

THE NAMÂZ OF 'IYD

The first of the month of Shawwâl is the first day of the 'Iyd of Fitr and the tenth of Zilhijja is the first day of the 'Iyd of Qurbân. On these two days it is wâjib for men to perform two rak'ats of 'Iyd namâz at the time of **ishrâq**, that is, after the time of karâhat^[1] has passed following the sunrise. The conditions for the namâz of 'Iyd are like the conditions for Friday prayer. But in the former, the khutba is sunnat and is said after the namâz. In the 'Iyd of Fitr it is mustahab to eat something sweet [dates or candy], to make a ghusl, to use the miswâk, to wear the newest clothes, to pay the fitra before the namâz, and to say the takbîr softly on the way.

In the 'Iyd of Qurbân it is mustahab not to eat anything before the namâz, to eat the meat of Qurbân first after the namâz, to say the **takbîr-i teshriq** loudly, but softly by those who have an excuse, when going for the namâz.

It is written in **Halâbî-yi kebîr**: "The namâz of 'Iyd consists of two rak'ats. It is performed in jamâ'at. It cannot be performed individually. In the first rak'at, after the Subhânaka the **takbîr-i zawâid** is said three times; that is, the hands are lifted up to the ears three times; in the first and second times, they are let down hanging on both sides, and after the third time they are clasped under the navel. After the imâm says the Fâtiha and the additional sûra aloud, they (the imâm and the jamâ'at) bow for the rukû'. In the second rak'at the Fâtiha and an additional sûra are said first, then the hands are lifted up to the ears again, three times, and after each time they are let down hanging on both sides. In the fourth takbîr you do not lift your hands up to your ears but instead bend for the rukû'. In the first and second rak'ats five and four takbîrs are said respectively. And in order not to forget where you will put your hands after those nine takbîrs, you memorize this procedure as follows: "Hang them twice and clasp them once. Hang them thrice and then bend." It is

[1] Period of time wherein it is not permissible to perform namâz.
Times of karâhat are explained in detail in the tenth chapter.

stated in **Mâ-lâ-budda**^[1]: “A person who misses the jamâ’at does not make qadâ of ’Iyd prayer. If the entire jamâ’at have failed to perform a namâz of ’Iyd because of some excuse, the namâz of ’Iyd of Fitr can be performed on the second, (and not on the third,) and the namâz of ’Iyd of Adhâ can be performed on the third day as well (as on the second).

’Iyd means bayram. Those days are called ’Iyd because every year Muslims’ sins are forgiven in the month of Ramadân and on the ’Arafa Day and their joy and felicity come back on those days. If the first day of ’Iyd is a Friday, both the namâz of ’Iyd and the namâz of Friday will be performed according to the Hanaffî Madhhâb. They are performed at their appointed times. If there is a janâza on the morning of the ’Iyd the namâz of ’Iyd is performed first. The namâz of janâza is performed after that because the namâz of ’Iyd is wâjib for everybody. However, the namâz of janâza is to be performed before the khutba of the ’Iyd.

It is makrûh for those who are not on the Arafât to assemble at some place and do as the hadjis do on the ’Arafa day. But it is permissible to assemble in order to listen to some Islamic preaching or for doing any other worship. [Please see the seventh chapter in the fifth fascicle of Endless Bliss.]

According to the Imâmeyn, from morning prayer on the ’Arafa day, that is, the day preceding the ’Iyd of Qurbân, until after late afternoon prayer on the fourth day, which amounts to twenty- three prayers of namâz in all, it is wâjib for everyone, men and women alike, for **hadjis** and for those who are not making the **hajj**, for those who are performing namâz in jamâ’at and for those who are performing it alone to say the **Takbîr-i teshrîq (Allâhu akbar, Allâhu akbar. Lâ ilâha illallah. Wallâhu akbar. Allâhu akbar wa lillâhil-hamd)** once immediately after making the salâm in any namâz that is fard or when making qadâ of any fard namâz for the days of this ’Iyd. This (takbîr) is said after Friday prayer as well. It is mustahab to recite it after ’Iyd prayer. It is not said after the namâz of janâza. It is not

[1] It was written by Thenâullah Dahlawî ‘rahmatullâhi ta’âlâ ‘alaih’, (1143 [1730 A.D.] – 1255 [1810].) The book was reproduced by Hakîkat Kitâbevi in 1409 [1989 A.D.].

necessary to say it after leaving the mosque or if you have talked (after the namâz). If the imâm forgets the takbîr, the jamâ'at must not omit it. Men may say it loudly. The second, third and fourth days of the 'Iyd of Qurbân are called **Ayyâm-i teshrif**.

It is written in the book **Nî'met-i İslâm**: "It is sunnat to do the following things on the 'Iyd days: to get up early; to make a ghusl; to clean the teeth with miswâk; to put on perfume; to wear new and clean clothes; to manifest that you are happy; to eat sweetmeat before the prayer of the 'Iyd of Fitr; to eat dates; to eat an odd number of them; for one who performs the qurbân, to eat first the meat of qurbân; to perform morning prayer in the masjid of one's quarter and to go a large mosque for the 'Iyd prayer; to wear a ring on that day; to go to the mosque early and to go on foot; to say the takbîrs of 'Iyd in whispers on the 'Iyd of Fitr and audibly on the

'Iyd of Adhâ; to take a different route on one's way back [from the mosque]. This is because the places where one offers one's ibâdat and the routes that one takes when going for 'ibâdat will stand as witnesses on the Day of Judgement; to welcome the Believers [Muslims] with a smiling face and by saying 'Salâmun 'alaykum'; to give alms generously to the poor [and to give help to those who are working to disseminate true Islam]; to give the sadaqa-i fitr before the 'Iyd prayer." It is sunnat also to reconcile those who are cross with one another; to visit one's relatives and brothers-in-Islam, and to give them presents. Finally, it is sunnat for men to visit graves.

[It is stated as follows in hadîth-i sherîfs: "**Man takes to those who do him favours,**" and "**Give presents to one another and you will love one another.**" The most valuable and the most useful present is a smiling face and honeyed words. You should always treat everybody with a smiling face and soft words, whether they are friends or enemies, Muslims or disbelievers, unless they are bid'at holders. You should not quarrel with anybody. Quarreling will destroy friendship. It will aggravate hostilities. You should not become angry with anybody. A hadîth-i-sherif admonishes: "**Do not become angry!**" At times of fitna, mischief, when you see people worshipping a cow, feed straw to the cow lest you should anger them.

In the Hanbalî Madhhâb, it is permissible to make jem' of evening and night prayers, (i.e. to perform one immediately after the other,) at home for reasons such as cold weather, winter, mud, and storm, as well as the excuses stated towards the end of the ninth chapter, during a journey of 80 kilometres. The sunnats are not performed when making jem'. You make niyyat (intention) for jem' when beginning the earlier one of the two salâts. People with duties and jobs inconvenient for them to perform early and late afternoon and evening prayers within their prescribed periods should imitate the Hanbalî Madhhâb and make jem' of early and late afternoon prayers and evening and night prayers instead of resigning from office. If they resign from office, they will share the responsibility for the persecutions and irreligious activities likely to be perpetrated by people who will fill the vacancies they have occasioned. In the Hanbalî Madhhâb, there are six fârâd (compulsory acts) for ablution: to wash the face together with inside of the mouth and the nostrils; to make niyyat (intention); to wash the arms; to make masah (rub the wet hands gently) on the entire head, on the ears, and on the piece of skin above them; [masah is not made on hanging parts of long hair. In the Mâlikî Madhhâb, on the other hand, masah is compulsory on the hanging parts as well;] to wash the feet together with the ankle-bones on the sides; tertib, [i.e. to observe the prescribed order;] muwâlât [quickness]. (If the person imitating the Hanbalî Madhhâb is a male Muslim,) his ablution will be broken if he feels lust in case he touches anyone of the opposite sex on the bare skin, or if he touches his male organ. When a woman touches him, however, his ablution will not be broken even if he feels lust. Anything emitted by the skin will break the ablution if it is in a big amount. Eating camel's meat will break an ablution. Situations in which a person has an 'udhr are the same as those in the Hanâfi Madhhâb, (which are explained in the last six paragraphs of the third chapter.) In ghusl, (which is explained in the fourth chapter,) it is fârâd to wash inside the mouth and the nostrils and the hair, and for men to wash their plaited hair, (if they have plaited hair). It is sunnat (if ghusl is made for purification from janâbat), and fârâd (if it is made for purification from the state of menstruation), for women to undo their plaited hair. It is fârâd to sit as long as

a (duration of time that would enable a person to say a certain prayer termed) tashahhud (during the sitting posture in namâz) and to make the salâm by turning the head to both sides (at the end of namâz). (These are the essentials that people who imitate the Hanbalî Madhhab have to learn and observe.)

