muhammad Ma'sûm-i-mujaddidî Serhendî. A year later, having a mosque built in a building plot which he had bought near the Sinan Pâsha mosque at Beshiktash, he publicized here the ma'rifats of Mujaddidiyya and published the book entitled **Tuhfat-ul-irshâd**. In 1153 (A.H.) he attained the honour of hajj and ziyâra-t-ul-harameyn. His had widely-known sohbat with the Imâm of Eġrikapî Karamânî mosque Tatar Ahmad Efendi, one of the disciples of Ahmad Yekdest. When the Sadr-i-a'zam (Grandvizier) Hakîmbashi Nûh Efendi's son 'Alî Pâsha's mosque was built opposite the Jerrâhpâsha hospital at Altimermer in 1147 (A.H.), he (Nejjârzâda) became its earliest preacher. He passed away in 1159 [1746 A.D.]. The information written above has been borrowed from the book entitled **Menqiba-i-Awliyâyîyya fî-ahwâl-**

i-Ridâiyya and written by 'Umar Nuzhet Efendi, one of his disciples. Nejjârzâda's son, Muhammad Siddîq Efendi, took his place and began to radiate knowledge and fayz. One of his disciples is Muhammad Âghâh Efendi. From him, Muhammad Emîn Kerkutî, and from him, 'Alî Behchet Konevî, and from him Hâfiz Fayzullah Efendi received fayz, all four of them attaining maturity (perfection in Tasawwuf). Fayzullah Efendi was the Imâm of Murâdiyya mosque and chief of the qurra hâfizes. He taught Mesnevî (or Mathnawî) in the **Dâr-ul-mathnawî** at Çarşamba (Charshamba). The most widely-known one of his disciples is Sayyid Muhammad Niyâzi bin Mustafâ Efendi, who in turn granted an ijâzat to Sayyid Mahmûd Lutfullah bin Muhammad.

The ailment called hernia that appeared on Muhammad Siddîq Efendi when he was eleven years old plagued him until he passed away. Like his father, he attained fame with his khâriqas (wonders) and kerâmats (or karâmats). He would preach and give counsel in his villa at Rumeli-hisâr. Once a week he would come to Beshiktash and carry on with his khatm. He performed a duty also in the mosque of 'Azîz Mahmûd Hudayi for eleven months. When someone came from the Kashgyârî mosque at Eyyûb and requested of him to pray for their teacher 'Îsâ Efendi's health, he said, "Let us say the Fâtiha for his selâmet-i-khâtima!" It was found out later that 'Îsâ had passed away exactly at that hour. He passed away at Rumelihisari in 1208 [1794 A.D.], and he was buried near his father in his own mosque beside the northern wall of the Sinân Pâsha mosque 'rahimahullâhu ta'âlâ'. He was succeeded by his son-in-law Ismâ'îl Haqqi (or Hakki) Efendi. The information provided above has been borrowed from the book entitled **Maqâlât-i-Siddîqiyya**.

Abû 'Abdullah Samarkandî's book entitled **Mukhtasar-i-wilâya** was rendered into Turkish from Persian by Ridâuddîn Efendi. This Turkish version and ('Umar Nuzhet Efendi's book) **Ahwâl-i-Ridâiyya** and the Turkish version rendered by 'Arabzâda of Mawlânâ Jâmî's lyric poem and Muhammad Siddîq Efendi's booklet entitled **Esfâr-i-erbe'a** and Fâik 'Umar Efendi's book entitled **Maqâlât-i-Siddîqiyya** were compiled into one book and printed in the Matba'a-i-'Âmira (State Press) in 1272 [1856 A.D.].

181– NESEFÎ (or Nasafî): Please see entry No. 154: Meymûn bin Muhammad Neseffî.

182– NEVEVÎ (or Nawawî): Yahyâ bin Sheref Muhyiddîn Nevevî, a great Islamic savant in the Shâfi'î Madhhab. He is known for his compilation and explanation of hadîth-i-sherîfs. He was born in 631 [1233 A.D.], and passed away in Damascus 676 [1277] 'rahimahullâhu ta'âlâ'. When Imâm-i-Subkî [683 – 756 (A.H.)], a great Islamic scholar and the Qâdî-ul-qudât of Damascus, visited Imâm-i-Nevevî's house, he swept the floor with his own beard imagining the great Imâm's blessed feet having stepped on the parts being kissed by his beard. He wrote many books. Among the books providing biographies of scholars of Hadîth, **Tehzîb-ul-esmâ** and '**Ûyûn-ul-mesâil** and **Hadîth-i-erba'in**, and also the book entitled **Minhâj**, which deals with matters of Fiqh in the Shâfi'î Madhhab, are the more remarkable ones. **Minhâj** is an abridged version of Imâm-i-Râfi'î's book entitled **Muharrer**.

183– NISHÂNJIZÂDA (or Nişancızade): Muhammad bin Ahmad bin Muhammad bin Ramadân, author of the far-famed book entitled **Mir'ât-i-kâinât**. He is a grandson of Ramadân-zâda Emîr Muhammad. He was born in 962 (A.H.), and passed away in 1031 [1622 A.D.], enroute to Edirne. He was Qâdî of Edirne. He wrote books as well 'rahimahullâhu ta'âlâ'.

184– NÛH (Noah) 'ALAIHIS-SALÂM': He became a Prophet at the age of fifty. His people had sunk into unbelief and polytheism. He called them to the right way and admonished them for nine hundred and fifty years, but they would not listen. When he was five hundred years old he was commanded to make a ship large enough to carry his household and a pair of each and every kind of animal. Being a carpenter himself, he made the ship. Taking along the time's Believers; his wife; his three sons named Hâm, Sâm (Shem) and Yâfes (Japheth); their wives; and a pair of every animal, he boarded the ship 'sall-Allâhu ta'âlâ 'alaihi wa sallam'.

Allâhu ta'âlâ had declared that a flood would take place, that everybody would be drowned, and that only Nûh "alaihis-salâm" and his household would survive. Nûh "alaihis-salâm" had had another child, an unbeliever named Ken'ân (Canaan). The blessed Prophet had called him to the ship and told him that people who would not get on board would be drowned. He refused and said, "I will survive by climbing the mountains." As the Prophet of Allâhu ta'âlâ was trying to persuade his son, the flood waters began to surge. A huge wave came from nowhere and carried Ken'ân away. He was drowned. Thereupon Nûh "alaihis-salâm" implored: "Yâ

Rabbî! You stated you would save my children. You have drowned my son.” Allâhu ta’âlâ stated: **“I do not accept him as a child for you. He has refused to believe. An unbeliever can not be a Believer’s son!”** The earth was covered with water. All living beings were drowned. The earth remained under water for a hundred and fifty days. Throughout that length of time the ship’s fire burned on, its cauldron boiled, and the ship steamed along through the waves. When the waves receded the ship sat atop Mount Jûdî (Cebel-i-Cudi). The survivors alighted. People began to multiply again from the Prophet’s three sons. From Sâm came the Arabs, the Syriac people, the Ibrânîs (Hebrews) and the Sâmî races (Semites); from Hâm descended the Negroes, the Abyssinians (Ethiopians), the Canaanites and the Nimrod’s tribe (Assyrians); and Yâfes’ offspring branched into Persians, Byzantines, Turks and Asians. All the peoples of America and the other islands resulted from migration and spreading of these people.

185– THE OTTOMAN SULTÂNS (or Emperors)
 ‘rahimahullâhu ta’âlâ’: The Ottomân State was founded by ‘Uthmân (or Osmân) Ghâzî in 699 [1299 A.D.] in an Anatolian township called Söğüt (Soghut). He made New City their capital. Later, Bursa was captured in 726 (A.H.) from the Byzantines and made capital by his son Orhan Sultân. Edirne was made capital by Murâd the first in 767 [1364 A.D.], and Istanbul became capital of the Empire under the command of Fâtih (the Conqueror) Sultân Muhammad in 857 [1453 A.D.]. **Islam** was the official religion. The laws and all the social activities and the individuals’ ethical attitudes were based on the Islamic religion. Weekend holidays would begin at noon on Thursday and end at sunset on Friday. All the people, Muslims and people with other religious beliefs alike, were carrying on with their religious practices and commercial transactions in complete freedom and living in peace and comfort. So peculiar was the bond of sympathy established between them and Islam on account of the human rights they had attained and the sense of justice that they had newly been acquainted with that most of them were willingly embracing Islam. From 923 [1517 A.D.] on, the Ottoman Sultâns became Khalîfas of all Muslims. They served Islam for six hundred and twenty-three years. ‘Âlûsî states as follows in the ninety-fifth page of **Ghâliyya**: As is remarked by ‘Abd-ul-Ghanî Nablusî, the âyat-i-kerîma which reads, **“I bestow the earth as a legacy on My Sâlih (pious, devoted) slaves,”** praises the Ottoman Sultâns. This fact is written also in the

book entitled **Burhân**. In 1326 [1908 A.D.] restrictions were imposed on the authority of the Khalifa. The year 1340 [1922 A.D.] was the end of the State, and the date March 3, 1342 [1924 A.D.] brought the abrogation of the office of caliphate. The minor Arabic states established on the Ottoman lands remained under the Europeans' authority. The Islamically unlearned and socialistic-minded politicians who wielded power in those sub-countries after the second world war demolished Islam from within.

The Grand National Assembly of Turkey that convened on April 23, 1920, adopted the 'Constitution' on January 20, 1921. The seventh article of that Constitution said: Constitutional law, which subsumes execution of canonical rules, making, changing and abrogation of general laws, treaty and peacemaking and declaration of national defence, is at the disposal of the Grand National Assembly."

On April 20, 1924, that Constitution was revised. The second article was changed into: "Islam is the religion of the State of Turkey, Turkish is official language, and Ankara is its capital city." This article of the Constitution also was changed with a law numbered 1222 and which was enacted on April 10, 1928, into: "Turkish is the official language of the State of Turkey, and Ankara is its capital city." Thereby, the statement: "Islam is the official religion of the State" was abrogated.

With a law numbered 3115 and which was enacted on April 10, 1937, the second article of the Constitution evolved into: "The State of Turkey is republican, nationalistic, populistic, secular and revolutionary."

The twenty-fourth article of the Constitution of 1982 was composed as follows: "Religion or religious values can never be exploited or misused, partly or ensemble, by anyone for their personal advantages or interests or for milking it for their social or economic or political or judicial purposes or by promoting religion to the position of a final decisive factor in such secular matters, and no one can exploit or profane anything religiously sanctified, whatsoever the purpose or the manner." The hundred and sixty-third (163) article was removed from the law.

'Abd-ur-Rahmân Sheref-ud-dîn Begh, director of the school of political sciences, provides the following information in the book entitled **Târîh-i-Devlet-i-Osmâniyya** (History of the Ottoman

Empire) and printed in 1309 [1891 A.D.] in Istanbul: “Sultân Osmân (’Uthmân), the founder of the Ottoman State, was living his last days in Yeni Shehr (New City), his son Sultân Orhân came to give the good news that the city of Bursa had been conquered and thereby attained his father’s benedictions and good counsels for him, as follows:

***“This is the ultimate benefit for all; a deadly wind stalls life, old and young alike.
Should I end in death this time, may you attain prosperity!
Since I have given you my place as my successor, why should it matter if I expire!
Yet here is my last will; lend me an ear, put aside mundane anxiety!
O, you, owner of prosperity and dignity, keep your glance away from cruelty!
Let the whole world with your justice flourish, and me with your Jihâd be happy!
Abide by the way of jihâd, and fill your country with justice and equity!
Pay due respect to the learned, so that the Shari’at be upper hand in potency!
Wherever you hear of people of knowledge; treat them with esteem and gentility!
Don’t take pride in your army and property! Don’t keep the learned out of your vicinity!
Islam is the royal essence, it’s manifest! Anything opposed to Islam is vicious tendency!
Our wish is the religion of Hudâ! Our job is the way to Hudâ!^[1]
We have nothing to do with sheer trouble or fight, nor do we vie for world’s regency!
Serving Islam has been my goal! And what becomes you is to make Islam yours.
Make your donation to mankind universal! And serve your country till legacy!
If a monarch is foreign to kindness, a mythical wish will be sovereignty!
Carry on with your kindness day and night! May Rabb’s^[2] kindness be with you eternally!***

‘Tâj-ut-tewârîh’
(Crown of Annals)

“This advice of ’Uthmân (Osmân) the Ghâzi’s became the nucleus of the Constitution of the Ottoman State. The Ottoman Sultâns did not hold encouragement of knowledge below conquest of countries. They always held perfectly learned savants in high esteem and value. In fact, they gave them precedence and preference over the other ministers of state. As a requirement of the State manners and affairs, Arabic and Islamic sciences attracted a major part in the domains of distinction and encouragement. Both in warfare activities and in judicial procedures, the most outstanding contribution to the promotion

[1] Allâhu ta’âlâ

[2] Allâhu ta’âlâ’s

and consolidation of the Pâdishâh's (Ottoman Emperor's) authority depended on their approach to Islamic rules. In all their undertakings they consulted the Islamic scholars. They transferred the organization and imposition of State ordinances to the Islamic scholars, thereby encouraging them to assume administrative responsibilities. Therefore, the scholarly circles acquired a respectable status in the Ottoman State. This acquisition paved the way for the enactment of laws not based on trepidation but conducive to the establishment of justice. Its earliest fruit was the **Ottoman Constitution**, which was prepared in cooperation by 'Alâuddîn Pâsha, who was Orhân Ghâzi's elder brother, and Khalîl Efendî the Brunette of Chendere, who was Qâdî of Bursa. In 729 [1329 A.D.] the earliest monetary coinage carrying the name of Sultân Orhân was accomplished. Military laws were made. The construction of the State was built on powerful foundations. Fâtih (Conqueror) Sultân Muhammad Khân knew six foreign languages. When Hadrat Molla Gyurânî, the time's Qâdî of Bursa, submitted his resignation on account of a fermân concerning the awqaf and which he said was at variance with the Sharî'at (Islamic law), Fâtih Sultân Muhammad Khân apologized. Fâtih (the Conqueror) held a consultation with the Islamic scholars and prepared laws agreeable with the rules of the blessed Shâri'at. It was Sultân Suleymân the Lawgiver who would, years later, amend these laws and put the finishing touches on them." This is the end of our citation from 'Abd-ur-Rahmân Sherefuddîn Begh's writings.

Mustafâ Reshîd Pâsha, who had become a freemason during his office as an ambassador in London, became foreign minister in 1253 [1837 A.D.]. He and his masonic friend Lord Rading, who was now the English ambassador in Istanbul, prepared new laws. For the purpose of gaining personal influence by making fame as successful diplomats, they established a peaceful atmosphere of quietude with western states. Fed up with the Russian wars and the excruciating raids of the Wahhâbite hordes, the people easily fell prey to the deceitful westerly breezes of peace. They believed the sequinned words used in the **Gyulhâna Khatt-i-Humâyûn** (Fermân read by Foreign Minister Mustafâ Reshîd Pâsha on October 3, 1839, in Gülhâna Park, declaring the political reforms which Sultân 'Abd-ul-Mejîd Khân was duped into declaring). That new Consitution, which was announced by Reshîd Pâsha in Gülhâna Park, on Sha'bân 26, 1255 [1839 A.D.], ushered in miscellaneous

brotherhoods in lieu of Islamic brotherhood. It replaced Islam's ethics with the West's immoralities. French Masonic lodges were opened in Istanbul, which were followed by the likes opened in Thessalonike. The people's common senses and mental capacities were dulled with the carressing and sequinned words and plentiful promises of the people misguided in those lodges. Thereby the first poisonous dagger was plunged into the Ottomans. It was the earliest and the most fatal step taken for the purpose of demolishing the gigantic Ottoman Empire from within and tearing it asunder. The eighteen-year-old new occupier of the throne, Sultân 'Abd-ul-Mejîd Khân, was too green to penetrate the masonic ruse.

A citation from the twelfth volume of the book entitled **Yeni Türkiye Târîhi** (A New History of Turkey) and which was printed in 1967 [A.D.] can be paraphrased as follows: While the **Tanzîmât-i-Khatt-i-Humâyûn** (one of the political reforms which Sultân 'Abd-ul-Mejîd Khân was duped to declare in 1839 [A.D.]) is a work of Reshîd Pâsha, the **Islâhât Khatt-i-Humâyûn** which was published in 1272 [1856 A.D.] is a work of 'Alî Pâsha. He was widely criticized on account of this new fermân. Christian subjects, who had never been enlisted in the Army for military service until that date, were given the right to join the Army. The Islamic tax that had been being taken in the name of **jizya** from the dhimmîs (non-Muslim countrymen) was abrogated. The Muslim people were ideally against these changes. The pâshas (generals) named 'Alî, Fuâd, Jewdet, Safvet and Vefîq were novices primed by Mustafâ Reshîd Pâsha. The pâshas named 'Alî and Fuâd, for instance, did nothing [of benefit to the people] either because of jealousy or because they were not far-sighted enough. They carried the people in the direction to ruination. The inaugural speech made by Sultân 'Abd-ul-'azîz Khân during the opening of the Shûrâ-i-Devlet (Council of State) in May, 1284 [1868 A.D.], had been prepared by 'Alî Pâsha. The grandvizier 'Alî Pâsha's death from tuberculosis in his villa at Bebek in 1287 [1871 A.D.] gladdened the thinkers named Nâmik Kemâl and Ziyâ Pâsha and 'Alî Suâvî and the like. He was still alive as Ziyâ Pâsha heavily satirized him. For, Ziyâ Pâsha was dreaming of being grandvizier, Nâmik Kemâl was craving for foreign ministry, whereas the two pâshas named 'Alî and Fuâd had a penchant for presiding over the Empire, rather than over their own groups. This is the end of our sampler from **History of Turkey**.

'Alî Pâsha's law of **Tanzîmât** (reforms), redoubled by his assigning Midhat Pâsha to the presidency of **Council of the State**, increased the already effected distance between Islam and the State, which in turn worsened into partition of ideas and division of the Empire. Midhat Pâsha, who became grandvizier in 1288 [1872 A.D.], knew nothing about State administration, and foreign politics was quite alien to him. To the bargain, he was not in command of a foreign language. He was made a freemason as he was in England. On account of crimes such as issuing a fermân^[1] granting the khedive of Egypt Ismâ'îl Pâsha the right to borrow money from Europe in return for the bribe amounting to a hundred and fifty gold coins which he took from the khediv and attempting to misinform the Pâdishâh (Ottoman Emperor) about the state budget by submitting a deficit in the revenue in cloak of a surplus, he was dismissed from office after occupying the office for two months and a half. In the last month of 1293 [1876 A.D.] he was made grandvizier once again. On his fourth day in office he declared the **First Constitution**, which he had prepared with the approval of Sultân 'Abd-ul-Hamîd Khân as he was president of Council of the State. Some articles in this Constitution, which had been prepared by a committee presided over by Midhat Pâsha and contained members such as Ziyâ Pâsha and Nâmik Kemâl, was rightfully remodelled by 'Abd-ul-Hamîd, who argued that those articles ran counter to human rights and to Turkey's sovereignty.

The Devlet-i-Osmâniyya Kânûn-i-esâsîsi, i.e. The Constitution of the Ottoman Empire, which was amended and ratified by Sultân 'Abd-ul-Hamîd Khân in the Dhu'l-hijja month of the hegiral year 1293, which coincided with the last month of the solar christian year 1876, is written in the initial part of **Sâlnâma-i-'ilmiyya**, i.e. calendar prepared by the committee of Islamic matters, belonging to the year 1334 [1916 A.D.]. That Ottoman constitution consists of a hundred and twenty-one (121) articles, some of which are:

Art. 1– The Ottoman Empire comprises present territory and possessions, and semi-dependent provinces. It forms an indivisible

[1] A word in the Persian language, meaning 'command', 'order', 'decree'. A written royal command carrying the Emperor's signature, the date and place of the command, the reason for issuing the fermân, the name and position of the recipient, and, if necessary, the Islamic sources on which the fermân is based, etc.

whole, from which no portion can be detached under any pretext whatsoever.

