

PAYING ZAKÂT

It was during the month of Ramadân in the second year of the Hegira when it became fard to pay zakât. Zakât has one fard: It is to reserve at a certain time a certain amount of one's **property of zakât**, which is one's full property and which has reached the amount of nisâb,^[1] with the intention of zakât, and to give it to those prescribed Muslims as commanded. Full property means one's own property that has come through halâl (legitimate) means and which is possible and halâl (permitted) for one to use. The property of a waqf is no-one's property. If one has not mixed one's own possessions with the harâm possessions such as those obtained through usurpation, theft, bribery, gambling or by selling alcohol, or if one has not mixed with one another those harâm possessions which one obtained from various people, such property never becomes one's own property. It is not halâl for one to use them or to make them one's means of subsistence. One cannot use them to make mosques or in any other pious deeds. It is not fard for one to pay their zakât. That is, they are not counted in calculating the nisâb of zakât. If their owners or their heirs are known it is fard for one to return those goods to them. If they are not known one may distribute all of the (harâm) possessions to the poor as alms though one will (still) have to compensate for the possessions if, later, their owners or their owners' heirs appear with a demand for compensation. If the possessions are not durable and will deteriorate until one finds their owners, it is permissible to

[1] Nisâb means border. The border between richness and poverty prescribed by Islam is termed nisâb.

use them and to indemnify afterwards, that is, to pay their equivalents or, if their equivalents are not available, to pay for them. Please see the definition of **Mulk-i-khabîth** given in pages ahead and also in the forty-second chapter of the first fascicle of **Endless Bliss**. A person who holds a share in a company of commerce, if his share is as much as the *nisâb*, has to calculate the *zakât* of his share and pay it. Ibnî 'Âbidîn says in the subject of *Bey' wa Shirâ* (buying and selling)^[1]: “Religious officials are not permitted to sell the provisions they are to obtain from pious foundations before they take possession of them. For, though they are rightful entitlements, goods rightfully entitled to a person do not become his property before he takes possession of them. The booties (*ghanîma*) taken away from the enemy rightfully belong to the soldiers when they are taken to the *Dâr-ul-islâm*. But they do not become their property before they are divided into shares and distributed.” For this reason, the salaries and wages that civil servants and employees are to receive do not become their property before they receive them. The *zakât* of a salary or a wage is not given before it is received. The money deducted from them by unions or insurance companies, or the deductions for savings, bonds, are not included in the calculation of *zakât*. When it is received years later, only the money received is added to the basic amount for the year's *zakât*. The case is not so with the bonds taken in exchange for what is sold. These and stocks and securities are included in the *zakât* every year.

The 'ulamâ of the Hanafî Madhhab stated that it is *fard* for every male or female Muslim who is **mukallaf**, that is, who is discreet and has reached the age of puberty [the age when he or she has begun to become *junub* and must perform the ablution of *ghusl*], and who is free, to pay *zakât* when he or she has the conditions. To pay *zakât* it is necessary to put the goods into the poor person's possession, that is, to hand them to him. If a poor and discreet orphan's *walî* feeds him, this does not count as *zakât*. But if he hands the food to the orphan, or if the *walî* clothes the orphan, *zakât* has been paid. If he eats with the poor orphan who has not reached the age of discretion, he has paid *zakât*. Being a *walî* is possible by being appointed the orphan's guardian by the orphan's father or by a judge. Because the appointed person has the right to take the presents to be given to the orphan and give them to him, he can also buy clothes, food and other necessary

[1] Please see the twenty-ninth chapter for **Bey' and Shirâ**.

things with his own zakât, (which he has to pay,) and give them to him. It is written in **Bezzâziyya** that the maintenance given to one's poor relatives by a judge's decision is comparable to this. Yet the zakât intended (to be paid) to other poor people must be paid (only from the property of zakât concerned) without any substitution. Imâm Nasafî 'rahmatullâhi 'alaih' wrote in **Zahîra**: "It is written in **Ziyâdât**^[1] that a rich person will not have paid zakât by buying food and giving it to the poor." It is written in **Bezzâziyya** and in **Fatâwâ-i Hindiyya**: "If one gives the flesh of one's Qurbân to the poor with the intention of the zakât of one's sheep, it will not be zakât." It is written in **Îdâh**^[2]: "The zakât which is to be given to a child or to an insane person can be given to his father, to his relative who is his walî, or to his wasî."

In all four Madhâhib (Madhhabs), there are four types of **property of zakât**:

1 - Quadruped animals that graze freely in the fields for the major part of the year.

2 - Gold and silver.

The author of **Durr-ul Muntaqâ** 'rahmatullâhi 'alaih'^[3] states: "When over twelve carats, the zakât of gold and silver is to be paid, whether they be used as currency or used in a halâl way, such as jewelry by women, or used in a harâm way, such as men's wearing gold rings, or they be kept in order to buy a residence, food or shrouds or even if they are necessities like a sword [or a gold tooth]." Hence, it is harâm for men to wear gold rings. Please see the final pages of the second chapter of the sixth fascicle of **Endless Bliss**.

3 - Commercial property or commodity which is bought for trade and kept for trade.

While explaining the causes and the conditions of zakât, Hadrat Ibni 'Âbidîn 'rahmatullâhi 'alaih' stated: "The property should have been bought with the intention of trading. Even if one intends to trade in things that come out of land areas liable to the 'Ushr, or which are obtained through inheritance, or which have become one's property when one has accepted them, such as

[1] Written by Muhammad Shaybânî 'rahmatullâhi ta'âlâ 'alaih', (135 [752 A.D.], Wâsit – 189 [805], Ray.)

[2] Or **Izâh**, a commentary, rendered by Kermânî, to the **Mukhtasar-i Qudûrî**, which in turn had been written by Abul-Husayn 'Ahmad bin Muhammad Baghdâdî 'rahmatullâhi 'alaih'.

[3] Alâ-ud-Dîn Haskafî, (1021, Haskaf – 1088 [1677 A.D.].)

presents and bequests, they do not become commercial property. For, the intention of trading is valid only in buying and selling. For example, if a person who obtains wheat from his field pays its 'Ushr or who has obtained urûz through inheritance keeps it with the intention of selling it, and if it is more than the amount of nisâb and is kept for more than a year, it is not necessary to pay its zakât." If he sows in his field the wheat which he has bought for trade [in order to sell], or if he intends to use personally the animal or the cloth which he has bought for trade, it is no longer commercial property. If later he intends to sell it, it does not become commercial property. The goods that he obtains by selling it or by renting it out become commercial property. If after buying he intends to sell the property which he has bought for use, or if when obtaining he intends to sell the urûz which he has obtained by inheritance or such things as presents, bequests and alms which become his property by his accepting them, or if he intends to sell the wheat he gets from his field, they do not become commercial property. If he sells them and if while selling them he intends to use in trade the urûz which (he gets in exchange for them and which) are their themens (badals), these badals (prices, values) become commercial property. For, trade is an activity. It does not happen only with an intention. It is necessary to begin it as well. But desisting from trade happens only with an intention. In fact, desisting from everything can be done with an intention only. Likewise, one does not become a musâfir and break one's fast only with an intention. Nor does a disbeliever become a Muslim or an animal **sâima**^[1]. But the reverse of these happen only with an intention. One's gold and silver belongings and paper money are property of zakât, by whatever means one has obtained them.

4 - Things coming out from all kinds of land that are watered by rains, rivers or brooks and which are not taxed with kharâj, (even if they are not kinds of land with 'Ushr), or from the land belonging to a Waqf (pious foundation). Their zakât is termed '**Ushr**. It has been commanded in the hundred and forty-first âyat of An'âm Sûra of the Qur'ân to pay the 'Ushr,^[2] and has been elucidated in a hadîth-i-sherîf to give one-tenth. 'Ushr is one-tenth of the crops. But **kharâj** can be one-fifth, one-fourth, one-third, or half. It is necessary to pay either the 'Ushr or the kharâj of land. A

[1] See THE ZAKÂT OF ANIMALS, in the following pages.

[2] **"...Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. ..."** (6:141)

person who is indebted to people does not deduct the amount of his debt, but pays the precise amount of his 'Ushr.

There is one fard in zakât: To make an intention (niyyat). An intention is made with the heart. When reserving or giving the zakât of one's property, if one intends, "I shall pay the zakât for Allah's sake", and then says that one lends it or that one gives it as a present while giving it to the poor or to the person whom one has appointed one's deputy to pay it to the poor on one's behalf, it is acceptable. Words are not important. If one intends for zakât and for alms at the same time, it becomes zakât according to Imâm-i-Abû Yûsuf. According to Imâm-i-Muhammad 'rahmatullâhi ta'âlâ 'alaih', however, it is alms, and one has not paid one's zakât. The debt of zakât of a person who has died intestate is not to be paid from the property he has left behind. For, he should have intended to do so. His inheritors may pay it from their own property. [In this case the *isqât*^[1] of the zakât will have been performed]. If one does not intend while reserving the zakât or while giving it to the poor and intends long after giving it, it is acceptable as long as the property is in the poor's possession. The intention which one makes while giving the zakât to one's deputy is enough. It is not necessary for the deputy also to intend while paying it to the poor. It is also permissible for one to appoint a *zimmî*, that is, a countryman who belongs to another religion, one's deputy to pay one's zakât to the Muslim poor. Yet it is not permissible to send a *zimmî* as one's deputy for Hajj (pilgrimage). For, only the rich person himself has to intend for zakât. However, for Hajj the deputy also has to intend. If the rich person says (and intends) that it is alms or that it is *kaffârat* or that it is a present while handing the zakât to his deputy and if he intends for zakât before his deputy has given it with the former intention to the poor, it will be acceptable.

If a person who is the deputy of two rich people mixes their zakâts with each other without their knowing of it and then gives it to the poor, zakât has not been paid. The deputy has given alms. The deputy will pay for the zakâts. While explaining this on the eleventh page, Ibnî 'Âbidîn states: "He having mixed the two amounts of zakât with each other, they have become his property. He has given the poor his own property." If he has mixed them with the permission of the two rich persons or if he has gotten permission after mixing them and before giving them to the poor, it is acceptable. It is permissible for a person who is the deputy of the

[1] Please see the twenty-first chapter for '*isqât*'.

poor to mix the zakâts he received without letting them know and then to pay them to the poor persons. It has been said (by some savants) that it is also permissible for the deputy of the two rich persons to pay them after mixing them without permission. If a rich person says to another person, [or writes to a person living overseas,] "Give this much gold as zakât on my behalf," (or if he writes to a person in another city by letter), and if the latter buys the gold ordered with his own money and gives it to the poor, it is acceptable. According to Imâm-i Yusûf 'rahmatullâhi 'alaih', this person will ask for his money from the rich person later. Imâm-i Muhammad 'rahmatullâhi ta'âlâ 'alaih' said: "He can ask for it if the rich person told him that he would pay him later. Otherwise he cannot ask for it." It has been said (by savants) that if the deputy gives the zakât he has to poor people not nominated by the rich person and if the rich person agrees to it later, it is acceptable. If a person who has said (to his deputy), "Give alms to the poor on my behalf," has not also said, "I shall pay you later," he will not (have to) pay him. A rich person can give his deputy as much zakât as he would like to have distributed to the poor. The deputy of poor people cannot receive zakât more than the amount of nisâb for each poor person. A poor person's deputy's getting possession of his (the poor person's) zakât, means the poor person's possessing his own zakât. The property thereby paid is the poor person's property. The zakât is not paid for animals and commercial goods belonging to a Waqf, (which is explained in the forty-fourth chapter.)

THE ZAKÂT OF GOLD, SILVER, AND COMMERCIAL PROPERTY

Living or non-living, every kind of property, such as salts obtained from earth or from the sea, oxides, petroleum and the like, when they are bought for trade, that is, for selling, become **commercial property**. Gold and silver are always commercial property for whatever purpose they are bought.

Debts that are results of borrowing and floating debts to other people that are due to be paid before the day on which it is fard to pay zakât are not included into the calculation of nisâb. In other words, first these debts are subtracted from the total of what one has of gold and silver and commercial property and one's dues. Then, if the remainder is the amount of nisâb, one year later it will become fard to pay zakât for them. Debts that are gone into after zakât has become fard are not excusable; their zakât is to be paid. The unpaid zakâts of past years are counted as debts to other

people. That is, they are not included into the new nisâb. Ibnî 'Âbidîn gives a record of the books stating that those debts that are muejjel, that is, floating debts that are to be paid back at a definite time in the future after the zakât becomes fard, such as the mahr^[1] that has been made muejjel till the time of divorce,^[2] are to be included into the nisâb, but it is written in **Durrulmukhtâr**, in **Hindiyya**, in **Durr-ul-muntaqâ**, in **Dâmâd**^[3], and in **Jawhara-t-un-nayyira** that it is acceptable not to include into the nisâb these debts or the debts that are to be paid by instalments at definite times in future. The zakât of the money kept for hajj, nazr, or kaffârat is to be paid. For, they are not debts owed to other people. If a person who has the nisâb amount of gold and silver borrows a few sacks of barley towards the end of the year and still holds the barley at the end of the year, he does not have to pay zakât. For, the property of zakât takes priority as a source from which to pay debts. The barley, which has not been included in the calculation of zakât, cannot be considered as a source from which to pay the debt.

As for dues; there are three kinds of dues according to Imâm-i-a'zam:

1 - **Deyn-i-qawî** is the property of zakât that has been lent or the **themen** that is to be received for the selling of the property of zakât. It is included into the calculation of nisâb. When one year has passed over the nisâb of the dues or of the summing up of the dues with the money one already has, it is wâjib to pay immediately one-fortieth of each amount (of them) that one has obtained. One pays the two years' zakât of what one receives two years later and three years' zakât of the amount that one receives three years later. For example, if a person who is owed three hundred pounds receives two hundred pounds three years later, he pays fifteen pounds' value of zakât for three years, it being five pounds for each year. It is not necessary for him to pay zakât before he receives the money. If a tenant repairs a house in return for the rental with the permission of the landlord, he will have lent

[1] Please see chapter 12.

[2] ... that can be postponed until divorce takes place.

[3] **Mejma'ul-anhûr**, written by 'Abd-ur-Rahmân bin Muhammad 'rahmatullâhi 'alaih', (d. 1078 [1668 A.D.].) His book was named after his nickname, Dâmâd (Son-in-law), because he was the son-in-law of the Ottoman Shaikh-ul-islâm in his time. The book is a commentary to **Multaqâ**, by Ibrâhîm Halabî 'rahmatullâhi ta'âlâ 'alaih'.

the expenditure to the landlord. (**Ibni 'Âbidîn**).

2 - **Deyn-i-mutawassit** is the dues that are to be received for the selling of those animals of zakât which are not commercial property and of the items of necessity such as slaves, houses, food and drink, and for the rentals of houses. They are included into the calculation of nisâb. One year after one's property reaches the amount of nisâb one immediately pays one-fortieth for each year of what one has received.

3 - **Deyn-i-daif** is the inherited property or mahr. It is included in the calculation of nisâb. One year after the nisâb amount of it is obtained, you pay the zakât of that year only. If the property (of zakât) you already possess has reached the amount of nisâb, you add to it any amount of the dues you (thereafter) receive and pay also the zakât of that (newly) received amount when the year of the nisâb that you already have possessed is over. You do not wait till one year after the date of obtainment (of that amount of the dues), to pay its zakât. In fact, if you take possession of those dues that are qawî and mutawassit (and which are explained above) before one year has passed (since you obtained the nisâb amount of the property that you already have had), you add them to the amount in your possession, and pay the zakât of the entire sum at the same time. According to the two imâms, (that is, Imâm-i-Abû Yûsuf and Imâm-i-Muhammad) 'rahmatullâhi ta'âlâ 'alaihimâ', if any dues are the amount of nisâb their zakât is to be paid after one year has passed, even if the amount received is less than the nisâb.

