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Darıüşşefeka Cad. 53/A P.K.: 35

34083 Fatih-ISTANBUL/TURKEY

Tel: 90.212.523 4556-532 5843 Fax: 90.212.523 3693

<http://www.hakikatkitabevi.com>

e-mail: bilgi@hakikatkitabevi.com

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The following poem is the translation of a part of the Persian **Dîwân** by Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdadî (qaddas-Allâhu ta'âlâ sirrah al-'azîz).

OH WHAT A PITY!

*I've idled my life away, oh what a pity!
Never thought of the Morrow, oh what a pity!*

*I've set the building in the air so foolishly,
My faith on weak foundation, oh what a pity!*

*I've gone too far saying His Mercy is endless,
Forgotten His Name "Qahhâr," oh what a pity!*

*I've dived into sins and never done any good,
Why gone astray the right path, oh what a pity!*

*I've struggled to win the world and worldly virtue,
And missed the endless blessings, oh what a pity!*

*The road is rough and dark, the Devil leads the way,
Sins are heavy, I weep all day, oh what a pity!*

*Without a single virtue to appear in my deed-book,
How will this Khâlid be saved, oh what a pity!*

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Bismi'llâhi 'r-Rahmâni 'r-Rahîm

PREFACE

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

Infinite thanks be to Allâhu ta'âlâ! Peace and blessings be on His most beloved Prophet, Muhammad ('alaihi 's-salâm)! Auspicious prayers be for the pure Ahl al-Bait and for each of the just, faithful Companions, as-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'in), of that exalted Prophet!

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

Allâhu ta'âlâ willed every being to be orderly and well-calculated and created as He willed. He made substances, power and energy causes and means for His creating. Allâhu ta'âlâ willed the life of human beings to be in order and beneficial, too, and He made the willpower of mankind the reason and means for

this. When man wants to do something, Allâhu ta'âlâ creates it if He wills. Men have to wish good, right and useful things so that their individual, private and social life may be in harmony. Allâhu ta'âlâ endowed wisdom (**'aql**) on them so that their wishes would be good. Wisdom is a power which distinguishes good from evil. As human beings need many things and have to get what they need, the force called "**nafs**" in man, while striving to acquire them, misleads wisdom. It makes anything desired look beautiful to wisdom, even if it is harmful.

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

Still the nafs deceives men and does not want to obey Islamic knowledge. It even tends to change and distort it and the essentials of faith which are to be believed. Allâhu ta'âlâ's Prophet, Muhammad ('alaihi 's-salâm), foretold that mankind, following their nafs, would attempt to change Islam. He said, "**My umma will divide into seventy-three groups; only one of them will go to Paradise.**" The seventy-two groups which, as it had been declared, would go to Hell because of their heretical beliefs, did come into being. These seventy-two groups are not disbelievers for their erroneous understanding of the ambiguous, obscure meanings of the Qur'ân al-karîm and the Hadîth ash-sharîf. But they will go to Hell because they changed Islam. They are called **ahl al-bid'a** or **dalâla**, that is, dissenters. The dissenters, because they are Muslims, will later be taken out from Hell and will go to Paradise. Besides them, there are those who are nominally Muslims, but change Islam according to their corrupt knowledge and short sight, thus going out of Islam. They will remain in Hell eternally. They are zindîqs and reformers.

Today, the lâ-madhabî people, by spending millions and millions of dollars, have been striving to disseminate their heretical beliefs in every country. It is seen with regret that most of the ignorant of Islam, with a desire for much money, or being deceived, have gone into this distorted heretical path, departing from the right path shown by the 'ulamâ' (scholars) of Ahl as-Sunna. They have been struggling to cast aspersions upon the books by the scholars of Ahl as-Sunna. It therefore became an

obligation to explain the evil beliefs unconformable to Ahl as-Sunna as held by the Wahhâbîs, a group of the lâ-madhhabî, in a separate book with documents and to explain the oppression and persecution directed towards Muslims by these cruel, ignorant people. Hence, it became necessary for Muslims to see this terrifying danger and to protect themselves from being taken in by false, deceitful words and writings.