Art. 3– The Imperial Ottoman sovereignty, which carries with it the Supreme Caliphate of Islam, falls to the eldest Prince of the House of Osmân ('Uthmân), according to the rule established *ab antiquo*. On his accession the Sultân shall swear before parliament, or if Parliament is not sitting, at its first meeting, to respect the visions of the Shari'at (Islamic Law) and the Constitution, and to be loyal to the country and the nation.

Art. 4– His Majesty the Sultân, under the title of Supreme Caliph (Khalîfa), is the protector of the Islamic Religion. He is the sovereign and Emperor (Pâdishâh) of all the Ottomans.

Art. 5– His Majesty the Sultân is irresponsible; his person is sacred.

Art. 8– All subjects of the Empire are called Ottomans, without distinction whatever faith they profess; the status of an Ottoman is acquired and lost according to conditions specified by law.

Art. 10– Personal liberty is wholly inviolable. No one can suffer punishment, under any pretext whatsoever, except in cases determined by (canon and/or constitutional) law, and according to the forms prescribed by it.

Art. 11– Islam is the state religion. But, while maintaining this principle, the state will protect the free exercise of faiths professed in the Empire, and uphold the religious privileges granted to various bodies, on condition of public order and morality not being interfered with.

Art. 21– Property, real and personal, of lawful title, is guaranteed. There can be no dispossession, except on good public cause shown, and subject to the previous payment, according to the law of the value of the property in question.

Art. 118– All the provisions of the laws, regulations, usages, and customs now in forces shall continue to be applied, so long as they shall not have been modified and abrogated, by other laws and regulations.

Art. 120– Ottomans enjoy the right of assembly, on condition that they obey the law on the subject. The societies are forbidden which aim at injuring the territorial integrity of the Ottoman

Empire, changing the form of the Constitution or of the government, acting contrary to the provisions of the Constitution, or bringing about a separation between the various Ottoman elements, or which are contrary to public morals. The formation of secret societies in general is also forbidden.

Because Midhat Pâsha insulted the Sultân and the statesmen by speaking impertinently to them and because he blurted out state secrets in festive occasions like drinking parties, which were redoubled by his illegal activities such as drafting young people to make up his personal army which he called **National soldiers**, he was discharged from the office of Grand Vizier and exiled to Italy in February, 1294 [1877 A.D.]. And in the following year's February, i.e. in 1295 [1878 A.D.], the Parliament was disbanded and the first constitution was put an end to. Or rather, 'Abd-ul-Hamîd Khân, with his Imperial rescript and a decision made by the Cabinet, adjourned the Parliament. He did not abrogate the constitutional government. If he had abrogated the national assembly and that constitution, he would, perhaps, have done something rightful and appropriate. For, that constitution included Byzantine, Armenian and Jewish members into the Parliament, so that the number of the Turkish deputies were fewer than the total number. Some deputies were of the mind that their own languages should be made official languages; in fact, some of them were seeking autonomy and independence. The great German statesmen Fieldmarshall Ottovon Bismarck said to 'Alî Nizâmî Pâsha: "Unless a state is made up of a unified nation, its parliament will be harmful, rather than useful," which shows his appreciation of the adjournment of the Parliament.

As the Russian armies were at Yeşilköy, (in Istanbul.) 'Alî Suâvî, a journalist, fantasizing about restoring the mentally recuperating Murâd V to the throne and dreaming himself as his Grandvizier, raided the Çırağan (Chiraghan) Palace. Hasan Pâsha, who was warden of Beshiktash, killed 'Alî Suâvî by hitting him on the head with his rod, and also twenty-three of the revolutionary Balkan emigrants met their nemesis likewise. In two hours the rebellion was put down.

The number of the Ottoman Sultâns is thirty-six; with the thirteenth there began the period of standatill, and the twentieth marks the beginning of regression. The following chronological order shows the names of the thirty-six Sultâns:

No:	Name and Father's Name	Birth	Accession	Death
1	Sultân 'Uthmân (Osmân) bin Ertughrul Ghâzî	656	699 [1299]	726 [1326]
2	" Orhan bin Osmân Khân	687	726 [1326]	761 [1359]
3	" Murâd bin Orhan Khân	726	761 [1359]	791 [1389]
4	" Bayezid bin Murâd Khân	761	791 [1389]	805 [1403]
An eleven year hiatus in the sovereignty				
5	" Muhammad bin Bâyezid Khân	790	816 [1413]	824 [1421]
6	" Murâd bin Muhammad Khân	806	824 [1421]	855 [1451]
7	" Fâtih Muhammad bin Murâd Khân	833	855 [1451]	886 [1481]
8	" Bâyezid bin Muhammad Khân	851	886 [1481]	918 [1512]
9	" Selîm bin Bâyezid Khân	872	918 [1512]	926 [1520]
10	" Suleymân bin Selîm Khân	900	926 [1520]	974 [1566]
11	" Selîm bin Suleymân Khân	929	974 [1566]	982 [1574]
12	" Murâd bin Selîm Khân	953	982 [1574]	1003 [1595]
13	" Muhammad bin Murâd Khân	974	1003 [1595]	1012 [1603]
14	" Ahmad bin Muhammad Khân	998	1012 [1603]	1026 [1617]
15	" Mustafâ bin Muhammad Khân	1000	1026 [1617]	
16	" Osmân bin Ahmad Khân	1013	1027 [1618]	1031 [1622]
—	" Mustafâ bin Muhammad Khân		1031 [1622]	1048 [1639]
17	" Murâd bin Ahmad Khân	1020	1032 [1623]	1049 [1640]
18	" Ibrâhîm bin Ahmad Khân	1024	1049 [1640]	1058 [1648]
19	" Muhammad bin Ibrâhîm Khân	1051	1058 [1648]	1103 [1691]
20	" Suleymân bin Ibrâhîm Khân	1052	1099 [1687]	1102 [1691]
21	" Ahmad bin Ibrâhîm Khân	1053	1102 [1691]	1106 [1695]
22	" Mustafâ bin Muhammad Khân	1074	1106 [1695]	1115 [1703]
23	" Ahmad bin Muhammad Khân	1084	1115 [1703]	1149 [1736]
24	" Mahmûd bin Muhammad Khân	1108	1143 [1730]	1168 [1754]
25	" Osmân bin Mustafâ Khân	1112	1168 [1754]	1171 [1757]
26	" Mustafâ bin Ahmad Khân	1129	1171 [1757]	1187 [1773]
27	" 'Abd-ul-Hamîd bin Ahmad Khân	1137	1187 [1773]	1203 [1789]
28	" Selîm bin Mustafâ Khân	1175	1203 [1789]	1223 [1808]
29	" Mustafâ bin 'Abd-ul-Hamîd Khân	1193	1222 [1807]	1223 [1808]
30	" Mahmûd bin 'Abd-ul-Hamîd Khân	1199	1223 [1808]	1255 [1839]
31	" 'Abd-ul-Mejîd bin Mahmûd Khân	1237	1255 [1839]	1277 [1861]
32	" 'Abd-ul-'Azîz bin Mahmûd Khân	1245	1277 [1861]	1293 [1876]
33	" Murâd bin 'Abd-ul-Mejîd Khân	1256	30 May 1876	1322 [1904]
34	" 'Abd-ul-Hamîd bin 'Abd-ul-Mejîd Khân 1258 [1842 A.D.] 1293 (11 Sha'bân)[1876 (1 Sept.)]			1336 [1918]
35	" Reshâd bin 'Abd-ul-Mejîd Khân	1260	1327 [1909]	1336 [1918]
36	" Vahîdeddîn bin 'Abd-ul-Mejîd Khân	1277	1336 [1918]	1344 [1926]

The Ottoman territory sprawled all over southern Europe up to Vienna and the Carpathian Mountains. Hungary, Romania, Bessarabia, Crimea, in Europe; Hemedan, Tabrîz, Persian Gulf, shores of Indian Ocean, in Asia; Sudan, the Sahara, Libya, Tunisia and Algeria, in Africa, were among the lands captured.

In as much as the establishment and enlargement of a state depend upon warfare, great progress was made in weapon industry. The earliest firearms in Europe were used by the Ottomans. The cannons and bombproof shelters (and blockhouses) made in the ninth and tenth hegiral centuries by the Ottoman scientists ushered the warfare techniques in Europe. The great cannons still occupying the strongholds in Mitiline, on the Bosphorus and in Van today and carrying the engravings such as: “Made by master craftsman named Mustafâ” and “Made by master craftsman named ‘Alî” win great admiration from tourists. How those cannons were transported from Istanbul to such distant places as Baghdâd and Van remains a puzzle that has not been solved yet. The gigantic cannons which Sultân Muhammad the Conqueror had designed for the conquest of Istanbul were moulded by a Turkish engineer named ‘Sarica’ and a Hungarian named Urban who was a master craftsman in moulding. Another aid that had its inception in the hands of the great Conqueror was the use of dynamite. When Gedik Ahmad Pâsha captured Otranto in Italy, he had a lovely fortress built there. When Italians saw the fortress they admired it. They began to build similar fortifications during wars. As for the campaigns to Iran; that management and control of a hundred and fifty thousand strong armies would require a treasure of knowledge and prowess, is doubtless. Hence, the Ottoman Empire was the time’s most advanced state in Europe. Witnesses of the superiority in architecture are the great mosques and madrasas (universities). Great dexterity possessed by people like Architect Ilyâs, who made the Fâtih Mosque; Architect Kemâleddîn, who made the Bâyezid Mosque; Architect Sinân, who made the Suleymâniya Mosque and the Shahzâda Mosque, and by many another architect, is clearly apparent in their works of art. The extremely valuable glazed tiles in the mosque and mausoleum of Chelebi Sultân Muhammad in Bursa were made by craftsman Mehmed the mad man. The signature ‘Ameli Muhammad Mejnûn’ is still legible on some of them. When the Pâdishâh (Emperor) of India Humâyûn Shâh requested master

builders from Sultân Suleymân (the Magnificent), the master builder Mûsâ, one of the apprentices of Sinân the great architect, was sent to India; thereafter gigantic and immaculate edifices reflecting the Ottoman architecture were built in India. Textbooks whereby physics, mathematics and astronomy lessons were being taught in the Ottoman (universities called) madrasas and the manuscripts pertaining to warfare industry are still existent in the Suleymâniya library.

Two other developments in which the Ottomans were very advanced are agriculture and trade. Division of labor was the main policy being followed in all areas, and all the people were busy with their work like bees. The entire nation were living in wealth and welfare and in mutual love as Muslim brothers and sisters, the presidents, i.e. the Pâdishâhs were being looked on as deputies of the Prophet, and obedience to them was deemed as an act of worship.

Such terms as insurrection, revolution and coup d'état never occurred to an Ottoman. Insurgences fomented through such outlaws as Bedreddin the son of Samavneli and heresies of Hurûfîs, which were prepared and stirred up abroad by enemies of religion, by crusaders, by jews, by freemasons and enemies of the Ahl as-sunnat such as Shiites and Wahhâbîs, were quashed in no time. Sultân Muhammad Khân the Conqueror dispensed a hundred loads of aqchas –which equals to six million gold coins– as a present to the soldiers on their way to quell the revolt induced and steered by Hasan the Lanky. During the reign of Sultân Suleymân (the Magnificent), three aqchas were coined from one dirham, i.e. approximately three and a half grams, of silver. One aqcha contained approximately one gram of silver. Later the amount of silver was decreased. In the time of Sultân Suleymân a qâdî's office was introduced in Mekka. After Sinân Pâsha's military campaign to Yemen half of Jidda's customs revenue was assigned to the Meccan Sherîfs. Later a governorship under the title 'Beylerbeyi of Hijâz' was established. Once a year, during the period of Hajj, gifts called Surra-i-Humâyûn were being sent to the Sherîfs of Mekka and to the men of knowledge being there. The khâns of Crimea were coining money on their own and invoking blessings on the Ottoman Khalîfas during the Friday khutbas. With their forty thousand strong army they marched forward far

up to Russia and exacted taxes from the Russians. In 728 (A.H.) gold money was coined in Bursa. In the Hegiral year 797 the castle called Anadolu Hisar was built.

In 922 [1516 A.D.] the maritime arsenal was established in Istanbul. The time's biggest ships were built. In 932 Sultân Suleymân took France under his protection. In 945 the Ottoman fleet built at the Golden Horn defeated the united fleet of the states of Europe. In 967 the Crusaders' fleet was annihilated off Malta. In 987 a committee of scientists presided over by Taqiyyuddîn Efendi observed the stars and did calculations with logarithmic lists. In 1067 the Ottoman fleet defeated the Venetian fleet. In 1135 the Ottoman printhouse was established at Üsküdar (Scutary). In 1205 the Naval Military College was established. In 1242 the Ottoman Medical University was established. The Mahmûdiyya Bridge was built in 1253, and the quarantine was built in 1254 at Unkapani. In 1260 the Mejîdiyya Bridge was built between Karaköy and Eminönü. In 1268 the control department for the Bosphorus ferries was established and was called Shirket-i-Khayriyya. In 1272 a submarine telegraph line was laid between Istanbul and Varna. In 1279 a telegraph line was laid between Basra and Karachi. High shools called Sultânî were established in 1284, art schools were made in 1285, forestry and metallurgy schools were made in 1287, Istanbul's regiment for tramcars and fires was established in 1288, and the Izmid railway and the Galata subway were built in 1290. Some of the innumerable services rendered by 'Abd-ul-Hamîd Khân II have been dealt with earlier in the current book. In the meantime the great Emperor renewed the Ottoman fleet by replacing the most up-to-date ships for the obsolete vehicles, so that the Ottoman fleet occupied the second best position in Europe after England.

The Sâlnâma-i-Bahrî, i.e. the Naval Almanac, of the year 1310 [1892 A.D.] provides a lengthy account of the Ottoman Navy. Each and every one of its eighteen (18) battleships, with particulars pertaining to their names, tonilatos, longitudes and latitudes, armour-widths, water-pulling capacities, numbers of propellers, mechanical horsepowers, firearms, shellcases, dates when they were first put into service, speeds, and solid fuel capacities, were dealt with. For instance, the information provided about the Hamîdiyya fregate is as follows 212.40 feet plus 9 pûs

(inches), which amounts to 87.59959 metres, and 55 feet plus 7 pûs (inches), which amounts to 16.8418 metres, and 24 feet (7.3172 metres); 1 propeller; 6800 horsepower; 4 krupp guns with 10 and 15 cm. diametres; one 300 lb muzzleloader; 6 Armstrong guns and 7 small guns and 7 Nordenfeld and 1 rocket case and two torpedo cases; date when it was put into service: 1301 [1883 A.D.]; its speed: 13 miles; its solid fuel capacity: 600 tons. Number of unarmoured battlehips: 40; number of torpedo streamboats: 13 first-class ones, 7 second-class ones, and 1 third-class one; number of submarines: 2. Also recorded are the names and ranks of hundreds of sea officers who worked on those ships.

The Medical Faculty at Haydar Pâsha was the second most advanced in Europe after the Vienna Medical Faculty. Each and every department possessed a laboratory equipped with most up to date tools and machines. People who had studied medicine in that faculty in 1931 [A.D.] said that there was a microscope for every student studying in the histology laboratory and that each microscope was monogrammed with Sultân 'Abd-ul-Hamîd Khân's imperial signature. The assistants and assistant professors and professors educated by the choice professors invited from Europe were equipping the younger generations with modern medical teaching and thereby valuable experts were blossoming.

The book written by Adjutant Major and Chemist Jewâd Tahsîn Begh and printed in 1321 (A.H.) in the Imperial printhouse of the medical school contains all the subtleties of today's teachings and methods of analysis. When today people see the modern medical teachings existent in the book entitled 'Durûs-i-Hayât-i-Besheriyya (Lessons on the Huma Life)' and written by Miralay (Colonel) Mehmed Shâkir Begh and printed in 1319 (A.H.); the medical teachings in the book entitled 'It'âm wa Taghdiyya (Feeding and Nourishment)' and written by Medical Faculty Hygiene Professor Muhammad Fakhri Begh and printed in 1324 (A.H.); the book entitled 'Ilm-i-Kimyâ-i-Tibbî (Knowledge of Chema-Medicine)' and written by medical faculty's Chemistry teacher Adjutant Major and Doctor Wasil Neun Begh and printed in Egypt in 1312 (A.H.) and the same person's book entitled 'Khulâsat-ul-Qawl fî Tahlîl-i-Bawl (A Summary on an

[1] Please review entry no. 15 in the current book.

Analysis of Urine)', which was published in the same year; the book entitled 'Ilm-i-nebâtât (Knowledge of Plants)' and written by the Imperial Medical School's teacher of Botany Sherefeddîn Begh, and which students have never done without since 1305 (A.H.); the book entitled 'Hikmet-i-tabî'iyya (Physical Science)' and written by Sâlih Zeki Bey, who was a Physics teacher in the Imperial School and University of Civil Service; and many another similar valuable book; they feel compelled to acknowledge the fact that many valuable specialized doctors and scientists were educated during the reign of Sultân 'Abd-ul-Hamîd Khân II.

Not only did the Ottoman Sultâns educate valuable experts and produce works of art by attributing such great importance to knowledge and science, but also in serving Islam they eclipsed the Abbasids and the Umayyada and the other Islamic states and their hard labour left great fame and honour behind them. When one of the brooms being used for sweeping the floor inside the Kâ'ba was brought to Yavuz Sultân Selîm Khân (the ninth Ottoman Emperor), he had the broom lifted like a crown and placed in on his head. Hence the symbol in the shape of a broom worn by his successors on their crowns. Sultân Suleymân the Lawgiver (the Tenth Ottoman Sultân) opened the plugged water conduits down the 'Arafat, whereby the 'Arafat and Mekka were satiated with water. 'Abd-ul-Hamîd Khân the second (the thirty-fourth Ottoman Sultân) cleaned the plugged water conduits once again and widened them, and thereby slaked the Muslim hadjis. 'Abd-ul-Mejîd Khân repaired the (water fountain called) 'Ayn-i-zerpa' in Medîna and enlarged it. The Wahhâbîs perpetrated such unprecedented carnages and savageries as had not been cammitted by any other unbelievers and tyrants before them, slaughtered the Sunnî Muslims in Mekka and Medîna, and demolished all the mausoleums, mosques and oft-visited places, which were souvenirs left behind by the (earlier Muslims called) Selef (or Salaf-as-Sâlihîn). They turned shrines and graves into wastelands. Sultân Mahmûd Khân the second, after dismissing and sending away the Wahhâbî throngs, restored and reanimated those sacred places. The following ode, which he attached to a candlestick that he sent as a gift to Hujra-i-Se'âdat in 1235 [1819 A.D.], is an evidence for the respect and affection that he felt towards Rasûlullah:

***I have dared to present a candiestick, Yâ Rasûlallah!
My motive is service to the Most High, Yâ Rasûlallah!***

***Not a gift to Your Highness from Thine humble slave;
Please do accept it with Thine Kindness and Grace, Yâ Rasûlallah!***

***Who do I have, except you, to take refuge in?
By Thine side lie kindness and blessing, Yâ Rasûlallah!***

***I take refuge in Thee, and in Thee, alone; I'm at Thine mercy.
Please have mercy, and intercede for me, Yâ Rasûlallah!***

***In both worlds take possession of this Khân-i-Mahmûd-i-Adlî!
Yours is authority, in the beginning and in the end, Yâ Rasûlallah!***

What with one hindrance or another, such rebellions and tumults in Egypt, in Yanya, (Janina, Ioanni) and in Mora (Peloponnesus), the Janissaries' insurrection and the concomitant annihilation of their institution, and the Russian aggressions, Sultân Mahmûd Khân scarcely had time to make reparations in Mekka and Medîna, but his son 'Abd-ul-Mejîd Khân demonstrated stupendous zeal and effort in the enrichment of the two sacred cities. He displayed illustrious self-effacement and humility by having his handwritten name engraved under Kâshî^[1] tiles to be paved on the ground within the Hujra-i-se'âdet. In fact, rejecting the idea of adding the word 'sovereign' (before his name) on the arch over the (door called) Bâb-us-selâm (or salâm), he stated that the laudatory epithet 'sovereignty' was reserved for the Messenger of Allah, alone.