PERFORMING THE QURBÂN

If a discreet, pubert, free male or female Muslim, settled in a village, in a desert or in a town, has the nisâb amount of property or money in addition to what he or she needs, it becomes wâjib for him or her to slaughter a certain animal with the intention of 'Iyd- al-ad'ha (the 'Iyd of Qurbân) within certain days. The need includes a house with household appliances and three sets of clothings. According to the Shaikhayn (Imâm a'zam and Imâm Abû Yûsuf), a father has to perform the qurbân on his rich child's behalf (if he has a rich child), the expense being taken from the child's property. The meat cannot be eaten by anyone but the child. The meat left over by the child is sold and the money is used to buy durable things, such as clothings for the child. But the fatwâ agrees with Imâm Muhammad's ijtihâd. Accordingly, it is not wâjib for the father to perform the qurbân on his child's behalf, neither at his expense nor the child's. We have explained the nisâb for qurbân in our discourse on the sadaqa fitr in the previous chapter. While explaining about the people (and institutions) that are to be paid zakât, Ibni 'Âbidîn says that no matter how much produce a person gets from his field or year's rental he gets for his field, house, shop, [workshop or lorry], according to Imâm Muhammad, he is poor if it does not meet his yearly needs or if his monthly income does not meet his monthly needs and his debts to others. The fatwâ agrees with this. However, according to the Shaikhayn, i.e. according to Imâm a'zam and Imâm Abû Yûsuf, he is rich. For, the value of the field, which is his property, or of the fixture, meets his needs, and what is left is (at least) the amount of nisâb. Setting apart a sum of each rental he takes, he must save money and give the fitra and perform the qurbân. That is, he must attain great thawâb. If he does not give the fitra and does not perform the qurbân, he is absolved from the sin according to Imâm Muhammad. As is seen, both of the ijtihâds are well put and are matters of compassion for Muslims. If a person in this situation does not give

the fitra or perform the qurbân Imâm Muhammad's ijtihâd will save him from torment. A person who can neither get any produce from his field nor rent it out, as well as a man or woman who has property more than necessary but does not have any money, follows Imâm Muhammad's ijtihâd and does not give the fitra or perform the qurbân. If he gives the fitra and performs the qurbân, he attains the thawâb for fitra and qurbân according to the latter ijtihâd. A person who performs an act of worship which is not wâjib for him attains thawâb for supererogatory (nâfila) worship only. He cannot attain the thawâb for a wâjib. If he dispenses the meat to the poor, he attains thawâb for alms, too. But the thawâb for fitra and qurbân, which are wâjib, is much greater than that which is given for nâfila and sunna. So is the case with every kind of worship. It is written in the books **Mîzân-i-kubrâ** and **Manâhij** that it is sunnat-i-muakkada according to the other three Madhhabs. Anyone who asserts that qurbân is not Islamic will become a disbeliever.

[It is written in the books **Hazânat-al-muftîn**, (by Husayn bin Muhammad,) and **Eshbâh**: "If a person has houses and shops or a field and if the rentals he gets or the produce or rent of his field do not suffice to subsist his household, he is poor. It is permissible for him to accept zakât." As is seen, the fatwâ has been given in agreement with Imâm Muhammad.] Ibni 'Âbidîn says: "A person who has a share in a joint-stock company and who cannot withdraw his money performs the qurbân if he has money or property enough for him to perform it."

If a person who has difficulty living on the rent he gets has the amount of nisâb, he should give the fitra and perform the qurbân by saving money. Cooking and preserving all the meat he should save the money for buying meat for a few months and keep it for the next year's fitra and qurbân, and thus should not deprive himself of the thawâb for fitra and qurbân. He who performs the qurbân saves himself from Hell. A hadith-i-sherîf declares: "**The worst of misers is the one who does not perform the qurbân** [though it is wâjib for him to perform the qurbân]." Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would kill two animals to perform the qurbân. One was for himself, and the other was for his Umma (Muslims). It is mustahab and produces plenty of thawâb to perform the qurbân by killing one animal on Rasûlullah's 'sall- Allâhu 'alaihi wa sallam' behalf, too.

Qurbân means to sacrifice a sheep, a goat, an ox (or cow), or a camel with the intention of performing the qurbân on one of the first three days of the 'Iyd of Qurbân. Up to seven Muslims at the age of puberty may share a cow or a camel in their performance of the qurbân, buying it collectively. The qurbâns of vow and aqîqa may be joined to them. Although it is possible to later become a shareholder of the qurbân which a rich person has already bought, it would be makrûh. The share of any of the performers should not be less than one-seventh. It is not permissible for eight people to purchase seven cows or for two people to purchase two sheep as qurbân shareholders. For, each person would then own a share in each qurbân. To avoid interest earning, it is necessary to divide the meat by weighing it out in equal amounts. It is not permissible to divide the meat without weighing it even if the shareholders agree among themselves to waive their rights mutually. For waiving their rights mutually would mean giving presents. It is not permissible to make a gift of something which is sharable before the shares have been divided and distributed to the shareholders. If each of six of the shareholders is given a piece of the skin or a leg of the animal together with its meat, then it is permissible to share without weighing. It is written in the books **Hindiyya** and **Majmuâ-i Zuhdiyya** that the head is categorized as the skin of the animal.

It is written in **Hindiyya**: "It is wâjib, a vow, for a rich or poor person who says before the 'Iyd, 'for the sake of Allah, let it be my vow to slaughter as a qurbân a sheep or that particular sheep' to slaughter one sheep during 'Iyd-al-Adha ('Iyd of qurbân). If a person becomes rich during the days of 'Iyd, although he may have been poor when he made his vow before the days of 'Iyd, then it is wâjib to perform another qurbân for 'Iyd. If the rich man made his vow during the days of 'Iyd and intended to perform it as an 'Iyd qurbân at the time, then one sheep or goat killed as the Qurbân would suffice. If the rich man made his vow before the 'Iyd, then he certainly should perform two qurbâns. The poor kills only one in either case. They cannot sell the vowed qurbâns. The sheep bought and slaughtered during the 'Iyd by a musâfir or a poor person who has not made an intention or a vow to perform the qurbân, becomes nâfila (supererogatory) worship. It is wâjib to kill the animal of qurbân which a rich person bought and intended to perform as a thanksgiving for the blessings of life instead of intending to kill it as

the 'Iyd qurbân at the time of purchase." See the following chapter for further details.

The following is an expatiation on the qurbân which is wâjib for a rich person to perform. The qurbân is not performed by giving the animals alive as alms to the poor or to pious or charitable institutions. It is wâjib to kill them (by jugulating them in a manner dictated by Islam). It is written in **Jawhara**: "The thawâb that will be given for the money spent on the qurbân is very much more than the thawâb for a hundred times more [that is, a large amount of] money given as alms." It is permissible to appoint someone to act as one's wakîl (deputy) to (either) buy the animal for qurbân, butcher it and dispense the meat to the poor (or) get these done by someone else, and to give the money to buy the animal or the animal alive to the deputy. But it is mustahab to be present as the animal is being butchered. It is harâm to kill cocks, hens or wild animals such as deer in the name of qurbân; it means to imitate magians, i.e. fire-worshippers.

It is not wâjib for a person who knows he will be poor or safarî (travelling) on the third day of the 'Iyd to perform the qurbân on the first day. For a person who knows he will be rich on the third day it becomes wâjib to perform it at dawn on the tenth day of (the month of) Dhu'l-hijja, which is the first day of the 'Iyd. It is not determined according to one's being rich or poor or muqîm (settled) or safarî (on a long-distance journey) on the first day of the 'Iyd. Performing the qurbân is not wâjib for hâdjis (Muslim pilgrims) who have journeyed to Mekka from other places. For, they are safarî.^[1]

For those who perform the qurbân in cities it becomes wâjib after the 'Iyd prayer. It is not permissible for them to perform the qurbân before the prayer. They may perform it any time before the sunset of the third day. In villages it can also be performed after fajr (dawn) and before the 'Iyd prayer. For those who are in Mekka or Minâ on the first day of the 'Iyd it is not wâjib to perform the 'Iyd prayer.

It is explained at the end of the twenty-first chapter of the fourth fascicle of **Endless Bliss** that it is sunna to clip one's hair,

[1] See the fifteenth chapter of the fourth fascicle of **Endless Bliss**.

beard and moustache and to trim one's nails and to shave one's armpits and pubes every week. It is written at the end of the chapter about the 'Iyd prayer in Ibni 'Âbidîn 'rahmatullâhi 'alaih': "These acts of sunna should not be delayed during the first ten days of the month of Dhu'l-hijja. The hadîth-i-sherif that states,

'The person who is to perform the qurbân must not clip his hair or trim his nails when the month of Dhu'l-hijja begins!' is not a command. It indicates that it is mustahab to delay these acts until after performing the qurbân. But it is sinful to delay them longer, especially if one has not done them for forty days."