A man named Muhammad ibn 'Abd-ul-Wahhâb wrote a booklet entitled **Kitâb at-tawhîd**. Although his grandson Sulaimân ibn 'Abdullâh had started expounding this booklet, he died when Ibrâhîm Pasha went to Dar'iyya and punished them in 1233 A.H. (1817). His second grandson, 'Abd ar-Rahmân ibn Hasan, expounded it in a book entitled **Fat'h al-majîd**. Later on he prepared a second book, **Qurrat al-'uyûn**, abridging his former commentary. In the seventh edition of the commentary published with additions by a Wahhâbî named Muhammad Hâmîd in 1377 A.H. (1957), the âyats which descended about kâfirs and many hadîths were written to delude Muslims, and wrong, distorted meanings were extracted from them to attack Ahl as-Sunna, the true Muslims, and to call those pure Muslims "kâfirs." On many pages of this book, he spits fire, calling the Shî'ites "damned polytheists." He takes most of this commentary from Ibn Taimiyya and his student Ibn al-Qayyim al-Jawziyya and his grandson Ahmad ibn 'Abd al-Halîm, for whom he says "Radî-Allâhu 'Anh." "allâma" and "Shaykh al-Islâm, Abu 'l-'Abbâs." respectively.

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

The book **Advice for the Muslim** consists of two parts. In the first part, statements from the books **Fat'h al-majîd** and **Jewâb-i Nu'mân** are quoted and answers from the books of Islamic scholars (rahimahum-Allâhu ta'âlâ) are given in thirty-five articles.

The second part deals with how the Wahhâbîs came forth, how they spread out, how those ignorant and brutal people who infiltrated into the Wahhâbîs to obtain wealth and power

massacred Muslims and destroyed their possessions, how they brutally attacked Muslim countries, how they were punished by the Ottoman State, and how they established a new state after the First World War.

May Allâhu ta'âlâ protect Muslims from catching the pestilence of Wahnâbism and Shî'ism! May He redeem the unlucky people who have slipped into these paths from this perdition! Âmin.

In the text, the interpreted âyats of the Qur'ân al-karîm are given as ma'al sharîf (meaning concluded by the mufasssirs), which may or may not be the same as what Allâhu ta'âlâ meant in the âyat. A glossary of Arabic and other non-English terms foreign to the English reader is appended.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

Publisher's Note:

Permission is granted to those who wish to print this book in its original form or to translate it into another language. 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 on condition that the paper used in printing be of a good quality and that the design of the text and setting be properly and neatly done without any mistakes.

A Warning: Missionaries are striving to advertise Christianity, Jews are working to spread 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 in these efforts for salvation of all humanity. There is no better way nor more valuable thing to serve humanity than doing so.

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[1] Subject discussed (and **reference**).

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[1] Translated, for the most part, from Ayyûb Sabrî Pasha’s Turkish work **Mir’ât al-Haramain**; 5 volumes, Matba’a-i Bahriye, Istanbul, 1301-1306 A.H.

PART ONE

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

Al-hamdu li'llâh (Infinite thanks be to Allâhu ta'âlâ)! If any person thanks anybody in any manner for anything at any place at any time, this thanking will have been done for Allâhu ta'âlâ, for always He is the One who creates, trains and grows everything, who has every favour done and who sends every goodness. He alone is the possessor of strength and power. Unless He reminds, nobody wills or desires to do goodness or evil. After man's willing (proposing), unless He wills (disposes) and gives strength and opportunity, nobody can do a bit of favour or evil to anybody. Everything which man wants happens when He also wills, decrees it. Only what He decrees happens. He reminds us of doing good or evil through various means. He neither wills nor creates evil when His human servants, whom He pities, wish to do it. He wills and creates when they wish goodness. Always goodness arises from such people. Also, He wills to create the evil wishes of His enemies with whom He is angry. Since these evil people do not wish to do goodness, only evil arise from them. This means to say that all men are tools, means. They are like the pen in a writer's hand. Only, with their irâdat juz'iyya (partial free will) that has been endowed on them, those who want goodness to be created will receive thawâb (reward). The ones who want evil to be created will gain sins. Therefore, we should always want Him to create goodness. We should learn what is beneficial. We have to know what is good and what is evil by reading the books by the scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ), who are the sources of goodness. The scholars of Ahl as-Sunna prove, with documents, that Wahhâbism is an erroneous path. We will explain thirty-five of these documents in the first part of our book.

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

"Abd al-Wahhâb ash-Sha'rânî's books and 'Abd al-'Azîz Dabbâgh's book **Ibrîz** and Ahmad at-Tijânî's books are full of

shirk [polytheism] that Abu Jahl and the like could not have conceived.”