Property that is lost, which has fallen into the sea, which has been usurped, or the place where it was buried has been forgotten, and dues that are denied are not one's property in the full sense; so they are not included in the calculation of nisâb, and if they are recovered the zakâts of previous years are not paid.

Dues for which there are written proofs or two witnesses for each or which are confessed by the debtors, are included in the nisâb even if they are kept by an insolvent or poor person. When you receive them you pay their zakâts for the past years as well.

VITAL NEEDS — Are things that protect one from death. The first of them is subsistence. There are three kinds of subsistence. Food, clothing, and housing. Food includes things needed in the kitchen as well. And housing includes things needed in the house. One's beast of transportation or a car, weapons, servants, tools of art, and necessary books are counted among vital needs.

Going on hajj also requires having money and property more

than these vital needs. Subsistence is the subsistence for you and for those who it is wâjib for you to support. Of these things the ones that are more than you need and all books other than religious and professional ones are sold to make money for hajj and are included in the nisâb of Qurbân and Fitra. But they are not included in the nisâb of zakât unless they are intended for trade. To go on hajj, if you have a house other than the one you live in, you sell it. But you do not sell the spare rooms of one house. It is not necessary to sell the house you live in and then rent another house. It is permissible to buy your vital needs before the time of hajj comes. After hajj has become fard, it is not permissible to spend the money of hajj to buy them. You should go on hajj first. While explaining the hajj, Ibnî 'Âbidîn says: "Your food or money for one year is counted as subsistence. You sell what is more than that and go on hajj. A tradesman's, a craftsman's, an artisan's or a farmer's capital customary in his region is of the vital needs when the hajj is concerned. Your subsistence and that of those who it is wâjib for you to support are calculated in accordance with the customs of your city and with your friends. It is necessary to eat good food and to wear good, clean and beautiful clothes. But one should not be a spendthrift. Human rights are to be paid before Allah's rights. You should not borrow money in order to go on hajj, unless you are sure that you will be able to return it."

Money which you have reserved for buying your vital needs or for meeting the expenses of your funeral is included in the calculation of nisâb. If a person has only that money and if it is still not below the amount of nisâb one year after it has reached the amount of nisâb, he pays zakât of what remains in his possession of that money. For, zakât, fitra and qurbân are not conditional on having the vital needs. What you have of these things is not included in the calculation of nisâb.

If gold or silver or commercial property remains in your possession for one hijrî (Arabic) year (354 days) from the day its weight or value has reached the amount of nisâb, it is fard for you to reserve with the intention of zakât one-fortieth of what has remained and pay it to poor Muslims. It is wâjib to pay it as soon as possible. It is makrûh to delay it without any good excuse ('udhr) to do so. It is not necessary to intend or to say that it is zakât while giving it. This is so in all four Madhâhib.

The nisâb of gold is twenty mithqâls. A mithqâl is a unit of weight. Weight, length, volume, time, and value [money] measures are designated as shar'î and 'urfî units. Shar'î units were used

during the era of our Prophet Muhammad ‘sall-Allâhu ‘alaihi wa sallam’ and are referred to in hadîth-i sherifs. The four Madhhabs’ imâms reported the definitions of the values of these units in different ways. ‘Urfî units denote customary usage or units of measure adopted by the government. The four Madhhab imâms have described mithqâl equivalents differently. For example, the mithqâl equivalents in the Hanafî, Shâfi’î, and Mâlikî Madhhabs differ. Similarly there are also various ‘urfî mithqâls. In the Hanafî Madhhab, one mithqâl is twenty qirâts (carats). One qirât-i-shar’î equals five peeled cut-ends of dry barley seeds. During my experiments, (the blessed Walî and profound scholar Hüseyn Hilmi Işık ‘rahmatullâhi ‘alaihi’ meant Himself,) [made on a very accurate balance in a pharmacy] I observed that 5 seeds of barley weighed twenty-four centigrams (gr. 0.24). Hence, one shar’î mithqâl is a hundred seeds of barley, while it is written in (Zahîra)^[1] that one mithqâl is seventy-two seeds of barley according to the Mâlikî Madhhab. Hence one mithqâl is three and a half [3.456] grams in Mâlikî and four point eighty [4.80] grams in Hanafî. Hence, the nisâb of gold is 96 grams. The last adopted measure of ‘urfî mithqâl, during the time of the Ottoman Empire, was 24 qirâts and one qirât was 20 centigrams (gr. 0.20). Therefore, an ‘urfî mithqâl equals 4.80 grams. In this case, shar’î mithqâls and ‘urfî mithqâls are of the same weight. Since the Ottoman and Republican gold coins both weigh one and a half mithqâls and one gold coin weighs 7.20 grams, the amount of nisâb is $20 \div 1.5$ or 13.3 gold coins. 13.3 gold coins weighs 96 grams. In other words, it is fard to pay zakât for one who owns thirteen and one third (13.3) gold coins or its paper money equivalent. When one says, “A mithqâl equals 20 qirâts” one must specify shar’î mithqâl. It is necessary to multiply 20 by the 0.24 gram weight of the shar’î qirât to find out how many grams a mithqâl weighs. If the calculation had used the weight of the ‘urfî qirât (0.20 gr.) the product of 4 grams would not be the correct weight of a shar’î mithqâl or an ‘urfî mithqâl. It is incorrect to say the nisâb of gold will equal $4 \times 20 = 80$ grams by using the wrong qirât designation.

The nisâb of silver is two hundred dirham-i-shar’î. One dirham-i-shar’î is fourteen qirât-i-shar’î, which is equal to seventy seeds of barley. According to the Mâlikî Madhhab it is equal to fifty-five seeds of barley, or [2.64] grams. The weight of ten dirhams is equal

[1] Zahîra-t-ul-fiqh-ul-kubrâ, by Tâhir Muhammad Suleymân Mâlikî of Sudan ‘rahmatullâhi ta’âlâ ‘alaihi’.

to the weight of seven mithqâls in the Hanafî Madhhab. When three-tenths of a mithqâl is subtracted from one mithqâl the remainder is one dirham. When three-sevenths is added to one dirham the total is one mithqâl. One dirham-i-shar'î is three grams and three hundred and sixty miligrams (3.360 gr.) [$0.24 \times 14 = 3.36$]. Therefore, in the Hanafî Madhhab the nisâb of silver is 2800 qirât or 672 grams. One majidiyya [An Ottoman silver coin] is five mithqâls, that is, one hundred qirât-i-shar'î, or twenty-four grams. So, zakât is fard for a person who has twenty-eight majidiyyas. Since twenty mithqâls of gold and two hundred dirhams of silver indicate one common amount of nisâb, their values must be equal. Accordingly, in Islam, one mithqâl of gold has the value of ten dirhams of silver, which has the weight of seven mithqâls of silver. Then one gram of gold has the value of seven grams of silver. In Islam, the value of gold used for money is seven times the same weight of silver money. Today, silver is not used as money. The value of silver is very low. For this reason, the value of silver cannot be taken as a basis in calculating the nisâb of paper money or commercial property today. Ibnî 'Abidîn 'rahmatullâhi ta'âlâ 'alaih', says in the section about zakât of property: "The qirât-i-'urfî is four grains of barley. The dirham-i-shar'î is equal to seventy grains of barley. One dirham-i-'urfî has the weight of sixteen qirâts, that is, sixty-four grains of barley; so the dirham-i-'urfî is smaller." [Then, this dirham-i-'urfî, which was formerly used, is approximately three grams. The one qirât which was used during the latest times of the Ottomans was the weight of four seeds of wheat. It was twenty centigrams, and the dirham was 16 qirâts=3.20 grams.]

It is written in the book **al-Muqaddemat-ul Hadramiyya**: "In the Madhhab of Shâfi'î, one mithqâl weighs 24 qirâts. So one dirham-i-shar'î is 16.8 grams." It is said in the books **Misbâh-un-nejât**, and **Anwâr li a'mâl-il-abrâr**: "In the Madhhab of Shâfi'î, one mithqâl equals 72 seeds of barley. One mithqâl exceeds one dirham by three-sevenths of one dirham. The value of a commodity or commercial property is computed through its themen, that is, its purchase price." Since one mithqâl is 24 qirâts, and this equals 72 seeds of barley, then in the Shâfi'î Madhhab one qirât weighs three seeds of barley or 14.4 centigrams. Therefore, if one mithqâl equals 3.45 grams, hence twenty mithqâls equals 69 grams, which is approximately nine and a half gold coins. Because one dirham is three-tenths a mithqâl less than a mithqâl in the Madhâhib of Shâfi'î and Hanbalî, one dirham is 16.8 qirâts, that is,

two grams and fourty-two centigrams [2.42 gr.] in the Madhâhib of Shâfi'î and Hanbalî. So the nisâb of silver is four hundred and eighty-four (484) grams. It is written in **Jawâhir-uz-zakiyya**^[1] that in the Mâlikî Madhhab one mithqâl is 72 grains of barley and one dirham is 55 grains of barley. In the Shâfi'î Madhhab zakât of one kind of property cannot be given from another kind of property. For example, silver cannot be given for gold; or barley for wheat. It is written in **Kimyâ-yi-se'âdat** and also in **Fatâwâ-i-fiqhiyya** by Ibni Hajar-i-Mekkî 'rahmatullâhi ta'âlâ 'alaihi' that it is permissible for Muslims in the Shâfi'î Madhhab to follow the Hanafî Madhhab and give in cash^[2] for property and give to one or more classes of people they choose instead of giving to all seven classes.

It is written in the thirtieth page of the second volume of **Durr-ul-mukhtâr**: "The dirham-i-shar'î is used when the nisâb of zakât is to be calculated in silver. Also there have been those (savants) who have said that the 'urfî dirham in use in each city can be used for zakât." In explaining these lines, Ibni 'Âbidîn writes: "Those savants who say that the dirham used in every city can be used, add: Yet the weight of the dirhams used should not be less than the lightest one of the three kinds of dirham used during the time of Rasûlullah 'sall Allâhu 'alaihi wa sallam'. The lightest dirham weighed half a mithqâl, i.e. ten qirâts. Otherwise, it must be calculated with the dirham-i-shar'î, which weighs fourteen qirâts. The majority of Hanafî savants advise this dirham. This dirham is meant in the books of both the old ones and the new ones." As is seen, zakât cannot be calculated with dirhams that were used in a country in old times and which have been superseded later or with the new ones that weigh less than the dirham-i-shar'î. For this reason, it is not permissible to calculate the nisâb of zakât in silver with the dirhams of Istanbul or Egypt now. It is necessary to calculate it with the dirham-i-shar'î, which weighs three grams and thirty-six centigrams [3.36 gr.].

According to the majority of the 'Ulamâ, zakât of gold and silver must be paid, regardless of the form or shape they are in and the purpose they are being used for. In the accepted unanimity (by the 'Ulamâ) in the Shafî'î Madhhab and in the Hanbalî Madhhab, zakât is not paid for gold and silver which women use for ornament.

Because gold and silver are soft when they are pure, they cannot be used as cash or as an ornament. They are used in alloys

[1] Written by Ahmad bin Turkî.

[2] 'Gold' or 'silver' is meant by 'cash', not 'notes' or 'coins'.

mixed with metals such as copper. Gold and silver alloys of more than fifty per cent gold and silver, that is, with more than twelve carats, are judged to be pure. Their degrees of purity is not taken into consideration. But those alloys half or less of which is gold or silver are like commercial property. [It is written in a fatwâ of Ebussu'ûd Efendi 'rahmatullâhi ta'âlâ 'alaihi' that in the time of Sultan Süleyman the Magnificent 'rahmatullâhi ta'âlâ 'alaihi' the nisâb of silver was 840 aqchas, which means that one aqcha was a silver coin of 0.24 dirhams, i.e., eighty centigrams (0.8 gr.)]. Abdurrahman Şeref Bey says in his book, **Târih-i Devlet-i Osmâniyye** (History of the Ottoman Empire) printed in 1309 [1892 A.D.]: “During the era of Süleyman the Magnificent, three aqchas were being minted out of one dirham of silver. After 1100 [1688 A.D.], the amount of silver dwindled by a sixth. It was written on the **Ottoman Calendar** dated 1308 [1891 A.D.] that one piece is three aqchas and one aqcha equals three fulûs.”

The value of commercial property, i.e. its purchase price at the time of the calculation of the nisâb, is calculated in gold or silver money used in buying and selling, and the one as per which it reaches the amount of nisâb earlier is to be taken as basis for the calculation (both in the determination of the date whereby it becomes fard to pay the zakât and in the amount to be paid.) If it equals the amount of nisâb in accordance with either one of them, it is to be calculated with the one that is more advantageous to the poor. It is not calculated with gold or silver which is not used for money. The value is calculated with the one that has the lowest value of the kinds of gold and silver money monetized by the government. The value is calculated anew according to the current prices on the day when its zakât becomes fard according to the one with which it has first been calculated, i.e. when one year has elapsed over the nisâb, and one-fortieth of the new value, i.e. of its current price of purchase, or of the property itself, is given. At places where gold and silver are now not used as money, other metal coins and paper bills are equivalents to gold. The nisâb for commercial property bought with such money or for paper bills or for fitra or qurbân is, according to the Shaikhayn (Imâm-i-a'zam and Imâm-i-Abû Yûsuf 'rahmatullâhi ta'âlâ alaihimâ'), calculated in the one that has the lowest value of the officially marked gold coins. It cannot be calculated in silver. It is written in **Kashf-ur-rumûz-i-ghurur**:^[1] “The value of a commodity is determined with gold or silver”.

[1] Written by 'Abd-ul-Halîm, Mufti of Damascus.

No matter how many they are, zakât is not paid for houses, apartment houses, mechanical implements, machines, lathes, lorries, ships, or for things used in the house, when they are not for trade, that is, for sale. Artisans, manufacturers, and producers give zakât of raw material and of production. Zakât is not paid for fixed assets. Nor is it given for what is reserved for use in a house from commercial commodities or for a year's household needs reserved from commercial food. That is, all these and the debts to be repaid are not included in the calculation of nisâb. All the gold, silver and paper kinds of money which one keeps in order to buy all those things or to buy the means of subsistence, such as food, drink, clothes and housing, are included in the calculation of nisâb. That is, their zakât is to be paid.

Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' says: If the value of one's commercial property does not amount to the nisâb according to gold and silver and if one also has gold and silver, one adds the value of the property to the value of the gold and silver to complete the nisâb. For example, if one has wheat for sale the value of which is a hundred dirhams of silver, and five mithqâls of gold the value of which is hundred dirhams as well, one shall pay zakât. For the sum of the values of the gold and the wheat is two hundred dirhams according to silver and this equals the nisâb.

A person who has gold only, pays zakât in gold. He cannot pay its value in silver. Nor can zakât of silver be paid in gold. A person who has gold or silver or paper money only, and who does not have commercial property, cannot give other goods as its zakât. It is written in Shernblâlî's book **Marâqilfalâh**: "Instead of gold and silver it is acceptable to give their value in urûz, [that is, any kind of living or non-living property other than gold and silver.]" But if the same page is read completely it will be understood that it is to be given out of one's commercial property instead of gold and silver. As a matter of fact, **Tahtâwî** adds the following explanation in his annotation to that book: "Urûz means commercial property." As is stated clearly in all books of fiqh, a tradesman who has commercial property as well as gold and silver, even if each of them is equal to the amount of nisâb by itself, can pay zakât for his gold and silver out of his commercial property.