The services and respects which 'Abd-ul-Hamîd Khân the second offered to those sacred places and to their interceding master are by a very wide margin ahead of those which fell to the lot of his predecessors. Nor did his gifts and services remain reserved only for rulers, scholars and positions; they made their way down to poorest people. He restored and enriched the Mesjîd-i-harâm in a dazzling way, reanimated the mausoleum of Khadîjat-ul-Kubrâ and the buildings called Mawlid-in-Nebî and Mawlid-i-Fâtima, so that they developed into peerless buildings, and filled the city of Minâ with systems of water supply. He restored mausoleums of Awliya, such as the one belonging to Sayyid

[1] Made in Kâshân, an Iranian city famous for its glazed tiles.

Ahmad Rifâî, with wonderful services that he rendered to them. He had the infantry barracks called Ghayratiyya and Hamîdiyya, an artillery barracks and a government office built in Mekka. That each and every one of the Ottoman Khalîfas is a ‘Hâdim-ul-harameyn (servant) of the (two sacred cities called) Harameyn^[1], is an established fact declared to the entire world by the works of art that they left behind. The brigands called Wahnâbîs who recaptured the Harameyn-i-sherîfeyn have been insidiously annihilating those invaluable historical works and fine arts, thereby demolishing Islam from within by using their heresies and barbarous attacks.

Sultân ‘Abd-ul-Hamîd Khân the second had high schools of the same value and shape built in all the corners of the country. In 1950, commander of the Military High School in Bursa paid a visit to the Bursa High School for Boys. He said to the director of the school, Rifât Begh, who was a chemist at the same time: “I see that you reserved the school’s best room for yourself. Isn’t it an injustice?” Rifât Begh replied: “All the rooms in this school are lovely and airy. I was a student in a similar school in Manastir (Bitola, in Yugoslavia as of today). The schools built under the aegis of Sultân ‘Abd-ul-Hamîd in big cities are the same, equally beautiful and strong. The buildings never needed repairs. On the other hand, a high school of commercial sciences was built opposite us last year. Some of its walls are broken already. They are under repair now.” He added a number of historical facts. A likeness of the high school in Bursa is the Ankara High school, built on the rocks at the Yenîşehir train station in Ankara.

‘Abidîn Pâsha, one of the governors of Ankara, collected money from the people for the purpose of bringing drinkable water from Elmadagh to Ankara. He requested the Khalîfa’s permission to start the work. ‘Abd-ul-Hamîd Khân sent an answer to the governor, saying: “It yields a lot of thawâb to give water to thirsty people. It is one of the commands of our religion, Islam. That honourable duty is mine. Give all the money you collected back to the owners. Start the work immediately, and I shall pay from the treasury of my highness. Let my people have good water!” Shortly thereafter the inhabitants of Ankara were enjoying spring water.

[1] Mekka-i-mukarrama and Medîna-i-munawwara.

Sultân 'Abd-ul-Hamîd Khân the second's improving and strengthening the Ottoman State in all areas prompted Islam's enemies, especially the British plotters, to take action. They conspired in political and masonic activities in 1308 [1890 A.D.]. A few Military Academy cadets and Medical school students came together to establish the society of Unity and Progress. Seven years later the society received intelligence and disbanded. Some of its members carried on with their activities in Paris. The Khalîfa sent the president of National Intelligence Organization Full General Ahmad Jelâleddîn Pâsha to Paris. His effective counsels persuaded most of them to show repentance. However, Ahmad Rizâ Begh and a few of his friends would not listen to his advice. They were too hopelessly addicted to the luxurious life spent in debauchery, boudoir and drinking bouts with the money showered by the crusaders to listen to reason. In fact, Ahmad Rizâ Begh, especially, was so irrepressibly delighted and intoxicated by the promise that he would be appointed as head of the parliament that he became a puppet in the hands of the enemies of Turks. They launched a smear campaign against the Khalîfa by way of news media. Their campaign resulted in the declaration of the second constitutional government in 1326 [1908 A.D.], and dethronement of the Khalîfa a year later. Afterwards, he, (i.e. Ahmad Rizâ Begh,) was dismissed from office as the head of National Assembly by his own friends, who had been feeling jealousy towards him. He became their enemy. In his memoirs published in the Cumhuriyet daily newspaper he praised 'Abd-ul-Hamîd Khân the second, at whom he had hurled invectives earlier, and said that he felt profound remorse, before he died soon thereafter.

The same guilty conscience was manifested on the pâshas named Talât, Enver and Jemâl. Their lives ended in penitence, and not before acknowledging that they had fallen short of seeing the Khalîfa's greatness. The young people who got their hands on the administration of the State were ignorant, inexperienced and close eyed people who were unaware of what was going on at home and abroad. One of them, for instance, was promoted to prime minister from a telegrapher in the civil service, while another one, a lieutenant colonel at the age of thirty-three, jumped on to minister of war and vice commander-in-chief, and another one, a second lieutenant, became minister of the interior. It is a fact acknowledged unanimously by all historians that the cruelties and persecutions perpetrated by the Party of Union and Progress,

especially their bloody aspect, would make you remember the reign of Sultân 'Abd-ul-Hamîd Khân as the 'good old days'. The Party of Union and Progress were the forerunners of vicious partisanship and separatism in Turkey. Political parties became enemies of one another. The same downhill trend carried itself to the two consecutive tragic losses, the Balkan Wars and the First World War, which in turn ended in the fragmentation of the Empire.

Another disastrous situation precipitated by the dethronement of Sultân 'Abd-ul-Hamîd Khân the second was the faction in religious matters. High positions in religious matters were squandered to ignoramuses some of whom were freemasons, who had affiliated to the party of Union and Progress. The first step in the treason was to oust Muhammad Ziyâ-ud-dîn Efendi, who had been Sultân 'Abd-ul-Hamîd Khân's last Shaikh-ul-Islâm, from office. Mûsâ Kâzim Efendi was brought to that high position in 1910 [A.D.]. That person was an extreme unionist and a freemason. Likewise, separatists who had been banished to Iraq and Fîzân (Fezan, Phasania, a region in the southernmost end of Libya) by 'Abd-ul-Hamîd Khân on account of their conducts disagreeable with Islam and their subversive writings were brought back to Istanbul and given duties involving religious matters. Those ignorant partizans started a new trend of writing and spreading erratic and heretical books. During the reign of Sultân 'Abd-ul-Hamîd Khân (II), religious books that had been printed would be studied by a commission of scholars, and permission for publication would be possible only for the ones which had attained the commission's confirmation. Therefore, books published within the so-called period deserve credence. However, after 1327 [1909 A.D.] religious books were no longer monitored by authorized scholars. The tenable ones among those books are only the ones written under the light of authenticated sources. Muslims' children and innocent young generations who read the contaminated books written by people of anonymous origin or by men of religion who did not even know what Madhhab they were in because they had been suborned by heretics such as Shiites and Wahhâbîs, learned heresy in the name of religion. Some of those poorly educated Muslims fell victim to the traps set by crooked politicians. Among them were extremists who stigmatized people in other parties with atheism. This faction among Muslims buttered the bread of Islam's enemies and

facilitated the British plans to ‘annihilate Islam’. It is for this reason that Allâhu ta’âlâ prohibits faction among Muslims, states that they are brothers and sisters, and commands that they should love one another and be powerful by uniting against the enemies of their country. The fatherly counsel which says, “If we come together, this will intimidate the unbelievers and earn Allah’s support. Faction among us will not only make unbelievers happy but also incur Allah’s wrath upon ourselves,” should have been engraved in every Muslim’s heart.

186– QÂDÎ EBU-L-HASAN: His name is ‘Alî bin Nu’mân Maghrîbî. He was born in Maghrîb in 329 (A.H.), and passed away in 374 [985 A.D.]. He served as a Qâdi-l-qudât (Chief Judge) during the Fâtimî (Fâtimid) reign in Egypt. He was deeply learned.

187– QÂDÎ ‘IYÂD: Ebu-l-fadl ‘Iyâd bin Mûsâ, an Islamic scholar in the science of Hadîth. He was born in Sept in 476 (A.H.), and passed away in Merâkesh in 544 [1150 A.D.]. He was educated in Endulus (Andalusia). He became a Qâdî in Sept, Granada. He wrote quite a number of books, of which the ones entitled **Meshâriq-ul-enwâr** and **Shifâ** are widely known ‘rahimahullâhu ta’âlâ’.

188– QÂDÎ SHUREYH: Ebû (or Abû) Umayya bin Harth, one of the greatest among the Tâbi’în, and the Qâdî of Kûfa during the caliphate of Hadrat ‘Umar. In a trial held in his presence, Hadrat ‘Alî, Khalîfa as he was, was involved as a litigant versus a dhimmî (a non-Muslim living in a country of Muslims). He was a model of justice. He was profoundly learned in the Islamic science called Fiqh. He was a hundred and twenty years old when he passed away in 87 [706 A.D.] ‘rahimahullâhu ta’âlâ’.

189– QÂDÎ ZÂDA AHMAD EFENDI: Ahmad Emîn bin ‘Abdullah was born in 1133 (A.D.), and passed away in 1197 [1783 A.D.]. He was a Qâdî. He wrote commentaries to valuable books such as **Tarîqat-i-Muhammadiyah** and (Imâm Birghivî’s book in Turkish and entitled) **Birghivî Vasiyyetnâmesi**. His commentary of Âmentu and entitled **Farâid-ul-fawâid** is very useful. It has a number of editions.

190– QURTUBÎ: Ebû ‘Abdullah bin Ahmad Shemseddîn Ansârî, Ibnî Ebû (or Abû) Bakr Faraj. He is one of the greatest Islamic scholars of Andalusia (Spain as of Today). He passed away in 671 [1272 A.D.]. He was in the Mâlikî Madhhab. He wrote

various books, such as a commentary to the book entitled **Esmâ-ul-Husnâ**, a book entitled **Plâm-i-dîn-i-Nasârâ**, and one entitled **Tedhkira fî ahwâl-i-âkhira**, and others.

191- RÂFIÛ: Ebulqâsim 'Abd-ul-Kerîm bin Muhammad, a great Islamic scholar. He passed away in Qazvin, (Irân) in 623 [1226 A.D.] 'rahimahullâhu ta'âlâ'. He wrote a commentary to Imâm Shâfi'î's 'rahimahullâhu ta'âlâ' **Musnad** (or Musned). He has books written in (the Islamic sciences called) Tafsîr, Hadîth and Fiqh. He wrote many books (teaching Islam) in the Shâfi'î Madhhab. One of them, the book entitled **Muharrer**, is very valuable. Many Islamic scholars wrote commentaries and abridgements to that book. One of the abridgements, which was rendered and entitled **Minhâj** by Imâm Nevevî 'rahimahullâhu ta'âlâ', has been used as an Islamic source of knowledge (by other Islamic scholars). Of all the commentaries to Minhâj, the one rendered by Ahmad ibni Hajar Heytemî Mekkî 'rahimahullâhu ta'âlâ' is the most valuable. It is entitled **Tuhfa** and comes in four volumes.

192- REBÛ BIN HAYSEM: One of the Tâbi'în. He is reputed for his 'zuhd' and 'taqwâ' in Kûfa city. He became housebound with cripple towards the end of his life. He passed away in 63 (A.H.) 'rahimahullâhu ta'âlâ'.

193- REBÛ BIN MEYSERA: One of the blessed Sahâba. He did not participate in the Holy War called Bedr. He did in the one called Hayber. He was one of the people who stated that the Messenger of Allah prohibited the nikâh (Islamic marriage contract) called Mut'a.

194- RUQAYYA: Resûlullah's second blessed daughter. **Khadîja-t-ul-kubrâ** was her mother. She was Hadrat 'Uthmân's wife. Formerly she was betrothed to 'Utba, Abû Leheb's son. Later Abû Leheb and his wife, who had been seeking situations wherein they could oppress the Messenger of Allah, made their son break off the engagement. She and Hadrat 'Uthmân, (now her blessed husband,) migrated to Abyssinia. During her stay there she had a son named 'Abdullah, who passed away after Ruqayya, when he was six years old, in the fourth (hegiral) year. Hadrat Ruqayya's passing took place on the same day as the news of the victory of Bedr arrived in Medîna, in the second year of the Hegira (Hijrat) 'radîy-Allâhu ta'âlâ 'anhâ'.

195– SA'D BIN EBÎ WAQQÂS: One of the greater Sahâbîs, and one of the 'Ashara-i-Mubashshara at the same time. He is the seventh earliest Muslim. He was seventeen years old when he embraced Islam. He participated in all Holy Wars, and fought heroically. He was the earliest to shoot with a bow and arrow. He was very good at hitting the target. In the Holy War of Uhud Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would collect the arrows coming from the enemy from the ground and give them to him. **“Shoot, O Sa'd, shoot,”** would say the Best of Creation. **“May my mother and father be sacrificed for you.”** During the caliphate of Khalîfa 'Umar-ul-Fârîq he was the commander-in-chief of the Islamic army sent to Îrân. He won the widely known victory called Qadsiya. When he conquered the capital city of Îrân called Meddayn, the Persian treasury became the Muslims' property. Thereafter he became governor of Iraq. He established the city of Kûfa. He became governor of Kûfa in the time of Khalîfa Hadrat 'Uthmân. He did not involve himself in the events called Jemel (Camel) and Siffîn. He was fifty-five years old when he passed away 'radiy-Allâhu 'anh'. He is in Medîna-i-munawwara.

196– SA'D BIN MU'ÂZ: He was the chief of a tribe of Ensâr (or Ansâr) called Evs (or Aws). He embraced Islam and became a Believer upon a sermon delivered by Mus'âb bin 'Amîr, who had been sent to Medîna before the Hegira (Hijrat, Migration to Medîna). He converted his tribe to Islam. He participated in the Holy Wars called Bedr, Uhud and Hendek (Trench). He died from a wound that he received during the battle of Trench. Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' wept very bitterly over him and conducted the namâz of janâza performed for him. He attained praise in hadîth-i-sherîfs 'radiy-Allâhu ta'âlâ 'anh'.

197– SA'D BIN 'UBÂDA: One of the Ansâr-i-kirâm and one of the chiefs of the Benî Sâ'ida tribe. He was peerless in generosity. He was the Ansâr's flag-bearer in the (Holy Wars called) Ghazâs. When the Messenger of Allah passed away he wanted to become Khalîfa. When everybody paid homage to Hadrat Abû Bakr, he went to Havran. He passed away in the fifteenth (Hegiral) year 'radiy-Allâhu ta'âlâ 'anh'. Havran is to the south of Damascus.

198– SA'DÎ SHIRÂZÎ: Muslihuddîn bin 'Abdullah, who was born in Shirâz in 589 (A.H.), and passed away there in 691 [1291 A.D.]. He spent thirty years of his life learning and thirty other years in journeys and in military. And he spent the final thirty

years in seclusion and worship. His poems are highly valuable. His books spread wide and near within his lifetime. He achieved international fame and earned profound respect. He gave lectures in the Nizâmiyya Madrasa (University) in Baghdâd. He was a Sunnî scholar and a disciple of Abu-l-Ferej Ibni Jevzî (or Jawzî), a scholar in the Madhhab of Ahl as-Sunnat, [and who lived between (the Hegiral years) 508 and 597.] In Tasawwuf, he was in the Qâdirî order, and attained kemâl (perfection) in the 'sohbat' of Shihâbuddhin Suhreverdi. He performed hajj fourteen times. He stayed in such places as Baghdâd, Damascus, Egypt, Asia Minor, India and Turkistân. During the crusading expeditions he was taken prisoner of war by the European forces. His books entitled **Gulistan** and **Bostan** were translated from the Fârisî language into European languages. It has various translations and commentaries in Turkish as well 'rahimahullâhu ta'âlâ'.

199– SA'DUDDÎN TEFTÂZÂNÎ: Mes'ûd bin 'Umar, who is one of the greatest scholars of Islam. He was born in Teftâzân, Khorâsân, in 722 (A.H.), and passed away in Samarkand in 792 [1390 A.D.] 'rahimahullâhu ta'âlâ'. Timur Khân (Tamerlaine) sympathized deeply with him and showed profound respect towards him. In the Islamic sciences called Tafsi'r, Fiqh an Aqâid he was the pinnacle of his time. He wrote quite a number of books, all of which were invaluable. In the sciences called Beyân and Ma'ânî, he wrote a commentary to the book entitled **Telhis-ul-miftâh** and authored by the Muftî of Damascus Jelâleddîn Muhammad bin 'Abd-ur-Rahmân [739], and entitled his commentary **Mutawwal**. That book and its commentary entitled '**Aqâid-i-Nesefiyye** are highly valuable.

200– SAFIYYA: 'Abd-ul-Muttalib's daughter, Rasûlullah's paternal aunt, and one of the 'Ashara-i-mubashshara Zubeyr bin 'Awwâm's mother. Back in the time of nescience she had been the wife of Abû Sufyân's brother Hâris. She was Hadrat Hamza's maternal sister. She embraced Islam 'radiy-Allâhu ta'âlâ 'anhâ'.

201– SAFIYYA BINTI HUYEY: A Jewish girl. As she was married to Kenâna during the Holy War of Hayber she was taken prisoner. Rasûlullah bought her and manumitted her. When she became a Believer willingly, Rasûlullah married her by way of nikâh. She was very wise. She passed away in the fiftieth year (of the Hegira) 'radiy-Allâhu ta'âlâ 'anhâ'.

202– SAFIYYEDDÎN-Ï-ERDEBÎLÎ: Imâm in a mosque in Erdebîl (or Ardabil), Irân. He passed away in 735 [1335 A.D.]. He was succeeded as imâm by his son Sadreddîn and grandson 'Alî and his son Juneyd, who was expelled from the country by the Karakoyunlu Ruler Mirza Jihân Shâh. Thereupon Juneyd went to Diyâr-i-Bekr and was granted asylum by the Akkoyunlu Ruler Uzun Hasan (Hasan the Lanky). When Uzun Hasan captured Azerbayjân, Juneyd made his home in Erdebîl. One of his grandsons, Ismâ'îl, revolted against their Akkoyunlu benefactors and assumed power. In 908 (A.H.) he established the Safevî (Safevid) state in Tebrîz (Tabriz). Their reign lasted until the Afghanians invaded Irân in 1135 [1722 A.D.]. When Nâdir Shâh ousted the Afghanians in 1143 (A.H.), he carried on his invasion down to India. His martyrdom in 1160, however, put an end to the peace in Irân. Mehmed Agha, one of the chiefs of a tribe belonging to a Turkoman named Kachar in Rey, invaded Irân and established the Kachar government in 1210 [1796 A.D.]. In 1343 [1925 A.D.] Rizâ Shâh staged a bloody coup d'état and established the Pahlavi government. He passed away in 1360 [1941 A.D.] His son and successor Muhammad Rizâ Shâh Pahlavî, allowed rights and freedom also to the Sunnî Muslims in Irân. Madrasas (Universities) in the Hanafî Madhhab were opened. Ingrained bigotry reappeared with some narrow-minded people who, under the leadership of Âyatollah Khomeini, rose in rebellion. Irân was awash in blood. The Shâh fled to America and thence to Egypt, where he died of grief in 1400 [1980 A.D.]. A Shiite Republic was established in Irân. Thousands of statesmen, military officers and students were slain. A war was opened against Iraq. The war continued for years on end, leaving behind remnants of devastated centers of industry.

203– SAFVET PÂSHA: His name is Muhammad Es'âd. He was Sadr-i-a'zâm (Grandvizier) in the time 'Abd-ul-Hamîd Khân the second. He was born in Istanbul in 1230 (A.H.), and passed away in 1301 [1884 A.D.]. He is in the yard of the Mausoleum of Sultân Mahmûd 'rahimahullâhu ta'âlâ'.

204– SÂHIB BIN 'IBÂD: Ismâ'îl bin Ebi-l-Hasan Talqânî, a vizier to Muayyad (or Mueyyed), one of the sons of Bûya, and thereafter to his brother Fakhr-ud-Dawla. The state administration was in his hands. He was unstintingly generous. He was fond of talking with scholars and literary men. He was born in the township called Talqan of Qazwin, (Irân,) in 326 (A.H.), and

passed away in Rey in 385 [995 A.D.] 'rahimahullâhu ta'âlâ'. He was buried in Isfahân. President of the state walked ahead of his coffin. He wrote a multitude of books.