As is seen, for a person who intends to perform the qurbân it is mustahab not to cut his hair, beard, moustache or nails from the first day of the month of Dhu'l-hijja till after performing the qurbân. But it is not wâjib. It will not be sinful for him to do these acts, nor will it decrease the thawâb for qurbân. If a person shaves because of a good excuse, his growing the beard on those days will cause fitna, which in turn is by no means permissible.

It is not permissible to give away the living animal of qurbân or its value in money as alms. If one gives it as alms, one will have to butcher a second one until the evening of the third day. A person who has not performed the qurbân of 'Iyd or the vowed qurbân by the evening of the third day should give the living animal or its value [in silver or gold] to the poor if he has bought the qurbân animal. If he performs it after the 'Iyd, he cannot eat from the meat; he gives it all to the poor. If the value of all the meat obtained from the animal is less than its value alive, he also gives the difference as alms. If he has not bought it he gives the value of a medium animal of qurbân as alms to the poor. Thus he escapes punishment, although he does not attain the thawâb for performing the qurbân.

If the animal was imperfect before the purchase or if later it has been flawed with some imperfection disqualifying it from being a qurbân though it was suitable for being killed as a qurbân during the purchase, the rich person buys another and butchers it (as the qurbân). If the (animal bought for the) vowed qurbân is imperfect both the rich person and the poor person butcher it. If the animal for the vowed qurbân dies (before being butchered) they do not have to buy another one. It is not permissible to utilize the wool

and the milk of an animal for qurbân before it is butchered. Nor is it halâl to slaughter it and eat its meat or let rich people eat it before its prescribed time. These things can be given to the poor. Therefore, the qurbân cannot be performed on the 'Arafa^[1]^[1] day. It is not halâl for one to eat its meat or to let rich people eat it. After a day has been judged to be the 'Iyd day by testimony of witnesses and as prescribed by the Sharî'a and the 'Iyd prayer and the qurbân have been performed; if it is found out that it was the' Arafa day, the prayer and the qurbân will be accepted. At places where Ramadân and the month containing the days of 'Iyd cannot be discovered by testimony of witnesses as prescribed by the Sharî'a, the first day of the month of Dhu'lhijja and hence the tenth day, that is, the first day of the 'Iyd of qurbân are calculated by using the **Işk method**, which is explained in the eleventh chapter. The first day of the 'Iyd is the day determined by this calculation. Or it is the next day. It cannot be the previous day. For, the new moon cannot be seen before it appears in the sky. Being prudent, one should perform the qurbân on the second day of the 'Iyd found by calculation. However, the qurbân whose thawâb will be presented as a gift to the dead should be performed on the day calculated to be the first day. For, this qurbân can be performed on the 'Arafa day, too. A Muslim who has not performed the qurbân should give instructions in his last will before dying to his inheritors that the qurbân be performed on his behalf out of the property he is leaving behind. The willed qurbân is performed on (one of) the 'Iyd days. The person who performs it cannot eat from the meat even if he is poor. He has to give all the meat to the poor. If a person died before having given instructions in his last will, his inheritors or others may butcher an animal of qurbân out of their property any time and present the thawâb to him. The thawâb will belong to the person who performs the qurbân. It can also be presented to the dead person. The person who performs this qurbân can eat from the meat, too.

If two persons' animals for qurbân are confused with each other, the animal killed by each person thinking that it belongs to him becomes his qurbân. If a person usurps or steals someone else's sheep, it is permissible for him to butcher it as a qurbân or to sell it, if he pays the value that the animal had as it was alive, even

[1] Day previous to the first day of 'Iyd of Qurbân; ninth day of Dhu'lhijja.

afterwards. For, when its value is paid, the usurped animal will be his own property. In this case it is also necessary for him to make tawba (penance) for his sin of extortion.

An animal with one blind eye or with one lame leg so that it cannot walk or which has lost a major part of its eye, ear, tail or one of its front or hind legs or which is very feeble, cannot be the qurbân. It is permissible to make the qurbân from an animal which has broken horns or has no horns at all or which is scabby or castrated. A female animal as well as a male one can be killed as the qurbân. If it is a sheep, it produces more thawâb when it is male and is more white in colour than black, but with goats female ones bring more thawâb. Killing a sheep causes more thawâb than killing an ox when they are equal in value. A sheep or a goat has to be over one year of age, an ox has to be over two, and a camel over five. It is permissible if a six-month-old home-bred sheep is big enough and fat enough. If the young that comes out of an animal sacrificed is alive, it must be butchered if you are to eat it. It is not permissible to eat it if it is dead.

It is makrûh to drag an animal to the place of slaughter, to sharpen the knives after getting the animal to the ground, or to kill one animal under the eyes of another.

First a knee-deep hole is dug. The sacrificial animal is blindfolded with a piece of cloth. It is made to lie on its left side with its face and throat towards the qibla. Its throat is brought near the hole. The ankles of its front legs are fastened together with one of its hind legs. The tekbir of 'Iyd is said three times. Next the following words are said: "**Bismillâhi Allâhu akbar**." Then, if the animal is not a camel, its throat is cut at any place. While saying "**Bismillâhi**," the "h" must be articulated with due stress and aspiration. In this case it is not necessary to bear in mind that it is Allah's Name. If one does not pronounce the "h" clearly enough, one has to bear in mind that one is saying Allah's Name. If one does not do this either, the animal becomes as unclean as a carrion. It is not halâl to eat it. For this reason, we should not say, "**Allah ta'âlâ**," but should accustom ourselves to articulating the "h" always clearly by saying, "**Allâhu ta'âlâ**." The animal's throat contains the oesophagus, called **merî**, the windpipe, called **hulqûm**, and the jugular veins, called **awdaj**, on both sides. Three of these four pipes must be cut at the same time. It

is sunna for the person who jugulates the animal to face the qibla. It is makrûh to cut the whole neck before the animal begins to lose its living temperature, e.i., before its struggle is over. It is harâm to cut the back of the neck only. Also, it is makrûh to cut off the animal's head or to begin skinning it before its struggle is completely over and it is dead. It is mustahab to do the jugulating yourself if you know how to do it. A woman as well is permitted to do it. If one does not know how to jugulate the animal, it is mustahab to have it jugulated by one's deputy, also to be present at the place during the act, and to say the hundred and sixty-second âyat, (**Inna salâti**), of **An'âm** sîra up to the part that reads, "**lâ sharîka leh.**"

It is stated as follows in the chapter headlined (Zebâih) in the book **Hindiyya**: "An animal which a Muslim or an Ahl-i-kitâb (a Jew or a Christian), a harbî one or a dhimmî one, has slaughtered by mentioning the Name or an Attribute of Allâhu ta'âlâ in any language, is edible. [Muslims living in the dâr-ul-harb should look for a Muslim Butcher's, and buy the meat sold there with the optimistic opinion that the meat belongs to an animal butchered by a Muslim. It is halâl to eat edible meat such as beef, mutton and chicken only if the animal they are from have been killed in a manner taught by Islam. In other words, it must have been butchered by a Muslim or by an ahî-i-kitâb and by saying the Name of Allah before the jugulation. An animal butchered in a manner incompatible with Islam's teaching becomes a flesh (carrion), and its flesh becomes harâm to eat and to sell. People who butcher (edible) animals and who sell meat should know this very well. When buying meat it is not necessary to inquire about how the animal was butchered. For, a Muslim should have husn-i- zân (a good opinion) about other Muslims.] An animal killed by a polytheist or an apostate (murtadd) should not be eaten. If the person concerned mentions the name of Jesus or says, 'one of the three gods' as he slaughters the animal, the meat should not be eaten. If he holds that belief but does not express it (as he slaughters the animal), the meat becomes halâl to eat. It is the expression made during the slaughtering which is important. If a person makes such a (polytheistic) expression in the name of a prayer or thanksgiving or if he intends to worship someone other than Allah, e.g. if he says, 'for the sake of Allah and Muhammad,' what he slaughters cannot be eaten." A disbeliever who believes in a (past) prophet and in his **Holy Book**, which was interpolated afterwards, is considered (to be

one of) the **Ahl-i-kitâb** (people of the book), even if he says that his prophet is a god or 'son of god' or entreats idols. For, words such as 'god', 'idol', 'lord', 'father' are used also in meanings such as 'helper', one who causes creation,' 'one who is loved very much.' If a person mentions İsâ (Jesus) 'alaihis-salâm' with these names in these meanings, he does not become a polytheist. In this case, his calling him 'one of the three gods' or 'god' is metaphorical, not literal. If he believes that İsâ 'alaihis-salâm' has the attribute of **Ulûhiyyat** (deity), if he says, for instance, that 'Jesus Christ creates whatever he likes,' he becomes a **mushrik** (polytheist). Some of today's Mûsawîs (Jews), İsawîs, Nasrânîs and Christians are among the Ahl-i-kitâb. Because they love İsâ 'alaihis-salâm' very much, they entreat idols and icons so that they intercede for the creation of their wishes. Although it is permissible to eat the animal slaughtered by a Christian who calls

İsâ 'alaihis-salâm' 'god', you should not have such people slaughter your animals or eat the animals slaughtered by them unless there is a strong necessity to do so. Animals slaughtered by disbelievers without a holy book, e.g. by the Nusayrîs living in Syria or by Druzîs, cannot be eaten. It is not necessary to inquire and find out what kind of a person slaughtered the animal. If the Basmala is omitted on purpose, the meat becomes harâm in the Hanâfi Madhab, yet halâl in the Shâfi'i Madhab.