While discoursing upon zakât of sheep, Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' says: Instead of the commodities that are to be given as zakât, 'ushr, kharâj, fitra, nazr or kaffârat, it is permissible to give their equivalents in value. That is, available as they may be, one may give zakât commodities of the same or

different kind or gold or silver money of the same value. [It will be explained later on that paper money cannot be given.] The value of an animal is calculated according to the current prices of the day when it will be given. Three fat sheep can be given instead of four medium sheep. But equivalents of the same kind cannot be given instead of goods that are measured by weight or volume. Their equivalents of a different kind can be given. Zakât of gold and silver is given in weight, that is, by weighing. But zakât of crops that are intended for trade is given by volume. Equivalents of the same kind for such things which are measured by weight or volume cannot be given, for this practice entails interest. For example, instead of five dirhams of silver alloyed with copper, four dirhams of pure silver which is of the same value cannot be given. Five dirhams of lower carat silver can be given instead of five dirhams of pure silver. But it is makrûh to knowingly do so. Instead of five kilograms of low quality wheat, four kilograms of high quality wheat which is of the same value cannot be given. It is necessary to give one more kilogram. But when giving another kind of commercial property as zakât of any of these it is given according to its calculated price of purchase in the concerned country. For example, if a silver pitcher that weighs two hundred dirhams is worth three hundred dirhams on account of the art or handicraft it bears, five dirhams of silver shall be given as its zakât. Gold worth five dirhams of silver cannot be given instead. It is necessary to give gold worth seven and a half dirhams of silver. If one has both gold and silver each amounting to nisâb one gives their zakâts separately by weight, but even in this case, that is, a person who has both gold and silver is permitted to calculate their value and give in either one even if they are the amount of nisâb, provided it shall be to the advantage of the poor, that is, the current one shall be given. If one has both gold and silver one or both of which are less than the amount of nisâb and if in this case the nisâb of one of them can be complemented by calculating either one with the other, it can be given instead of the other as well. Still, one should calculate and give the one which is advantageous to the poor. [Please see chapter 5.] If the value of a silver pitcher weighing one hundred dirhams is two hundred dirhams owing to the workmanship, its zakât is not due. For, zakât is calculated according to weight. A person, who has hundred and fifty dirhams of silver and five mithqâls of gold the value of which is forty dirhams, shall give zakât. For, though the total amount calculated by the addition of gold to the silver does not amount to the nisâb, the total amount calculated by the addition of the silver to the gold reaches the

nisâb. If a person has ninety-five dirhams of silver and one mithqâl of gold and if the value of one mithqâl of gold is five dirhams of silver, it complements the nisâb of gold and so he pays zakât.

If a person dispenses millions to the poor without reserving one-fortieth with the intention of zakât or without intending to pay zakât at the time of giving it to the poor, he will not have paid zakât. For, it is fard to intend when reserving (the prescribed amount) or giving it to his deputy or to the poor or to the poor's deputy.

If the money or the commercial property one has decreases and becomes less than the nisâb or increases before one year has elapsed after the time it reached the amount of nisâb, this does not affect zakât. In other words, if it is not less than the amount of nisâb at the end of the year zakât of the amount possessed is to be paid. One does not deduct the amount of money that will be necessary to buy such things as food, clothes and housing or to pay the rental from the money which one has at the end of the year. After paying zakât of all the money one spends the remainder buying these things. In the Madhâhib of Hanafî and Shâfi'î, if the nisâb is depleted or if one depletes it before the end of the year, that is, if one does not have the amount of nisâb any longer, the previous nisâb lapses. If the amount possessed reaches the nisâb again one waits for another year, and if one still has the nisâb at the end of the year, one reserves with the intention of zakât one fortieth of what one has and gives it. In the Mâlikî and Hanbalî Madhâhib the case is the same if the nisâb is depleted. But if one depletes the nisâb in order to evade paying zakât the previous nisâb does not become void. If one obtains a large quantity of money or property^[1] after one year and a few days have passed, the zakât of this extra amount does not have to be immediately paid. Its zakât is added to the following year's zakât if at that time one still possesses that amount also. A loan due to one and something that one obtains are different things. It is written in the eighty-sixth page of the book **Jâmi'-ur-rumûz**^[2]: "Those things that are

[1] in addition to the amount of nisâb that one already has

[2] A commentary which Shems-ad-dîn Muhammad bin Husâm-ad-dîn Quhistânî 'rahmatullâhi 'alaihi', (d. 962 [1555 A.D.], Bukhâra,) wrote for the book **Nikâya**, which in turn is itself a commentary written by 'Ubeydullah bin Mes'ûd for the book **Wikâya**, which his grandfather Mahmûd bin Sadr-ush-sharî'at-ul-awwal Ahmad bin 'Ubeydullah Mahbûbî 'rahmatullâhi ta'âlâ 'alaihi', (martyred in 673 [1274 A.D.] by the Mongolian hordes,) had written for him.

obtained before one year has passed after one had the amount of nisâb, such as commercial property bought, beast of pasture (Sâima), gold and silver obtained through birth, gift, inheritance or bequest, even if they are obtained when the end of the year is quite near, are included in the nisâb of their own kind and zakât of the sum is given at the same time. This means to say that those that are obtained after the year is over are not included in the nisâb. That is, they are not included in the (previous) year's zakât but are left over for zakât of the following year. It also means that if they are obtained by one who does not have the nisâb their zakât is not to be paid that year."

THE ZAKÂT OF PAPER MONEY – It is necessary to pay zakât for paper money, too. The Shiites say that zakât for money other than gold and silver is not to be paid. The author, 'rahmatullâhi ta'âlâ 'alaih', of the book **Tâtârhâniyya**, a copy of which exists with number 1968 in the library of Nûr-i-Osmâniyye (in Istanbul) writes in the ninety-fifth page: "When the face value of the fulûs, that is, the copper money used in lieu of silver money, is two hundred dirhams of silver or twenty mithqâls of gold, its zakât is to be paid. One does not necessarily have to be using them with the intention of trade, and its equivalent in gold, that is, gold of the same value is given."

[It is written in Arabic in **Miftâh-us-sa'âda**^[1], "If the value of copper coins termed fulûs amounts to two hundred dirhams of silver when calculated with silver, it is necessary to give one-fortieth of the silver equivalent of those fulûs as their zakât." Hence, the zakât of paper money is to be paid in gold. It cannot be given in paper money.

The author 'rahmatullâhi ta'âlâ 'alaih' of the book **Durr-ul-muntaqâ** states at the end of the section about sale of sarf, (which is dealt with in the final section of the thirty-first chapter:) "When fulûs becomes currency it is like silver money. If it is not legal tender it is like other commodities. It is permissible to buy something in exchange for fulûs which one has in a certain number or weight, e.g. one dirham of fulûs. Then one has to pay the fulûs weighing one dirham. Actually, the fulûs itself is not money. Consisting in pieces of metal coined so as to represent pieces of silver dirhams, it is used for buying cheap things."]

The nisâb of paper bills is calculated with the cheapest gold

[1] Written in Arabic by Kamâl-ad-dîn Shîrwânî.

coins on the market. For, they are bonds used in lieu of gold today and being pieces of paper have little intrinsic value. Their nominal or face values with respect to gold have been determined by governments. That is, they are speculative and everchanging. For their zakât, one fortieth of their gold coin equivalent or any kind of gold of the same weight should be given. After handing the gold to a poor person, one can buy the gold back from him with the current market price and give him paper money to facilitate the transaction for the poor person. It is written in the book **Bukhârî** that (this method of) buying back (the zakât paid), and thereby using (it) in one's own transactions, is makrûh when the zakât is paid in commercial property other than these two currencies, (i.e. gold and silver.) Zakât paid in paper bills is not sahîh. It has to be paid again. If the person (who had paid zakât in paper bills) became poor afterwards, he makes qadâ by performing dawr^[1] with a small amount of gold. For many centuries Muslims have paid their zakât in gold and silver. No Islamic scholar has ever said that paper bills called fulûs or bonds could be paid as zakât. The article which is said to be the fatwâ dated May 5 1338 (1922) is false. It is written in '**Iqd-ul-Jeyyid**'^[2] that it is not permissible in the Shafi'î Madhhab. [See the last two pages of the fourth chapter of the fourth fascicle of **Endless Bliss**.]

While discoursing over sale of sarf, **Ibni 'Âbidîn** 'rahmatullâhi ta'âlâ 'alaih' writes: "If the fulûs, that is, the copper coin, is legal tender, it becomes money as per its face value. If its face value is not valid it becomes valueless property." And he says on the thirteenth page: "Bonds have two kinds of value: the first one is the value stated on it, which indicates the bond holder's property which he does not possess; the second value, the value of the paper itself, is quite insignificant." If one is in possession of one's property, the property is called '**Ayn**. If one does not possess it, it is termed '**Deyn**. The value stated on a paper bill indicates the property of zakât which is deyn. It is written in the twelfth page of **Durr-ul-mukhtâr**: "It is not permissible to pay in deyn zakât of property which is an 'ayn or which is a deyn due to be returned. It is necessary to give it from property which is an 'ayn." For example, if a person donates with the intention of zakât five dirhams of two hundred dirhams which a poor person owes him

[1] Please see the twenty-first chapter for dawr and isqât.

[2] Written by Shâh Waliyyullah Dahlawî 'rahmatullâhi ta'âlâ alaih', (1114 [1702 A.D.] – 1176 [1762], Delhi.)

and takes back the rest, it is not acceptable (as the zakât of the entire two hundred dirhams. He has paid zakât of those five dirhams only.

It is wrong to say, "Paper bills cannot be compared to ordinary documents prepared and signed up by a few people. They are valid everywhere. They are like gold." For, **Ibni 'Âbidîn**, in the subject of oaths (yamîn), quotes Imâm-i-Abû Yûsuf as making the following statement in his book **Kharâj and 'Ushr**, which he wrote for Hârûn Rashîd: "It is harâm for the Caliph to take currency other than gold and silver, e.g. the coins called Sutûqâ, from land owners as their kharâj or 'ushr. For, though these are officially marked coins and are to be accepted by everyone, they are not gold but copper. It is harâm to accept any money which is not gold or silver as zakât or kharâj."

It is not taqwâ to pay zakât of paper money in gold. Taqwâ in acts of worship means to strive so that everything will be acceptable to all the imâms of a Madhhab and even to all (four) Madhhabs. If it is claimed that the poor consent to paper money and meet their needs with it, then (it should be noted that) it is Allâhu ta'âlâ's consent which is necessary, not the poor's consent. For example, **Ibni 'Âbidîn** says in the twelfth page: "If a poor person owes to a rich person, who gives the bond of debt to the former and says, 'I have intended to pay you as zakât as much as you owe me. So, accept this and take it as the equivalent for your debt so that we will have paid our debts mutually,' and if the poor person says that he accepts it, Islam will not accept this and the rich person will not have paid his zakât. For, zakât is not performed by uttering empty words, by giving bonds of debt, or by (mutual) consent; it is performed by handing the commodity. The rich person has to pay his zakât to the poor person and the poor has to pay his debt by returning it to the rich after taking it from the rich. The same rule applies in the Madhâhib of Shâfi'î and Hanbalî. If he cannot count on the poor person's returning the money, he shows a person whom he trusts to the poor person and says, 'Appoint this person your deputy to take your zakât and to pay your debt,' and then gives zakât to the deputy, who returns it to the rich person, thus paying the poor person's debt." The same is written as such in the books **Durr-i-yaktâ** and **Mizân-i-kubrâ**.

Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' says in the same page: "If a rich person, in order to give a poor person zakât of his 'ayn property, that is, property which he possesses, [or of the deyn goods which are the equivalents of the paper bills he has], gives the bonds

of debts which someone else owes to him [or the paper money to buy gold in a bank or from a money-changer] to the poor person and advises the poor person to take the commodities stated on the bonds from the debtor [or to buy gold in a bank or from a money-changer with the paper bills], when the poor person has taken the commodities from the debtor, [that is, when he has obtained gold by giving paper money], zakât of the rich person has been paid in 'ayn. Unless the poor person takes possession of the property [gold], zakât will not have been given only by giving the bonds [or the paper money]. For, when the poor person takes the property [the gold], the bond, [i.e. the paper money] becomes property [gold], and thereby zakât of an 'ayn [or a deyn] has been given in 'ayn." As is seen, it is definitely necessary to pay zakât of paper money in gold, or to have the poor person who is given paper money to change it for gold in a bank or money changer's office, or to command the poor person to change it for gold while giving him the paper money. If the poor person does not change the paper money given for gold, the rich person will not have paid zakât. For, it is the rich person's duty to change it for gold, that is, to pay zakât of property that is in the category of deyn, in 'ayn.

In short: Those who do not have commercial property have to pay zakât of paper money in gold. It is always easy to find gold and to exchange paper money for gold. For, the gold does not have to be in coins. Bracelets, rings, or gold in any form can be given after being weighed. And such things can be found in any jeweller's shop far and near. A rich person who is in a place where gold is not available at all, if he does not have commercial property either, appoints as his deputy a Muslim who is in a city where gold is available and sends him paper money. And the deputy changes the paper money for gold and gives the gold to the poor. He (the rich person) can directly appoint the poor person his deputy as well. If the poor person lives far away from the rich person or his deputy and if gold is not available in the city where the poor person lives, the gold can then be given to the poor person's deputy appointed by the poor person. In fact, advised by the poor person, the rich person can give the gold which is his zakât to the poor person's creditor, thus freeing the poor person from his debt. In this case the creditor has become the poor person's deputy to take zakât. But the poor person's consent, that is, his appointing him the deputy beforehand, is a prerequisite.

To say that zakât cannot be paid in paper money does not mean to say that one should not pay zakât in paper money. It means that

the paper money should be given compatibly with Islam. To pay the zakât of one's commercial property in paper money compatibly with Islam, one should do as the rich person would do who wanted to pay debts concurrently with the poor person by intending to give the poor person the amount of gold equivalent to what the poor person owed him. And this is instructed as follows in **Ashbâh**, in **Radd-ul-muhtâr**, and at the end of the sixth volume of **Hindiyya**: The rich person borrows the gold equivalent for the paper money which he wants to give the poor and which is less than the amount of nisâb from his wife or from someone else. Then he finds a pious poor person. If, however, he cannot trust him, he says to him, "I shall pay zakât in paper money to a few acquaintances of mine and to you. Our religion commands that zakât should be paid in gold. In order to change the gold into paper money easily, I want you to appoint so and so as your deputy **to take your zakât and to spend it as he likes**. Thus you will have helped me obey the Islamic rules. And you will earn thawâb for this." Thus a person whom the rich person trusts has been appointed deputy. The deputy can passably be a rich person. He gives the gold with the intention of zakât to the deputy in the poor person's absence. Hence, the zakât will have been given to the poor. A few minutes after receiving the gold, the deputy sells them for paper money to the rich person, and then gifts the paper bills which he has received to the rich person. And the rich person distributes these paper bills to that and other poor people, [to schools where they teach Qur'ân al-kerîm, and to those Muslims who serve Islam and make jihâd.] If he gives it to the rich its thawâb will be less. If he does not give them to anybody or if he gives them to people who do not have the qualifications prescribed by Islam, such as those who do not perform namâz, he will escape the torment for (not having paid) zakât, but he will not attain its thawâb. If there is a poor person who he is sure will not take away the gold, he pays his zakât directly to this poor person. A few minutes after receiving the gold, the poor sells it to the rich who has paid his zakât. He returns the paper money that he had taken to the rich as a gift. He may as well give the gold back as a gift instead of selling it. And the rich distributes the paper money of the same value to the places we have described above. Then the rich returns the gold to the lender. If the zakât he has to pay is more than the nisâb he repeats the procedure. It produces more thawâb to dispense the zakât in gold. By doing so others will be shown and taught that zakât should be paid in gold. To pay the

zakât to the poor or to a deputy in gold and then to convert it into paper money, is called **Hîla-i shar'îyya**. This technique, which is inevitably applied for the purpose of paying zakât compatibly with Islam's prescription, yields much thawâb. The twenty-first and fortieth chapters of the current fascicle inform us that it is permissible to do hîla-i shar'îyya, and for the poor person to give back (as a gift) the money. However, after zakât becomes fard, it becomes harâm to practise this technique if it is intended to avoid giving zakât; it is considered a fraud (**Hîla-i bâtila**). To employ the technique called hîla before zakât becomes fard is makrûh according to Imâm Muhammad, whereas it is jâiz (permissible) according to Imâm Abû Yûsuf. Please see the final part of the fortieth chapter.