205– SA'ÎD BIN ZEYD (or ZAYD): One of the greatest Sahâbîs, and at the same time one of the (ten fortunate people who were called) 'Ashara-i-mubashshara (because they had been granted the good news by the Messenger of Allah that Allâhu ta'âlâ had promised them Paradise). He is the son of 'Umar-ul-Fârûq's 'radiy-Allâhu 'anhumâ' paternal uncle. At the same time, he is his wife's brother and his sister's husband. He and his wife, (Hadrat 'Umar's sister, that is,) migrated to Abyssinia (Ethiopia as of today). He was absent in the Holy War of Bedr because he and Hadrat Talha had been on a mission en route to Damascus. He participated in all the other Holy Wars. He participated in the battle of Yermuk and in the conquest of Damascus as well. He passed away in the fiftieth (Hegiral) year 'radiy-Allâhu ta'âlâ 'anh'.

206– SEHL (or SAHL) **BIN HANÎF-I-EWSÎ**: One the Ansâr-i-kirâm. He never left the messenger of Allah alone throughout the Holy War of 'Uhud. He never turned back. He is the earliest homage-payer to Hadrat 'Alî. Hadrat 'Alî had left him for his place in Medîne-i-munawwara during his expedition to Basra. Thereafter he made him governor of Khorâsân. Upon a complaint on the part of the inhabitants, he was dismissed from office and Ziyâd bin Ebîh was appointed for his place. In the battle of Siffîn he sided with Hadrat 'Alî. He passed away in Kûfa in the thirty-eighth year. Imâm 'Alî 'radiy-Allâhu 'anhumâ' conducted the namâz of janâza performed for him.

207– SEHL BIN SA'D: One of the Ansâr-i-kirâm. He was fifteen years old when Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' passed away. He passed away in 91 (ninety-one) [710 A.D.], when he was ninety-one years old. Among the Ashâb-i-kirâm he was the last one to pass away in Medîna. He quoted many hadîth-i-sherîfs.

208– SELÎM JIHÂNGYIR KHÂN: Son of Ekber Shâh, one of India's rulers. He was born in 977 (A.H.), and passed away in 1037 [1628 A.D.]. He is in Lahore. His mausoleum is a masterly embellished work of art. He became Ruler in 1015. He was the first emperor to grant land to British traders. He was succeeded by his son Shâh Jihân.

209– SELMÂN (or Salmân) **FÂRISÎ**: One of the gratest Sahâbîs. He was from Irân. He was a fire-worshipper born in Isfahân. He was walking by a Christian church, when he entered the church and became a Christian. His former friends' persecutions compelled him to flee to Asia Minor. He spent a number of years working in a church in a city called Amûriya, Emirdagh as of today. He commanded the priest's sympathy, and asked the aging priest for advice. Following his advice he went to Damascus, and thence to Hidjâz for the purpose of serving the awaited new Prophet. They made him slave. He became a Believer on the day when Rasûlullah honoured Medîna with his arrival. Rasûlullah bought him and manumited him. The trench that was dug for the Holy War of Hendek (Trench) was his suggestion. He participated in all the succeeding Holy Wars. He was governor of Medain in the time of Hadrat 'Umar. He passed away in Medain in the thirty-fifth year (of the Hegira). Rasûlullah 'sall-Allâhu 'alaihi wa sallam' praised him. 'Abd-ur-Rahmân Jâmî relates on the authority of Sa'îd bin Museyyeb in his book entitled **Shewâhid-un-nubuwwa**: I heard this event from 'Abdullah bin Selâm, who said: One day Selmân-i-Fârisî said to me: "Since each of us will die one day, let the one who dies earlier appear in the latter's dream, agreed?" 'Abdullah said: "Is something like that possible? Can a person who is dead appear in someone else's dream?" "He can," replied Hadrat Selmân. "After a Believer dies, his soul becomes free. He can go wherever he chooses on the earth. Unbelievers' souls will not be free. They will be imprisoned in a pit of Hell called Sijjîn." 'Abdullah continued: It was sometime after the passing of Selmân 'radiy-Allâhu 'anh'. I was taking (a midday sleep called) Qaylûla, when Selmân appeared in my dream. He greeted me (by saying, "Selâmun 'alaikûm.") I acknowledged his greeting (by saying "Wa 'alaikum selâm.") "How have you been, and how do you like your place," I wated to know. "It feels quite comfortable here, and I am well off. I want to give you a piece of advice: Abide by tawakkul. Tawakkul is the best attitude." He repeated his statement three times. (Tawakkul means putting your trust in Allâhu ta'âlâ. Please see the thirty-fifth chapter of the third fascicle of **Endless Bliss**.)

210– SEVDA (or Sawda): One of Rasûlullah's (blessed wives called) Zawja-i-mutahhera. The Messenger of Allah performed her nikâh (marriage contract prescribed by Islam) in Mekka. She passed away in the time of Hadrat 'Umar. Formerly she and her

husband had become Believers and migrated to Abyssinia. Her husband had passed away when they were back in Mekka. She had waived her turn in favour of Hadrat 'Âisha. She quoted five hadîth-i-sherîfs.

211– SEYYID (or SAYYID) EYYÛB URMEVÎ 'rahimahullâhu ta'âlâ': He is in a city of Irân called Urmia and close to Turkey. He is the author of the book entitled **Menâqib-i-chihâr yâr-i-gyuzîn**. Its 1264 [1847 A.D.] and 1998 editions published in Istanbul, Turkey, are only beautiful. His autobiography exists in the four hundred and seventy-seventh (477) page of his book.

212– SHA'BI': One of the greatest among the Tâbi'în. His name is 'Âmir. He was born in Basra in the twentieth (Hegiral) year, and suddenly passed away in Kûfa in 104 [723 A.D.] 'rahimahullâhu ta'âlâ'. His ancestors had made their home in Hemedân instead of Yemen, their homeland. He got settled in Kûfa. (He himself, in Kûfa,) Ibn-ul-musayyab, in Medîna, Hasan-i-Basrî, in Basra, and Mekhûl, in Damascus, were like four mainmasts of Islam in that era. He saw five hundred of the Sahâba. He had been sent by 'Abd-ul-Melîk as an envoy to the Causar of Byzantium.

213– SHÂFI': Muhammad bin Idris Qouraiishî. One of the four imâms, who were the leaders of the four Madhhabs. A great mujtahid. He was born in the township named Ghazza in the vicinity of Jerusalem in 150 [767 A.D.], and passed away in Egypt in 204 [820]. He is in the cemetery of Qarâfa 'rahimahullâhu ta'âlâ'. He was educated under the supervision of Imâm Mâlik. He was the number one of his time in all branches of knowledge. He was ahead of all in wara' and in taqwâ. He is the master of Imâm Ahmad bin Hanbal. He came to Baghdâd in 195 (A.H.), and stayed there for two years. Thereafter he went back to Mekka. He got settled in Egypt in 199. His biography was written by great scholars, all of whom praised him. He was the first to write a book in the science called Usûl-i-fiqh. He is the author of two grand books in the science of Hadîth, the books entitled **Sunan** and **Musnad**. His book entitled **Ithbât-in-nubuwwa wa 'ala-l-berâhima**; books in the science of Fiqh, **Emâli-i-kebîr**, and **Fiqh-ul-ekber** and **Kitâb-ul-um** and **Mabsût** (or Mabsût) and **Mukhtasar** are highly valuable.

214– SHÂH 'ABBÂS SAFAWÎ: The fifth of the rulers of the Shiite Safawî State established by Shâh Ismâ'îl, and also the first

one of the three people named Shâh 'Abbâs. He was born in 978 (A.H.), and became shâh in 995. He made Isfahân his capital city. He purged Irân from foreigners. He died in 1038 [1629 A.D.]. Beaten by the Uzbek Sultân 'Abdullah he gave back the places in Khorâsân which he had captured from the Uzbeks, including Herât. He was a sworn enemy of Ahl as-sunnat. In 1033 he captured Baghdâd from the Ottomans, slaughtered its inhabitants and, immersing the governor Bekr Pâsha in petroleum, burned him alive. It was ten years later when the Ottomans took Baghdâd back.

The pre-Islamic Irân accommodated dynasties called Pishdâniyyâns, Kiyâniyyâns, Ishkâniyyâns and Sâsâniyyâns (the Sasanid dynasty). The earliest ones, (i.e. the Pishdâniyyâns,) worshipped celestial objects, chiefly the sun. During the reign of Keshtâsib, one of the Kiyâniyyâns, a person named Zerdusht (Zoroastre) established Magianism a hundred years before Christ. They were made Muslims in the time of Hadrat 'Umar. Tâhir, who revolted against Khalîfa Me'mûn (or Ma'mûn), established a government in Khorâsân. Forty-six years later the Benî Leys State was established for its place in 253 [866 A.D.], and the Sâmâniyyân State (Samanids) was established for the place of the latter in 287 (A.H.). In the time of the Samanids the Fârisî (Persian) language made progress, so that it was soon possible to write it in Arabic letters. Âl-i-Subuktekin, a branch of Ghaznevîds, was established in 386 (A.H.), and the Seljukî State was established in 448. After Jenghiz, the Bâtiniyya State of Hasan Sabbâh ministered to the spread of Shi'îsm in Irân. The sons of Jenghiz established the Ilhâniyyân State in 653. That state found itself in the hands of Timûr Khân (Tamerlaine) and his sons in 783 and was obtained by Akkoyunlu Uzun Hasan in 873 [1488 A.D.]. In 908 [1502] Shâh Ismâ'îl made the Shiite sect an official religion. He perpetrated unprecedented persecution on Muslims who refused to obey him. He tormented them to death. Muhammad Rizâ (Ridâ) Shâh Pahlavî, who took his father's place in 1360 [1941 A.D.] granted rights and freedom to Sunnî Muslims as well. Thereupon Âyatullah Khomeinî carried out a coup d'etat. The overthrown Shâh fled from Irân and went to America in 1399 [1979 A.D.]. He was in Egypt when he passed away in the blessed month Ramadân in 1400 [1980 A.D.]. A Shiite State was established in Irân. Tens of thousands of statesmen and generals were put to death.

215- SHÂH ISMÂ'ÎL SAFAWÎ: He is called Safawî because he was descended from Safiyyeddîn. He established the Safawî State. He would say he had been descended from Imâm Mûsâ Kâzim. The fact, however, was that he had been coming down from the Turkish tribe Hatay.

His forefather Safiyyeddîn Erdebîlî (or Ardabîlî) had not claimed to be a Sayyid. It was a false story fabled afterwards. Two copies of narratives about Safiyyeddîn Erdebîlî exist at number 3099 in Ayasofya (St Sophia) library. One of them was written ten years before Shâh Ismâ'îl's accession, and the other one occupies number 212 and was written six years after his becoming Shâh. The second copy contains narratives about his grandfather. In this copy reference is made to a person named Fîruz as Shâh Ismâ'îl's sixth forefather, retrospectively; Safiyyeddîn Erdebîlî, one of Fîruz's grandsons, and his contemporary Khodja 'Alî put forth a great effort in this respect. He had left Kurdistan and come to Biyar (Bijar), and thereafter, orienting his peregrination to the north, had arrived in Ardabil. That place yielded them a hundred thousand (100.000) new disciples among the Turks. It is an established fact that Safiyyeddîn knew Turkish. However, the statements he had made were recorded in the Fârisî or Âzerî language in the narratives coming from him. During the time of his son Sadreddîn, that they were Sayyids added a fictitious stretch to their imagination. The fancy was based on a false dream fibbed to have been experienced by their mother. Formerly nobody turned their attention to the fable, but Shâh Ismâ'îl clutched earnestly at the opportunity it offered. Documents proving that Shâh Ismâ'îl was not a Sayyid but a Turk from the Hatay tribe are written in his biography in the seventh fascicle of **Endless Bliss**. (The so-called fascicle does not exist as of the time when the current book is being translated into English.)

Safi, (i.e. Safiyyeddîn Erdebîlî,) had a great number of disciples and a wide renown. Among the celebrities who visited him was Tamerlaine, the world conqueror. Juneyd, Ismâ'îl's grandfather, was ousted from Erdebil (Ardabil) in Azerbaijan and deported from the country by Jihân Shâh. He went to Diyâr-i-Bekr, where he was granted asylum by Uzun Hasan the Akkoyunlu. Ingratiating himself with the potentate, he married his sister. When Uzun Hasan captured Azerbaijan, Juneyd returned to Erdebil. He and his disciples attacked Gyurjstân (Georgia). He was slain by Sultân Khalîl, who was the son of Shâh

of Shirwân, (a township of Siirt as of today.) His son Haydar married his maternal uncle Uzun Hasan's daughter. He, in his turn, attacked Shirwân, only to be slain shortly. (Shâh) Ismâ'îl, b. 892 (A.H.), was the son of that person named Haydar. In 905 (A.H.) Ismâ'îl and his disciples attacked Shirwân and killed Sultân Ferrûh, who had killed his father. In 908 [1502 A.D.] he founded the Safavî State in Tabriz. He captured Baghdâd, Bakû and Khorasan, and declared a Shiite regime. He deported most of the Sunnî Muslims and slaughtered the others. Upon hearing that news, Yavûz Selîm Khân mustered a great army and marched against him. In a pitched battle at Chaldiran in 920 (A.H.) Shâh Ismâ'îl's soldiers and disciples scattered like a covey of partridges, some of them made good their escape, while others were slaughtered. The Shâh also was wounded, but he disappeared from view. He died in Serab (or Sarab) in 930 [1524 A.D.]. He is in Ardabil. He was daring, vindictive, pleasure-loving and dissolute.

216- SHÂH JIHÂN: Muhammad Sâhib qirân-i-thânî, one of the emperors of the State of Sons of Tamerlaine (or Tamburlaine or Tamerlane), and Jihângyir Khân's son. He was born in Lahore in 1000 (A.H.), and ascended to the throne in 1037 [1628 A.D.]. He was dethroned by his son Evrengzîb 'Alemgyir in 1068 (A.H.). After eight-years' life in prison in Agra, he passed away in 1076 [1666 A.D.]. He is in Taj Mahal. He led an extremely pompous and luxurious life of sovereignty. He improved and enlarged the city of Delhi. His throne was jewels all over. Over the burial place of one of his wives in Agra he had a richly decorated and aesthetically stylish mausoleum called Taj Mahal built. His son 'Alemgyir, a very pious and blessed Muslim, reigned until 1118 (A.H.).

217- SHAIKHZÂDA: Muhammad bin Muslihiddîn Mustafâ, a mudarris [professor]. He passed away in 951 [1544 A.D.] 'rahimahullâhu ta'âlâ'. The commentary which he wrote to Beydâwî's boof of Tafsîr is one of the most valuable among the books of Tafsîr. Entitled **Tafsîr-i-Shaikhzâda**, it comes in four great volumes. All of them were reproduced by offset process by **Hakikat Kitâbevi** in Istanbul. He has other commentaries as well; one of them is **Sherkh-i-Vikâya**.

218- SHA'RÂNÎ: Please go back to entry no. 26 for the name 'Abd-ur-Rahmân Sha'rânî in the current book!

219– SHEMSEDDÎN MAHMÛD: Muhammad bin 'Abd-ur-Rahmân Isfahânî, one of the Islamic scholars in the Shâfi'î Madhhab. He was born in Tabrîz in 674 (A.H.), and passed away in Egypt in 749 [1348 A.D.]. He is called Ebuth-thenâ. He wrote books in the Islamic sciences called Usûl, Bedi', beyân, 'Aqâid, Me'ânî, Mantiq (logic), Hikmat (or Hikmet) and Tafsîr. In (the Islamic science called) 'Ilm-i-kelâm, he wrote a commentary, which entitled **Metâli'**, to Qâdî Beydâwî's book entitled **Tawâli'**.

220– SHEMSEDDÎN SÂMÎ: Shemseddîn Sâmî Begh was born in Albania in 1266 (A.H.), and passed away in Istanbul in 1322 [1904 A.D.]. He is in the cemetery of Erenköy 'rahimahullâhu ta'âlâ'. His French-Turkish Dictionary is very useful. His six-volumed lexicon in history and geography is entitled **Qâmûs-ul-a'lâm**. Each of its volumes has more than eight hundred pages. He began to write it in 1306, and finished it in 1316 (A.H.). It is a highly valuable encyclopaedia. It provides detailed and satisfactory information about celebrities in all the heavenly religions and past nations, their countries and historical events. If he had been learned in the Islamic civilizations as well, he would have sensed books that had been written with prejudice and contained political purposes and would not have let wrong information make their entrance into his dictionary. It would have been even more valuable. All the contemporary books and periodicals of history and geography and newspaper articles and encyclopaedias have been utilizing that book Qâmûs as a source of information.

221– SHIHÂBUDDÎN SUHREVERDÎ: 'Umar bin Muhammad, an Islamic scholar and one of the greatest Awliyâ. His fifteenth grandfather, in retrospective order, is Hadrat Abû Bakr as-Siddîq. He was born in Suhreverd in 539 (A.H.), and passed away in Baghdâd in 632 [1324 A.D.] 'rahimahullâhu ta'âlâ'. He received fayz from Hadrat 'Abd-ul-Qâdir Geylânî. He performed hajj many times. '**Awârif-ul-ma'ârif** is the most famous one of his books. He wrote that book of his in Mekka-i-mukarrama.

222– SHIHRISTÂNÎ: Muhammad bin 'Abdulkerîm was born in the Shihristân township of Khorâsân in 479 (A.H.), and passed away in Baghdâd in 548 [1154 A.D.]. He was an Islamic scholar who had majored in the branches called Fiqh and Kelâm. His lectures and preaches attained fame in Baghdâd. He was in the

Esh'ârî Madhhab (in credal matters). He was deeply learned in philosophy and in physics as well. His book entitled **Milel wa Mihâl**, which is in Arabic and which deals with Muslim, Jewish and Christian religions and their madhhab, is very valuable. It was translated into Latin, into English, into a wide variety of other European languages and into Turkish. Its commentary in Arabic was printed in Beirut in 1395 [1975 A.D.]. He wrote other books as well.

223– SHIRWÂNSHÂH: He was the third one of the Dirdendiyya dynasty who reigned in Shirwân. He was the grandson of Ibrâhîm, the founder of the State. In 893 (A.H.) he repulsed Haydar's attack and killed him. Shâh Ismâ'îl, in revenge for his father, invaded Shirwân in 906 [1500 A.D.] and, subjecting Shirwânshâh to sadistic torment, put him to death. He slaughtered the Sunnî Muslims, women, children and all 'rahimahullâhu ta'âlâ'.

224– SIBGHATULLÂH-I-HÎZÂNÎ: One of Tâhâ-i-Hakkârî's successors. Please see entry no. 232 for TÂHÂ-I-HAKKÂRÎ!

225– SIJÂH BINT-I-HÂRIS: A woman from the Benî Temîm tribe. She attempted to make up a new religion by declaring that she was a prophet. She deceived a number of people. Mâlik bin Nuveyra also was one of her votaries. She was a Christian formerly. She was making preparations to support Musaylama, but when Musaylama was slain, she felt fear for her own safety and fled to Iraq. Some time later she embraced Islam and made tawba. It was during the time of Hadrat Mu'âwiya when she passed away.

226– SIRRI PÂSHA: A Cretan and Governor of Baghdâd. He was born in 1260 [1844 A.D.], and passed away in Istanbul in 1312 [1895] 'rahimahullâhu ta'âlâ'. Among his books, **Sirr-il-Qur'ân**, **Sirr-ul-Furqân**, **Naqd-ul-kelâm fî 'aqâid-il-Islâm** and **Terjema-i-sharkh-i-'aqâid** are far-famed. He wrote various booklets on ethics and on history and had conversations with Christians.

227– SUFYÂN BIN 'UYAYNA: He was an Islamic scholar in the sciences called Fiqh and Hadîth. He was a mujtahid. He had very much wara' and taqwâ. He was born in Kûfa in 107 (A.H.), and passed away in Mekka-i-mukarrama in 198 [813 A.D.]. He performed hajj seventy times. He talked with Imâm A'zam and Imâm Shâfi'î 'rahimahumullâhu ta'âlâ'. He wrote booklets in Hadîth and Tafsîr. 'Uyayna is a township in Nejd (or Najd),

birthplace of Muhammad bin 'Abdulwahhâb, founder of Wahhâbîsm.