It is written in **Jawhara**: "When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' went on hajj he took a hundred camels for qurbân. He himself butchered sixty-three of them and then gave the knife to Hadrat Alî, who butchered the rest."

The person who performs the qurbân can eat the meat himself or he can give it to anyone whether rich or poor or a dhimmî. It is mustahab to keep one-third of the meat for the household, to give one-third to the neighbors and one-third to the poor. One may give all the meat to the poor or keep all of it for one's household as well. That it is permissible to give the meat to dhimmî disbelievers as well is written in **Hindiyya** and **Behjet-al-fatâwâ**. The skin is given to a poor person who performs his duty of namâz. It is not given to people not known well enough. Or it is used at home. Or it is given in return for something of permanent use. It is not given for something consumable or money. If the skin or meat is sold, the money is given (to the poor) as alms. The person

who butchers the animal cannot be given its skin or some of its meat in return for his labour. It is harâm to eat seven parts of the qurbân or any other (edible) animal: fluid blood, genital organ, teatcles, glands, gall-bladder, the female animal's vagina, and urinary bladder.

It is written in **Hindiyya**: “There are two sorts of dhekât-i-shar’î^[1][1] optional and indispensable. Optional dhekât is the nahr of the camel, (which means to kill it by stabbing it in the pit of the throat), and the zebh of other domestic animals, (which means to jugulate them). Indispensable dhekât is the jerh of game animals, that is, to kill them by wounding them on any part of their body. It is necessary to utter the name of Allâhu ta’âlâ while performing zebh, or throwing the arrow or firing the bullet or sending off the greyhound upon the game. It is permissible to utter it in another language even if one knows Arabic. An animal cannot be jugulated with the same takbîr that has been uttered for another animal. An animal killed by dhekât-i-shar’î is Islamically clean. If it is an edible animal which is halâl to eat, it can be eaten. Otherwise it cannot be eaten. But it can be utilized in some other way.”

If a person makes a qurbân of his own sheep on someone else's behalf, it is not acceptable, even if the latter has ordered him. For, an animal can be killed as the qurbân for someone else only if it is that person's personal property. It would be acceptable if the former person gave the sheep as a present to the latter person, or to the latter's deputy, and the latter person, or his deputy, took possession of the sheep and then gave the sheep back to the former, appointing him his deputy to butcher the sheep on his behalf. It is permissible to kill someone else's animal as his qurbân on his behalf without his knowledge. If one kills someone else's animal as one's own qurbân without his permission, it will be acceptable if one pays its value afterwards. If the owner refuses the value and takes the jugulated animal instead, the qurbân will have been performed for the owner. It is never permissible to perform the qurbân from an animal which one is keeping as an amânat (entrusted for safe-keeping), ’âriyat (for temporary use), or hire.” If a bullet hits the game and kills it or the game is killed with a stone or club, it cannot be eaten. For, it is necessary for the the animal to bleed.

When buying (an animal for) qurbân one should make one's niyyat

[1] Islamic Purification of a beast for food by slaughtering it in the prescribed manner.

as follows: "I intend to buy (an animal for) qurbân which is wâjib to sacrifice on the 'Iyd day." One does not have to make the niyyat again while jugulating the animal. Nor does one have to kill the animal which one has bought with that intention. But the value of the animal one is going to kill instead of that animal should not be less. One might as well not make the niyyat at all while buying the animal. But then it will be necessary to make the niyyat while killing the animal, or when appointing someone one's deputy. A person who wishes to donate his or her qurbân to a charitable society should hand the animal or the money for its purchase to the person appointed by the society and say, "I appoint you as my deputy to butcher my 'Iyd (or nazr) qurbân or have it butchered by someone else you may appoint, and to give its meat and skin to anyone you consider proper." The person in charge (deputy), attaches a number plate to the qurbân which is delivered or bought. He keeps a record of both the name of the owner of the qurbân and the number of the qurbân in a note-book. He appoints the butchers as agents by announcing the names of the owners while the qurbâns are being jugulated. He gives the meat to whomever he wishes and the skin is given to a poor person in charge. That poor person, before the value of the skins he is given reaches the level of nîsâb, gives as a gift all he has to whomever he wishes. And that person sells them, and gives the money thus obtained to whomever he wants. It is permissible for a poor person to sell or give as a gift the skins that are given to him.

If one kills several sheep, all of them become qurbân. Or, according to more dependable information, the best one becomes qurbân and the others become supererogatory.

If a poor person with property below the amount of nisâb of qurbân intends to kill an animal which is his own property as the qurbân, or if he buys an animal during the 'Iyd of Qurbân but without the intention of qurbân and thereafter intends to kill it as the qurbân, or if he buys it with the intention of qurbân but before the 'Iyd of Qurbân, it is not wâjib for him to kill it. If he kills it, it becomes supererogatory; he can eat its meat, and the meat he gives to the poor becomes alms. If a poor person buys an animal with the intention of qurbân and within the first three days of the 'Iyd; according to this scholarly report, the animal becomes a votive offering (a vow), and it becomes wâjib for him to jugulate it within

the first three days of the 'Iyd. According to another report, it does not become a vow; it becomes supererogatory. Whether rich or poor, a person who has performed the qurbân of votive offering cannot eat from the meat, nor can people who are not eligible to receive zakât, nor can he let the rich eat from the meat. If he does not kill the animal within these three days, he gives away the living animal or its equivalent as alms after the 'Iyd. It is permissible also to kill the animal and give the meat as alms, but in case the value of the entire meat is less than the value of the living animal, then the difference should be given as alms.

PERFORMING THE AQÎQA — Aqîqa means to jugulate an animal with the intention of thanking Allâhu ta'âlâ for the blessing of child. When the child is seven days old it is mustahab to name it, to shave its head, to give as alms the hair's weight in gold or silver (only silver if it is a girl), and to kill two animals of an aqîqa for a boy and one for a girl. It is mustahab in Hanafi Madhhab. The animal for aqîqa should be the same as the animal for qurbân. It can be killed later as well. [It can be killed any time. It can be killed during the 'Iyd of qurbân as well. It is written in *Shir'a*^[1] that after his prophethood, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' performed aqîqa for himself. A baby born dead is not named, nor is the aqîqa performed for him.] The meat can be eaten by the person who has performed the aqîqa and can be given cooked or uncooked to anyone rich or poor. Performing an aqîqa is sunnat-i- muakkada in the Madhhabs of Shâfi'i and Mâlikî. In the Madhhabs of Shâfi'i and Hanbalî, the bones are not thrown away or broken. They are separated from one another by the joints and then put together. Then they are wrapped up in clean, white cloth, and buried. The bones can be broken in the Madhhabs of Hanafi and Mâlikî. The aqîqa protects children against calamities and illnesses. It increases the children's intercession for their parents. It is written as follows in the first volume of **Mawâhib-i-leduniyya**: "Ibrâhim was born in the eighth year of the Hegira, and on the seventh day Rasûlullah had Ibrâhim's hair cut, gave as alms the hair's weight in silver, and killed two rams as aqîqa. Then he buried the hair."

[1] **Shir'a-t-ul-islâm**, written by Muhammad bin Abû Bakr 'rahmat-ullâhi ta'âlâ 'alaih', (d. 573 [1178 A.D.].)

*People who love Thee,
Look at none else, they say;
Those who yearn for Thee,
Heed neither world, they say.*

*People in love with Thee,
And whose knowledge attains to Thee,
And whose eyes can behold Thee,
Never have bad luck, they say.*

*A loving soul never dies, they say;
Nor will his flesh rot, they say;
Once a person has lost himself in love,
He will never get lost, they say.*

*People who bow before commands from Thee,
And who thereby finally attain to Thee,
Will like nightingales make melody,
None'll know their tongue, they say.*

*People who in Thine love come together,
And who for Thine sake love one another,
Will attain such degree of solidarity,
That death to them is no threat, they say.*

*If you have wisdom, o my sibling,
Let love of Haqq be all your calling;
One who has not tasted this loving,
Lacks a pure heart, they say.*

EXALTED SONS of IMÂM-I-RABBÂNÎ

‘qaddas-Allâhu ta’âlâ erwâhahum’

Imâm-i-Rabbânî has eight sons and two daughters:

Muhammad Sâdiq ‘quddisa sirruh’ is the Imâm’s ‘quddisa sirruh’ eldest son. He was born in the hijrî year 1000. He was only eight years old when Imâm-i-Rabbânî attained Khwâja Bâkî-billâh’s sohbat. He took him along. So he was blessed with hadrat Khwâja Bâkî-billâh’s looks at that very young age. With the barakat of his tawajjuh he attained hâls, raptures and unbelievable valuables. He was flooded with kashfs, zawks, ecstacies and immersion into haloes, so much so that his blessed father (Imâm-i-Rabbânî) told his disciples to “Buy Muhammad Sâdiq some food from the market place [because food from a market place would be somewhat doubtful]. This will deplete the inundation of hâls to some extent!”