The two hundred and seventy-fifth âyat of Sûra Baqara purports: **“Allah destroys completely the income and property earned through usury. He lets none of it remain. But He increases the property for which zakât is paid.”** People who do not know or believe this promise of Allâhu ta'âlâ's, try to avoid paying zakât. Some people resort to hîla-i bâtila in order not to pay the poor and the government their due. One of the hîla-i bâtilas they have been practising recently is converting their cash into landed property, such as a house or a store or an urban or rural land plot, in order to avoid attaining the nisâb of zakât, and then renting out their purchases. This trickery absolves them from the obligation of paying zakât, only to entangle them with another obligation, the obligation of supporting their poor relatives. And this second situation, in its turn, is something they are quite unaware of. Consequently, they not only neglect the fard of paying nafaqa to their poor relatives, but also deprive themselves of the thawâb (that Allâhu ta'âlâ promises) for Sila-i-rahm (visiting one's relatives). In addition, they confine to heaps of stone and earth the money that could otherwise be utilized in trade, industry, and for the country's economic development. It goes without saying that in consequence they remain forever deprived of the abundance and wealth that Allâhu ta'âlâ promises to the givers of zakât.

While discoursing about the kinds of oath, **Ibni 'Âbidîn, Mawqûfât** and the authors of many other books 'rahmatullâhi 'alaihim ajma'in', write that “If a person swears: I shall pay today so much silver which I owe to so and so, and if he in lieu gives zuyûf,^[1] or silver more than half of which is copper, he will have fulfilled his

[1] Please see the ninth paragraph of the twenty-ninth chapter.

oath. If he gives fulûs, that is, currency made of bronze, tin or copper, [or paper money], or if the lender gifts or donates the loan to his sworn debtor, the debtor will not have fulfilled his oath. For, copper coins are not silver. The debtor has to return the money. The sworn debt will not become cancelled with the lender's word." Although zuyûf means coin with admixed silver, its copper content is not more than half. Fulûs means metal coin other than gold and silver. As is seen, even though the zuyûf is considered as silver in the matter of oath, the fulûs, that is, currency made of copper, [or paper money], is still not acceptable, that is, it is not permissible.

Lâ madhhabî and ignorant people say, "Paper money cannot be compared to bonds written out between two people. It is the day's currency. It has become attested to universally. Today it has become indispensable to give it as zakât." They should not be believed. Something cannot be universal, indispensable or permissible only because we, common people, say that it is so. It is mujtahids' right and authority to have a say on this subject. There is no mutlaq (absolute) mujtahid on earth today. For this reason, it is not permissible for any Muslim to go beyond the limits of the four Madhâhib. Mujtahids' fatwâs, which cover even today's conditions, have been given above. While discoursing upon how to listen to the khutba, Ibni 'Âbidîn wrote: "Traditions that began during the time of the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'in' and mujtahids and which have been going on are to be taken as proof-texts for halâl. Traditions introduced later cannot be dalîl shar'î." [This statement is a telling argument to support the fact that it is not permissible to amplify the azân by using a loudspeaker.]

In the Ottoman Empire, the world's greatest Muslim state, paper money was first used in 1256 [1840 A.D.]. Later it was abandoned. It was used in 1268 [1851] for the second time and in 1279 [1862] for the third time, each time being revoked some time later. Its fourth monetization took place in 1294 [1877 A.D.] under the entitlement of the Ottoman Bank, and from then on it has been in use up till now, being changed ever and again. In none of the books written or the fatwâs given during that long period has it been said or stated that zakât could be paid in paper money. People have always paid their zakât in gold and silver. It is written in the forty-fourth page of **'Iqd-ul-jayyîd** that it is not permissible to pay zâkât in fulûs in the Madhhab of Shâfi'î, either.

Every Muslim should always be considering the amount of the property of zakât he has and record the day it reached the amount of nisâb. If the nisâb perishes before one year has passed from that

day, that is, if he no longer has any property more than he needs, the day which he has recorded as the beginning date no longer has value. If he obtains the nisâb amount again before the year is over, it is fard for him to note down the date anew and to pay zakât one year after that date, if the nisâb has not perished and is still in his possession. This rule applies even if the nisâb perishes at the end of the year, that is, after it has become fard (to pay zakât). In this case zakât will be excused, and if he obtains the nisâb amount of property again he will have to wait for another year. For, it is not necessary in the Hanafî Madhhab to pay zakât as soon as it becomes fard. If he dies before having paid it, it is not to be paid from the property he has left behind. In the Madhâhib of Shâfi'î and Mâlikî, it is fard to set aside the amount of zakât and pay it as soon as it becomes fard [*Mîzân-i-Sha'rânî*]^[1]. If the nisâb does not perish altogether but only becomes depleted during the middle of the year and if it reaches the amount of nisâb again by the end of the year, zakât becomes fard and now he gives one-fortieth of what he still has. If the property that has fallen down below the amount of nisâb during the year does not reach the amount of nisâb again by the end of the year, zakât does not become fard. If his property equals the amount of nisâb after that, he has to wait for one year from that day on. If after the zakât has become fard his property does not perish (for justifiable reasons) but if he spends or wastes it himself or goes into debt, zakât will not be excused. If he has lent the property or given it to someone as 'âriyat (for temporary use) and cannot take it back, the property has perished (for justifiable reasons). He has not destroyed it himself. It is makrûh according to the unanimity (of the 'Ulamâ) to waste one's property after zakât has become fard in order not to pay zakât. And according to Imâm-i-Muhammad, also before the zakât has become fard, it is makrûh to seek for ways so that it will not be fard. Please see the fortieth chapter of the current fascicle, (and please see the thirty-seventh chapter for 'âriyat.)

If you have not mixed commodities of zakât obtained by harâm means with your own property, you do not include them in the nisâb. For, they are not your own property. It is fard for you to return them to their owners or (their owners') inheritors, or to give them as alms to the poor if you cannot find anyone of them. If you

[1] *Mîzân-ul-kubrâ*, written by 'Abd-ul-Wahhâb Sha'rânî 'rahmatullâhi ta'âlâ 'alaih', (d. 973 [1565 A.D.].)

have mixed them, the case is the same if you can separate them. If you cannot separate them, you pay this debt to the owners from your halâl zakât property. You keep this zakât property until the owners are found. You do not pay zakât for them or for the mixture, since they are not fully your property. If you have zakât property amounting to nisâb other than the two mentioned above, you should pay zakât both for this nisâb and for the mixed property. After payment as well, zakât becomes fard for the entire khabîth property, and this khabîth property becomes your property in its full sense, it being permissible for you to use it, and you may add it to your calculation of nisâb. In case someone else is given this property, it is permissible for him to accept it. In this case it becomes his **mulk-i-khabîth**. However, unless the khabîth property is compensated for, you have no right to use it. You cannot give it to someone else. You cannot give it as alms to the poor, either. You cannot include it in the nisâb of zakât. Compensation means to return a similar commodity. If its like is not available, the value that was current on the day when it was obtained is to be paid to the owners. Compensation should be made out of your halâl zakât property, not out of the mixture. It would be a worse sin to acquire mixed khabîth property in order to avoid paying zakât than to simply not pay zakât at all. If the owners are unknown, the unmixed amount, and if it is mixed altogether, all that khabîth property, is to be given as alms to the poor. For, it exists as harâm property in every part of this mixture. Even if harâm commodities purchased from several people are mixed together, all of them become one's own khabîth property. But it is wâjib to give them back to their original owners; if they are not known, then as alms to the poor. If it is wâjib to dispense some property as alms, its zakât cannot be paid. Even if any commodity or money acquired through **Fâsid Bey'**^[1] is not mixed with one's own money that property becomes **mulk-i-khabîth**. It is written in the book, **Bezzâziyya**^[2]: "If a person, while giving alms from mixed khabîth property (which it is wâjib to give as alms), makes an intention of paying zakât for his halâl property, he will have given both the zakât and the alms

[1] Bey' means bartering, buying or selling. The business of buying and selling has to be done as prescribed by Islam. Fâsid bey' is a kind of purchase done in a way not justified by Islam. The business of buying and selling is explained in full detail in the twenty-ninth chapter.

[2] A book of fatwâ written by Ibn-ul-Bezzâz Muhammad bin Muhammad Kerderî 'rahmatullâhi ta'âlâ 'alaih', (d. 827 [1424 A.D.].)

simultaneously.” Hence, it is permissible to pay the zakât of one’s halâl property out of harâm property.

ZAKÂT OF CROPS — It is fard also to pay ‘ushr. The zakât of production obtained from one’s land is termed ‘Ushr. Even a person in debt has to pay ‘ushr.

Imâm-i-a’zam says: “When any kind of vegetable or fruit is obtained from the earth, regardless of its amount, it is fard to give one-tenth of it or its equivalent in gold or silver to poor Muslims.” When the produce is obtained from land which is irrigated by animal power, a waterwheel or machinery, one-twentieth of it is given. Whether one-tenth or one-twentieth, it should be given before deducting what is spent on animals, seeds, tools, fertilizer chemicals and workers. ‘Ushr is not paid for produce that is less than one sâ’. Even if the owner of the land is a child, an insane person or a slave, its ‘ushr is to be paid. The state takes the ‘ushr by force from a person who will not pay his ‘ushr. ‘Ushr is not paid for the fruit and vegetable in the yard of one’s house or for firewood, grass or hay, no matter how abundant they are. For honey, [even if there has been an expenditure on such things as engineering outfits], for cotton, for tea, for tobacco, for fruit obtained from trees in fields, [such as olives, grapes], one-tenth is paid as ‘ushr. There is no ‘ushr for pitch, petroleum or salt. [See the second one of the four treasuries of the Beytulmâl later ahead.] It is harâm to eat the produce the ‘ushr of which has not been paid. It is necessary to pay its ‘ushr even after having eaten it.

Ibni ‘Âbidîn^[1] says: “The ‘ushr of fruit and grain, according to Imâm-i-a’zam and Imâm-i-Zufer, becomes fard when they have been formed on the stem and while they are still secure from rotting off. Even if they are not ready for reaping, the ‘ushr should be paid when they are ripe enough to utilize, to eat. According to Imâm-i-Abû Yûsuf, when they ripen it becomes fard (to pay ‘ushr for them) before the harvest. And according to Imâm-i-Muhammad it becomes fard after the harvest, that is, after all of them have been reaped and gathered. It is permissible to pick some

[1] Sayyid Muhammad Emîn bin ‘Umar bin ‘Abd-ul-‘Azîz ‘rahmatullâhi ta’âlâ ‘alaih’, (1198 [1784 A.D.] – 1252 [1836], Damascus,) wrote a book of five volumes as an annotation to the book **Durr-ul-mukhtâr**, by Alâuddîn Haskafî ‘rahmatullâhi ta’âlâ ‘alaih’, (1021, Haskaf – 1088 [1677],) and entitled it **Radd-ul-muhtâr**. When title Ibni ‘Âbidîn is mentioned, either that valuable scholar, Sayyid Muhammad Emîn, or his annotation, Radd-ul-muhtâr, is meant. Radd-ul-muhtâr is the most dependable book of Fiqh in the Hanafî Madhhab.

off their stems and eat them or to give them to someone else to eat before the harvest. But according to Imâm-i-a'zam their 'ushr also has to be paid, which is not necessary according to the two imâms. But they are included in the calculation, which is done to see if the produce is (at least) the amount of five wesks. If one picks them off after they have ripened, their 'ushr is still not necessary according to Imâm-i-Muhammad. After the completion of the harvest, the 'ushr of destroyed or stolen amount is not to be paid." The poor should calculate and pay their 'ushr according to the two imâms. Those who are rich should pay it according to Imâm-i-a'zam.

It is written in the two hundred and twenty-fifth page of the book **Imâd-ul-Islâm**^[1]: "Whether from a cultivated field or from an orchard or vineyard, it is harâm to eat the produce before paying one-tenth of it to poor Muslims. If one measures the quantity one has taken out and eaten and then calculates and pays the 'ushr of what one has eaten, then what one has eaten becomes halâl.

If a person who has gathered ten bushels of wheat does not give one bushel (36 1/2 kg) of it to a poor Muslim, not only that one bushel but also all of the ten bushels will be harâm. If a person tills someone else's land and obtains crops without the latter's consent, of the produce he gets only the amount equal to his expense and capital becomes halâl for him, and the rest is harâm; he has to give the rest to the poor as alms."

According to Imâm-i-Yûsuf and Imâm-i-Muhammad, to pay the 'ushr, the produce obtained from the land has to be of the kind and quality that will last one year and its amount has to be more than five wesks. One wesk means a camel-load, which is a volume of sixty sa'. Sixty sa' is two hundred and fifty litres. Accordingly, the two imâms state that the nisâb of 'ushr is twelve hundred and fifty litres. But the fatwâ has been given in agreement with the ijtihâd of Imâm-i-a'zam.

Ibni 'Âbidîn states in the two hundred and fifty-fourth page of the third volume: "If the inhabitants of a city become Muslims voluntarily or if Muslims capture the city by force and one-fifth of the land is reserved and the remainder is dealt out to the soldiers or to other Muslims, such plots of land become property of those who take them, and it is fard to pay the 'ushr of the produce of this land. 'Ushr is not taken for land that has been captured by force and given to disbelievers or which has been taken by peaceful means

[1] Turkish version of '**Umdat-ul-Islâm** rendered by 'Abd-ur-Rahmân bin Yûsuf.

and still belongs to disbelievers. **Kharâj** is taken for such land areas. [‘Ushr and kharâj are spent for purposes different from each other.] Kharâj is taken for the lands of Iraq, Syria, and Egypt, with the exception of Basra.” It is written in the fifty-second page of the second volume: “Even if the owner of a land of kharâj donates or sells it to a Muslim, still kharâj is to be paid from the produce.” It is written in **Majmû’a-i-jadîda**: “It is permissible for a zimmi to donate his real estate to a pious foundation by stipulating that its rentals should be given to poor Muslims.” And it is written in the two hundred and fifty-fifth page of the third volume of its commentary: “When a zimmi^[1] dies his inheritors still pay the kharâj. If he has no inheritors the land left belongs to the Beytulmâl and the kharâj falls, that is, it is not paid. If the state sells this land, which is mîrî, or donates it as a waqf, the person (or foundation) who gets it pays ‘ushr, not kharâj.” The majority of Anatolian land has become land of ‘ushr through this policy. It is also written so in the fiftieth page of the second volume. It is written in the forty-ninth page of the second volume: “If a person donates his own land of ‘ushr, the person who tills the land gives the ‘ushr.” It is written in the fifty-fifth page: “If the state rents out the land belonging to the Beytulmâl, the rental taken each year counts for kharâj. ‘Ushr is not taken in addition. For, ‘ushr is not taken for land if kharâj is taken for it.” If a person rents out his tenement of ‘ushr, the owner gives the ‘ushr of the produce according to Imâm-i-a’zam. The fatwâ is given in agreement with this at places where rentals are high. According to the two imâms the tenant gives the ‘ushr. The fatwâ is given accordingly at places where rental rates are low. No one but the president of the state can sell the land belonging to the Beytulmâl. If the owner of a tenement of kharâj becomes a Muslim or donates the tenement to a waqf, its kharâj must still be paid. If a tenement with ‘ushr is bought by a zimmi, that is, a non-Muslim, the tenement becomes land of kharâj. It is written in the two hundred and sixty-fifth page of the third volume: “If the president of the state donates the kharâj to the Muslim who is the owner of the tenement, the owner uses it personally if he has due rights demandable from the Beytulmâl.^[2] If he does not have those rights,

[1] A non-Muslim who lives in a Muslim country.

[2] The Beyt-ul-mâl (or Bayt-ul-mâl) is the treasury of an Islamic government. On pages ahead there is detailed information about the Beyt-ul-mâl. By reading those pages, the readers will know what is meant by “people who have due rights demandable from the Beyt-ul-mâl.”

he gives it to someone who has the rights. If the president donates the 'ushr it is not permissible. 'Ushr is not excusable by the state's revocation. In that case the owner of the tenement has to pay his 'ushr to those who have due rights demandable from the Beytulmâl."