Ahmat at-Tijânî (rahmat-Allâhi ta'âlâ 'alaih, may Allâhu ta'âlâ bless him), who was born in Algeria in 1150 A.H. (1737) and died in Morrocco in 1230 (1815), was the rehber (guide, leader) of the Tijâniyya way, which was a branch of Khalwatiyya. The book **Jawâhir al-ma'ânî fî faid-i Shaykh Tijânî** written about this way is famous.

The Wahnâbî, too, writes that the superior ones among men, that is, the prophets (salawât-Allâhi ta'âlâ wa taslîmâtuhu 'Alaihim ajma'in) are higher than the superior angels and believes in angels' power and effect, but does not believe that Allâhu ta'âlâ has given the power of disposition and effectiveness to His awliyâ' (rahimahum-Allâhu ta'âlâ) as a karâma, and calls the people who believe so “mushriks” (polytheists). The scholars of Ahl as-Sunna (rahimahum-Allâhu ta'âlâ), as a karâma, realizing even then, refuted them years beforehand. Muhyiddîn ibn al-'Arabî, Sadr ad-dîn al-Qonawî, Jalâl ad-dîn Rûmî and Sayyid Ahmad al-Badawî and the aforementioned awliyâ' (rahimahum-Allâhu ta'âlâ) were the leading ones who, as a karâma, foretold these things. This is the reason why the Wahnâbîs do not like these awliyâ'.

Hadrat al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî (quddisa sirruh) wrote in the fiftieth letter of the second volume of his **Maktûbât**:

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

Paradise. Those who attain the surface of Islam will get a share from what is the façade of Paradise, and those who attain the reality of Islam in this world will get the reality of Paradise. Both the one who attains the façade and the one who attains the reality of Islam will eat the same fruit of Paradise, but each will get a different taste. Rasûlulâh's (sall-Allâhu ta'âlâ 'alaihi wa sallam) blessed wives (radî-Allâhu ta'âlâ 'anhunna) will be with him in Paradise and eat the same fruit, but the taste they will get will be different. If it would not be different, then these blessed wives should have necessarily been higher than all human beings, and, since a wife will be with her husband in Paradise, the wife of every superior person should have been superior like him.

“The one who attains the surface of Islam, if he obeys it, will be saved in the next world. In other words, he has attained the status of common wilâya, that is, the pleasure and love of Allâhu ta'âlâ. The one who has been honored with this status is the one who can join the way of tasawwuf and reach the special wilâya called **“Wilâyat khâssa.”** He can make his nafs ammâra develop into an-nafs al-mutma'inna (the tranquil self). It should be known for certain that, in order to make progress in this wilâya, or in the reality of Islam, the surface of Islam should not be abandoned.

“It is the very frequent dhikr of Allâhu ta'âlâ's Name that makes one progress on the way of tasawwuf. The dhikr, too, is an 'ibâda ordered in the religion of Islam. It is commended and ordered in âyats and hadîths. It is essential to avoid the prohibitions of Islam to make progress on the way of tasawwuf. Performing the fard (those kinds of worship ordered in the Qur'ân al-karîm) enables one to make progress on this way. It is an order of Islam, too, that one should look for a rehber who knows tasawwuf and who is able to guide the sâlik (wayfarer). It is declared in the thirty-eighth âyat of Sûrat al-Mâ'ida, **‘Look for a wasîla to approach Him.’**^[1] Both the surface and the real essence of Islam are necessary for winning the approval of Allâhu ta'âlâ, because all the excellences of wilâya can be attained by obeying the surface of Islam. And the excellences of prophethood (nubuwwa) are the fruits of the reality of Islam.

“The way leading to wilâya is tasawwuf. It is necessary to extract from the heart the love for everything except Allâhu ta'âlâ to make progress on the way of tasawwuf. If the heart

[1] In the 18th article on page 82, it is clearly explained that a perfect guide is a wasîla.