He acquired most of the teachings pertaining to mental (scientific) and traditional (religious) knowledge in the presence of his father. By the time he was eighteen years old he had completed his education in zâhirî knowledge and taken up teaching in due diligence and perseverance.

His father ‘quddisa sirruh’, in a letter he sent to him, wrote as follows: “It has been inferred from your letter that you have an affinity with the Wilâyat-i-khâssa-i-Muhammadiyya ‘sall-Allâhu alaihi wa sallam’. I thank Allâhu ta’âlâ for this. For I have been desiring for some time that you attain this great blessing. One day, I made tawajjuh towards you so that you should reach this fortune. I happened to find you in the Wilâyat-i-Mûsawiyya. So you were made to progress in that path and were transferred into Wilâyat-i-Muhammadiyya. I pay my hamd to Allâhu ta’âlâ for this.”

His blessed father said about this son of his, “My esteemed son Muhammad Sâdiq ‘rahmatullâhi aleyh’ has become an abstract of the ma’rifats which this faqîr (Imâm-i-Rabbânî) possesses. He has passed beyond the grades of Jazba and Sulûk. My son is among those who are privy to my subtle, occult and secret ma’rifats. He has been protected against erring.”

When he was twenty-four years old, bubonic plague broke out and spread in the place he lived, killing many people. His blessed father made tawajjuh for the elimination of the nuisance. However, it was understood that the plague would not go back without receiving the high premium it had come there for. So this son of Imâm-i-Rabbânî's bowed to his destiny and sacrificed himself for Allah's born slaves. He passed away on the ninth day of Rabi'ulawwal in 1025 [A.D. 1615]. Some time later the plague lost its grip. One of our superiors had a dream wherein a voice said, "If a person suffering from bubonic plague writes the name Muhammad Sâdiq on a piece of paper, melts it or only dips it in water and drinks the water, he will get rid of the plague." The news spread in the city. People suffering from plague did so and recovered. In fact, even a bit of soil from his grave would be enough as a cure against the epidemic. Imâm-i-Rabbânî was very deeply grieved at the death of this son of his. He says in one of his letters, "The death of my late son was a great catastrophe. He was one of the âyats of Allâhu ta'âlâ, a sign from him. He was one of the Rahmats (acts of compassion) coming down from the Rabb of 'âlam (worlds). Very few people have obtained equal amount of zâhirî and bâtinî knowledge he acquired within these twenty-four years." He was in a continuous state of hudû' and khushû' and always considered himself humble and imperfect. He would supplicate Allâhu ta'âlâ bemoaningly. He stated, "Each Walî has asked for something from Allâhu ta'âlâ. What I have asked for is tazarru' and iltijâ' (supplication and taking refuge)."

Khwâja Muhammad Sa'îd 'quddisa sirruh' was born in the hijrî year 1005. He passed away on the twenty-seventh of the month of Jamâz-al-âakhir in 1070 [A.D. 1659]. He was very small in the time of Khwâja Muhammad Bâkî billâh 'quddisa sirruh'. Therefore, it may seem that he did not attain the blessing of the Khwâja's khuzûr. However, the Khwâja (Bâkî billâh) said, "Muhammad Sa'îd is such a person that he received nisbat from me in my absence." He attained zâhirî and bâtinî perfection in the presence of his father. He was seventeen years old when he perfected himself in mental and traditional knowledge. Like his noble father, he was perfect in observing the religious rules, graced with taqwâ, immaculate in adapting himself to the Sunnat, and determined in acting upon the 'azîmat. He was soft-spoken and modest. He did not attach any importance to worldliness. He was a documentary source and occupied a very high rank in the knowledge of Hadîth.

And in the knowledge of Fiqh he was the very authenticity itself. Whenever Imâm-i-Rabbânî meant to inquire into a matter pertaining to the knowledge of Fiqh, he would commune with this son of his. He admired his true and sound answers and uttered benedictions over him. He reached all the ranks of kemâl (perfection) and tekâmil (perfecting) in the elevated presence of his father. He was given ijâzat and commanded to guide the disciples. He was prudent and far-sighted not only in matters pertaining to the Hereafter, but also in worldly affairs. In fact, Imâm-i-Rabbânî ‘quddisa sirruh’ would consult with him in many questions. He was his magnificent father’s companion in batinî knowledge (knowledge pertaining to heart and soul). Very few people were informed with the mysteries imparted to him. People physically afflicted would seek remedy in him, and people with unhealthy hearts would attain presence of soul and tranquility in his tasarruf (power of disposal). This state of his was fully concordant with the following statement made by Bahâ-ud-dîn-i-Bukhârî ‘quddisa sirruh’, who was one of the (spiritual) inheritors of our master the Prophet ‘alaihis-salâm’: “We have attained a grace, a blessing from Allâhu ta’âlâ.”

Imâm-i-Rabbânî ‘qaddas-Allâhu ta’âlâ sirrah-ul’azîz’ stated: “Muhammad Sa’îd is one of the ‘Ulamâ-i-râsikhîn. Muhammad Sa’îd is one of the Sâbiqûn. Muhammad Sa’îd is a Halîf of Allâhu ta’âlâ. The rank of Hullat was transferred from me to him. Muhammad Sa’îd is a treasure of Allâhu ta’âlâ’s compassion. On the Judgement Day he will be granted the privilege of dealing out shares from the treasury of compassion. He has a great share from the rank of Shafâ’at (intercession). Muhammad Sa’îd passed beyond the circle of nafy (negation) like Ibrâhîm ‘alaihis-salâm’. Now he is with me in ithbât (proving true). One day I saw Muhammad Sa’îd running fast along the Sirât Bridge in order to enter Paradise.”

His statement, “My nisbat is like the Mujaddid’s nisbat,” would suffice to express his greatness. He has a book of one volume titled **Mektûbât**. This book is a collection of the subtle and occult pieces of knowledge poured into his blessed heart.

There was a woman who could not have a child because of old age. She came to him and said, “Please pray to Allâhu ta’âlâ to give me a child. Your prayer will be accepted.” He made tawâjjuh and then said, “Allâhu ta’âlâ is going to give you a male child.” Indeed, she did have a male child some time later.

Someone had a son who was about to die. Bewailing in tears,

he entered his presence and begged: “Hadrat ̄Isâ ‘alaihis-salâm’ resuscitated dead people. You are Prophets’ inheritors. Please do make tawajjuh so that my son should recover from this plight.” The answer was a pregnant silence. A while later hadrat Muhammad Sa’id said, “Your son’s soul left his body; yet it has come back; he is alive and in good health now.” When the man was back in his home, he found his son full of life and health.

Khwâjâ Muhammad Ma’thûm ‘quddisa sirruh’ is well known as the Imâm-i-Ma’thûm, the ’Urwa-t-ul-wusqâ, renovator of the Religion. He is the Imâm’s third son. He was born in 1009 and passed away on the ninth of the month of Rebî-ul-awwal in 1079 [A.D. 1668]. Imâm-i-Rabbânî ‘rahmatullâhi ta’âlâ aleyh’ stated, “Muhammad Ma’thûm’s birth brought about plenty of barakat. It was in the same year when he was born that I attained the blessing of kissing my exalted teacher’s threshold, whereupon all this riches of knowledge and ma’rifat was unleashed.”

He was only three years old when he began to utter words of Tawhîd such as, “I am the earth,” “I am the sky” “I am this,” “I am that,” “That wall is the Haqq,” “That tree is the Haqq.” He memorized the whole Qur’ân al-kerîm in three months. And he was sixteen years old when he completed his education in the mental and traditional branches of knowledge and began to teach his disciples. During his education he acquired the method of dhîr and murâqaba from his noble father. Then he attained all sorts of blessings that could, or, rather, could not be imagined. Imâm-i-Rabbânî said about him, “This son of mine has idiosyncratic propensity towards the Wilâyat-i-Muhammadîyya ‘alaihis-salâm’. He is Muhammad-ul-mashrab and is one of the Mahbûbs. The case of my son Ma’thûm’s obtaining our nisbat is identical with that of the author of the book **Sherh-i-Wikâya**, who memorized all the books written by his grandfather.” I am afraid that, if his speed during the stages of Sayr and Sulûk and in transcending the grades on his way and the ranks he attained were described, those who consider themselves close would flee to a distance; those who think they have arrived at their goal would run in the course of separation. When he attained hâls, high ranks, peerless values and perfections, his blessed father gave him mutlaq ijâzat (full authorization). So this son fell behind his noble father and followed him step by step in the knowledge of zâhir and bâtin. His Kashf was precisely correct and powerful; he would say what grades of Wilâyat his disciples living in far-away countries had reached and what their mashrabs (dispositions, natures) were.