228– SUFYÂN-I-SEWRÎ (or SAWRÎ): His father's name is Sa'îd. He is an Islamic scholar in the sciences called Hadîth and Fiqh. He is a mujtahid. He is widely known for his zuhd and taqwâ and good counsels. He was born in Kûfa in 95 [713 A.D.], and passed away in Basra in 161 [777] 'rahimahullâhu ta'âlâ'. He has nothing to do with another person named Sufyân and is in the blessed underground mosque in Istanbul. Juneyd-i-Baghdâdî was in Sufyân-i-Sewrî's Madhhab. His time did not witness another scholar who knew 'halâl' better than he did. Three of the books that he authored are **Jâmi'-ul-kebir**, **Jâmi'-us-saghîr** and **Farâiz**.

229– SUYÛTÎ: Jelâleddîn 'Abd-ur-Rahmân bin Abî Bakr bin Muhammad Suyûtî, one of the greatest Islamic scholars. The German book entitled **Meyer Lexicon** contains the following statement: "Suyûtî, who wrote tirelessly and undauntedly, authored more than a hundred books." The so-called book also provides the titles of those books. His books in the sciences of Tafsîr, Hadîth, Fiqh, History, Ethics and Medicine are so valuable. He was born in Suyût township of Egypt in 849 [1445 A.D.], and passed away in Egypt in 911 [1505] 'rahimahullâhu ta'âlâ'. Most of his books were printed in Europe. He was only twenty-two years old when he completed the unfinished book of Tafsîr entitled **Jelâleyn**. He abridged Imâm Ghazâlî's book entitled **Ihyâ-ul-'ulûm**. One could never be through with reading his books.

230– TABARÎ (OR TABERÎ): Better known with his name Ibnî Jerîr. Please go back to the name Muhammad bin Jerîr (entry no. 164).

231– TABARÎ (OR TABERÎ): Abû Ja'fer Ahmad bin Muhammad, an Islamic scholar in the Shâfi'î Madhhab. He passed away in 694 [1294 A.D.] 'rahimahullâhu ta'âlâ'. He wrote many books.

232– TÂHÂ-I-HAKKÂRÎ: Sayyid Tâhâ 'quddisa sirruh' bin Ahmad bin Sâlih bin Ibrâhîm, one of the greatest among the Awliyâ-i-kirâm and a descendant of 'Abd-ul-Qâdir Geylânî. A full-blown disciple of Mawlânâ Khâlid-i-Baghdâdî and a treasury of his heavenly knowledge. His progeny survived through his two sons named 'Ubaydullah and 'Alâuddîn. Alâuddîn Efendi is in a

village named Hizna of Shemdinân (or Shemdinli, one of the townships of Hakkârî city in southeast Turkey). His ancestry is written in the. His grandson Muhammad Siddîq Efendi, after Sayyid Mustafâ Arwâsî Efendî's death, married his widow Meryem khânim, and the blessed marriage yielded Sayyid Tâhâ Efendi, one of whose sons, Muhammad Siddîq Efendi, passed away in Baghdâd, as he was a member of national assembly in Mousul, Iraq. His other two sons, Muhammad Sâlih Dârû Efendi and Mazhar Efendi, stayed with their estates in Iraq after the partition of the Ottoman Empire. Afterwards, however, they made their home in Turkey, in 1400 [198 A.D.].

Mawlânâ Khâlîd (Baghdâdî), Qutb^[1] of the thirteenth (Islamic) century, left Baghdâd in 1224 [1809 A.D.] and, after a year's journey, arrived in India, was honoured with the presence of Ghulâm 'Alî 'Abdullah Dahlawî, received (from that Murshid-i-kâmil) the fadl and kemâlât that his noble person deserved, and went back to his homeland in 1226 (A.H.) to present knowledge to the slaves of Allâhû ta'âlâ. As the anwâr (spiritual lights) emanated by the Mawlânâ's blessed heart illuminated all the places far and near, Sayyid 'Abdullah, his classmate back in the good old days when they were learning together, went to Suleymâniya to pay a visit to Mewlânâ. Attaining kemâl (perfection, maturity) in the sohbat of Mawlânâ, he became his khalîfa-i-ekmel. In the meantime he told Mawlânâ about the wonderful and high talents possessed by Sayyid Tâhâ, who was the son of his brother. Mawlânâ said, "Take him along when you come here to visit me." So he took along Sayyid Tâhâ as he paid the second visit. As soon as Mawlânâ saw Sayyid Tâhâ in Baghdâd he commanded him to go to the blessed grave of 'Abd-ul-Qâdir Geylânî 'quddisa sirruh' and make istikhâra.^[2] 'Abd-ul-Qâdir-i-Geylânî 'quddisa sirruh' explained that although his own path had been great there was no ehl (a guide sufficiently competent) in the time wherein he (Sayyid Tâhâ) was living, that Mawlânâ was the highest of his time, and said he should immediately go back to Mawlânâ. Upon that spiritual command and permission Sayyid Tâhâ worked and studied for two sulûks (eighty days) under the

[1] Qutb-i-irshâd. Please see the eighteenth chapter of the sixth fascicle of **Endless Bliss** for details!

[2] Please see the twenty-fifth chapter of the sixth fascicle of **Endless Bliss**!

supervision of Mawlânâ Khâlid, received the fayzas and ma'rifats gushing out of Mawlânâ's blessed heart, and thereby attained perfection. Thereafter he came to the township called **Berdesur**. When Sayyid 'Abdullah passed away, Sayyid Tâhâ came to the township Nehrî (or Nahrî) and educated students for forty years. Lovers from far and near came and, like moths, hovered around the source of light. He would perform his acts of worship in Nehrî, in a small house inherited from his father. At other times he would strive to teach scientific and traditional lessons and to spread Islam's beautiful ethics in the mosque. He would avoid company with aghas, beghs and politicians, and prohibit political and worldly conversations in his presence. He would read the book entitled **Maktûbât** daily. He would imbue people's hearts with the good counsels in the book, such as 'doing favours to others indiscriminately, tolerating the maltreatments experienced instead of answering them in kind and, if possible, being kind in return, paying respect to elders, superiors and administration and providing support for them." For twelve hundred years (before him all his past teachers had been teaching the same beautiful ethics of Islam, and all of them had obeyed the State and observed the laws. None of them had been heard to have revolted against the State, nor does history show a single event in which their blessed names had been involved. Some pleasure and fame seeking feudal despots, who had been far from these sources of knowledge and beautiful moral quality and who had lost their lives as a result of their brainless revolts against governments, had been blindly applauded by some ignorant and eccentric idiots, and the series of impeachable offences had been exploited by jealous and one-sided opposition who had been awaiting an opportunity to involve these blessed guides with a glaring misdeed, so that some of the innocent scholars had found themselves in dungeons. Laws and justice, however, had shown that they had been blameless, they had been turned free, apologized to, great prizes had been awarded, compensations had been offered, whatsoever considered to be best had been done to please and regain their blessed hearts and recapture their profound sympathy. The same arrows of slander, which are often seen in the pages of history and narrations, were aimed at Hadrat Sayyid Tâhâ as well, and ill-starred and miserable people appeared and attempted to blur that sun of knowledge and ethics with their blackening and imaginal grimes of defamation. However, as the sun cannot be smeared with mud, vigilant and fortunate people did not succumb to the

smear campaigns but, instead, they fell in love with him and admired him, so that they have been illuminated by the nurs (lights) gushing out from his blessed heart, attaining comfort and peace and endless bliss, and thereby developing into valuable jewels useful for the country, for the nation and for the State. Sayyid Muhammad, grandfather of Sayyid 'Abd-ul-Hakîm Efendi's father, had come from Van in those days and received fayz from that source. When Sayyid Tâhâ honoured Van with his blessed visit, he would stay with Sayyid Muhammad in his house. When Sayyid Sibghatullah, son of Sayyid Muhammad's brother Lutfî, came to Van from Hîzan (Hezan), he joined Sayyid Tâhâ's disciples. Thereafter he went to Hîzan, where his father lived, and attained wide renown there. Every year he and hundreds of his disciples would go to Nehrî for a visit. One year he took along Sayyid Fehîm, the very young son of Molla 'Abd-ul-Hamîd Efendi, his paternal uncle. One night Sayyid Fehîm asks the owner of the house wherein they are staying about the governor of Hakkârî. When the owner of the house says that the governor is an habitual drunkard, Sayyid Fehîm spends a sleepless night thinking how they can stay in a country whose governor is a drunkard. The following day they come to a village named Rasûlan, where Sibghatullah Efendi asks the inhabitants about the governor. They say that he is a good man. Presently Sayyid Fehîm says, "My dear cousin! He is a drunkard. How come he is said to be good?"

As they leave Bashkal'a for Nehrî, Sayyid Muhammad Efendi steers aside Sayyid Fehîm and says, "O my son Fehîm! Sayyid Tâhâ, in whose presence you are going to enter, is a very great person. He has attained the highest position in the grades of Wilâyat (Tasawwuf). Never part with him unless you receive fayz and attain kemâl (perfection, maturity)!" As they leave Nehrî, Sayyid Tâhâ is standing in front of the mosque. After everybody have kissed his hand, Sibghatullah Efendi sees Sayyid Fehîm standing in the back, and requests of Sayyid Tâhâ that Sayyid Fehîm also be given permission to leave. Sayyid Tâhâ declines to give permission. "Let him stay here," he says. When the people are seen off, then and there Sayyid Tâhâ starts his class with Sayyid Fehîm, who is still standing, teaching him his first lesson. A hot day as it is, he makes Sayyid Fehîm repeat what he has said. He repeats the entire lesson word for word, with only one exception: He says, "khatt-i-tûlû," instead of "khatt-i-tûlânî". Sayyid Tâhâ corrects it instantly. Sayyid Fehîm was very young

then. He had not been graduated from Madrasa classes yet. One day Sayyid Tâhâ is sitting, leaning against the wall of the mosque, when Sayyid Fehim comes. Making a gesture with his blessed hand, he beckons him to walk over to him. He does as he is beckoned to. “You are an intelligent disciple,” he says. “You should read (and study) Mutavvel!”^[1] When Sayyid Fehîm says that he does not have the book and that it is not a book being studied in their country, Sayyid Tâhâ gives him his own book. Sayyid Fehîm, in order to complete his education, goes to Molla Rasûl Subkî living in Âbirî, a village of the township called Bulanik of the city of Mush (Muş). He studies Mutawwel under that blessed person’s supervision and learns the sciences taught in the book perfectly. In the meantime, for the purpose of attaining high grades in Tasawwuf, he comes to Nehrî, i.e. Shemdinân (or Shemdinli) twice a year. At each of his visits he is honoured with kudos from Sayyid Tâhâ. At one of his visits, for insatnce, Sayyid Tâhâ is reading **Maktûbât** in the hall of the mosque. Sayyid Fehîm, among the huge crowd, is standing in the far back, listening. Sayyid Tâhâ raises his blessed head from the book and inquires: “Molla Fehîm! I wonder if there is not a single ustâd (master, a scholar profound enough to educate disciples) now?” “No ustâd as profound as the one existing now has come before now,” replies Sayyid Fehîm. Presently Sayyid Tâhâ closes Maktûbât and withdraws into his room.

When Sayyid Fehîm attains kemâl^[2] and tekmlî^[3] and is granted an absolute permission, he acknowledges that he is not worthy of handling the duty. Sayyid Tâhâ forces him to accept the duty, and commands him to honour his homeland Arwâs with his presence. As Sayyid Fehîm climbs the summit of Mount Nahrî en route his journey home, he calls him back once again. Showing him his letters in the books, he says, “Aren’t these proofs of ikhlâs and love yours? Why are you shunning the mission?” Even after

[1] Written by Sa’d-ud-dîn Teftâzânî (722 [1322 A.D.], Khorâsân – 792 [1389], Samarkand) as a commentary to Jelâleddîn Qazwînî’s (d. 739 A.H.) book entitled **Telkhîs**, Mutawwel teaches the literary Islamic sciences called bedî (or badî), me’ânî (or ma’ânî), and belâghat.

[2] Perfection, maturity. In Tasawwuf, culmination in a disciple’s career of knowledge and spiritual development

[3] Guidance to perfection and maturity. Competence to guide disciples to kemâl.

having attained the honour of ijâzat, he would continue paying visits to Nehrî yearly.

Sayyid Tâhâ ‘quddisa sirruh’ passed away in the township of Nehrî in 1269 [1853 A.D.]. One day, as he sits among trees in the afternoon, he is given two letters. After having his son-in-law ‘Abd-ul-Ahad Efendi read them for him, he says, “It’s time we left this world.” His son-in-law says, “Please, sir, what should we do about these two letters?” After that day’s khatm has been performed, he goes to his room. Lying ill in bed twelve days, his blessed soul ascends to the Refîq-i-a’lâ. Hearing the crying voices, thousands of lovers and admirers become stupefied. During his illness he sends for his birâder-i-ekmel, (brother who has attained kemâl) Sâlih in Berdesur. He commands his blessed brother Sâlih to perform the duties pertaining to khatm and tawajjuh. He says, “My brother Sâlih is kâmil, (i.e. he has attained kemâl.) Others’ heads are beneath the skirts of his cloak.” Sayyid Fehîm makes Sayyid Sâlih Ustâd-i-sohbat, and does not discontinue the convention until Sayyid Sâlih passes away. He regularly continues to visit Sayyid Sâlih’s grave in Nehrî until his passing away in 313 (A.H.).

Among the disciples of Sayyid Tâhâ-i-Hakkârî ‘quddisa sirruh’ Sayyid Sibghatullah Arwâsî was the second most powerful, with respect to ‘tasarruf’, after Sayyid Muhammad Sâlih. The third most powerful one was Kufrawî Muhammad. He was renowned with the epithets **Ghaws-ul-a’zam** and **Ghaws-ul-Hîzânî** among the disciples of Sayyid Sibghatullah. He passed away in 1287 (A.H.). Among his disciples, Tâhî Nurshînî is renowned with the epithets **Ustâdh-i-a’zam** and **Seydâ**. His nineteen disciples are: Fathullah Verkânîsî and ‘Abdullah Nurshînî and Molla Reshîd Nurshînî and Khalîl Sî’ridî’s grandson ‘Abd-ul-Qahhâr and ‘Abd-ul-Qâdir Hîzânî and Sayyid Ibrâhîm Es’irdî and ‘Abd-ul-Hakîm Fersâfî and Ibrâhîm Ninkî and Tâhir ‘Aberî and ‘Abd-ul-Hâdî and ‘Abdullah Hurûsî and Ibrâhîm Juqrushî and Khalîl Juqrushî and Ahmad Tashkesânî and Muhammad Sâmî Erzinjânî and Mustafâ and Suleymân and Yûsuf Bitlisî. ‘Abd-ur-Rahmân Tâhî passed away in 1304 (A.H.). His ‘kelimât’ (advisory teachings) were compiled, and entitled **Ishârât**, by Ibrâhîm Juqrushî. The compiled text is highly estimable. Fathullah Verkânîsî passed away in 1317 (A.H.). One of his disciples, Muhammad Diyâuddîn Nûrshînî, who was ‘Abd-ur-Rahmân Tâhî’s son, passed away in Bitlis in 1342 [1924 A.D.]. His **Maktûbât** consists of a hundred and fourteen (114)

letters. Muhammad Alâuddîn 'Uhinî, one of his thirteen sons, compiled his letters. His second son was named Ahmad Haznavî. Muhammad Ma'sûm thâinî ad Sayyid Muhammad Sherîf 'Arabkendî and 'Abd-ul-Hakîm Efendi of 'Adi-yaman are his disciples. The third one, (i.e. 'Abd-ul-Hakîm Efendi of 'Adi-yaman,) passed away in 1399 [1978 A.D.]. Muhammad Râshid Efendi is his son.

233- TALHA BIN 'ABDULLAH: One of the earliest Believers and one of the 'Ashara-i-mubashshara. He was subjected to very severe torture by the unbelievers. They would pull him along with a rope. He was commanded to become a next-worldly brother of Zubeyr as he was in Mekka, and of Abû Eyyûb-i-Ansârî during his stay in Medîna. On account of a special duty, he was unable to participate in (the Holy War) at Bedr. He participated in the other Holy Wars. In the battle of Uhud he shielded the Messenger of Allah against a sword-blow by stretching out his own hand. The wound on his hand made him a cripple for life. The Messenger of Allah tumbled down into a pit under a torrent of arrows. Talha gently took the blessed Prophet on his back and carried him up to the top of a rock. Hadrat 'Alî related: I heard from the Messenger of Allah: "**Talha and Zubeyr are my neighbours in Paradise.**" He was among the people who fought against Hadrat 'Alî in the event called *Jemel* (Camel) in the thirty-sixth (36) year after the Hegira. When he attained martyrdom in the battles, Hadrat 'Alî felt profound sorrow. Weeping, he walked to his side. With his blessed hands he gently wiped the soil off his face. He himself conducted the *janâza namâz* performed for him 'radiy-Allâhu ta'âlâ 'anhum'.

234- TAYYIBÎ: Sherefeddîn Huseyn bin Muhammad, an Islamic scholar in the sciences of Hadîth and Tafsîr. He passed away in 743 [1343 A.D.] 'rahimahullâhu ta'âlâ'. Among his books, his Tafsîr, his book **Tibyân**, which he wrote on sciences called Ma'ânî and Beyân, and his **Sherkh-i-Keshshâf** are widely known.

235- TIRMUZÎ: Muhammad bin 'Îsâ was born in Tirmuz township of Bukhârâ in 209 [824 A.D.], and passed away in Bogh in 729 [892] 'rahimahullâhu ta'âlâ'. He was one of the Oslamic scholars who were called Imâm in the science of Hadîth. His **Sahîh-i-Tirmuzî** is a highly valuable book of Hadîth. Among the various commentaries to the book, the one entitled **Ma'ârif-us-sunan** and which was prepared by Yûsuf Binnûrî, director of the

Madrasa-i-'arabiyya-i-islâmiyya in Karachi, is of great value. It is in Arabic. It consists of six volumes, and its printing was completed in the year thirteen hundred and ninety (1390 A.H.) [1970 A.D.].

236- 'UMAR BIN 'ABD-UL-'AZÎZ: The eighth Emevî (Umayyad) Khalîfa. Merwân's grandson. His mother is Umm-i-'Âsim bint-i-'Âsim bin 'Umar-ul-Hattâb. He was born in Medîna in 60 (A.H.), which is the year wherein Hadrat Mu'âwiya passed away. When his father was appointed governor of Egypt, the family went to Egypt, as the son was sent to Medîna for educational purposes. He underwent teaching programs supervised by Enes bin Mâlik and 'Abdullah bin Ja'fer Tayyâr and Sa'îd bin Museyyeb and other Islamic celebrities. After his father's death he was brought to Damascus by his paternal uncle 'Abd-ul-Melik, who was Khalîfa. He married his uncle's daughter, Fâtima. when his uncle's son Suleymân passed away in 99 (A.H.) he became Khalîfa. He was a model of justice. He deserved being called 'Umar the second'. After the passing of Hadrat Mu'âwiya it had become customary to curse the Ahl-i-Beyt during the Khutba. The first thing he did after becoming Khalîfa was eradication of that custom. He would show deep respect towards the Ahl-i-Beyt and provided help for them. He was forty-one years old when he was poisoned to death by his slave in 101 [720 A.D.]. He was thin-and-beautiful-faced, slim, lovely-bearded, sweet-looking and nice, and had irresistible fondness for riding horses. Enes bin Mâlik 'radiy-Allâhu 'anh' stated: "In (conducting a namâz in jamâ'at by) being an imâm, I have not seen a person resembling our Master the Messenger of Allah more than does 'Umar bin 'Abd-ul-'azîz." He bought Malatya city in return for a hundred thousand slaves from the Byzantine Greeks. Ibn-ul-jevzî wrote his biography in a great volume of a book 'rahimahullâhu ta'âlâ'.