becomes oblivious of everything by the benevolence of Allâhu ta'âlâ, **fanâ'** results, and the **sair-i ila'llâh** is completed. Then the journey called '**sair-i fi 'illâh**' begins, at the end of which occurs the desired status of baqâ'. Thus the reality of Islam is attained. The noble person who attains this status is called '**walî,**' which means the person whom Allâhu ta'âlâ is pleased with and loves. **An-nafs al-ammâra** becomes mutma'inna (tranquil, subdued) at this stage. The nafs gives up kufr and resigns itself to the qadâ' and qadar of Allâhu ta'âlâ and pleases Him. It begins to comprehend itself. It gets redeemed from the illness of haughtiness and arrogance. Most of the superiors of tasawwuf said that the nafs could not become free of disobedience to Allâhu ta'âlâ even after attaining tranquillity. Rasûlullâh (sall-Allâhu ta'âlâ 'alaihi wa sallam) said on his return from a ghazâ, '**We return from the small jihâd. We begin the great jihâd.**' The 'great jihâd' has been interpreted as jihâd against an-nafs al-ammâra. This faqîr, myself [al-Imâm ar-Rabbânî], does not take it in that sense. I say no disobedience or evil is left when the nafs attains tranquillity. The nafs, too, like the heart, forgets everything, sees nothing but Allâhu ta'âlâ. It becomes indifferent to position, rank, property and even to their sweet and sour tastes. It has been crushed and has become sort of nonexistent. It has sacrificed itself for Allâhu ta'âlâ. The '**great jihâd**' mentioned in the hadîth sharîf is probably the jihâd against the physical, chemical and biological desires of the substances constituting the body. Both shahwa, that is, lust or violent desire, and ghadab, that is, fright or scruple, are material passions. Animals do not have nafs, but these malignant inclinations exist in animals, too. It is due to the properties of substances in the body that animals have lust, anger and inordinate inclinations [all called natural inclinations or instincts]. Human beings should perform jihâd against these inclinations. The tranquillity of the nafs does not rescue man from these evils. Jihâd against them is very beneficial. It helps the purification of the body.

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

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

“The one who has attained the reality of Islam and has been honored with the Real Islam begins to take shares from the excellences of prophethood. He becomes an object of the good news declared in the hadîth, **‘The Ulamâ’ are the Prophets’ heirs.’** The excellences of prophethood are the fruits of the reality of Islam as the excellences of wilâya are the fruits of the surface of Islam. The excellences of wilâya are the appearances of the excellences of prophethood.

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

It is seen that the author of the book, because he knows nothing of tasawwuf, maligns the awliyâ’ (qaddas-Allâhu ta’âlâ asrârahum al-’azîz) and thinks that they are outside of Islam.

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

“Deeds, ’ibâdât, are included in î mân. Î mân of a non-worshipper fades away. Î mân may increase or decrease. Ash-Shafi’î, Ahmad and others said so unanimously.”

It is of î mân to believe that ’ibâda is a duty. Believing and performing are two different concepts that should not be confused with each other. Anyone who, though he has believed but because he is lazy, does not practise his beliefs does not become a

disbeliever. The author of the book, unable to understand this, accuses millions of Muslims of disbelief. Although anyone who calls a Muslim “kâfir” (disbeliever) becomes a kâfir himself, those who say so with a ta’wîl do not become kâfirs.

The forty-third verse of the famous book **Qasîdat al-Amâlî**^[1] says, “The fard ‘ibâdât are not included in î mân.” Hadrat al-Imâm al-a’zam Abu Hanîfa declared that deeds were not a part of î mân. ‘Î mân’ means ‘belief.’ There is neither paucity nor plentifulness in believing. If ‘ibâdât were of î mân, î mân would increase or decrease. The belief will not be accepted after the curtain rises up from in front of the eyes and the torture is seen [at the moment one dies]. Those who pass away with î mân at that moment, when ‘ibâdât cannot be performed, believe only by heart. And this is called “î mân” in the âyat. In many âyats, those who have î mân are ordered to perform ‘ibâdât. Therefore, belief is separate from ‘ibâdât. Furthermore, the Qur’ânic phrase **“Those who believe and those who do pious deeds”** shows that ‘ibâdât and î mân are distinct. The âyat al-karîma, **“Those who, being believers, do pious deeds...”** shows clearly that deeds are separate from belief. For, stipulation must be different from what (who) is stipulated. It was said unanimously that anyone who, just after becoming a believer, died and found no time to perform any ‘ibâda was a believer. It is declared in the Hadîth al-Jibrîl that î mân is only belief.