One day, as he was in the presence of his blessed father, he said, "I see myself as a nûr illuminating the world." Imâm-i-Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' said, "O my son! You will become the Qutb of your time. Do not forget this word of mine!" Afterwards, some time towards the death of his exalted father, the rank of **Qayyûm** was taken back from his father and given to him. Thus he became the **Qayyûm-i-zamân** and the **Qutb-i-devrân**. Imâm-i-Rabbânî said to this son of his: "My attachment to this world was due to my duty as the Qayyûm. Now you have been given this duty. All of the whole world has turned their faces in full enthusiasm towards you. The time of my transition to the Hereafter is close by." At some other time he said, "A share from nobility is seen in you. As the dough of our master the Prophet 'sall-Allâhu alaihi wa sallam' was being kneaded, they added a remaining piece into the leaven of your dough of creation." At another occasion he said, "This son of mine is one of the Sâbiqûn."

In short, his blessed body was, like his father, one of the âyats, signs of Allâhu ta'âlâ. The world, which had been dark for some time, was illuminated with their barakat.

His letters, which were elucidations of abstruse mystic knowledge and ma'rifats, were compiled in three books. He explained those parts of his exalted father's letters that were too difficult to understand, in its original language, Persian. Thus no secret was left unexplained. His Mektûbât (Letters) was written again in 1340 [A.D. 1922] and was printed in a splendid form in Pakistan in 1395 [A.D. 1985].

His kerâmats are beyond the limits of enumeration. A day before his passing away, a mysterious voice was heard at the door of every house in Serhend and in the neighboring cities. It said: "Tomorrow the Qayyûm-i-zamân Muhammad Ma'thûm will pass away. Those who wish to see him must hurry!"

The miracles and wonders that happened during his visit to the Kâ'ba-i-mu'azzama and the Rawdat-ul-mutahhara are narrated in a book that was published under the title **Al-yawâkit**. The compliments made to him by the haqîqat of Kâ'ba-i-mu'azzama, the conversations he had with our master the Prophet 'alaihis-salâm', his attaining various graces and kindnesses and many new grades in that presence are depicted in a sweet and pulchritudinous language.

The number of his disciples and the people who derived benefit

from them cannot be tallied. The fayz and perfections caused by his effective tawajjuh are the best evidences proving his high rank. More than nine hundred thousand people are said to have attained the happiness of becoming his disciples. He gave ijâzat to seven thousand of his disciples. In his presence, a disciple would attain the grade of Fanâ-i-qalbî in a week and perfection in Wilâyat in a month's time. He would make some people attain all these grades with only one tawajjuh. All his six sons were honoured with the rank of Qutb. They filled the whole world with nûr. In fact, his honourable father had said to him, "Your sons will become like me."

Hadrat Muhammad Ma'thûm 'rahmatullâhi ta'âlâ aleyh' had six sons and five daughters.

Muhammad Ferrûh and Muhammad Îsâ, two other sons of Imâm-i-Rabbânî, passed away of bubonic plague on the same day as did their eldest brother Muhammmad Sâdiq 'quddisa sirruhum'; the former was eleven and the latter was seven years old 'rahmatullâhi ta'âlâ alaihim ajma'in'.

His youngest son was Muhammad Yahyâ 'quddisa sirruh'. He memorized the whole Qur'an al-kerîm when he was nine years old. The same year hadrat Imâm (Rabbânî) 'rahmatullâhi aleyh' passed away. He was very merciful, very compassionate to this son of his, too. After memorizing Qur'an al-kerîm, he studied Arabic teachings. He learned most of mental and traditional knowledge from his elder brothers, and was twenty years old when he completed this education. He became a documentary source in the knowledge of Hadîth. He was an absolute document in the knowledge of Fiqh. Before he was born, the âyat-i-kerîma, "We give thee the good news of a (coming) son, whose name shall be Yahyâ," was inspired to his noble father (Imâm-i-Rabbânî). Therefore he named this son of his 'Yahyâ'. He acquired the grades of Tarîqâ-i-ahmadiyya from his elder brothers.

Muhammad Alamghîr Evrengî-i-Zîb, the time's emperor, would visit him and derive benefit from him. He made Hajj twice.

Mawlânâ Khâlid-i-Baghîdâdî 'quddisa sirruh', who was the Mujaddid of the thirteenth century, the paramount and peerless scholar of his time, who had attained the spiritual grades of Ahmadiyya and who had reached perfection and had the competence to make others reach perfection, states, "In this Ummat (among Muslims), with the exception of the As-hâb-i-kirâm, I cannot see another person as good as Imâm-i-Rabbânî

‘rahmatullâhi aleyh’ in adhering to the Sunnat-i-seniyya, in having accurate and true views on the Names, Attributes and Person of Allâhu ta’âlâ, and in possessing very high, very exact and extremely subtle ma’rifats. Only Prophets ‘alaihim-us-salâm’ could recognize his haqqat. How could Awliyâ comprehend this?” One of our superiors ‘rahmatullâhi aleyh’ asked our master the Messenger of Allah ‘alaihis-salâm’ in his dream: “What would you say about the Mujaddid?” The beloved Prophet’s answer was: “I have four Khalîfas. Ahmad is the fifth.” Likewise, when Maz-har-i-Jân-i-Jânâ ‘quddise sirruh’ asked our master the Prophet ‘alaihis-salâm’ a similar question in his dream, he received this answer: “Is there anyone else like him in this Ummat?”

Abdullah Dahlawî ‘rahmatullâhi aleyh’ states in the hundred and ninth letter of his **Mekâtib-i-sherîfa**, “All Muslim countries have been covered with the fayz and nûr emanating from Imâm-i-Rabbânî Mujaddid-i-Elf-i-thânî Ahmad Fârûqî. It is wâjib for all Muslims to be grateful for his fayz. None of the other Awliyâ has informed about any ma’rifat or fayz similar to the new ma’rifats and fayz communicated by him. Formerly, Mawlânâ Khâlid-i-Baghdâdî, Mawlawî Hirâtî and Mawlawî Qamer-ud-dîn Pishwarî were totally against him. When they visited this faqîr and attained the fayz from the Mujaddid, they realized the very high grades and ranks in this path. Muhammad Abd-ur-rasûl Berzenjî (1103 [A.D. 1690] was drowned in the sea on his way back from hajj. His book, titled **Refuting the Ignoramuses of Serhend**, cannot be an evidence for the deniers (of the Imâm). Someone named Ârif translated **Mektûbât** from Persian into Arabic without he himself understanding the subtle messages given in the book and thus changing them. When Berzenjî came across this erroneous translation in Medîna-i-munawwara he, being a person quite unaware of Tasawwuf, was disconcerted and wrote that refutation of his without thinking at all that he should inquire into the matter before doing so. On the other hand Mirzâ Muhammad Burhanpûrî, who was profoundly learned in the zâhirî and bâtinî branches of knowledge, saw the refutation and, translating Mektûbât into Arabic correctly, proved that the writings in the blessed book were perfectly concordant with the Sharî’at, naming his correct version **Atiyat-ul-ahbâb fi-r-redd-i-alal-mu’tarid-i-ala-sh-shaikh Ahmad Fârûqî**, and having Meccan scholars endorse his book.

Urwa-t-ul-wusqa Muhammad Ma'thûm, (as we have already stated), is Imâm-i-Rabbâni's son 'rahmatullâhi alaihimâ'. His book, **Mektûbât**, is in Persian and consists of three volumes. There are 239 letters in the first volume, 158 letters in the second volume, and 255 in the third. Thirty-two of these six hundred and fifty-two letters have been translated (into Turkish and thence into English) and written below. Muhammad Ma'thûm 'quddisa sirruh' passed away in the Serhend city of India in 1079 [A.D. 1668].