It is written in the second volume: "Crops from land areas that are not subject to kharâj or 'ushr, such as mountains and forests, are to be counted as produces subject to 'ushr." If one is sent some presents by a land owner who one knows has not paid their 'ushr, it is good for one to spare one-tenth of it, give it do the poor, and then consume the remainder.

One of the commentaries to the superseded **Land Laws**, which prescribed the management of the Beytulmâl, that is, the mîrî land areas, is a book printed in 1319 [hijrî], by Âtîf Bey, who was a teacher of the civil code in the school of political sciences. It is written in its introductory section:

If a country is conquered by war, one-fifth of the land belongs to the Beytulmâl. One of the following three cases may be applied to the rest:

1 - It is divided and distributed to the soldiers or to other Muslims. Such land areas become the property of these people. Such land is taxed with 'ushr, which is collected yearly.

2 - The land is left to the disbelievers. Such land is taxed with kharâj.

3 - The president of the state does not give the land to anyone, but gives it to the Beytulmâl. Such land is also called mîrî land. If the owner of land of 'ushr or of kharâj dies and if he has no heirs, the land belongs to the Beytulmâl. It becomes mîrî land. It will be sold or rented at a rate determined by the sultân (president of state). Its themen (price) or rental becomes kharâj, that is, it is put in the third part of Beytulmâl. Or, it is rented out to Muslim or non-Muslim countrymen by legal deed, a certain percentage of the produce being taken yearly as rent. The rent used to belong to the soldiers and officers. The soldiers who had the right to take the rents were called **Timarci**, and the officers were called **Za'îm**. The soldiers' land was called **Timar**, the officers' land was called **Ze'âmet**, and the generals' land was termed **Khâs**. Abussu'ûd Efendi, the Muftiyy-us-saqaleyn, wrote in his fatwâs, which exist in the library of Nûr-i-Osmâniyye (in Istanbul): "One-tenth of the produce, which is yearly paid with the sultân's order to the Timarcis by those who have rented the Beytulmâl's mîrî land by

legal deed, has ordinarily been termed 'ushr; yet it is not 'ushr; it is rent." Later most of the mîrî lands were donated or sold to the people by the State, in both of which cases it became land of 'ushr. Thus almost all of the lands in Asia Minor and Rumelia became land of 'ushr. As is seen, either one of the 'ushr and the kharâj should be paid for the produce of land. Some people say and write that the Anatolian land is not land of 'ushr. The fact, however, is that there is no mîrî land in our country. Everybody's fields and gardens are their property, or they are tenants. It is fard for them to pay the 'ushr of its produce.

During the Ottoman times there were five kinds of land areas:

1 - Of those land areas that were the people's property, very few were with kharâj and the great majority were with 'ushr. Land that was the people's property had four categories. The first category comprised plots in a village or city and land areas adjacent to a village and no larger than half a dönüm (about 0.116 acres). They had been mîrî land formerly and had been sold to the people with the Caliph's permission later. Or they were land areas with 'ushr or with kharâj. In the second category were those mîrî areas and fields that had been sold to the people with the Caliph's permission. 'Ushr was paid from their income. The third category was those land areas with 'ushr and the fourth consisted of those with kharâj.

The owner of any of these four kinds of land could sell it. He could bequeath it, too. It would be divided and distributed to his inheritors as prescribed by the knowledge of Farâid (the branch of Islamic Science that deals with inheritance).^[1] On the other hand, if a person had been using a land area in the category of mîrî because he had been given its legal deed and had been paying its rent; when this person died his inheritors could not divide it among themselves or sell it. He could not will this type of land to be sold or have his debts to be paid out of the money received for its sale. The land would not belong to his inheritors. It would not be included in the nisâb for Qurbân, either. Nor could it be sold. Only, it could be transferred to someone else in return for money with the permission of the owner of Timâr. A person who had rented the mîrî land could sow anything or let someone else use the land in return for rent. Any land area left uncultivated for three years would be rented out to someone else. The tenant farmer could not plant trees or vines on the mîrî land without

[1] Please see the twenty-third chapter.

permission. He could not build a house there without permission, either. Nor could a dead person be buried there. The mîrî land would not become the property of the person who had rented it by legal deed. Such people were only tenants. It was customary that when the tenant farmer died the land would be rented to his inheritor. This was not the inheritor's right prescribed by the Sharî'a, but was a gift by the State. Please see the final part of the twenty-third chapter.

2 - Beytulmâl's land areas, i.e. mîrî land. Most of the country's land was so and was rented out. Later most of such land areas were sold to the people, and became land of 'ushr.

3 - Areas of Waqf, whose produce was subject to 'ushr.

4 - Open spaces of ground, fields and the like that were made public.

5 - Areas that belonged to neither the Beytulmâl nor anyone else, such as mountains and forests; Muslims who cultivated them would give the 'ushr of the produce.

ZAKÂT OF ANIMALS — It is written in the book **Mawqûfât**: "If those animals that graze in the fields free of charge for more than half of the year are intended for breeding [or for milk], they are termed **Sâima** animals. One year after the number of the sâima animals has reached the amount of nisâb their zakât is to be paid. If they are intended for wool, for burden or for transportation, they are not termed sâima and zakât is not necessary." Sâima animals of different families, such as camels and cattle, are not added to one another or to other commercial goods.

ZAKÂT OF CAMELS — Zakât is not to be paid for four camels. The nisâb for camels is five. Five camels are the equivalent of two hundred dirhams of silver. A person who has five camels gives one sheep. This means that one sheep is five dirhams [seventeen grams] of silver. One sheep is to be given for up to nine (inclusive) camels. A person who has ten to fourteen (inclusive) camels gives two sheep. Three sheep are to be given for fifteen to nineteen (inclusive) camels, and four for twenty to twenty-four. For twenty-five to thirty-five camels a young female camel that is in its second year is given. For thirty-six to forty-five camels a young female camel in its third year is given. For forty-six to sixty camels a female camel that is in its fourth year and which can already carry a burden is given. A five-year-old camel is given for sixty-one to seventy-five camels, two three-year-old camels for seventy-six to ninety camels, and two four year-old camels for ninety-one to

hundred and twenty. A sheep also is given for each five camels over a hundred and twenty. But when the number becomes a hundred and forty-five, a two-year-old female camel is added instead of the sheep. Three four-year-old camels are given for a hundred and fifty camels. A sheep also is given for each five additional camels. But a person who has a hundred and seventy-five to a hundred and eighty-five camels adds a two-year-old female camel instead of the sheep. For a hundred and eighty-six to a hundred and ninety-five camels three four-year-old camels and one three-year-old camel are given. For a hundred and ninety-six to two hundred camels four four-year-old camels are given. Male camels cannot be given for zakât. A person who does not have any female camels to give, gives the value of the male camels in gold or silver. Zakât is not given for a young camel that has not completed its first year. A person who has more than two hundred camels repeats the procedure between a hundred-and-fifty and two hundred for every fifty camels.

ZAKÂT OF CATTLE — The nisâb for cattle is thirty. A person who has fewer than thirty heads of cattle does not pay zakât for them. For thirty heads one male or female calf over one year of age is given. It is the same up to thirty-nine (inclusive) heads. For forty to fifty-nine heads one male or female calf immediately over two years of age is given. For sixty to sixty-nine heads two calves over one year of age are given. One calf over two years of age and one over one year of age are given for seventy heads. This calculation is done for every ten heads over seventy heads. One one-year-old calf is added for every thirty heads and a two-year-old calf is added for every forty cattle. When the number reaches eighty, two two-year-old calves are added. The zakât of water buffalos is the same as the zakât of cattle.

ZAKÂT OF SHEEP — The nisâb for sheep is forty. A person who has fewer than forty sheep does not pay zakât for them. A person who has forty to a hundred and twenty sheep gives only one sheep. Two sheep are given for a hundred and twenty-one to two hundred sheep. Three sheep are given for two hundred and one to four hundred sheep. Four sheep are given for four hundred sheep, and one sheep is added for every additional hundred sheep. The zakât of goats is the same as that of sheep, whether they are male or female. Zakât is not paid for lambs that have not completed their first year. But if one has sheep also, one includes the lambs into the calculation. So is the case with the calves of camels and cattle. A lamb is never given as zakât.

ZAKÂT OF HORSES — Their zakât is necessary when the male and female horses are fed together for breeding in the fields. Zakât is not necessary if they are intended for transportation or for carrying things. Zakât is not fard for a person who has only male horses [stallions]. For, he cannot breed them. If they are kept for commercial purposes, one pays their zakât as commercial property. Zakât is not paid for mules and asses not intended for trade, even if there are a legion of them.

There is not a nisâb for horses. One mithqâl of gold is given for each horse. One may as well calculate their value and give one-fortieth of their value in gold if their value equals the amount of nisâb in gold. Also for camels, cattle and sheep that are given as zakât, their equivalent in gold can be given.

WHO IS ZAKÂT PAID TO? — Zakât is paid only to the Muslims existing in the seven groups written below. The eighth group was **muallafat-ul-qulûb**. That is, the harsh enemies of Islam used to be paid zakât so that Muslims could be spared from their wickedness. But since the era of Abû Bekr ‘radiy-Allâhu ‘anh’, there has been no reason to pay zakât to this group.

1 - **Faqîr** (The poor): A person who has property more than his subsistence but less than the amount of nisâb is termed faqîr. Every poor civil servant who supports his household with difficulty, no matter how much his salary is, can receive zakât if he has îmân; it is not necessary for him to pay the fitra or to perform the Qurbân, [See chapter 4 on Qurbân].

2 - **Miskîn** (The needy): A Muslim who has no more than one day’s subsistence is termed miskîn. Hamîdullah, who has been misrepresented as a man of religion, says in his book “Introduction to Islam” that miskîn means non-Muslim countryman. This view of his is wrong. It means a reformation in the religion. It is not permissible to pay zakât to a non-Muslim.

3 - **‘Âmil** (Zakât collectors): This term is used for the **Sâ’î**, who collects zakâts of the beasts of Sâima and the produce of the earth, and the **‘Âshir**, who lives outside of town and collects zakât of commercial property from the tradesmen he meets; they are paid zakât in return for their work, even if they are rich.

4 - **Mukâteb** (Indentured servant): The slave who has been bought by his master and who will be manumitted when he pays his debt.

5 - **Munqati’**: Those who are on the way of jihâd or hajj and who are in need. It is written in **Durr-ul-mukhtâr** that also those who

learn and teach religious knowledge can receive zakât even if they are rich, since they do not have time to work and earn money. In explaining this, Ibnî 'Âbidîn says that a hadîth-i-sherîf written in **Jâmi'-ul-fatâwâ**^[1] states: “**Even if a person who is learning knowledge has forty years' subsistence, it is permissible to pay him zakât.**”

6 - **Medyûn** (Insolvent debtor): Muslims who are in debt and cannot pay their debts.

7 - **Ibn-us-sebîl** (The wayfarer): A person who is rich in his homeland but who has no property left with him in the location where he lives now or a person who has lent large amounts of money to others but cannot get them and therefore is in need.

Zakât should be paid to all or one of these people. A dead person's shroud cannot be bought with the money of zakât. A dead person's debt cannot be paid with it, either. Nor can it be spent on building mosques, on jihâd or on hajj. A dhimmî, i.e., a non-Muslim countryman cannot be paid zakât. A dhimmî can be given fitra, votive offerings, alms, or gifts. Zakât cannot be paid to a rich man's slave or small son. If a rich person's adolescent child or wife or father or small orphaned child is poor, others can pay zakât to him or her. If the small child is discreet, i.e. if he can distinguish money from other things and if it cannot be taken from him by deceit, zakât is paid to him. If he is not wise enough, it is necessary to pay it to his father, to his guardian, or, of his relatives or other people, to the person who looks after him. Zakât is not paid to descendants of our Prophet or of his paternal uncles who will come to the world until Doomsday. For, one-fifth of the ghanîma taken away from the enemy in every combat is their due. Ahmad Tahâwî says in his commentary to the book **Emâlî**: “Imâm-i-a'zam said that since they are not given their dues from the ghanîma any more it is permissible to pay them zakât and alms.” It is written also in **Durr-i-Yektâ** that it is permissible.

One cannot pay zakât to one's parents, to any of one's grandfathers or grandmothers, or to one's own children or grandchildren. Nor can one pay them alms that are wâjib, such as fitra, votive offerings and keffâret. But one can give them the supererogatory alms if they are poor. One cannot pay zakât to one's wife, either. Imâm-i-a'zam said that a woman could not pay zakât to her poor husband, either. But the Imâmeyn said that she

[1] Also named **Jâmi'ul-kebîr**, that book was written by Abul Qâsim-i-Semerqandî 'rahmatullâhi ta'âlâ 'alaihi', (d. 556 [1161 A.D.].)

could pay zakât to her poor husband. It is permissible to pay zakât to one's poor daughter-in-law, son-in-law, mother-in-law, father-in-law or stepchild. It is permissible to give alms or gifts to a dhimmî.

If, after inquiring and finding out that a person can be paid zakât and after paying him or her zakât, one learns that he or she is rich or a dhimmî disbeliever or one's mother, father, child or wife, it will be all right. That is, it will be accepted. It is written in **Nehr-ul-Fâiq**: "If the person to be paid zakât lives among poor people and is like them, or if he says that he is poor and accepts the zakât, there is no need to search to see if he has the right to receive zakât. When one pays him zakât one has paid it as if one had searched and asked about him."

Abdulqâdir Ghazzî 'rahmatullâhi ta'âlâ 'alaih' says in his **Annotation to Eshbâh**: "As Debbûs^[1] conveys in **Multeqit**, it is permissible for one to give an orphan for whom one is guardian clothes and food as zakât. For, the orphan is now one of his household, children." The orphan's guardian has the right to buy necessary things with the property of zakât and give them to it. If the orphan is discreet enough to understand buying and selling, it is necessary to hand the food and clothes to the child.

It is mustahab to give the poor at least enough to meet his one day's need. It is makrûh to give a poor person who is not in debt and who does not have a wife and children so much zakât as to equal the amount of nisâb or so much as to make his property equal the nisâb. It is permissible to give a poor person who has a wife and children so much zakât that each of them will not get as much as the amount of nisâb when it is divided and distributed to them. It yields more thawâb to pay zakât to one's poor close relatives, such as brothers, sisters, uncles and aunts. If one gives it to others while one's close relations are in need, one does not get blessings [**Imdâd**]. If it has been judged by a court of law that one has to pay means of subsistence to one's zî-rahm mahram relative,^[2] it is permissible for one to pay the means of subsistence from one's property of zakât with the intention of zakât. Though it is makrûh to send zakât to another city, it is permissible if one sends it to one's relative or if one cannot find poor Muslims in one's city. It is written in a fatwâ of **Bezzâziyya** that paying zakât to a person in debt is better than paying it to a poor one. It is

[1] Abû Zayd 'Abdullah bin 'Umar of Debbûs, Samarkand 'rahmatullâhi ta'âlâ 'alaih', (d. 432 [1039 A.D.], Bukhârâ.)

[2] Kinds of close relatives are explained in detail in the twelfth chapter.

written in **Durr-i-Yektâ** that a person who wastes his property and who uses it in harâm ways should not be paid zakât.

A rich person's deputy pays zakât to the person advised by the rich person. He cannot pay it to someone else. He compensates for it if he pays it to someone else or loses it. So is the case with a will. It is given to the poor person specified. If the rich person tells his deputy that he may give it to anyone he likes, he can give it even to his children or wife, if they are poor. If he is poor, he can take it to himself. But the case is not so with the nazr. The deputy may as well give it to someone other than the person specified by the owner of the votive offering. While explaining this, Ibni 'Âbidîn says at the beginning of the twelfth page: "It is permissible for the deputy to give the poor his own gold and silver instead of the gold and silver given to him by the rich person and use the rich person's gold and silver at his own discretion. But it is not permissible for him to use the rich person's money first and then pay zakât from his own money, in which case he will have given alms for himself. Later he will have to pay the money back to the rich person. So is the case with the deputy who uses the money he has been given for paying some alimony or buying something or paying some debt. As is seen, it is not compulsory to pay zakât by reserving it from one's own property. The rich person's deputy may also make someone else deputy without (the rich person's) permission."