Imâm Ahmad, al-Imâm ash-Shâfi’î, many scholars of hadîth and Ash’arîs (rahimahum-Allâhu ta’âlâ) and the Mu’tazîla said that ‘ibâda was of î mân, and î mân would increase and decrease, and that if î mân and ‘ibâda were separate from each other, the î mân of the prophets (‘alaihimu ’s-salawâtu wa ’t-taslîmât) and that of sinners should be the same. They said that the âyat, **“Their î mân increases when they hear My âyats,”** and the hadîth, **“Î mân, when it increases, takes its possessor to Paradise, and it takes him to Hell when it decreases,”** meant that î mân would increase and decrease. Long before, al-Imâm al-a’zam (rahmat-Allâhi ta’âlâ ‘alaihi) had given information as an answer to them. He had said that the ‘increase’ of î mân means its ‘lasting, longevity.’ Imâm Mâlik (rahmat-Allâhi ta’âlâ ‘alaihi) also said so. Plentifulness of î mân means the increase of the number of the things to be believed. The as-Sahâbat al-kirâm, for instance,

[1] **Nuhbat al-la’âlî**, a very valuable Arabic annotation of this qasîda, was published in Istanbul in 1975.

formerly had a few things to believe, and, as new orders descended, their *îmân* increased. The increase of *îmân* means the augmentation of *nûr* (spiritual light) in the heart. This brilliance increases by performing *'ibâdât* and decreases by committing sins. Further information can be found in the book **Sharh-i Mawâqif** and **Jawharat at-tawhîd**.

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

“A *sahâbî* did not give up drinking wine. He was punished with a penalty of flogging called ‘hadd.’ When a few *sahâbîs* cursed him, Rasûlullâh declared, **‘Do not call down curses upon him! For he loves Allâhu ta’âlâ and His Rasûl.’** “

He, too, confirms that a Muslim who commits sins does not become a *kâfir*. This hadîth sharîf refutes the Wahhâbîs’ saying that Muslims who commit grave sins or who do not perform the *fard* would become disbelievers. Also it proves that the hadîth ash-sharîf **“He who has *îmân* does not commit *zinâ* (adultery or fornication). He does not steal,”** refers not to *îmân* itself but to its maturity.

’Abd al-Ghanî an-Nabulusî, while explaining the writings of ’Allâma al-Birgiwî (*rahimahumallâhu ta’âlâ*) wrote on the 281st and following pages of his book **Al-hadîqa**:

“**’Îmân** is the belief by the heart in and confirmation by the tongue of the knowledge Muhammad (’alaihi’s-salâm) revealed from Allâhu ta’âlâ. It is not necessary to study or to understand every piece of this knowledge. The Mu’tazila group said it was necessary to believe after understanding. ’Aynî (*rahimah-Allâhu ta’âlâ*), in the commentary on the **Sahîh** of al-Bukhârî, said that *muhaqqiqîn* or the most profound ’ulamâ,’ for example, Abu ’l-Hasan al-Ash’arî, Qâdî ’Abd al-Jabbâr al-Hamadânî al-Mu’tazilî, Ustâdh Abu ’l-Is’haq Ibrâhim al-Isfarâini, Husain ibn Fadl and many others had said, ‘*Îmân* is the belief accepted by the heart in the facts that were declared clearly. It is not *îmân* to say it with the tongue or to perform *'ibâdât*.’ Sa’d ad-dîn at-Taftazânî (*rahimah-Allâhu ta’âlâ*), too, wrote this in his **Sharh-i ’aqâ’id** and reported that ’ulamâ’ like Shams al-a’imma and Fakhr al-Islâm ’Alî al-Pazdawî (*rahimahumallâhu ta’âlâ*) said it was necessary to confirm it with the tongue. The revelation with the tongue of the *îmân* in the heart is necessary for the reason that it will help Muslims to recognize one another. The Muslim who does not say he is a believer is a believer, too. Most ’ulamâ’, for example, al-*Imâm* al-a’zam Abu Hanîfa (*rahimah-Allâhu ta’âlâ*), said that deeds or worship were not included in *îmân*. Though