TWO HUNDRED AND THIRTEENTH LETTER

This letter, written to Hadrat Naqîb Shaikh Ferîd, preaches, gives advice, and recommends following the scholars of Ahl as-sunnat:

May Allâhu ta'âlâ protect you against anything that would be incommensurate with your personality. May He accept this prayer of mine for the sake of your honourable forefather 'alaihi wa 'alâ âlihis-salawâtu wa-t-taslîmât! The sixtieth âyat of ar-Rahmân Sûra purports: "**Goodness will be returned only with goodness.**" I am at a loss as to what kindness I should offer in return for all your kindnesses. Only, I have been trying to take every sacred time as an opportunity to pray for your religious and worldly salvation. Al-hamdu-li-llâh, this task, beyond me as it is, falls to my lot. Another kindness (on our part) that would (only) mean a reward (for us) would be (to offer you some) preaches and advice. It would be such a great blessing for us if you would be kind enough to accept it.

O my noble and honourable sir! The essence of all preaches and the most valuable piece of advice is to meet men of Allah and to keep them company. And being a man of Allah, and adhering to Islam, in its turn, depends on holding fast to the right way guided by the Ahl as-sunnat wa'l jamâ'at, who, among various groups, are the only group blessed with the good news that they are the group of salvation. Unless you follow the way guided by these great people, there cannot be salvation. Unless you adapt yourself to the principles that these people inferred (from Qur'ân al-kerîm and hadîth-i-sherîfs), you cannot attain happiness. These statements of ours are confirmed by owners of wisdom, by scientists, and by the kashfs of Awliyâ. There is no mistaking. One should deem it lethal poison to be friends with a person who has swerved as trivially as a grain of mustard from the right way of

BOOKS PUBLISHED BY HAKİKAT KİTABEVİ

ENGLISH:

- 1— Endless Bliss I, 304 pp.
- 2— Endless Bliss II, 400 pp.
- 3— Endless Bliss III, 336 pp.
- 4— Endless Bliss IV, 432 pp.
- 5— Endless Bliss V, 512 pp.
- 6— Endless Bliss VI, 352 pp.
- 7— The Sunni Path, 128 pp.
- 8— Belief and Islam, 128 pp.
- 9— The Proof of Prophethood, 144 pp.
- 10— Answer to an Enemy of Islam, 128 pp.
- 11— Advice for the Muslim, 352 pp.
- 12— Islam and Christianity, 336 pp.
- 13— Could Not Answer, 432 pp.
- 14— Confessions of a British Spy, 128 pp.
- 15— Documents of the Right Word, 496 pp.
- 16— Why Did They Become Muslims?, 304 pp.
- 17— Ethics of Islam, 240 pp.
- 18— Sahaba ‘The Blessed’, 560 pp.
- 19— Islam’s Reformers, 320 pp.
- 20— The Rising and the Hereafter 112 pp.
- 21— Miftah-ul-janna, 288 pp.
- 22— Book of Namâz, 240 pp.
- 23— O Son, 352 pp.

DEUTSCH:

- 1— Islam, der Weg der Sunnit, 128 Seiten
- 2— Glaube und Islam, 128 Seiten
- 3— Islam und Christentum, 352 Seiten
- 4— Beweis des Prophetentums, 160 Seiten
- 5— Geständnisse von einem Britischen Spion, 176 Seiten
- 6— Islamische Sitte, 288 Seiten

EN FRANÇAIS:

- 1— L’Islam et la Voie de Sunna, 112 pp.
- 2— Foi et Islam, 160 pp.
- 3— Islam et Christianisme, 304 pp.
- 4— L’évidence de la Prophétie, et les Temps de Prières, 144 pp.
- 5— Ar-radd al Jamil, Ayyuha'l-Walad (Al-Ghazâlî), 96 pp.
- 6— Al-Munqid min ad'Dalâl, (Al-Ghazâlî), 64 pp.

SHQIP:

- 1- Besimi dhe Islami, 96 fq.
- 2- Libri Namazit, 208 fq.
- 3- Rrefimet e Agentit Anglez, 112 fq.

ESPAÑOL:

- 1- Creencia e Islam, 112.
- 2- Libro Del Namâz 224.

ПО РУССКИ:

- 1- Всем Нужная Вера, (128) стр.
- 2- Признания Английского Шпиона, (144) стр.
- 3- Китаб-ус-Салат (Молитвенник) Книга о намазе, (224) стр.
- 4- О Сын Мой (256) стр.
- 5- Религия Ислам (256) стр.

BOSNJAČKISHT:

- 1- Iman i Islam. (128) str.
- 2- Odgovor Neprijatelju Islama, (144) str.
- 3- Knjiga o Namazu, (192) str.
- 4- Nije Mogao Odgovoriti. (432) str.
- 5- Put Ehl-i Sunneta. (128) str.
- 6- Ispovijesti Jednog Engleskog Spajuna. (144) str.

اسماء الكتب الفارسية التي نشرتها مكتبة الحقيقة

عدد صفحاتها	اسماء الكتب
٦٧٢	١ - مكتوبات امام ریانی (دفتر اول)
٦٠٨	٢ - مكتوبات امام ریانی (دفتر دوم و سوم)
٤١٦	٣ - منتخبات از مكتوبات امام ریانی
٤٣٢	٤ - منتخبات از مكتوبات معصومة ویله مسلک مجده الف ثانی (با ترجمه اردو)
١٥٦	٥ - مبدأ و معاد و یلیه تأیید اهل سنت (امام ریانی)
٦٨٨	٦ - کیمیای سعادت (امام غزالی)
٣٨٤	٧ - ریاض الناصحین
٢٨٨	٨ - مکاتیب شریفه (حضرت عبدالله دھلوی) ویله الحمد الثالد ویلهما نامهای خالد بغدادی
١٦٠	٩ - در المعرف (ملفوظات حضرت عبد الله دھلوی)
١٤٤	١٠ - رد وهابی و یلیه سیف الابرار المسؤول علی الفجوار
١٢٨	١١ - الاصول الاربعة في تردید الوهابیة
٤٢٤	١٢ - زبدۃ المقامات (برکات الحمدیة)
١٢٨	١٣ - فتح النجاة لاحمد نامقی حامی ویله نصایح عبد الله انصاری
٣٠٤	١٤ - میزان المؤازین فی امر الدین (در رد نصاری)
٢٠٨	١٥ - مقامات مظہریہ و یلیه هو الغنی
٣٢٠	١٦ - مناهج العباد الی المعاد و یلیه عمدة الاسلام
٨١٦	١٧ - تحفۃ اثی عشریہ (عبد العزیز دھلوی)
٢٨٨	١٨ - المعتمد فی العقد (رسالہ تور بشتی)
٢٧٢	١٩ - حقوق الاسلام ویلیه مالا بد منه ویلهمما تذکرة الموتی والقبور
١٩٢	٢٠ - مسمواعات قاضی محمد زاده از حضرت عبید الله احرار
٢٨٨	٢١ - ترغیب الصلاة
٢٠٨	٢٢ - آنسی الطالبین و عدۃ السالکین
٣٠٤	٢٣ - شواهد النبوة
٤٨٠	٢٤ - عمدة المقامات
٤٨٠	٢٥ - اعتراضات جاسوس انگلیسی به لغة فارسی و دشمنی انگلیسها به إسلام

الكتب العربية مع الاردوية والفارسية مع الاردوية والاردية

١٩٢	١ - المدارج السنیة فی الرد علی الوهابیة ویلیه العقائد الصحیحة فی تردید الوهابیة التجدیة
٢	٢ - عقائد نظامیه (فارسی مع اردو) مع شرح قصيدة بدء الامالی ویلیه احکام سعی از کیمیای
١٦٠	٣ - سعادت ویلهمما ذکر ائمه از تذکرة الاولیاء ویلهمما مناقب ائمه اربعه
٢٢٤	٣ - الخیرات الحسان (اردو) (احمد ابن حجر مکی)
١٤٤	٤ - هر کسی کیلئے لازم ایمان مولانا خالد بغدادی
١٦٠	٥ - انگریز جاسوس کے اعتراضات