Having reserved the (sum calculated as the) zakât does not mean having paid it. If the zakât reserved is lost while one or one's deputy is keeping it, one has to set aside the same amount again and dispense it. If the deputy loses it he pays for it. It is not necessary to pay zakât anew which has been lost by the '**Âmil** or by the poor person's deputy. The deputy shall pay it to the poor. '**Âmil** means both **Sâ'î** and '**Âshir**.

In order to wrap a dead person in a shroud, to build a mosque, or to help those who perform jihâd, poor people (who want to take zakât), as we have explained in our discourse on zakât of paper money, may appoint a trustworthy person their deputy to take their zakât on their behalf and deliver it to the place they have ordered. The deputy takes zakât on behalf of the poor, and delivers it to the place ordered by the poor. The same is done to pay zakât to charitable institutions. It is not necessary for the deputy to say something as he takes zakât or as he delivers it to the place ordered. But the poor people who depute him should be Muslims who can be paid zakât. As we have explained above, the same is done to pay zakât in paper money.

A rich person who fails to get back the money or property he lent to others, or who possesses bonds the payment time of which has not arrived, may accept as much zakât as he needs, if he cannot find anyone to lend him money without a rate of interest. When he takes possession of his property he does not dispense the zakât he received to the poor. However, a poor person can accept more zakât than he needs, provided that it will be less than the amount of nisâb. The zakât of gold, silver and commercial property must be handed to the poor or to the poor person's deputy. If zakât (intended to be) paid to other institutions is not handed to the Muslim poor (first), zakât will not have been paid.

If a person has a day's food or if he is healthy enough to work or do some business though he does not have a day's food, it is harâm for him to ask for food and drink or to beg for money to buy them. Also, it is harâm to give him what he wants though you know about his welfare. It is permissible to give without being asked or to take what is given. It is permissible for that person to ask for his needs other than food, such as clothing, household goods and money to pay his rents. It is permissible for a hungry or invalid person to ask for food even if he has a house to live in. If a person who has a day's food or who is healthy enough to work though he does not have a day's food is studying [or teaching] knowledge, it is also permissible for him to ask for food. Please see the eighth chapter of the sixth fascicle of **Endless Bliss**. Alms should not be given to a person who spends his money on the harâm or who wastes his money.

THE BEYTULMÂL — The 'ushr and zakât of animals that graze in the fields are paid to the poor, but it is permissible also to deliver them to the Beyturmâl. If a person who has taken possession of something to be given to the Beyturmâl has an allotment from the Beyturmâl, he uses it himself. If he does not have any allotments, he gives it to a Muslim who has an allotment from the Beyturmâl. He does not give it to the Beyturmâl. It is written on the fifty-sixth page of the second volume of Ibni 'Âbidîn: "If people who have allotments from the Beyturmâl take possession of the Beyturmâl's money, such as the poor, collectors of zakât, scholars, teachers, preachers, students of religious knowledge, debtors, Ahl-i-beyt-i-nebewî, that is, sayyids and sherîfs, soldiers, it is permissible for them to retain as much of it as is allotted to them."

The author of the fatwâ of **Bezzâziyya** 'rahmatullâhi ta'âlâ 'alaih', quoting from Halwânî, states: "If the owner of something

entrusted to a person dies, that person gives it to its owner's inheritors. If he has no inheritors, he gives it to the Beytulmâl. If it will be lost in case it is given to the Beytulmâl, he uses it himself or gives it to those who have allotments from the Beytulmâl."

Zakât means society's guaranteeing the poor's living and needs. If any Muslim dies of hunger in any nook of a city and if any of the rich people in the city has a little zakât left unpaid, he (the rich one) becomes his (the poor one's) murderer. Zakât is an insurance policy among Muslims. Islam has not entrusted this insurance, which is called **Beyt-ul-mâl**, to individuals, to opportunists, to those who think of their own advantages only, but has committed it to the State authority. This insurance is unlike other insurance policies. It does not demand money from the poor, but collects it from the rich. In the world, there will be an increase in the property of the rich people who pay zakât. And in the Hereafter they will be given plenty of blessings. Islam's insurance program helps all the poor. When the chief of a family dies, it makes allowances to his poor family, and makes everyone happy. Islam has established such a social security system through zakât.

Ibni 'Âbidîn 'rahmatullâhi 'alaihi' states: "Two of the four types of property of zakât, that is, the animals of zakât and the produce of the earth are termed **Emwâl-i-zâhira**. The Caliph's officials come and collect them. These officials are called **Sâ'î**. The State reserves this property collected [and also zakât of **Emwâl-i-bâtina**, which the officials called '**Âshir** collect from travelling tradesmen] in the Beytulmâl, and spends them on all seven groups. Of the kinds of property of zakât, gold, silver and commercial property are called **Emwâl-i-bâtina**. It is not permissible to ask their owner about their amounts. Their owner himself pays their zakât to anyone he likes of the seven groups. The State cannot demand again zakâts that have been paid in this way. If it is uncovered that the rich in a city never pay their zakâts, the State can collect zakâts of their **Emwâl-i-bâtina**." It is written in **Diya-ul-ma'nawî**^[1] and in **Îdhâh**: "The State cannot collect five things; zakât of **Emwâl-i-bâtina**, the fitra, the qurbân, the nazr, and the kaffârat."

[Recently there has been an increase in the number of those who cannot realise the greatness of the savants of the Ahl-i-sunna 'rahmatullâhi ta'âlâ 'alaihim ajma'in'. A savant, not an ignorant person, knows a savant. Those ignorant people who pass for men

[1] Written by **Abu-l-Baqâ** 'rahmatullâhi ta'âlâ 'alaihi', (789-854 [1450 A.D.].)

of religion think of themselves as savants. They introduce one another as Islamic savants to the people. They dislike the *ijtihâds* of the *Selef-i-sâlihîn* and say, “We believe in the *Qur’ân* and the *ahâdith* only.” They infer some new meanings suitable with their short sights and sterile thoughts from the *Qur’ân al-kerîm* and *hadîth-i-sherîfs*. They slander the superiors of the second century (of Islam) and our religious *imâms*, who are praised in *hadîth-i-sherîfs*. They strive to cast aspersions on their valuable books. The books of such *lâ-madhhabî* people as *Ibni Taymiyya*, *Mawdûdî*, *Sayyid Qutb*, *Hamîdullah*, *Abd-us-salâm*, a physicist, and *Ahmad Didad* spread information that is disagreeable with that which has been communicated unanimously by Islamic savants. For example, it is written in the books “World’s Peace and Islam” and “Introduction to Islam” that, “*Zakât* is a tax paid to the State. The money which the rich give to those poor people they like is not called *zakât*. *Zakât* is paid to the State only. The State can give it to poor disbelievers as well. For, **miskîn** means the poor ones among disbelievers.” It has been explained in detail in the book **Answer to an Enemy of Islam** that the *lâ-madhhabî* people are on the wrong way.

According to some savants, when a Muslim but cruel sultan imposes a tax on the **Emwâl-i-zâhira** it is acceptable if one pays it with the intention of *zakât*. But it does not stand for *zakât* if the sultan takes the tax from the **Emwal-i-bâtinâ**, even if one intends for *zakât*, nor does any kind of property taken by those sultans who are disbelievers or renegades stand for *zakât*. In this case one has to pay the *zakât*, too.

There are four distinct kinds of goods in the *Beytulmâl*:

1 - The *zakâts* that are taken for animals and produce of the earth and those which the **’Âshir** takes only from the Muslim tradesmen he meets on their way, are given to the seven groups mentioned above.

2 - One-fifth of the *ghanîma* and of the metals extracted from the earth, is given to orphans, to *miskîns* and to those travellers who have no money left on their way. In all these three groups, those who are **Benî Hâshim** and **Benî Muttalib**^[1] have priority.

[1] **Hâshim** was the paternal great grandfather of the Messenger of Allah ‘*sall-Allâhu ‘alaihi wa sallam*’. Therefore, *Rasûlullah*’s and his uncles’ descendants are called **Benî Hâshim**, i.e. Sons of *Hâshim*, or **Hâshimîs** (*Hâshimites*). Descendants of *Rasûlullah*’s paternal great granduncle are called **Benî Muttalib**, i.e. Sons of *Muttalib*.

Nothing is taken for petroleum or other liquids of its kind, for oxides, for ores that do not melt in fire, such as salts, or for things that are obtained from the sea.

3 - The *kharāj* and the *jizya*, which are taken from non-Muslims, and goods that the 'Āshir has taken from them. They are spent on public needs such as roads, bridges, inns, schools, law courts, and on national defence. They are given to those Muslims who mount guard over the frontiers and over the roads within the country, to the construction and maintenance of bridges, mosques, ponds, canals, to imāms, muezzins, to those who serve pious foundations, to those who teach and study Islamic knowledge, that is, Islam and science, to qādīs, muftīs and preachers, to those who work so that Islam and Muslims will survive and spread. Even if these people are rich, they are given a share suitable with the customs and current prices in return for their work and service. [There is detailed information about those who have allotments from the *Beytulmāl* in the chapter about disasters incurred by the hand in **Hadiqa**.] When they die, their children are preferred to others if they have the qualifications. If their children are ignorant and sinful, they are not appointed to their fathers' place. It is written in **Eshbāh**: "If the Sultan appoints an ignorant person as a teacher, khatīb [speaker of khutba] or preacher, it will not be sahih. He will have perpetrated cruelty."

4 - Property left behind by rich people who do not have any inheritors and the **luqata**, that is, things found unattended and of which no one claims ownership; they are spent on hospitals and on funerals of the poor, and given to poor people who cannot work and who have no one to take care of them. It is the State's task to make these four groups of goods reach the allotted people.

The State appoints officials called 'Āshir to work out of town. These officials protect tradesmen against highwaymen and all kinds of danger. The 'Āshir asks the tradesman he meets on the road the amount of his property. If it is the amount of nisāb and if he has had it for one year and if it is commercial property, of any kind of goods, he takes one-fortieth from a Muslim, one-twentieth from a zimmī, and one-tenth from a harbī. The property that is taken from the Muslim stands for his zakāt. Zakāt is not taken from a person who says that he has paid his zakāt in the city or that he has not yet had it for one year. Nothing is taken from tradesmen from a country of disbelievers' which does not take anything from Muslim tradesmen. If it is known how much they take, the same amount is taken from them. [This implies that those who work in

countries of disbelievers should pay taxes to the related governments.]

It is written in the fifty-seventh page of the second volume of **Ibni 'Âbidîn** 'rahmatullâhi ta'âlâ 'alaih': "If there are no more goods left in one of the four treasury departments of the Beyturmâl, some of the property in the other three departments is transferred on loan to this department and given to those who have allotments from this department." By the same token, when there is no property of kharâj and jizya left in the third department men of religion and those who perform jihâd are paid from the property of zakât and 'ushr in the first department. At a time when enemies of religion attack by writing and by every sort of propaganda to demolish Islam and to mislead the Muslims' children out of Islam, writers, societies, courses of the Qur'ân, print-houses, books and newspapers who answer them and who protect Muslims against their deceit are all champions, heroes of Islam. It is fard to give these champions, who protect Islam and Muslims in such a cold war, from the property of 'ushr and zakât in the Beyturmâl. The Sultân's abrogating the 'ushr does not absolve the Muslims from (paying) the 'ushr. It is fard for them to pay the 'ushr themselves. They should give it to those mujâhids (above-mentioned champions of Islam). Thus they will both perform the fard and attain the thawâb of jihâd.

It is written in the two hundred and forty-ninth page of the fifth volume of **Ibni 'Âbidîn** 'rahmatullâhi ta'âlâ 'alaih': "If the property in the Beyturmâl has not been collected in a way fair and halâl, if it has been taken away by cruelty, it is fard to give the property that has been taken unjustly back to its owners. It is not given to those who have allotments from the Beyturmâl. It is harâm for them to accept it. If the owners are not known, the property is put in the fourth department of the Beyturmâl, and given to those who have allotments from that department."

THOSE WHO DO NOT PAY ZAKÂT — The author of **Riyâd-un-nâsihîn** 'rahmatullâhi ta'âlâ 'alaih' says that Hadrat Alî, the Emîrulmu'mînîn 'kerrem-Allâhu wejheh', says: Rasûlullah declared in his farewell hajj: **"Pay zakât of your property! Be it known that those who do not pay their zakât do not have namâz, fast, hajj, jihâd, or îmân,"** which means to say that if a person does not know it as a duty to pay zakât, does not believe that it is fard, is not sorry for not paying it, and does not know that he is sinful, then he becomes a disbeliever. If a person does not pay zakât for years, his debts of zakât pool together and cover all his property.

He thinks his property belongs to him; it does not even occur to him that Muslims have rightful shares in that property. His heart never feels sorry. He has clasped the property so tightly. Such people are known as Muslims. But very few of them pass away with *îmân*. Paying *zakât* is commanded together with *namâz* at thirty-two places in the *Qur'ân al-kerîm*. The thirty-fourth *âyat-i-kerîma* of *Tawba sûra* declares about such people: **“Give the news of very bitter torment to those who save their property and money, but do not pay their *zakât* to the poor among the Muslims!”** The following *âyat-i-kerîma* informs us of this torment as follows: **“Property and money for which *zakât* is not paid will be heated in Hell-fire and will be pressed on the foreheads, flanks and backs of their owners as if being stamped with a seal.”**

O thou, the arrogant rich! Do not let the ephemeral property and money of this world fool thee! Before thee they belonged to others. And after thee they will belong to others again. Think of the severe torment of Hell! That property from which you have not reserved and paid *zakât* and that wheat for which you have not paid *'ushr* are in actual fact venoms. *Allâhu ta'âlâ* is the real owner of the property. The rich are like His representatives and officials and the poor are, as it were, His household and kinsfolk. Allah's representatives have to give His debt to the poor. A person who does the tiniest favour will get its reward. A *hadîth-i-sherîf* states: **“*Allâhu ta'âlâ* will certainly reward the good-doers.”** The ninth *âyat* of *Hashr Sûra* gives glad tidings: **“He who pays his *zakât* will certainly be saved.”** The hundred and eightieth *âyat* of *'Imrân sûra* declares: **“Those who do not pay *zakât* of the property which has been bestowed upon them by *Allâhu ta'âlâ* think that they are doing well and that they will remain rich. On the contrary, they are harming themselves. Their property will be a means of torment in Hell; in a serpent's guise, it will coil around their necks and bite them from head to foot.”** It is written so in the *tafsîrs* of *al-Basît* and *Wâsît*^[1]. Those rich people who believe in the Hereafter and torment in Hell should pay *zakât* of their property and *'ushr* of their crops and fruit and thus escape the torment. A *hadîth-i-sherîf* declares: **“Protect your property against harm by paying *zakât*.”** The author of *Tafsîr-i-mughnî* '*rahmatullâhi ta'âlâ 'alaih*' says: “The *Qur'ân al-kerîm* integrates three things into three other

[1] Both these books, and also a third one, *Wejîz*, were written by Abul Hasan Alî Bin Ahmad Wâhidî '*rahmatullâhi ta'âlâ 'alaih*', (d. 468 [1075 A.D.], *Nishâpûr*.)

things. If the former of each pair is not done the latter will not be acceptable: unless one obeys the Prophet ‘sall Allâhu ta’âlâ ‘alaihi wa sallam’, one will not have obeyed Allâhu ta’âlâ; unless one thanks one’s parents one will not have thanked Allâhu ta’âlâ; unless one pays zakât of one’s property, one’s namâz will not be accepted.” O you who have become inebriated with the wine of oblivion! How long will you go on running after the world’s comfort and pleasure? Until when will you go on wasting this valuable life amassing property paying no regard to whether it comes through ways that Islam calls harâm or through what it declares to be halâl? You ignore the commands and prohibitions of Islam! Think of the time when Azrâîl ‘alaihi-s-salâm’ will come and take away your soul by force, when the lion of death will seize you with its paw, when the throes of death will attack you, when the devil will pique you in order to steal your îmân, when your acquaintances will offer condolences to your children, saying, “We are so sorry about his death. May you be safe!” Do you never apprehend the time when the sad voice of separation will reach you and they will say, “You have done nothing good for us, but have always done what we dislike. And we in turn will do to you as you have done to us.”?