237- 'UMAR BIN HATTÂB: One of the greatest Sahâbîs, one of the 'Ashara-i-mubashshara, and the second Khalîfa of the Messenger of Allah'. His ninth grandfather Kâ'b is the seventh forefather of the Messenger of Allah. His mother, Hantema bint-i-Hishâm was Abû Jahl's sister. He was born forty years before the Hijrat (Hegira). He was one of the notables of the Qoureish. He spoke coherently. Formerly he was an enemy of the Messenger of Allah. In the sixth year of the Bi'thet, i.e. the date when the blessed Prophet was appointed as Messenger of Allah, Hadrat Hamza, Rasûlullah's paternal uncle joined the Believers, an event that meant reinforcement of Islam and which the Muslims rejoiced

at. The unbelievers were hard hit by the new development. Notables among them came together. They said, "Muhammad's men are gaining in number. Let us do something to nip it in the bud." Each and every one advanced a suggestion. "There is nothing we can do but kill Muhammad," said Abû Jahl, and promised to pay a certain number of camels and gold coins to any person who would undertake the killing. 'Umar bin Hattâb jumped up and said, "There is none but the son of Hattâb to manage it." They applauded 'Umar. "Go ahead, 'Umar," they said. "Let's see what you can do!" 'Umar drew his sword and went out. He met with Nu'aym bin 'Abdullah on his way. "Why are you so intense and furious, o 'Umar," he asked. "Where are you going?" 'Umar replied, "I am going to kill Muhammad, who is sowing discord among the people and setting brothers against one another." "O 'Umar," warned Nu'aym. "You are going up against a difficult job! His ashâb (companions) are all around him like candle moths. They are trembling with anxiety for his safety. It is very difficult to near him. Even if you kill him, then how can you escape with it with all the sons of 'Abdulmuttalib at the scene? Exasperated at Nu'aym's remarks, he unsheathed his sword. "and you, too, have joined them? Let me begin with you, then," he roared. Nu'aym said, "O 'Umar! Not me! Go to your sister Fâtima and her husband Sa'îd bin Zeyd! Both of them have become Muslims." 'Umar would not believe that they had become Muslims. "If you don't believe me, go and ask them. You'll see for yourself," said Nu'aym. 'Umar vacillated. In case he was successful, religious discord would come to an end, but what he had done would trigger a blood feud, a chronic social quarrel and dispute among the Arabs. The Qoureishis would part into two large groups fighting each other, which in the long run would end not only in 'Umar's death but also in the destruction of the Hattâb family. The inevitable destination was too distant for the powerful, fearless and furious 'Umar to conceive of. Puzzled about his sister, he hurried to their place. At those moments Sa'îd and Fâtima and their guest, a Sahâbî named Habbâb bin Eret were reading the newly revealed. Tâhâ Sûra, a written copy of which had been brought home only a while before. 'Umar, at the door, heard them. He made a very hard knock on the door. When they saw 'Umar, enraged and wielding a sword, they hid the written copy and had Habbâb hide somewhere. Then they opened the door. When 'Umar entered he asked what they were doing. When they said that there was nothing, his rage towered. "So what I have heard is

true. You, too, have been caught in his magic,” he said, seizing Sa’îd by the collar and throwing him on the floor. Fâtima tried to save her husband, but ‘Umar slapped her furiously, so that her face bled. When ‘Umar saw the blood on her face, he felt pity for his sister and wobbled with remorse. Fâtima was badly hurt, and her face was blood all over, yet her firm belief stirred her into action. She trusted herself to Allâhu ta’âlâ and said, “O ‘Umar! Why don’t you feel shame before Allâhu ta’âlâ? And why do you reject belief in His Prophet, to whom He has sent âyats and mu’jizas? You see, my husband and I have attained the honour of being Muslims. We shall not go back even if you cut off our heads,” and she said the Kelima-i-shehâdet.^[1] ‘Umar was at a loss as to what to do. He sat on the floor. “Let me see the book you were reading,” he said in a softened voice. Fâtima fetched the sheets and gave them to ‘Umar. He knew how to read well. He started to read the Sûrâ Tâhâ. The fesâhat, the belâghat, the meanings and the miraculously superior samples of belles lettres manifested in the Qur’ân al-kerîm tempered his heart. Especially when he read the âyat-i-kerîma that purported: **“His are all the beings in heavens, on earth, between them and underground,”** he sank deep in thoughts. “O Fâtima,” he said, “Are all those incalculable beings owned by Allah, whom you have been worshipping?” Her sister replied, “Yes, for certain! Could that ever be doubted?” “O Fâtima,” he said! “We have some fifteen hundred gold, silver, bronze, rock hewn and ornamented idols. None of them owns anything on the earth!” He was all the more puzzled now. He went on reading. He pondered over the âyat that purported: **“None but He is worthy of being worshipped, and none else is there to be relied on. He, alone, is the source of all expectations. And His, alone, are all the names that are beautiful.”** “Yes, really, how truly so,” he affirmed. Upon hearing his words, Habbâb jumped up from his hiding place. After saying the Tekbîr (or Takbîr), i.e. saying “Allâhu akbar,” (which means “Allah is the most great,”), he exclaimed, “How lucky for you, o ‘Umar. The Messenger of Allah invoked Allâhu ta’âlâ and said: **“Yâ Rabbî! Please do reinforce this religion either with Abû Jahl or with ‘Umar.”** The fortune has fallen to your lot. “The âyat-i-kerîma and the invocation eradicated and wiped out the enmity

[1] The Kelima-i-shehâdet is said as follows: “Esh-hadu en lâilâha il-l-Allah wa esh-hadu enna Muhammadan ‘abduhu wa Rasûluhu,” which means: “I believe and bear witness that there are no gods but there is Allah, and I believe and bear witness that Muhammad ‘alaihis-salâm’ is His slave and Messenger.

in his heart. Presently he said, “Where is the Messenger of Allah?” Love for the Messenger of Allah was burning in his heart now. That day the Rasûl-i-ekrem ‘sall-Allâhu ‘alaihi wa sallam’ was in Erqam’s place near Mount Safâ, preaching to his Sahâba, who had come together and were polishing their hearts and relieving their souls by seeing his brilliant and beautiful face and hearing his sweet and effective utterances. In endless flavour, pleasure and joy, they were swinging from one spiritual state of bliss into another. They brought ‘Umar to the most fortunate place. They saw ‘Umar coming with his sword. Because ‘Umar was awe-inspiring and powerful, the Sahâba made a circle around the Messenger of Allah. “What does ‘Umar have to be feared,” said Hadrat Hamza. “If it is goodness that has brought him here, then he is welcome. If otherwise, then I will drop his head to the ground before he has time to draw his sword.” At that moment the Messenger of Allah stated: “**Make way for him to come in!**” He entered, with one Sahâbî on his right, another on his left, and others on the alert. A short while before that Jebrâ’îl ‘alaihi-salâm’ had informed that ‘Umar, another Believer already, had been on the way to join them. The Messenger of Allah met ‘Umar with a radiant smile on his blessed face. “**Leave him alone,**” he said “**Move aside from him!**” They did as they were bidden. He kneeled before the Messenger of Allah. Holding ‘Umar by the arm, the blessed Prophet said, “**Be a Believer, o ‘Umar!**” So he uttered the Kelîma-i-shehâdet with a pure heart. The Sahâba celebrated the event by saying the Tekbîr loudly. Until that day they had been embracing Islam secretly. After Hamza’s becoming a Muslim, which was followed by Hadrat ‘Umar’s joining the Believers three days later, the Muslims gained power. Hadrat ‘Umar asked the other Believers, “How many brothers do we have?” “With you included, there are forty of us already,” replied the others. “Then what are we waiting for,” he asked. “Let’s go out to the Harem-i sherîf and read our Book openly!” The Messenger of Allah accepted his suggestion. Thereupon they went out, ‘Umar in the front, ‘Alî behind him and the Messenger of Allah behind him, with Hadrat Abû Bakr on his right and Hamza on his left and the other Sahâbîs following closely, and walked to the Harem-i-sherîf. Notables of the Qoureish were waiting there with expectations of glad tidings on the part of ‘Umar. “Here comes ‘Umar, with the Muhammadans around him,” they rejoiced. Abû Jahl was too clever and schrewed to participate in the rejoicing. He was not happy with the manner wherein the group were coming. He

stepped forward and said, “O ‘Umar! What’s this?” Taking no need of him, Hadrat ‘Umar said, “Esh-hedu an lâ ilâha il-l-Allah wa esh-hedu anna Muhammadan rasûlullah.” Abû Jahl was confused about what to say. He froze on the spot. Hadrat ‘Umar turned to them and said, “Those who know me know who I am. As for those who don’t, let them know that I am ‘Umar, the son of Hattâb. Let those who want to leave widows and orphans behind move off!” They all moved back and dispersed. The Ahl-i-Islâm (Muslims) stood in lines in the Harem-i-sherîf and said the Takbîr, (i.e. they said “Allâhu akber,”) loudly. They performed a namâz for the first time. From that day on Hadrat ‘Umar challenged Abû Jahl and the other notables of the unbelievers.

The Sahâba had migrated to Medîna secretly. ‘Umar ‘radiy-Allâhu ‘anh’ girded himself with his weapons and migrated openly. Arriving in Medîna before the others, he gave the good news that the Messenger of Allah would soon honour them with his blessed arrival. He participated in all the Holy Wars. He fought like a lion. In the Holy War at Uhud he never left his place beside the Messenger of Allah. He was granted (by the Prophet) the good epithet ‘Fârûq’ on account of his steadfastness in telling the truth. He anticipated the turmoils that would take place after Rasûlullah’s passing. He helped the Khalîfa in all his performances. When Hadrat Abû Bakr felt that the time of his death was nearing, he sent for the notables of the Sahâba, consulted with them, and appointed Hadrat ‘Umar as the new Khalîfa. So he became Khalîfa in the thirteenth (Hegiral) year. He was granted the epithet ‘Emîr-ul-mu’minîn’. So great was the number of the places that he conquered within so short a period of time that it has been a puzzling subject among historians. The justice that he rendered when he went to Jerusalem won great admiration from the Byzantine Greeks. The victory of Qadsiya that he achieved brought him to the shores of the Sea Azov. The conquests led him to Tunis (Tunisia).

The number of the mosques that were built is well over four thousand. He appointed Hadrat Mu’âwiya ‘radiy-Allâhu ta’âlâ ‘anh’ as governor of Damascus. He himself paid a visit to Damascus. He performed a hajj every year. For ten and a half years plus seven days he carried on his duty as Khalîfa with justice peerless and unprecedented the worldover. In the month of Dhu’ulhijja of the twenty-third (23) year of Hegira, he was going to the mosque for the performance of Morning Prayer, when he

was stabbed on the stomach by Abû Lu'lu Firuz, a slave of Hadrat Mughîra-tebni-Shu'ba, and it took the wound only twenty-four (24) hours to drag the model for justice to martyrdom 'radiy-Allâhu ta'âlâ 'anh'.

A personification of a number of highest qualifications such as justice, devoted piety, deep compassion and modesty, he led a life of upgraded poverty. As he and his slave were going to Jerusalem they took turns with one of them riding the only one camel they possessed as the other one was walking. Because it was the slave's turn to ride the camel as they entered the city, the blessed Khalîfa was walking ahead. The sight was a source of incredulity for the people who had been there to see the Islamic Khalîfa whose power, justice and armies had been arousing violent tremors in three continents. So adamant was he in the requirements of justice that when his own son (allegedly) committed a sin (that required punishment) he ordered that his (traduced) son be cudgelled the number of times commanded by Allâhu ta'âlâ. To the entreaties of the Sahâba, he would not accede to a reduced number of strokes, be it one stroke fewer, so his son died from the beating. He felt deep sorrow, and expressed his sorrow, too. But he did not regret it. Until his death all the world's Muslims enjoyed the same peace, welfare and comfort as had been in the time of the Messenger of Allah. There are various hadîth-i-sherîfs praising him. The hadîth-i-sherîf that reads: **"If a Prophet were to come after me, 'Umar would be a Prophet,"** would suffice to express his high value. Great volumes of books were written by religious scholars as well as by irreligious people, to tell about his virtue and value. He respected the Sahâba in various manners, depending on their spiritual positions. He held the ones who had participated in the Holy War of Bedr more valuable. He held the Hashimids in the highest esteem. And he held Hadrat 'Alî in an esteem even higher, and he consulted with him about his doings. Most of the hadîth-i-sherîfs praising Hadrat 'Umar have been quoted by Hadrat 'Alî.

238– UMMI HABÎBA: One of Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' pure and blessed wives. Abû Sufyân and Hind's daughter and Hadrat Mu'âwiya's sister. Earlier, she was 'Ubeydullah bin Jahsh's wife. The couple became Muslims and migrated to Abyssinia. The husband was misled by priests and became a murtadd (renegade) for love of worldly property. He began to apply force on Ummi Habîba so that she, too, should

renege on her religion and become rich. She said, "I would not barter Muhammad's 'alaih-salâm' religion and love for the whole world." 'Ubeydullah divorced her in order that she would live under the oppression of a wretched life. It was him, however, who shortly met his death. When Rasûlullah heard about her remarks and the tragic events she had been undergoing, he wrote a letter to Nejâshî, the Abyssinian Emperor. Rasûlullah's nikâh (marriage contract prescribed by Islam) was performed in Nejâshî's palace. Owing to her the Muslims in Abyssinia led a life in comfort.

So firm was her faith in Islam and so strong her love of Rasûlullah, that she would not allow her father, who was there in envoy to make an agreement before the conquest of Mekka, to sit on Rasûlullah's bed. "You are not worthy of sitting here," she warned 'radiy-Allâhu ta'âlâ 'anhâ'.

239- UMM-I-KHIRÂM: Enes bin Mâlik's maternal aunt, and one of the Sahâba-i-kirâm. One day Rasûlullah was asleep in his home, when he woke up with a gentle smile on his blessed face. "Yâ Rasûlullah (O Messenger of Allah)! What makes you smile," he was asked. He explained: "**I have been dreaming of some of my Umma (Muslims). They were boarding ships, sailing out in the sea and going away for a Gadhâ (Holy War) against unbelievers.**" Umm-i-Khirâm entreated, "Yâ Rasûlallah! Invoke a blessing on me so that I be one of them!" "**Yâ Rabbî! Please make her one of them,**" invoked the Best of creation. During the caliphate of Hadrat Mu'âwiya Umm-i-Khirâm and her husband boarded ships and sailed away for a jihâd in Cyprus, where she fell from her horse and attained martyrdom. Hadrat Mu'âwiya is the earliest conqueror of Cyprus 'radiy-Allâhu ta'âlâ 'anhumâ'.

240- UMM-I-SELEMA: One of Rasûlullah's blessed and pure wives. She was fasîh (correct and clear in speech) and belîgh (eloquent). Her former husband was dead. She quoted three hundred and seventy-eight (378) hadîth-i-sherîfs. She is renowned for a speech that she made as an advice for Hadrat 'Uthmân during his caliphate. She passed away in fifty-nine (59) A.H.

241, USÂMA BIN ZEYD: Rasûlullah's slave Zeyd bin Hârîsa's son. He was renowned as Rasûlullah's darling. As Rasûlullah was riding to Mekka, he sat behind the blessed Messenger. They went together into the Kâ'ba. In the Holy War of Hunayn he fought heroically, a child as he was. He was brave. He

was eighteen years old when he was appointed as a commander. He was a brunette. He quoted many hadîth-i-sherîfs. He passed away in fifty nine (59) (A.H.).

242– 'UTHMÂN BIN 'AFFÂN: 'Uthmân bin 'Affân bin Ebil'âs bin 'Umayya bin 'Abd-i-Shems, one of the greatest Sahâbîs, the third one of the ten fortunate people who had been glorified with the glad tidings that they would go to Paradise (after death) (and who are therefore called “ 'Ashara-i-mubashshara”) Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' son-in-law, and the third one of the (rightly guided) Khalîfas. He became a Believer earlier than Talha and Zubeyr. He is the fifth earliest Believer. He and his blessed wife Ruqayya migrated to Abyssinia twice. He migrated to Medîna as well. He was not taken along for the Holy War of Bedr on account of his wife's serious illness. On the very day when intelligence about the victory was received Ruqayya passed. Rasûlullah gave 'Uthmân his second blessed daughter Umm-i-Gyulthum as a wife. Therefore Hadrat 'Uthmân has been called 'Dhin-nûreyn (Owner of two nûrs)'. From Ruqayya he had had a son named 'Abdullah, who passed away at the age of six in the fourth year of the Hegira.

Hadrat 'Uthmân was a tradesman. He was very rich. He spent all his property and assets for the grace of Rasûlullah. He was praised in hadîth-i-sherîfs. He had admirable tenderness and a perfect sense of shame (hayâ). He became Khalîfa on the first day of the twenty-fourth (24) hegiral year. In his time, Khorâsân, India, Mâverâ-un-nehr (Transoxiana) Samarkand, Cyprus, Caucasia, a number of places in Africa and Andalusia (Endulus) were conquered. The Persian Empire was entirely erased from the earth. He appointed his paternal uncle Merwân bin Hakem as his vizier. A Jewish Yemeni disguised as a Muslim attempted to undermine and demolish Islam from within. Try hard as he would, his efforts in Medîna ended in failure, but when he found out that he would not be successful there, he began to spread sedition and subversion in Egypt. Deceiving the ignorant and gypsy vagabonds in Egypt, he mustered a regiment of hordes around himself and they came to Medîna and martyred the Khalîfa in the thirty-fifth (35) year (of the Hegira). He was eighty-two years old and reading the Qur'ân al-kerîm when he attained martyrdom. He is in Bakî' 'radiy-Allâhu ta'âlâ 'anh'. The mausoleum over his grave was demolished. He was a medium statured, bushy-bearded, darkish-complexioned and

majestic person. He reproduced the copy of the Qur'ân al-kerîm compiled by Hadrat Abû Bakr and sent the new copies to the other provinces.

243- 'UTHMÂN BIN 'ALÎ: He has been called Tâj-ul-islâm.

244- UZUN HASAN (Hasan the Lanky): Ruler of the Akkoyunlu State. He became Ruler in 871 (A.H.). He was in Diyar-i-Bekr. Capturing many places, he made his home in Tebrîz (or Tabrîz). In 877 he attacked the Ottomans. Defeated and routed by Fâtih (Conqueror) Sultân Muhammad Khân, he passed away in 882 [1477 A.D.]. He is in Tebrîz. He was the son-in-law of David Comnus, Emperor of Trabzon. Yûsuf Ziyâ Akışık, Huseyn Hilmi Işık's father-in-law, descends from the Akkoyunlus. He is the son of Ahmad Begh, who in turn was a son of Zulfikâr Pâsha of Bosnia.

245- VAHÎDEDDÎN KHÂN: Sultân Muhammad Khân the sixth, a son of Sultân 'Abd-ul-Mejîd Khân. The youngest of the four brothers who ascended to the Ottoman throne, and the thirty-sixth, and the last, Islamic Khalîfa. He was born in 1277 [1861 A.D.], became Emperor on the twenty-fifth (25) day of Ramadân-i-sherîf, a thursday, and which coincided with July 4th of the year 1336 [1918 A.D.]. He passed away in Italy in 1344 [1926 A.D.]. He is buried in Damascus. He was in the Madhhab of Ahl as-Sunnat. He was profoundly learned in the Islamic sciences.

246- VAHSHÎ (or Wahshî): A slave of Jubeyr in Mut'im, who was a son of the brother of Tu'ayma, who in turn had been slain by Hadrat Hamza in the Holy War of Bedr. Being an Abyssinian, he was talented in throwing arrows with his hand. Before the Holy War of 'Uhud Jubeyr had said to him, "You will be manumitted if you kill Hamza!" In addition, Hind, who had been seeking vengeance for her father and for her paternal uncle, had held Wahshî to a promise of reward. Wahshî, hidden behind a boulder, was awaiting a chance to hunt Hadrat Hamza. Hadrat Hamza was about to press a new attack after having slain eight unbelievers, when Wahshî threw his arrow, inflicting a fatal wound on Hadrat Hamza, and finalized the murder with his sword. Then, chiseling out his liver, he took it to Hind. So wildly delighted was she that she trampled on the liver. She gave Wahshî all the jewels she had on her, and promised to give him much more. That monsterlike behaviour on the part of Hind was not a result of her animosity against the Islamic religion. Hadrat Hamza had slain her father

'Utba and her paternal uncle Shîba at Bedr. She did so in order to avenge for those two and for her brother Welîd. and Wahshî's motives were to be manumitted and to attain the gold promised. He did not think of attacking Islam.