Imâm 'Alî (radî-Allâhu 'anh) and al-Imâm Ash-Shafi'î (rahimah-Allâhu ta'âlâ) said that î mân was to believe and to confirm it with the tongue and to perform 'ibâdât, they, in fact, meant the perfection, maturity of î mân. It was a unanimous declaration that the one who said that he had î mân in his heart was a mu'min (believer). Rukn ad-dîn Abu Bakr Muhammad al-Kirmânî, in the commentary on the **Sahîh** of Al-Bukhârî, said, 'If 'ibâdât had been considered to be a part of î mân, then î mân would have increased or decreased. However, î mân of the heart neither increases nor decreases. A belief that would increase or decrease would not be î mân but doubt, misgiving.' Imâm Muhyiddîn Yahyâ an-Nawawî (rahimah-Allâhu ta'âlâ) said, 'Î mân increases by studying and understanding the reasons of the facts to be believed. Abu Bakr as-Siddîq's (radî-Allâhu ta'âlâ 'anh) î mân is not the same as the î mân of any other person.' This statement points to the strength or weakness of î mân; it does not mean that î mân itself increases or decreases. It is likened to the similarity between sick and healthy persons: they are not equally strong, but both are human beings and their being human neither increases nor decreases. Hadrat al-Imâm al-a'zam Abu Hanîfa explained the âyats and hadîths about the attributes of î mân as follows: 'As-Sahâbat al-kirâm (radî-Allâhu ta'âlâ 'anhum ajma'în), when they embraced Islam, believed everything as a whole. Later many new things became fard in the course of time. They believed these orders one by one. Thus their belief increased gradually. This is true only for the as-Sahâbat al-kirâm. The increase of î mân cannot be thought of for Muslims who came after them.' Sa'd ad-dîn at-Taftâzânî (rahimah-Allâhu ta'âlâ) wrote in his **Sharh-i 'aqâ'id**, "Those who know summarily should believe summarily, and it is necessary for those who know the details profoundly to believe accordingly. The î mân of the latter is certainly greater than that of the former. But the î mân of the former is complete, too. Their belief is not defective."

'Abd al-Ghanî an-Nabulusî (rahimah-Allâhu ta'âlâ) summarizes: "In short, not î mân itself but its firmness increases or decreases. Or, the increase or decrease in î mân means its perfection or value. And so have been interpreted the âyats and hadîths about the attributes of î mân. Since this is a subject on which ijtihâd may be employed, various interpretations have been made. None of the commentators have censured the other." But the Wahhâbî writer says "disbeliever" or "polytheist" about the one who believes in 'ibâdât but, out of laziness, does not

perform them. Muhammad al-Hâdimî (rahimah-Allâhu ta'âlâ), in his book **Barîqa**, wrote:

“Îmân does not include 'ibâdât. Hadrat Jalâl ad-dîn ad-Dawânî (rahimah-Allâhu ta'âlâ) said, ‘The Mu'tazila considered 'ibâdât as part of îmân and said that those who did not perform 'ibâdat did not have îmân. 'Ibâdât make îmân mature and beautiful and are like the branches of a tree.’ Al-Imâm al-a'zam Abu Hanîfa, Imâm Mâlik, Imâm Abu Bakr Ahmad ar-Râzî and many other profound scholars said that îmân neither increased by worshipping nor decreased by sinning, because ‘îmân’ meant ‘thorough belief and, therefore, it neither increased nor decreased. The increase of îmân in the heart means the decrease of kufr, the opposite of belief, which is impossible. Al-Imâm ash-Shâfi'î and Abu 'l-Hasan al-Ash'arî (rahimahum-Allâhu ta'âlâ) said that îmân would increase or decrease. But it is explained in the book **Mawâqif** that they meant with this statement the increase or decrease of not îmân but the strength of îmân, for the Prophet's îmân and his umma's îmân are not the same; the îmân of the one who, with his reason and knowledge, has studied and then believed what he has heard is different from the îmân of one who just believes what he hears.^[1] It is written in the Qur'ân al-karîm that the Prophet Ibrâhîm ('alaihi 's-salâm) wanted his heart to gain itmi'nân (tranquility) or yaqîn (certitude based on revelation). In his book **Fiqh-i akbar**^[2], al-Imâm al-a'zam Abu Hanîfa (rahimah-Allâhu ta'âlâ) wrote, ‘The îmân of the ones in heaven [angels] and on the earth [men and genies] does not become less or more in respect to the facts to be believed. Îmân increases or decreases in respect to itmi'nân or yaqîn. In other words, the strength of îmân increases or decreases. However, without any yaqîn or strength, it is not îmân.’ ”

Al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî (rahimah-Allâhu ta'âlâ) wrote in the 266th letter in his book **Maktûbât**: “Since îmân is the affirmation and certitude in the heart, it neither increases nor decreases. Belief which increases or decreases is not called îmân but surmise. Îmân becomes brilliant, illuminated and shiny when one performs 'ibâdât and does the things Allâhu ta'âlâ likes. And it becomes dull and stained when

[1] The îmân of a walî who has attained mukâshafa and mushâhada is not like that of a Wahnâbî who knows nothing of tasawwuf.

[2] **Al-qawl al-fasl**, a valuable Arabic annotation of **Fiqh-i akbar**, was published in Istanbul in 1975.

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