Only think; what answers have you prepared for the questions in the grave and in the Hereafter? What pretexts will you profess to Allâhu ta’âlâ’s reproaches? Pity yourself! You will be questioned, and you have no answer to give. If you go into Hell you cannot endure its fire. Do so much good to yourself and to others that when others do good people will think you did it. Do not harm yourself or others so that when someone does something harmful they will not think you did it.

A hadîth-i-sherîf in **Sahîh-i-Muslim** states: **“O Adam’s son! You keep saying, ‘My property, my property.’ What is yours from that property is what you eat up, what you wear out, and what you cause to survive eternally by giving it away for Allah’s sake.”** If you love your property, then why are you going away leaving it to your enemy? Do not part with your beloved one; take it with you! If you cannot give it all, then at least suppose you are one of your inheritors and mail your share to the Hereafter. If you cannot give this, either, then at least pay your zakât and thus escape the torment! An epigram: Khwâja Abdullah-i-Ansârî, the great master from Hirat, stated: “If you love your property, spend it properly so that it will be your eternal friend! If you do not love it, eat it up so that it will cease to exist!”

A story: Ferîdeddîn-i-Attâr narrates in his book **Tedhkira-tul-Awliyâ:** “Juneyd-i-Baghdâdî was seven years old, when one day he came back from school and saw his father weeping. When he asked the reason his father said, ‘Today I sent your uncle Sirrî Sakatî a few silver coins as my zakât, but he refused them. Now I am weeping because I realize that I have wasted my valuable life for these silver coins which men of Allah do not like but refuse.’ ‘Give the money to me, daddy, let me take it,’ said Juneyd, and went off to his (maternal) uncle’s place with the money. He knocked at the door and when his uncle asked who he was he said, ‘It’s me, Juneyd, uncle. Open the door and take these silver coins which are my father’s zakât!’ When his uncle said that he would not take them he said, ‘Take them for the sake of Allâhu ta’âlâ, who has done justice by commanding my father and been so kind by giving you freedom!’ And when his uncle wanted to know what Allâhu ta’âlâ had commanded his father and how He had been kind to him, Juneyd said, ‘He has done justice by making my father rich and by commanding him to pay zakât. And He has been so kind by making you poor and giving you a choice between accepting and refusing it.’ Sirrî liked his way with words and said, ‘Sonny! Before accepting the silver coins, I have accepted you.’ He opened the door and took the money.” Here we end our translation from **Riyâd-un-nâsihîn.**

THE BIOGRAPHY OF SAYYID^[1] 'ABDULHAKÎM-I ARWÂSÎ (A disciple of Sayyid Fahîm-i Arwâsî)

He was the greatest 'âlim^[2] during the reign of the last Khalîfat-ul-Muslimîn Sultân Muhammad Wahîd ad-dîn Khan. He was born in the town of Başkal'a near Van in 1281 (1865) and passed away in Ankara in 1362 (1943). During the time when communists, freemasons, Wahhâbîs, apostates, Rafidîs, Jews and Christians were attacking Islam with all their publications, propaganda, imperial powers and wealth in order to deprive Muslim children of their faith, he protected the Ahl as-Sunnat^[3] with his lectures, sermons and books against annihilation and, with his appropriate expertise, he cleared away the poisonous lies that had been imposed upon the youth. He suffered terrible difficulties and oppressions for this way (rahima-hullâhu ta'âlâ). 'Abdulhakîm Effendi's father, Khalîfe Mustafa Effendi, was from Sâkitan village of Yüksekova, a town of Hakkârî (an Eastern Anatolian city).

Sayyid 'Abdurrahmân, the great grandfather of 'Abdulhakîm Effendi, was the son of Sayyid 'Abdullah. Sayyid 'Abdullah is (buried) at the head-side of Sayyid Fahîm in Arvas. When Sayyid 'Abdullah died, for continuation of the Arvâsî family, Sayyid 'Abdurrahmân's mother persuaded him to get married. He had five sons namely Tâhir, 'Abdurrahîm, Lutfî, 'Abdulhamîd and Muhammad. Sayyid Tâhir was the governor of Basra. Sayyid 'Abdurrahîm died in 1200 [1786]. He, his son Hâcî İbrâhîm and his grandson 'Abdul'azîz are (buried) at Ahmed Hânî tomb in

[1] **Sayyid:** a descendant of the Prophet.

[2] **Âlim:** Muslim scholar.

[3] **Ahl as-Sunnat:** the true followers of (the Companions of) the Prophet. Jerîde-i 'Ilmiyye Mecmû'ası, no. 48, p. 1484.

Doğu Bâyezîd. Three children of 'Abdul'azîz Effendi are Muhammad Amîn and 'Omar Effendis and Sayyidat Khadîjah. The children and grandsons of each of them were a treasure enriched with religious and worldly lore. Muhammad Amîn Effendi had four sons. Their names were Abdul'azîz, 'Abdulqadîr, 'Abdulhakîm and Mahmûd Effendis. Ahmad Effendi, son of 'Abdulhakîm Effendi, died in Istanbul on the last day of 1988 [1409] when he was a columnist of Türkiye daily newspaper.

Sayyid 'Abdurrahmân was the murshid-i akmal (perfect murshid) of his time. Thousands of lovers of Allahu ta'âlâ would attend his sohba (preaching) and attain faid. He would send letters of advice to far countries. His letters in the Persian language to amîr Sharafaddîn 'Abbâsî, one of Irisân amîrs, are very valuable. In one of these letters he conveys his salâms and makes duâs (prayer) for Muhammad Karîm Khan, Mustafa and Faizullah begs. Sharafaddîn Beg added the following lines to another letter of his: (Mawlânâ sent this letter to this faqir [he means himself] in 1192 [1778]. He states that patience is necessary against troubles and explains the value of patience. After a couple of months, my father 'Abdullah hân beg died. Mawlânâ's karamat should be understood from this.) Sayyid 'Abdurrahmân is burried in Hoshâb.

Sayyid Lutfî Effendi had eleven sons.

Sayyid Lutfî Effendi's first son was 'Abdulghanî, whose son was Mîr Hâc, whose son was 'Abdurrahmân, whose son was Muhammad sa'îd Effendi. Second son of Lutfullah Effendi was 'Abdulghaffâr Effendi, whose son was Sharîf, whose son was Muhammad Shafîq Effendi. Third son of Lutfullah Effendi was Muhammad, who was step father of Hadrat Sayyid Fahim. His son was Tâhir, whose son was Resûl, whose son was 'Abdullah Effendi.

Fourth son of Lutfullah Effendi was Rasûl Effendi. His fifth son Sayyid Sibghatullah Effendi was a disciple of Sayyid Tâhâ-i Hakkârî. His son was Jalal-ad-dîn, whose son was 'Ali, whose son was Salahaddîn Effendi. His two sons Kâmurân İnan and Zeynel'âbidîn İnan became Bitlis Senators and parliamentarians.

His sixth son was Jamâluddîn, whose son was Abdulmajîd, whose son was Sa'dullah, whose son was Muhyiddîn, whose son was 'Abdurrahman, whose son was Lutfullah, whose son was Nûrullah Effendi.

Abdulhamîd Effendi had two sons, one of them was molla Safî, whose grandson was Abdulhamîd Effendi. His second son was hadrat Sayyid Fahîm-i Arwâsî, “quddisa sirruh”.

Sayyid Muhammad had seven sons and a daughter named Hamîda Hânım. Hamîda Hânım was the wife of Hurrem Beg of Timur^[1] descent. She had three sons named Sâlih, Mamduh and Sa’îd. Sa’îd Beg’s two descendants were Tawfiq Beg and Amîna Hanım. Amîna Hanım is the first wife of Makkî Effendi. His second wife was Afifa Hanım. First son of Sayyid Muhammad was Mahmûd Effendi. He had three daughters named Zubayda, Maryam and Asmâ. Asmâ Hanım was the first wife of ‘Abdulahakîm Effendi and was very devout and pious. His second wife was Âisha Hanım who was the granddaughter of Sayyid Fahîm-i Arwâsî “quddisa sirruh”. She was the mother of Ahmad Makkî and Munir Effendis. His third wife was Â’isha Hanım who was called Nine (grandma) Hanım and the forth wife was Badriya Hanım. His fifth wife Mâida Hanım died in Istanbul in May 1396 [1976].

Sayyid Muhammad’s second son was Muhyiddîn Effendi. He had two sons and two daughters. Of his daughters, Beyaz Hanım was Faruq Beg’s mother and Zâlîha Hânım was ‘Abdurrahim Zapsu’s mother. The sons were Hasan and Mustafa Effendis. Hasan Effendi had seven sons and seven daughters, of them four sons died as children. The fifth son Mazhar Effendi was the husband of Nasîbe Hânım. The sixth son Muhyiddîn Effendi died in Ankara. The seventh son Najmaddîn Effendi was a member of the Court of Appeal. He was the husband of Na’îma Hânım and son-in-law of Ahmad Effendi. His daughters, Nine (grandma) Â’ishâ Hânım was Abdulhakîm Effendi’s wife; Dilbar Hânım was Tâhâ Effendi’s wife; Fatima Hânım was Sayyid Ibrâhîm Effendi’s and Sabîha Hanım was Abdullah Beg’s wife.

Mustafa Effendi had nine sons and two daughters. The first son was Sayyid Abdulhakîm Effendi. The second was Ibrâhîm Effendi, the third Tâhâ effendi, the fourth Abdulqâdir Effendi, the fifth Shamsaddîn Effendi, the sixth Ziyâaddîn Effendi, the seventh Yusûf Effendi, the eighth Mahmûd Effendi, the ninth Kâsım Effendi. Abdulhakîm Effendi was the eldest and died the latest. Three grandsons of Abdulqâdir Effendi, Zaynal’âbidîn, Badraddîn and Fahraddîn are alive. Shamsaddîn Effendi had one

[1] Tamerlane, or Tamburlaine.

son and two daughters. One of them, Afifa Hanım, was the wife of Makkî Effendi. The other daughter, Nazîfa Hanım, died in March 1986. Her son, virtuous Jamâl Effendi, was the imâm and hatîb (preacher) in Kirazlı mosque in Istanbul and had a deep and unequelled learning on Jalâladdîn-i Rûmî's **Mesnevî**. He died in Istanbul in 1396 [1976]. Son of Yusûf Effendi, Sayyid Fârûq Ishîq, was the head of Court of Accounts and a Senator of Van province. He died in Ankara in 1972. Two sons of Fârûq Beg, Sayyid Nawzad and Sayyid Ruchan are alive and have sons. Sayyid Ruchan was appointed to the counsellorship of Labor ministry in 1391 [1971]. Mahmûd Effendi's mother was Maryam Hanım. All of his other brothers and sisters are the children of Hano Hanım.

Mahmûd Effendi's daughter is Ruqâyya Hânım. The first daughter of Mustafâ Effendi, Mu'tabar Hânım, was the wife of Sa'îd Beg of Timur descent and was both paternal aunt and mother-in-law of Ahmad Makkî Effendi. She died in 1341 and was buried in Edirnekapi cemetery. His second daughter was Râbi'a Hânım.

The third son of Sayyid Muhammad was Nuraddîn Effendi. He had two sons named Ma'jîd Effendi and Alî Effendi. Majîd Effendi's son Izzat Beg was the husband of Nâfiya Hânım and he died in Van in 1981. He had four children.

Sayyid Muhammad's fourth son was Ahmad Effendi. He had three sons named Ubayd, Shawkat and Shihâbuddîn.

Sayyid Muhammad's fifth son was Hamîd Pasha. He had four sons, Ahmad, Abdullah, Fahmî and Ibrâhîm, and three daughters, Nâfiya, Nasîba and Âisha. Of them Sayyid Ibrâhîm Arwâs was the son-in-law of Abdulhakîm Effendi and served as M.P. of Van for years. He died in Ankara in 1965. His son was Sayyid Sıddîq and daughters were Gulsum and Hamiyyat. Sayyid Ahmad was the son-in-law of Muhammad Sıddîq Effendi and was the father of Na'îma Hânım. Muhammad Sıddîq Effendi was a grandson of hadrat Sayyid Tâhâ, that is, the son of Sayyid 'Ubaydullah and a brother of Abdulqâdir Effendi a martyr. Nâfiye Hânım was the wife of Izzat Beg, Nasîba Hânım of Mazhar Effendi, Â'ishâ Hânım of Muhammad Ma'sûm Effendi.

Sayyid Muhammad's sixth son was Husain Effendi. He had four sons, Jalâl, Alâ'uddîn, Sayyid Ghâzî and Bahâaddîn. Sayfaddîn Beg, son of Jalâl Effendi, was the husband of Ruqayye Hânım and the father of Aydın and Jalâl Effendies and Laylâ

Hânım. Aydın Beg was elected M.P. of Van from Anavatan Party in 1983. His sons Junaid, Malih Ruchan, Fâtih and Murâd Effendis are being raised as worthy successors.

The seventh son of Sayyid Mohammad is Yusûf Effendi.

Sayyid 'Abdulahkîm Effendi had three sons and two daughters. Of them Anwar and Shafî'a was of Asmâ Hânım. Shafî'a Hanım was Sâlih Beg's wife and died in Musul during migration. Also, Anwar died in Eskishehir in 1336 [1918] while migrating. His second son virtuous Ahmad Makkî Uchishik (Üçışık) Effendi, deeply learned in religious knowledge from Arabic and Persian books and from his father, died in Istanbul in 1387 [1967]. He was buried in Bağlum cemetery. With his dependable fatwâs, he was a blessed personage whose equal is hard to find all over the world. He educated many mature and valuable religious men. He used to provide medicine for illnesses of the seekers of science and the spiritual realm. Allâhu ta'âlâ honoured and blessed the city of Istanbul and the whole Islamic world with his sacred presence. Sayyid Ahmed Makkî Effendi had four sons, Bahik, Bahâ, Madanî and Hikmat and a daughter, Zâhida. Each is archetype of conscience and virtue. His grandsons, Tâhâ Uchishik (Üçışık), Fahîm and Muhammad Effendis and his daughter Shafî'a Hanım are being raised as gems. The third son of Abdulahkîm Effendi "quddisa sirruh", Sayyid Munir Effendi worked for years in the sales department in the Istanbul municipality and attracted the respect and love of his fellow associates with his honesty, studiousness and beautiful manners. He passed away in 1399 [1979]. He was buried in Bağlum cemetery.

In the Rajab month of 1332 [1914], Sayyid 'Abdulahkîm Effendi migrated from Bashkala. He came to Istanbul in 1337. He first settled in the Yazılı Madrasa at Ayyûb Sultân and later in the Murtadâ Effendi Tekkesi on Gümüşsuyu Hill. While giving sermons at various mosques and teaching at the Vefâ High School and the Sulaimâniyya Madrasa in the Sultân Selîm Mosque, he began propagating Islam, silencing and subduing the enemies of Islam. In the firman (Sultan's order) dated-8th-of Dhu'l-Qa'da, 1337 [August 5, 1919], he was appointed a mudarris (senior professor) at the highest madrasa, the University-level Madrasa of Sulaimâniyya. The firman said:

"Appointed for the following vacant posts at Dâr al-Khilâfat al-'aliyya Sulaimâniyya Madrasa are Dabrahî Wildân Fâ'iq Effendi

for the mudarris-ship of al-Hadith ash-Sherîf; 'Abdulahakîm Effendi, one of the 'ulamâ' of Hakkârî, for the mudarris-ship of Tasawwuf; and the former Hakkârî representative Sayyid Tâhâ Effendi for the mudarris-ship of al-fiqh ash-Shafi'î. For the fulfillment of this al-'irâdat as-saniyya (imperial rescript), the Mashîkkat al-Islâmiyya (the Religious Affairs Office) is charged. Muhammad Wahîd ad-dîn."