On the day when Mekka was conquered in the eighth year of Hijrat (Hegira), Rasûlullah forgave all the Qoureishîs, with the exception of ten people, whom he named one by one and commanded that they be killed on sight. Hind and Wahshî were two of them. Wahshî fled from Mekka, staying at distant places for some time. Later, however, profound remorse prompted him to go back. When he arrived in Medîna, he walked straight to the mosque. When he entered he made salâm, (i.e. he said, "Salâmun 'alaikum,") and Rasûlullah acknowledged his salâm, (i.e. he said, "Wa 'alaikum salâm.") "Yâ Rasûlallah," he said! "If a person shows enmity towards Allah and His Messenger and commits the worst and ugliest sin and then repents, becomes a pure Believer and then comes to Rasûlullah as a Believer who loves the Messenger of Allah better than he does his own self, how will he be punished?" Rasûlullah replied, "**A person who becomes a Believer and who repents shall be forgiven. He shall be our brother.**" Wahshî said, "Yâ Rasûlallah! I have become a Believer. I repent. I love Allâhu ta'âlâ and His Messenger more than I do any other being. I am Wahshî." Upon hearing the name Wahshî, Rasûlullah began to weep with a slaughtered image of Hadrat Hamza before his blessed eyes. "**Go away! Let my eyes never see you,**" he exclaimed! Wahshî sensed that he was going to be killed, and walked towards the door. The Sahâba, with their swords drawn, awaited a motion. As Wahshî was thinking that he was taking his last breath Jibrâ'îl 'alaihis-salâm' appeared. Allâhu ta'âlâ declared: "**O My beloved Prophet! I am treating a disbeliever with forgiveness when he utters the Kelima-i-tawhîd only once, although he has spent his entire life worshipping idols and trying to make My slaves My enemies. Then why don't you forgive Wahshî because he has killed your paternal uncle? He repents now, and believes in you. I forgive him. You also should forgive him!**" As all the Sahâba were expecting a commandment of death, the blessed Prophet said, "**Call your brother!**" When they heard the word 'brother', they called him back respectfully. The Best of Creation gave Wahshî the glad tidings that 'he has been forgiven', and added, "**Yet I can't help feeling deep sorrow when I see you. Please don't show yourself to me!**" From then on he

always avoided being close to Rasûlullah lest he should hurt the feelings of the Darling of Allâhu ta'âlâ. He spent the rest of his life with his head hanging in shame.

247- WÂQIDÎ: Muhammad bin 'Umar, a historian. He was born in Medîna in 130 (A.H.), and passed away in Baghdâd in 207 [822 A.D.] 'rahimahullâhu ta'âlâ'. He was educated under the supervision of Imâm Mâlik. He wrote many books of history. His book entitled **Târîh-i-kebîr** attained wide renown. He served Hârûn Reshîd as a delîl (guide) during the latter's performance of hajj.

248- WÂSIL BIN ATÂ: Founder of Mu'tazila, (a heretical sect in credal matters.) He was born in Medîna in the eightieth year of Hijrat (Hegira), and passed away in 131 [748 A.D.]. Formerly he was a disciple of Hasan-i-Basrî. Because he rejected one of Hasan's statements, Hasan 'rahmatullâhi ta'âlâ 'alaih' said: "Wâsil has committed i'tizâl," which means, "He has separated himself from us."^[1] He took a course at loggerheads with the Ahl as-Sunnat. He wrote a variety of books.

249- WEYS AL-QARÂNÎ: One of the greatest among the Tâbi'în. Although he lived in the time of our Master, Rasûlullah, he was not able to see him. He is a Yemeni. During the caliphate of Hadrat 'Umar he came to Medîna and was welcomed with profound respect. Hadrat 'Umar requested of him to invoke a blessing on him. Thereafter he left for Basra. He was among Hadrat 'Alî's soldiers during the battle of Siffîn when he attained martyrdom 'rahimahullâhu ta'âlâ'. He did not come to Asia Minor. There are hadîth-i-sherîfs praising him. Ferîduddîn-i-Attâr's book in the Fârisî language provides his biography.

250- YAHYÂ 'alaihîs-salâm': Zekeriyyâ's 'alaihîs-salâm' son. His mother's name is **Elîsa**. Christians call her 'Elisabeth'. She is Hadrat Meryem's agnate sister. He descends from Dâwûd (David) 'alaihîs-salâm'. A year and a half after 'Îsa's 'alaihîs-salâm' ascension^[2] to heaven, he was martyred by the cruel Jewish emperor Herod on account of his belief in Injîl (Bible in its pristine

[1] Hence the word 'Mu'tazila', which means, "People who have separated themselves from the right way.

[2] Contrary to the Christian belief that says that Hadrat 'Îsâ (Jesus) was taken up to heaven after having been crucified to death, Allâhu ta'âlâ took His Prophet up to heaven alive as he was. So, the person who was crucified is Judas Iscariot the traitor.

purity), when he was thirty-four and a half years old. Different parts of his sacred body are in different cities. The following information exists in the introduction of Ibni 'Âbidîn: "His blessed body is in the Umayya Mosque in Jerûsalem."

251- YAHYÂ BERMEKÎ: Yahyâ bin Khâlid, one of the viziers of the Abbâsî (Abbasid) State. He is from Khorâsân. His father Abû Muslim had done many services in Abû Muslim Khorâsânî's army, and had been appointed as vizier. Yahyâ was governor of Azerbaijan and became vizier in the time of Mehdî. He became Hârûn Reshîd's teacher and served him also as vizier for seventeen years. He died in dungeon in 189 [805 A.D.].

252- YAHYÂ BIN SHEREF NEVEVÎ: See entry no. 182 for NEVEVÎ (or Nawawî)!

253- YEZÎD (or Yazîd): Hadrat Mu'âwiya's son, and the second Emevî (Umayyad) Khalîfa. He was born in Damascus in the twenty-sixth (26) year of the Hegira. He became Khalîfa in the sixtieth (60) year, and the tragic event of Kerbelâ (or Karbalâ) took place in the sixty-first (61) year. Hadrat Huseyn was martyred and his blessed head was brought to Yezîd's palace. Yezîd said, "Do you know why this event took place? This noble person said, 'My father 'Alî is better than his father. My mother Fâtima is better than his mother. My grandfather Rasûlullah is better than his grandfather. So I am better than him. Caliphate is my right.' I am saying for the Grace of Allah that Fâtima is certainly better than my mother. As for my ancestor; a person who has îmân in Allah and in the Hereafter will never compare anyone with Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. However, Huseyn said so with his fiqh and ijtihâd. He did not consider the âyat-i-kerîma which purports: '**Allâhu ta'âlâ is the Owner of all beings. He gives His property to anyone He chooses.**' " Kisâs-i-enbiyâ adds the following information:

The women brought from Kerbelâ, and Zeynel-'âbidîn with them, were led to the presence of Yezîd. Hadrat Huseyn's daughter Fâtima said, "Yâ Yezîd! Are the daughters of the Messenger of Allah slaves?" "O my brother's child," replied Yezîd! "This was not what I wanted." They took the women near Yezîd's women. The women living in the palace offered their condolences. They asked them about their property taken away. The indemnities that they paid were incomparably more, both in quality and in quantity. Hadrat Huseyn's daughter would often

say, “I have not seen a sinner more useful than Yezîd.” Yezîd kept Zeynel’âbidîn company and ate his morning and evening meals with him. He sent the Ahl-i-Beyt to Medîna, giving them plenty of money for their expenses during the journey and with a troop of soldiers for their protection enroute. As he was making his farewell to Zeynel’âbidîn he said, “May Allâhu ta’âlâ condemn the son of Merjâna! By the Name of Allah, if I had been in his place I would have satisfied all your father’s demands. But how could it be helped since it was a requirement of qader-i-ilâhî! Please do write to me whatever you need! I will be happy to meet all your demands.” Merjâna is the name of Ibni Ziyâd’s mother.

In the aftermath of the catastrophe of Kerbelâ Yezîd would frequently say, “May Allah condemn that person named Ibni Merjâna! He rejected Huseyn’s demands and had him murdered. With his murder he annoyed other people against me. Everybody, good and bad ones alike have been satisfying their tendencies to exaggerate by arousing animosity against me. Yezîd passed away in 64 [683 A.D.].

The great Islamic scholar al-Qadî Abû Bakr Ibn-ul-’arabî states as follows in his book entitled **al-Awâsim**: The following account is given in the Kitâb-ul-fiten section of **Bukhârî**: “When the inhabitants of Medîna attempted to dethrone Yezîd from caliphate, ’Abdullah ibni ’Umar summoned his kith and kin and children and said: We have paid homage to him as Khalîfa of Allah and Rasûlullah. No other instance of injustice can be worse than fighting against the Khalîfa of Allah and Rasûlullah.” As ’Abdullah bin ’Umar paid homage to Yezîd he said: “If this homage is good and useful we are pleased with it. If it is evil, then we endure it patiently.” Hamîd bin ’Abd-ur-Rahmân says: As Yezîd was being paid homage to, I paid a visit to a Sahâbî. He said to me, “You say that Yezîd is not the best and the most useful Muslim among the Ummat (Muslims) and that there are scholars superior to him and people who are more honorable than he is, but I like Ummat’s unity better than disunity in them. Would a person dislike entering a place where the Ummat-i-Muhammad (Muslims) enjoyed staying? Certainly he wouldn’t.” As for Yezîd’s consuming wine; believing it requires two ’âdil^[1] witnesses’

[1] An ’âdil Muslim or one with ’adâlat is one holding a sunnî creed and who does not commit harâms or an act of harâm frankly. For instance, a wine-consumer cannot be an ’âdil Muslim.

confirmation, i.e. their saying that they have seen the Muslim commit that sinful act. Leys bin Sa'd said: "Emîr ul-mu'minîn Yezîd passed away in the (Hegiral) year sixty-four (64)." This statement of his informs us about Yezîd's 'adâlat. He would not have said, 'Emîr ul-mu'minîn,' about him had he not known him as an 'âdil Muslim. Imâm Ahmad bin Hanbal states as follows in his book entitled **Kitâb-uz-zuhd**: During a performance of khutba Yezîd said: "A person who is ill should search for his best deeds and perform those deeds all the time! And he should search for his worse deeds and cease from them!" This written statement of Imâm Hanbal's shows that he accepts Yezîd's remarks as proof-texts. Historians who blacken Yezîd's name with vices such as wine-consumption and fisq and fujûr must be ashamed of themselves. Historians are mostly unlearned in Islamic sciences. They are afloat on an ocean of bid'ats. Most of them have traduced the Sahâba and the Selef as-Sâlihîn (earliest Muslims) at all costs, including the dirtiest ones such as concoction of false hadîths. Their motives have been worldly, rather than religious. Of all people, clever ignoramuses and tricky holders of bid'at are the most harmful. While 'âdil sellers are favoured in a purchase of property, why should we accept words and writings of people who do not possess an iota of piety and 'adâlat in the business of obtaining information about the Selef (or Salaf) as-Sâlihîn? This is the end of our citations from **Awâsim**. The book was printed in Egypt in 1371 [1951 A.D.]. As is written in the ten hundred and tenth (1010) page of the book entitled **Berîqa** (and authored by Muhammad bin Mustafâ Hâdimi, d. 1176 [1762 A.D.], Hâdim, Konya, Turkey,) Imâm Ghazâlî 'rahimahullâhu ta'âlâ' and other Islamic scholars disapproved of condemning Yezîd in the face of the probability that he could have died as a Believer after having made tawba.

Nuhbet-ul-leâlî is the title of a commentary rendered by Muhammad bin Suleymân to the book of Qasîda entitled **Bedd-ul-amâlî**. The great scholar states as follows in that commentary of his: Yezîd, after his death, was condemned by some eccentric people who blackened his name. They are big-mouthed people whose conduct is incompatible with the teachings of a majority of the scholars of Ahl as-Sunnat. A reasonable person will never criticize, let alone condemn, him. For, we have not been commanded to condemn him. It is not one of the matters we are going to be questioned about on the Rising Day. Shiites, Khwârij,

some people in the Mu'tezila group, and even Teftâzânî said that it was permissible to condemn him on account of offences such as approving of Imâm-i-Huseyn's being killed, rejoicing at his murder, insulting the Ahl-i-Beyt and saying couplets that carried signs of blasphemy in those times. Such allegations of theirs are not justifiable.

As is stated [by Abû Shekûr Sulemî] in the book entitled **Temhîd**. "Yezîd did not command (the people under his command) to kill Imâm Huseyn. What he commanded them was to either make him pay homage to him as Khalîfa or bring him to his place. The killing was their own decision." The evil deed (of killing him) was perpetrated by 'Ubeydullah bin Ziyâd. He sent troops from Kûfa city. They encountered him at Kerbelâ and killed him there. Killing Imâm Huseyn or any other person, with the exception of Prophets, is not a ground for condemnation, unless the killer (or someone else) says that it is an act that is halâl. It makes the culprit a fâsiq Muslim at the most. It does not make him a disbeliever. It is not permissible to condemn a fâsiq Muslim. In fact, it is not permissible to condemn a living disbeliever, either. For, it is likely that he will die as a Believer. However, it is permissible to condemn disbelievers anonymously or to condemn a person known to have died as a disbeliever. It is known for a fact that Yezîd steadily and regularly performed namâz (five times daily). Our Prophet 'sall-Allâhu 'alaihi wa sallam' interdicted to condemn a Muslim who performed namâz. Sa'duddîn-i-Teftâzânî states as follows in his commentary to '**Aqâid-i-Nesefiyya**: "In the matter of condemning Yezîd, the scholars of Ahl as-Sunnat parted into two groups. It written in **Khulâsa** and in other books that it is not permissible to condemn him or Hajjâj bin Yûsuf. For, our Prophet 'sall-Allâhu 'alaihi wa sallam' prohibited to condemn Muslims who perform namâz or Muslims called Ahl-i-qibla." In conclusion, we say that since Yezîd did not command Imâm Huseyn's being killed and it is not known for certain whether he approved of the killing, what is good to do is keep quiet. For, condemnation is not something commanded. Nor is it sinful not to condemn someone. Yes. We do not like the ugly deed that has been done. Even though he did not approve of the murder, it is an obvious fact that he caused it. This is the end of our translation from **Nuhbet-ul-Jeâlî**.

Mawlânâ Hâfiz Hâkim 'Abd-ush Shekûr, an Islamic scholar in India, proves with evidence in his book entitled **Shehâdet-i-Huseyn** that Hadrat Huseyn was martyred by people who called themselves Shiites in Kûfa city and that Shemmer, who committed the abominable deed, had joined Hadrat 'Alî's soldiers and fought against Hadrat Mu'âwiya. The so-called book was translated by Mawlawî Ghulâm Haydar Fârûqî from the Urdu language into Fârisî and was printed in Karachi in 1395 [1975 A.D.]. Citations from the book exist in the thirty-sixth paragraph of the fifth part of the book entitled **Documents of the Right Word**, one of the publications of Hakîkat Kitâbevi, Istanbul, Turkey. (Please see the two hundred and ninety-first [291] page of the tenth-2014 edition of the book.)

254- YEZÎD BIN ABÎ SUFYÂN: Abû Sufyân's son, and Hadrat Mu'âwiya's elder brother, and one of the Sahâba. He was extremely pious. He embraced Islam upon the conquest of Mekka. He participated in the Holy War of Hunayn. He was the commander of a troop in the army sent to Damascus by Hadrat Abû Bakr. He was appointed as governor of Palestine during the caliphate of Hadrat 'Umar. He passed away from plague in the nineteenth year (A.H.) 'radiy-Allâhu 'anh'. He had appointed his brother Mu'âwiya as his deputy. The appointment was endorsed by the Khalîfa.

255- YÛSUF 'alaihi-salâm': Yâ'qûb 'alaihi-salâm' loved Yûsuf best among his twelve sons. Yûsuf's brothers took him along as they went out into the country and threw him down into a well. When they were back home they said that their brother had been eaten by a wolf. One day one of he brothers took some food for Yûsuf. A caravan of merchants was passing by. When Yûsuf was seen outside of the well, his brother told the merchants that he was their slave on the loose. He sold him cheaply. Yûsuf was eighteen years old then. Fearful of his brothers, he kept quiet. The merchants took him to Egypt and sold him to the Minister of Finance. He was very beautiful. There was a nûr shining on his face. The Minister's wife Zelîha [Zuleyhâ in the Fârisî language] fell in love with him. Yet she slandered him. So he was sent to prison. Pharaoh's baker and sherbet-maker were in the same dungeon. One night they had a dream each. They told their dreams to Yûsuf. He said, "The sherbet-maker will be set free, and the baker will be hanged." What he had said came true.

Sometime later Pharaoh had a dream. No one managed to solve it. The sherbet maker paid a visit to Yûsuf ‘alaihîs-salâm’ and told him about the dream. The blessed Prophet said: “First a seven-year-long abundance will be experienced, which will be followed a dearth of crops for another period of seven years. Save for the first seven year’s period of abundance, and consume during the famine what you have saved in the time of abundance.” Pharaoh sent for Yûsuf, and liked him very much. When the Minister of Finance was dead he made Yûsuf Minister of Finance and gave Zeliha to Yûsuf as a wife. Yûsuf had two sons and a daughter named Rahmat from her. He saved an enormous store of grain during the abundance. During the famine people from all the countries around came to Egypt and bought grain. He rationed out the grain. Among the groups coming for grain were his own brothers, (one too few,) who were living in Canaan, which was a land near today’s Damascus (and between the Jordan River and the Mediterranean). Bunyamin (Benjamin), the youngest brother, resembled Yûsuf closely. He was not there, for his father would not let him go. Yûsuf ‘alaihîs-salâm’ recognized his brothers. “Who are you,” he asked. “You are not spies, I hope.” They said who they were. He gave them a sumptuous feast. “The next time you come here take along your other brother,” he said! “If you don’t, I shall not give you grain!” He had their money secretly hidden in the grain (which they had bought). When they were back home they told their father that they wanted to take Bunyamin along. “You know what Yûsuf underwent earlier. However, Allâhu ta’âlâ is the best protector,” replied their father. “He is the most merciful of the merciful.” When they saw that their money was back with them they said, “Let’s go and buy some more.” They promised to take good care of Bunyamin. Yûsuf ‘alaihîs-salâm’ arranged a banquet and entertained them generously. Secretly, he somehow let Bunyamin know who he was. He said, “Don’t worry. I am not going to send you back.” He had a gold bowl hidden in his load. As the brothers were leaving, voices behind them were heard to yell, “Thieves!” “We are not thieves,” they said! “What do you suggest that we do if you are lying?” “Search us,” they said. “If you find a stolen article in the personal belongings of any one of us, arrest him. This is the policy we follow back at home.” The bowl, (naturally,) was found among Bunyamin’s belongings. That kind of arrest did not exist in

Egypt's laws. Thereby he had his brothers suggest his father's religious rules and snatched Bunyamin from his brothers. "Our father is old," they said, "and he likes him very much. Please take one of us for his place." Yûsuf said, "We arrest him upon your own suggestion. It would be cruelty for us to arrest someone else." Ashamed of themselves, they came back to their father. Ya'qûb 'alaihi-salâm' was very unhappy. Yet he sensed that something extraordinary was going on! How could the Sultân of Egypt be knowledgeable about their laws? "Patience is a lovely thing," he said. "May be Jenâb-i-Haqq will make me see my children again." Repeating his son Yûsuf's name in tears, he had lost his sight. There had been twenty-one (21) years since Yûsuf had been thrown down into a well. His brothers had given up hope of seeing him again. But his father had not given up hope of Allah's help; he knew that his brothers would one day prostrate themselves before him, for he had dreamt of the event. He told them to go and look for him and not to give up hope of Allah. They went to Egypt and begged: "O 'Azîz! We are poor and our father is old. Be kind to us, give us grain and forgive our brother, please." He smiled and said, "Have you forgotten what you did to your brother Yûsuf?" "Are you Yûsuf," they asked." "Yes, I am," he replied. "And this is my brother. Jenâb-i-Haqq has been kind to us. He will not leave patient people in deprivation. Take this shirt of mine, rub it gently on my father's eyes, and bring them all here." As they were on their way back from Egypt, Ya'qûb 'alaihi-salâm' was saying, "I sense my Yûsuf's smell!" People who were with him said, "You are still undergoing the same bewilderment as you were experiencing before." Then his sons arrived. When he put the shirt on his face his eyes opened. They all went to Egypt. Yûsuf 'alaihi-salâm', with Pharaoh and the people, met them at some distance. He took them to his palace and had his parents sit on a settee. The others made sajda-i-shukr for Allâhu ta'âlâ in the direction of the settee. Ya'qûb 'alaihi-salâm' passed away seventeen years later. Yûsuf 'alaihi-salâm' was fifty-six years old then, and he was a hundred and ten years old when he passed away. Pharaoh passed away earlier. The pharaohs succeeding him did not hold the Benî Isrâ'îl (Israelites) in high esteem.