اسماء الكتب

عدد صفحاتها

٤٤ - النعمة الكبرى على العالم في مولد سيد ولد آدم ويليه نبذة من الفتاوى الحديثة ويليهما كتاب جواهر البحار	٣٢٠
٤٥ - تسهيل المنافع ومامشه الطب النبوى ويليه شرح الزرقانى على المواهب اللدنية وويليهما فوائد عثمانية ويليها خزينة المعارف	٦٢٤
٤٦ - الدولة العثمانية من الفتوحات الاسلامية ويليه المسلمين المعاصرون	٢٧٢
٤٧ - كتاب الصلاة ويليه مواقيت الصلاة ويليهما اهمية الحجاب الشرعي	١٦٠
٤٨ - الصرف والنحو العربي وعوامل والكافية لابن الحاچب	١٧٦
٤٩ - الصواعق المحرقة ويليه تطهير الجنان واللسان	٤٨٠
٥٠ - الحقائق الاسلامية في الرد على المزاعم الوهابية	١١٢
٥١ - نور الاسلام تأليف الشيخ عبد الكريم محمد المدرس البغدادي	١٩٢
٥٢ - الصراط المستقيم في رد النصارى ويليه السيف الصقيل ويليهما القول الثبت وويليهما خلاصة الكلام للتبهانى	١٢٨
٥٣ - الرد الجميل في رد النصارى ويليه ايها الولد للغزالى	٢٢٤
٥٤ - طريق النجاة ويليه المكتوبات المختبطة لحمد معصوم الفاروقى	١٧٦
٥٥ - القول الفصل شرح الفقه الاكبر للام الاعظم ابي حنيفة	٤٤٨
٥٦ - جالية الاكدار والسيف البثار (مولانا خالد البغدادي)	٩٦
٥٧ - اعتراضات الجاسوس الانجليزي	١٩٢
٥٨ - غاية التحقيق وكفاية التدقیق للشيخ السندي	١١٢
٥٩ - المعلومات النافعة لأحمد جودت باشا	٥٢٨
٦٠ - مصباح الانام وجلاء الظلام في رد شبه البدعى النجدى ويليه رسالة فيما يتعلق بادلة جواز التوسل بالبني وزيارةه صلى الله عليه وسلم	٢٢٤
٦١ - ابتعاء الوصول لحب الله مدح الرسول ويليه البيان المرصوص	٢٢٤
٦٢ - الإسلام وسائل الأديان	٣٣٦
٦٣ - مختصر تذكرة القرطبي للشعراني ويليه قرة العيون للسمرقندى	٣٥٢

اسماء الكتب

عدد صفحاتها

٢٢ - الحبل المتن ويليه العقود الدرية ويليهما هداية الموقفين	١٣٦
٢٣ - خلاصة الكلام في بيان امراء البلد الحرام ويليه ارشاد الحيارى في تحذير المسلمين من مدارس النصارى ويليهما نبذة من الفتاوى الحديثة	٢٨٨
٢٤ - التوسل بالنبي وبالصالحين ويليه التوسل لحمد عبد القيوم القادرى	٣٣٦
٢٥ - الدرر السننية في الرد على الوهابية ويليه نور اليقين في مبحث التلقين	٢٢٤
٢٦ - سبيل النجاة عن بدعة اهل الزبغ والضلال ويليه كف الرعاع عن المحرمات ويليهما الاعلام بقواعد الاسلام	٢٨٨
٢٧ - الانصاف ويليه عقد الجيد ويليهما مقاييس القياس والمسائل المنتخبة	٢٤٠
٢٨ - المستند المعتمد بناء نجاة الابد	١٦٠
٢٩ - الاستاذ المودودي ويليه كشف الشبهة عن الجماعة التبلغية	١٤٤
٣٠ - كتاب اليمان (من رد الخطار)	٦٥٦
٣١ - الفقه على المذاهب الاربعة (الجزء الاول)	٣٥٢
٣٢ - الفقه على المذاهب الاربعة (الجزء الثاني)	٣٣٦
٣٣ - الفقه على المذاهب الاربعة (الجزء الثالث)	٣٨٤
٣٤ - الادلة القواطع على الزام العربية في التو�زع ويليه فتاوى علماء الهند على مع الخطبة بغير العربية ويليهما الحظر والاباحة من الدر المختار	١٢٠
٣٥ - البريقة شرح الطريقة (الجزء الاول)	٦٠٨
٣٦ - البريقة شرح الطريقة ويليه منهيل الواردين في مسائل الحيض	٣٣٦
٣٧ - البهجة السننية في آداب الطريقة ويليه ارغام المريد	٢٥٦
٣٨ - السعادة الابدية فيما جاء به النقشبندية ويليه الحديقة الندية ويليهما الرد على النصارى والرد على الوهابية	١٧٦
٣٩ - مفتاح الفلاح ويليه خطبة عيد الفطر ويليهما لزوم اتباع مذاهب الائمة	١٩٢
٤٠ - مفاتيح الجنان شرح شرعة الاسلام	٦٨٨
٤١ - الانوار الحمدية من المawahب اللدنية (الجزء الاول)	٤٤٨
٤٢ - حجۃ الله على العالمين في معجزات سید المرسلین ويليه مسئلة التوسل	٢٨٨
٤٣ - اثبات النبوة ويليه الدولة المکية بالمادة الغیبية	١٢٨

اسماء الكتب	عدد صفحاتها
١ - جزء عم من القرآن الكريم	٣٢
٢ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الاول)	٦٠٤
٣ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الثانى)	٤٦٢
٤ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الثالث)	٦٢٤
٥ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الرابع)	٦٢٤
٦ - الإيمان والاسلام ويليه السلفيون	١٢٨
٧ - نخبة الآلآل لشرح بدء الامالى	١٩٢
٨ - الحديقة الندية شرح الطريقة الحمدية (الجزء الاول)	٦٠٨
٩ - علماء المسلمين وجهة الوهابيين ويليه شواهد الحق وilyehmما العقائد النسفية ويليها تحقيق الرابطة	٢٢٤
١٠ - فتاوى الحرمين برجف ندوة المين ويليه الدرة المضيئة	١٢٨
١١ - هدية المهدىين ويليه المتنبئ القاديانى ويلهما الجماعة التبلغية	١٩٢
١٢ - المنقد عن الضلال ويليه الجامع العام عن علم الكلام ويلهما تحفة الاريب وilyehmها نبذة من تفسير روح البيان	٢٥٦
١٣ - المنتحبات من المكتوبات للامام الربانى	٤٨٠
١٤ - مختصر (التحفة الاثنى عشرية)	٣٥٢
١٥ - الناهية عن طعن امير المؤمنين معاوية ويليه الذب عن الصحابة وilyehmما الاساليب البديعة ويلها الحجج القطعية ورسالة رد روافض	٢٨٨
١٦ - خلاصة التحقيق في بيان حكم التقليد والتلتفيق ويليه الحديقة الندية	٥١٢
١٧ - المنحة الوهبية في رد الوهابية ويليه اشد الجهاد وilyehmما الرد على محمود الآلوسي ويلها كشف النور	١٩٢
١٨ - البصائر لمنكري التوسل باهل المقابر ويليه غوث العباد	٤١٦
١٩ - فتنة الوهابية والصواعق الالهية وسيف الجبار والرد على سيد قطب	٢٥٦
٢٠ - تطهير الفؤاد ويليه شفاء السقام	٢٥٦
٢١ - الفجر الصادق في الرد على منكري التوسل والكرامات والخوارق وilyeh ضياء الصدور وilyehmما الرد على الوهابية	١٢٨

اسماء الكتب	عدد صفحاتها	اسماء الكتب العربية التي نشرتها مكتبة الحقيقة
١ - جزء عم من القرآن الكريم	٣٢	
٢ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الاول)	٦٠٤	
٣ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الثانى)	٤٦٢	
٤ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الثالث)	٦٢٤	
٥ - حاشية شيخ زاده على تفسير القاضي البيضاوى (الجزء الرابع)	٦٢٤	
٦ - الإيمان والاسلام ويليه السلفيون	١٢٨	
٧ - نخبة الآلآل لشرح بدء الامالى	١٩٢	
٨ - الحديقة الندية شرح الطريقة الحمدية (الجزء الاول)	٦٠٨	
٩ - علماء المسلمين وجهة الوهابيين ويليه شواهد الحق وilyehmما العقائد النسفية ويليها تحقيق الرابطة	٢٢٤	
١٠ - فتاوى الحرمين برجف ندوة المين ويليه الدرة المضيئة	١٢٨	
١١ - هدية المهديين ويليه المتنبئ القاديانى ويلهما الجماعة التبلغية	١٩٢	
١٢ - المنقد عن الضلال ويليه الجامع العام عن علم الكلام ويلهما تحفة الاريب وilyehmها نبذة من تفسير روح البيان	٢٥٦	
١٣ - المنتخبات من المكتوبات للامام الرباني	٤٨٠	
١٤ - مختصر (التحفة الاثنى عشرية)	٣٥٢	
١٥ - الناهية عن طعن امير المؤمنين معاوية ويليه الذب عن الصحابة وilyehmما الاساليب البديعة ويلها الحجج القطعية ورسالة رد روافض	٢٨٨	
١٦ - خلاصة التحقيق في بيان حكم التقليد والتلتفيق ويليه الحديقة الندية	٥١٢	
١٧ - المنحة الوهبية في رد الوهابية ويليه اشد الجهاد وilyehmما الرد على محمود الآلوسي ويلها كشف النور	١٩٢	
١٨ - البصائر لمنكري التوسل باهل المقابر ويليه غوث العباد	٤١٦	
١٩ - فتنة الوهابية والصواعق الالامية وسيف الجبار والرد على سيد قطب	٢٥٦	
٢٠ - تطهير الفؤاد ويليه شفاء السقام	٢٥٦	
٢١ - الفجر الصادق في الرد على منكري التوسل والكرامات والخوارق وilyeh ضياء الصدور وilyehmما الرد على الوهابية	١٢٨	