256- YÛSUF BIN IBRÂHÎM: Jemâleddîn Yûsuf Erdebîlî (Ardabîlî), one of the Islamic scholars in the Shâfi'î Madhhab, and

one of the conquerors of Âzerbaijân. He passed away in 799 [1337 A.D.]. He wrote books in the science of Fiqh.

257- YÛSUF BIN JUNEYD: Ehî Chelebî, one of the Islamic scholars who lived during the reign of Bâyezid Khân the second. He is from Tokad. He served as a muderris (professor) in Bursa, in Edirne, and in Istanbul. He wrote an annotation, which he entitled **Zahîrat-ul-uqbâ**, to the book entitled **Sadr-ush-sharî'a**, which is a commentary to the book entitled **Vikâya**. His book entitled **Hedyyat-ul-mehdiyyîn**, in Arabic, was printed in Istanbul. He passed away in nine hundred and five (905 [1499 A.D.]) 'rahimahullâhu ta'âlâ'. His blessed grave is in Istanbul, beside the **Ehîzâda** mosque.

258- YÛSUF NEBHÂNÎ (or Nabhânî): Yûsuf bin Ismâ'îl bin Yûsuf was born in Haifa in 1265 [1849 A.D.], and passed away in Beirut in 1350 [1932 A.D.] 'rahimahullâhu ta'âlâ'. He graduated from Jâmi'ul-azhar. He served as Qâdî in Damascus and as Head of Civil Court in Beirut. He visited Istanbul and a variety of other cities. He had the chance to make a first-hand study of the Wahhâbî heresy in Medîna. For the purpose of publicizing the information that he had garnered, he wrote forty-seven (47) highly valuable books. His book entitled **al-Fat-h-ul-kebîr** contains fourteen thousand and a hundred and fifty hadîth-i-sherîfs arranged in alphabetical order. It was printed in three volumes. His two-volumed book entitled **Jâmi'u kerâmât-il-awliyâ** proves that kerâmât (wonderful events which Allâhu ta'âlâ creates through His beloved slaves) are true events. It was printed. His extremely important book entitled **Shewâhid-ul-haqq** was printed, as the third time, in Egypt in 1385 (A.H.) [1965 A.D.]. The book consists of five hundred and seventy (570) pages, four hundred and fifty (450) of which are a refutation of Ibnî Teymiyya and the Wahhâbî heresy, and the remaining hundred and twenty (120) pages deal with the superiorities of the Sahâba, the high qualities and virtues of Hadrat Mu'âwiya and Hadrat 'Amr bin 'Âs and the services they rendered to Islam.

'Allâma Shaikh 'Alî Muhammad Beblâwî Mâlikî and 'Allâma Shaikh 'Abd-ur-Rahmân Sherbînî and Shaikh Ahmad Huseyn Shâfi'î and Shaikh Ahmad Besyânî Hanbalî and 'Ârif Suleymân Shubrawî Shâfi'î and Shaikh 'Abd-ul-Qâdir Râfi'î, professors of the **Jâmi'ul-azhar**, and also head Muftî of Egypt 'Allâma Bekrî

Muhammad Sadafî Hanafî and Mudarris 'Allâma Muhammad 'Abd-ul-Hayy Ketânî Idrisî Fâsî and 'Allâma Sayyid Shaikh Muhammad Halabî Shâfi'î and many another scholar of the ahl as-sunnat liked the book *Shewâhid-ul-haqq* and lavished lengthy written praises on it.

The book **Shewâhid-ul-haqq** enlarges on facts such as that the Wahhâbîs' argument that absolute ijtihâd is performable in all times is groundless, that it is compatible with Islam to make long-distance journeys for the purpose of visiting the Messenger of Allah or the graves of the Awliyâ, that it is agreeable with Islam to invoke Allâhu ta'âlâ through the Messenger of Allah or through the (people who are loved by Allâhu ta'âlâ and who are called) Awliyâ, and makes quotations and citations refuting Ibnî Teymiyya's heresies from the writings of the scholars of the four Madhhabs. In its fifth chapter it takes passages defending Ahmad Ibnî Teymiyya's heresies from three different books and refutes them, deriving support from âyat-i-kerîmas and hadîth-i-sherîfs. The so-called three heretical books are Ibnî Qayyim-Jawziyya's book entitled **Igyâset-ul-lehfân**, Ibnî 'Abd-ul-Hâdi's book entitled **Firr-ad-i-'ales-Subkî**, and Nu'mân 'Âlûsî Baghdâdî's book entitled **Jilâ-ul-'ayneyn fî muhâkama-t-il-Ahmadeyn**, written against Hadrat Ibnî Hajar. It proves that all three books are unjustly and groundlessly inimical towards the Ahl as-sunnat.

It is written in the two hundred and fifty-ninth (259) page of the book entitled **Fat-h-ul-mejîd**, a fundamental book of the Wahhâbîs, that when Hadrat Zeyn-al-'âbidîn 'Alî saw someone saying prayers by Rasûlullah's blessed grave he prevented him from doing so and quoted the hadîth-i-sherîf which reads: "**Say (the special prayer termed) Salawât for me! Wherever you are, the salâm (greeting, salutation) you send to me will be brought to me.**" Giving an inaccurate account of the event he says: "Hence, it has been prohibited to go near the grave for the purpose of saying prayers and Salawât. That behaviour is a part of making the grave a place for celebration. It is forbidden for a person who has entered the Mesjîd-i-Nebî for the purpose of performing namâz to go near the grave to make a salâm. None of the Sahâba did so. They dissuaded other people from doing so. The Prophet is informed only about the Salât and salâm which his Ummat (Muslims) say. He is not informed about their other deeds." The book states in its two hundred and thirty-fourth (234) page that the

Saudi government has stationed soldiers near the **Hujra-i-se'âda** for the purpose of prohibiting such acts.

Yûsuf Nebhânî confutes such sophistries in various places of his book entitled **Shewâhid-ul-Haqq**. He states in its eightieth (80) page: Imâm Zeyn-al-'âbidîn 'radiy-Allâhu 'anh' never prohibited other people from visiting Rasûlullah's blessed grave. What he prohibited was a kind of visit made disrespectfully and in a manner counter to Islam. His blessed grandson Ja'fer Sâdiq would visit the Hujra-i-Se'âdat, would stand near the pillar close to the Rawda, would greet the Messenger of Allah (by saying, 'Es-selâmu 'alaikum.')

and would say, "On this side is his blessed head." The meaning of the hadîth-i-sherîf which reads: "**Do not make my grave a (place for) celebration!**" means: "Do not confine your visit to certain times like periodic celebrations! Visit me every time." He says in the eighty-eighth (88) and the hundred and sixth (106) pages: As Abû 'Abdullah Qurtubî says in his book entitled **Tedhkira**, every morning and every evening Rasûlullah is informed about the deeds (acts of worship) performed by his Ummat (Muslims). He says in the eighty-ninth (89) and the hundred and sixteenth (116) pages: Khalîfa Mansûr was visiting Rasûlullah, when he asked Imâm Mâlik if his face should be turned towards the most blessed grave or towards the Qibla^[1] (during the visit). Imâm Mâlik replied: 'How could one turn one's face away from Rasûlullah? He 'sall-Allâhu 'alaihi wa sallam', is the means whereby you and your earliest forefather 'Âdam have attained forgiveness.'

He says in the ninety-second (92) page: The hadîth-i-sherîf which reads: "**Visit graves!**" is a commandment. If a harâm is committed during a visit, it cannot be a ground for prohibiting the visit. Rather, the harâm should be prohibited. He says in the ninety-eighth (98) page: Imâm Nevevî states as follows in his book entitled **Edhkâr**: "It is an act of sunnat to visit the grave of Rasûlullah and those of the Sâlih Muslims, and to stand rather long by the headside of the grave." He states in the hundredth (100) page: Ibnî Humâm quotes the hadîth-i-sherîf mentioned by Dâra Qutnî and by Bezzâr in his book entitled **Fet-h-ul-qadîr**. The hadîth-i-sherîf reads as follows: "**If a person comes (to my grave) for the unalloyed purpose of visiting me with no**

[1] The direction which a Muslim faces during namâz. Ka'ba is the so-called direction.

other intentions, it will become a debt that I owe them to intercede (shefâ'at) for them on the Rising Day.” He says on the hundred and eighteenth (118) page: Allâhu ta'âlâ has given the Awliyâ (extraordinary events termed 'Kerâmat (pl. kerâmât). They act after death as well. It is permissible to invoke Allâhu ta'âlâ through the Awliyâ. Their kerâmats (or kerâmât) have been seen frequently after their deaths as well. However, istigyâsa (invoking Allâhu ta'âlâ for the grace of His beloved slaves) should be done in a manner approved by Islam. It is an ignorant and impermissible manner to say, for instance: “I shall give you so and so much of ... if you give me what I wish (or if you cure that relative of mine).” Yet it cannot be said to be an act of unbelief or polytheism. For, even a very ignorant person does not consider a Walî as a creator. He looks on the Walî as a means for Allâhu ta'âlâ's creating. He deems the Walî as a beloved slave of Allâhu ta'âlâ. He means to say: “Please invoke Allah to create my wish. Allâhu ta'âlâ will not turn down your invocation.” For, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **“There are many people who are looked on as lowly and valueless people although in point of fact they are beloved slaves of Allâhu ta'âlâ. When they want to do something Allâhu ta'âlâ will certainly create it.”** This hadîth-i-sherîf is quoted also in the three hundred and eighty-first (381) page of the Wahhabîs' book entitled **Fet-h-ul-mejîd**. Muslims rely on hadîth-i-sherîfs of this kind and pray through the Awliyâ. Imâm Ahmad, Imâm Shâfi'î, Imâm Mâlik and Imâm a'zam Abû Hanîfa said that it is permissible to visit graves of the Awliyâ and thereby receive barekat (and become blessed). So should say a person who claims to be in the Madhhab of one of the scholars of Ahl as-Sunnat and wants to be called a Sunnî Muslim. Otherwise, it will be concluded that he is a liar and not a Sunnî Muslim. This is the end of the passage translated from the book entitled **Shewâhid-ul-Haqq**.

259- ZEHEBÎ (or ZAHABÎ): Shemseddîn Muhammad bin Ahmad, an Islamic historian. He wrote about the historical events until the year 740. His book entitled **Târikh-i-islâm** comes in twelve volumes. It is a highly valuable book. He wrote other books of hadîths and history as well. He was born in Damascus in 673 [1274 A.D.], and passed away in 748 [1348 A.D.] 'rahimahullâhu ta'âlâ'. He is one of Ibni Teymiyya's disciples.

260– ZEKERIYYÂ (ZACHARIAH) ‘alaihis-salâm’:

Descends from Suleymân ‘alaihis-salâm’. He used to write copies of the Tawrât (Torah) and perform Qurbâns in the Beyt-ul-muqaddes. He became a Prophet. His wife Elîsâ’ and his wife’s uterine sister named Hunna were childless women. Hunna was ‘Imrân’s wife. Hunna made a vow, saying, “If I have a son I shall give him as a servant to the Beyt-ul-muqaddes.” After ‘Imrân’s death Hunna gave birth to a female baby. She named her Meryem (Mary). She took Meryem to the Beyt-ul-muqaddes and entrusted her to Zekeriyâ ‘alaihis-salâm’, who took the baby to his home. Her maternal aunt raised her. When she grew up she delivered herself to a life of worship in a room in the Beyt-ul-muqaddes. No one, with the exception of Zekeriyâ ‘alaihis-salâm’, would be allowed into her room.

Zekeriyâ ‘alaihis-salâm’, old as he was, was blessed with a son, and named him Yahyâ ‘alaihis-salâm’. When Yahyâ ‘alaihis-salâm’ grew up, he preached from the Tawrât (Torah) for some time; later, however, he adopted the Injîl (Bible) as the source of his preaches. Herod, the governor of Palestine who had authority over the Benî Isrâîl (Israelites, Sons of Isrâîl), wanted to marry his brother’s sister by exploiting the latitude given by the Torah. Yahyâ ‘alaihis-salâm’ declined to perform the (marriage contract termed) nikâh since a marriage of that kind would be against the teachings of the Injîl. So Herod martyred him. When Zekeriyâ ‘alaihis-salâm’ tried to save his son Herod attempted to slay him, too. He hid in a hollowed log. The log, with the Prophet in it, was sawn into two; thereby he attained martyrdom.

261– ZEYD BIN HATTÂB: Hadrat ‘Umar’s ‘radiy-Allâhu ‘anh’ elder brother agnate. He was one of the earliest Muhâjirs (Sahâbîs who migrated to Medîna). He participated in all the Holy Wars (Ghazâs). It was during the caliphate of Abû Bakr Siddîq when he attained martyrdom in the battle of Yemâma ‘radiy-Allâhu ta’âlâ ‘anh’. In that battle he was carrying the Islamic flag. Yemâma is in Arabia and between Nejd (Najd) and Bahrain. It is that same place where the battle against Musaylama-t-ul-kedhdhâb took place (and where Hadrat Wahshî ‘radiy-Allâhu ta’âlâ ‘anh’ slaughtered the so-called false prophet. Please see entry no. 246).

262– ZEYD BIN THĀBĪT: One of the greatest Sahâbîs. He was from the Hazraj tribe. He was a Wahy scribe. He was ten years old during the Hijrat (Hegira). His father had passed away four years before. Being only a child, he had been sent back from the Holy War of Bedr. He participated in the Holy War of Hendek (Trench) and in the later ones. When Rasûlullah saw him carrying soil in the battle of Trench, he exclaimed “**How good a hero is that!**” He was profoundly learned. He was commanded to teach Syrian language. He would read the incoming letters. He carried on his secretarial duty throughout the caliphates of Hadrat Abû Bakr and ‘Umar as well. As Hadrat ‘Umar was leaving for hajj (pilgrimage) and for Damascus he left him as his deputy. In the time of Hadrat ‘Uthmân he became an official in charge of the Beyt-ul-mâl (State’s treasury department), i.e. Minister of Finance. As the Khalîfa was leaving for a hajj he appointed him his deputy. He loved Hadrat ‘Alî very much. However, he was not involved in the battles of Jemel and Siffîn. He quoted many hadîth-i-sherîfs. He was the scribe of the earliest compilation of the Qur’ân al-kerîm. He passed away in 45 (A.H.) ‘radiy-Allâhu ta’âlâ ‘anh’.

263– ZIYÂD BIN EBĪH (or ABĪH): Abû Süfyân’s son. He was born in the first year of the Hegira. He was not born early enough to have seen Rasûlullah. He is one of the five renowned geniuses of Arabia. His mother was a jâriya. Hadrat ‘Umar appointed him as governor of Basra. Hadrat ‘Alî appointed him as an official in charge of the Beyt-ul-mâl in Basra. He commanded ‘Abdullah bin ‘Abbâs, whom he had appointed as governor of Basra, to take Ziyâd’s words (advice) in his administration. He did not get involved in the event of Jemel (Camel). After that event Hadrat ‘Alî appointed him as director of finance in Basra. Before ‘Abdullah bin Abbâs left Basra for Kûfa he appointed Ziyâd as his deputy. Hadrat ‘Alî appointed him as governor of Fâris (Persia) and Kirman (Irân). He put the tumults in those places right. He brought peace and comfort to those places. When Hadrat Mu’âwiya became Khalîfa Ziyâd was governor in Fâris. He did not pay homage to the new Khalîfa. In 45 (A.H.) the Khalîfa appointed him as governor of Fâris, and of Khorâsân thereafter, giving him command of places such as Kûfa, Bahrain and Ummân. He, in turn, paid homage to the Khalîfa and rendered many services. He gifted high positions to the greater ones of the Sahâba. He had a boil in his right hand, and passed away in 53 (A.H.). His

son 'Ubeydullah became governor of Khorâsân in 53, when he was twenty-five years old. He conquered Bukhâra. In 55 (A.H.) he became governor of Basra, and in 60 he became governor of Kûfa. In 61 (A.H.) he sent a four-thousand-strong army under the command of 'Umar bin Sa'd bin Ebî Waqqâs to Kerbelâ. He commanded him to arrest Hadrat Huseyn and to "bring him here." When Hadrat Huseyn refused to surrender he was attacked and martyred by Sinân bin Enes with the command of Shimr.

264– ZUBEYR BIN 'AWWÂM: One of the greatest Sahâbîs and one of the 'Ashara-i-mubashshara. Khadîja-t-ul-kubrâ's brother's son. Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' paternal aunt Safiyya's 'radiy-Allâhu ta'âlâ 'anhâ' son. At the age of fifteen or eighteen he embraced Islam as the fourth or fifth male Muslim. He is Islam's first hero to draw a sword. When he heard, in Mekka, that Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' had been arrested, he drew his sword and was on his way to rescue Rasûlullah, when he ran into Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. Thereby he attained invocations for a blessing on him. He was among the Sahâbîs who migrated to Abyssinia and to Medîna. He participated in all the Holy Wars and received a number of wounds. He participated in the conquest of Egypt as well. He was very rich. He spent all his property for the grace of Allâhu ta'âlâ. In the event of Jemel (Camel) he sided with Hadrat 'Âisha and fought against Hadrat 'Alî. Thereafter he ceased from the war. He withdrew, found a place away from the battlefield, and was performing a namâz, when he was martyred 'radiy-Allâhu ta'âlâ 'anh'. His passing took place in the thirty-sixth (36) hegiral year, when he was sixty-seven years old. The namâz of janâza for him was conducted by Hadrat 'Alî.

265– ZUFER: Abû Huzeyl Zufer bin Huzeyl Kûfî, who was born in Isfehân in 110 [728 A.D.], and passed away in Basra in 158 [775] 'rahimahullâhu ta'âlâ'. He is one of the greatest among the disciples of Imâm 'Azam (Abû Hanîfa) 'rahimahullâhu ta'âlâ. He was a mujtahid. Worldly talks never took place in meetings under his supervision. His fear of Allah had penetrated his veins deeply. 'Abdullah Ansârî 'rahimahullâhu ta'âlâ' relates: They wanted to make him a qâdî. He declined. He changed the place where he had been living, and hid himself from the scenes. As he was ill, Abû Yûsuf 'rahimahullâhu ta'âlâ' and others requested of him to make out a will. "This property is my wife's, and the remainder is my

brother's son's," he said. They were bewildered, since his brother's son would not inherit any legacy in spite of his brother himself. After Zufer's passing his brother married his wife and had a son from her. When the legacy was inherited by that son, Zufer's kerâmat surfaced. He would say: "After Imâm A'zâm's passing I have avoided making an ijtihâd at loggerheads with him. For, he would always beat me and I would always have to acknowledge that he was right as long as he lived. How could I say something disagreeable with his ijtihâd, since he would beat me were he alive." He was a friend of Dâwûd-i-Tâ'î's. They would always sympathize with each other. Dâwûd gave up dealing with Fiqh and led a life of worship, zuhd and taqwâ. Imâm Zufer, on the other hand, merged worship, zuhd and taqwâ into Fiqh. His father Huzeyl was governor of Basra. His brother Sabâh was in charge of zakât over the Benî Temîm.

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