This firman is written on page 1484 of the Jarida-i 'Ilmiyya, 48th issue.

Murtadâ Effendi, who received fayd from Ahmad Yakdast in Makka al-Murarrama, retired from the shipyard accounting department as head of diaries. He built a mosque in Gumushsuyu near Idris kiosk facing the sea in 1158. He died in 1160 and was buried in the wall facing the sea. His sons were also buried there. After the first imâm of this mosque Abdullah-i Kashgârî, his son Ubaydullah Effendi was imam for ten years. Îsâ Effendi, the next imâm died in 1206. Salîm Khan had a tomb built for him. Later the son-in-law of Abdullah Effendi, Chalabî Ubaydullah Effendi, died in 1208. At last, Sayyid 'Abdulahakîm Effendi, who was the treasure of visible and invisible knowledges, was appointed as imâm and hatîb (preacher). Till his death in 1362 [1943] he propagated Islam in this and other mosques and schools.

Hüseyin Hilmi Effendi^[1] said, "Starting from 1347 [1929], after maintaining continuous companionship for seven years and after frequently visiting him for another seven years while I was in Ankara, did I manage to accumulate from that door [of 'Abdulahakîm Effendi] all of what I possess for this world and the next. Although I was unable to study Islamic knowledge and was unaware of Islamic virtues and excellences, I attained the honour of understanding something of 'ilm (knowledge) and ikhlâs (sincerity in faithfulness) with the patronage, kindness and compassion of that great Walî. I saw many conscientious and curious people from all parts of the country and from abroad come and ask many things concerning knowledge and science and leave with full satisfaction concerning the answers. However, there were also those base people who came for worldly advantages or for perpetrating enmity. With his keen insight, he would immediately perceive their intentions, but, because he was gentle, compassionate and long-sighted, he would not discriminate

[1] Please see the twelfth chapter.

between a friend and an enemy, treating everybody with modesty and mudârâ (dissimulation). Those who visited with their pure hearts and received faid^[1] from scholars of Islam for the sake of Allah have continued in their footsteps and lived up to the rules of Islam. Those who said that they had received faid from their doors but avoided worshipping and busied themselves with the harâm^[2] and evils, however, are to be regarded as hypocrites and exploiters.”

The abovesaid Idrîs kiosk was built by Idrâs Hakîm bin Husamaddîn. A deeply learned ’âlim of the Bâyezid and Yâvuz era, this person caused the submission of twenty five tribes living along the Iranian border to the Ottoman rule. Thus he contributed greatly to the Chaldıran victory. He was buried on a bank near the fountain which he had built near Bulbul rill. He died in [932]. His wife Zaynab Hâtun had a masjid built near Idris Kiosk known with her name. There is Karyagdı tekke (dervish lodge) which is located in the same area as the masjid. At the back of it is Gumushsuyu fountain. Karyagdı tekke is also called (Colak Huseyn tekke). It was built by Mustafâ III. Dolancı dervish Muhammad had built a mawlawihâne behind this tekke in 1230.

Sayyid ’Abdulahkîm Effendi was very profound in religious knowledge and in ma’ârif^[3] of Tasawwuf. University members, scientists and statesmen would come to ask difficult questions that they thought to be unanswerable but would go out in contentment because they would find the answers -before they would ask for them- within an hour of his suhba (company, preaching). Those who won his tawajjuh (attention, patronage) and love would see innumerable karâmât.^[4] He was extremely modest and unperentious. He was never heard to say, “I personally...” He said, “We would not be taken into account... We cannot understand what those superiors have written. We read them only to get blessed with them.” However, he, too, was an expert in the same knowledge. Hüseyin Hilmi Effendi’s father-in-law, Yûsuf Ziyâ’ Akışık, one of his intimates and the Director of the

[1] **faid:** ma'rifa .

[2] **harâm:** act, thing, forbidden in Islam.

[3] **ma'rifa:** knowledge about Allah, inspired to the hearts of Awliyâ': pl. ma'ârif.

[4] **karâmât:** miracles Allah works through Awliyâ'.

Karamürsel Textile Factory, said, “I kissed the palm of ‘Abdulahkîm Effendi in a dream and went to his house at Ayyûb Sultân to tell him about my dream the following day, I bowed to kiss his hand as we always did when we met him. He stretched forward his blessed hand, the palm facing upward, and said, ‘Kiss it the way you did last night,’ and, as an act of kindness, he explained many facts.”

Hüseyin Hilmi Effendi, one of those who loved ‘Abdulahkîm Effendi very much, narrated, “I and Rifqî Effendi, a Turkish teacher at Dârûşşafaqa High School, went to ‘Abdulahkîm Effendi’s house. After night prayer, he sat in silence, thinking pensively. He looked worried. After some time he said abruptly, ‘Get up and leave here!’ It was very unusual and we used to leave after asking permission. We wanted to kiss his hand as it was the custom when leaving, but he said, ‘Hurry up! Go at once!’ Rifqî Effendi ran out into the garden and then into the street. I stopped in the garden to tie my shoelaces. Someone approached me and said, ‘Why you’re still here! Go at once!’ I looked up and saw it to be ‘Abdulahkîm Effendi. I said I was tying my shoelaces. He said I should do it in the street. I jumped out and tied them in the street. The following morning we heard that, a few minutes after we had left the front gate, the police entered the garden through the back gate and searched the house and took ‘Abdulahkîm Effendi to the police station.”

In 1349 [1931], ‘Abdulahkîm Effendi was taken from his house to a court-martial in Menemen. The daily papers, which were famous for their enmity against Islam, reported the news as “Shaikh ‘Abdulahkîm, the active commander of the Akhisar branch of the Reaction Gang, has been arrested!” As if a mountain guerilla chieftain had been captured after a long fight. These papers had been filling the people all over the country with terrorism and had been spitting fire at Muslims. The concept of crime had become uncertain: The houses of the teachers of Qur’ân were searched; Qur’ânic booklets and religious books were collected and burnt. Muslims had to hide them in attics and wells. At drinking parties, the enemies of Islam yelled, “I’ll pull the camel shepherd Arab Muhammad out of his grave and cut his legs off!” They were applauded enthusiastically by flatterers and sycophants. When they used up the thousand-lira notes in their pockets by sticking them on the breasts of dancing Russian girls, they began sticking bank bills. With Armenians as intermediators, they brought beautiful boys from Romania to watch them swim in

covered pools. In this regard, excessive efforts were made and much confusion was caused. Because the adhan^[1] interrupted their pleasure, which was accompanied by music, they said that minarets should be demolished. Allâhu ta'âlâ's commandments were trodden under foot. For example, they forced people out of Islam with such words as "My daughter! Open up your hair! Don't sit like an ogre!" The drunkards expected from one another the creation of a new religion and miracles. A document revealing how terrorism upset wisdom and hardened consciences was reported, with the purpose of educating the youth, in the daily paper **Hakikat** (2 Ramadân, 1390; Nov. 2, 1970, No. 195), under the heading "Our Distressful Days."

On one of those days, when the enemies of Islam had gone too far in persecuting Muslims, the daily papers wrote the following report about those who had been hung on the preceding day: "The court's decision about 'Abdulahakîm and his accomplices will be announced tomorrow." Hüseyin Hilmi Effendi wrote the following about that day:

"I made dhikr and prayed much that night. In fear and worry I fell asleep.. I dreamt that 'Abdulahakîm Effendi and I were sitting face-to-face in the balustrade on the left side of the middle gate of the Eyyûb Mosque. He was smiling. He took a white package out of the right inside pocket of his overcoat, opened it and gave me a candy. I ate it and woke up. I still feel the taste of that dream and candy. I joyfully waited for the morning to come. I bought a newspaper early and saw in large-point letters the headline: "Attorney General demanded execution, court acquitted." The court-martial's February 12, 1931-dated sentence of acquittal of 'Abdulahakîm Effendi and the five people accompanying him was reported at length. I thanked Allâhu ta'âlâ. The good news symbolized by candy in my dream came true."

On one of the visits Hüseyin Hilmi Effendi paid to 'Abdulahakîm Effendi, he found him talking with a man in a garden. He stood at a distance till the man left and 'Abdulahakîm Effendi called him. Hilmi Effendi explains what happened afterwards:

"I went to him and sat down respectfully. I always looked before me. I could not look at him in the face, and never moved my eyes. He said, 'Dou you know this man? He is called Mazhar

[1] **Adhân:** the call to prayer.

Tobur. He likes us, and we like him. But he does not listen to us. He teaches chemistry at a high school in Ankara. I advise him and tell him to do so and so. But he does not do what we say. He acts according to his own opinions. Therefore, he tires himself very much preparing the lessons beforehand and reading examination papers. His students, their parents and the school administration do not like him. If he would listen to us, he would be at ease and would be liked by everybody.' After explaining his advice, he looked at my face and said, 'Do not forget this advice of mine. When you become a teacher, remember us. Do what I say! It will be very useful for you.' But I, in recompense for this kindness and fatherly advice, made a grave and disrespectful blunder, saying, 'Sir, I am a pharmacist officer and I work in hospitals. Teacher officers are different from us. They teach. We do not teach.' With this unnecessary and impolite answer, I seemed not to accept his advice. I still suffer from the harm of those words of mine. When I remember it, my eyes become tearful and my heart moans. Oh if only... I had behaved politely just for a moment, if only I had said: 'With pleasure, sir!' I wish I had not broken that blessed heart, which, no doubt, was loved much by Allâhu ta'âlâ, a fact He manifested every moment, and which was the treasure of the faid and ma'rifa that had emanated from Rasûlullah's^[1] heart and travelled to the hearts of Awliyâ! I even now feel shame and see my baseness.

"Fortunately, that great personage, who was filled with the attributes of mercy, patience, forgiveness and benevolence from Allâhu ta'âlâ, repeated pitifully, 'When you become a teacher, do not forget these words of mine. You will benefit from them!' Thanks to Allâhu ta'âlâ, I said, 'With pleasure, sir!' Allâhu ta'âlâ protected me against a second act of disrespect.

"I was appointed to teach chemistry at the Bursa Military High school in 1366 [1947]. Later, I was appointed Director of Teaching Staff. In front of the school, I remembered word by word all the advice of 'Abdulahakîm Effendi. Saying to myself, 'He foretold that I would become a teacher. He also showed how I should work in order to achieve this task,' my eyes got wet. I recited Qur'ân for his blessed soul and entered the school building. I worked according to his advice until I retired in 1379 [1960]. And I am still following his advice. I have been liked by everybody. I have always won. I have lived in ease and comfort.

[1] **Rasûlullah:** Hadrat Muhammad, the "Prophet of Allah."

“Abdulahakîm Effendi did not speak for a few days before his death. The day before he passed away, his eyes were gazing vacantly and he was continuously smiling. He abruptly looked at me and said, ‘I saw the ‘Arsh al-ilâhî (the Divine Space). How beautiful, how beautiful! I have not lost my mind, my conscience. I am explaining these consciously.’ ”

‘Abdulqâdir Bey of Kayseri, who was in the cotton trade and served ‘Abdulahakîm Effendi for many years, told Hilmi Effendi:

“On a summer day, ‘Abdulahakîm Effendi and I performed the noon salât^[1] together in the blessed Eyyûb Mosque. Then we entered Hadrat Khâlid’s [a famous Sahâbî^[2]] shrine. There was no one else. We sat on our knees on the foot-side of the sarcophagus. He told me to sit closer to him and to close my eyes. When I closed my eyes, I saw Hadrat Khâlid standing before us. He approached us. He was tall, well-built and loosely-bearded. ‘Abdulahakîm Effendi told me to kiss his hand. I did as I was told. They talked to each other silently. I could not hear them. I respectfully watched them. ‘Abdulahakîm Effendi told me to open my eyes. When I opened them, I saw both of us sitting by the side of the sarcophagus. We went out. The adhân was being called for the late afternoon prayer. He asked me what I had seen. After I told him, He said I should not tell anybody about it until after he passed away. Now twenty-four years have passed since his death. I am explaining it to you because you have inquired!”

[1] **Salât:** namâz, ritual prayer.

[2] **Sahâbî:** a companion of the Prophet.

THE BIOGRAPHY OF SAYYID FAHÎM-I ARWÂSÎ

(A disciple of Sayyid Tâhâ al-Hakkârî)

Sayyid Muhammad Fahîm bin 'Abdulhamîd Effendi was born in 1241 and passed away in 1393 [1895]. His mother was Âmine Hânîm. He was from the Arwas village of Muks, a district of Van. He was tall and thin. His beard was neither short nor long. His nose was a little high in the middle. His forehead was broad. He had a white-complexion. His teeth were not incomplete. His turban was large. He wore a white dress made of three pieces of cloth, a green or blue robe, wool socks and leather slippers. He used eyeglasses during his last years. He had black eyes. His hair was white for the most part. His eyebrows were connected in the middle. When he travelled, he did so only on horseback until his death. He became so weak during his last days that he carried his turban with great difficulty. He wrapped an âbânî^[1] on his turban when he performed salât. He passed away on the fourteenth of Shawwâl. Because he was tall, a tall gravestone was erected by his grave, which was later destroyed by Armenians. He had an awe-inspiring look. People would fear his shadow. Those who saw his shadow could see that he was a beloved slave of Allâhu ta'âlâ. He was matchless in Van and during his time. He was profound in every branch of knowledge, even in agriculture, arts and political sciences. His knowledge was an endowment from Allâhu ta'âlâ. The Governor of Van used to solve his problems by asking him. He missed no congregational salât and no tahajjud (supererogatory midnight salât) throughout his life.

While studying religious and scientific knowledge at a madrasa, he also attained the honour of receiving the tawajjuh of al-murshid al-kâmil^[2] Hadrat Sayyid Tâhâ al-Hakkârî, who was the qutb^[3] of Eastern Anatolia.

[1] **Âbânî:** white cotton material embroidered all over with small squares of yellow thread.

[2] **Al-murshid al-kâmil:** the perfect guide.

[3] **Qutb:** the highest Walî in one or several countries, with whom other Walîs consult about their problems.

While he was leaving Shamdinân, where his murshîd lived, for the village of Âbirî, Bulanik, Muş, to study **Mutawwal**, his murshid said to him, “When you have difficulty in understanding a point in the book, remember (râbita) me! Visualize me!” Later while he was learning **Mutawwal** from his master Molla Rasûl as-Sibkî, he could not understand a sentence. His master re-explained it. He asked his master to explain it further in detail. Molla Rasûl read the sentence several times and said, “I am tired today, I’ll explain it tomorrow.” The following day he again could not explain it. While his master was reading it repeatedly, Hadrat Sayyid Fahîm closed his eyes and tried to bring into his mind the figure of his murshid. Sayyid Tâhâ appeared to him with a book in his hands. He opened the book before Sayyid Fahîm. It was the same page of **Mutawwal** on which the vague sentence appeared. Sayyid Tâhâ read the sentence openly and Sayyid Fahîm listened to him carefully and saw that he read an additional waw-i âtifa (wa). When Sayyid Tâhâ disappeared, he opened his eyes and saw that Molla Rasûl was continuously reading and thinking about that sentence. He then asked for permission and read it to himself adding a ‘wa’ as he had heard from his murshid. His master said, “Now the meaning is clear.” They both understood it thoroughly. Molla Rasûl said, “I’ve been reading and explaining these lines for twenty years, yet without understanding. Now I understand them clearly. Tell me now... Reading it correctly cannot be out of your own ability. I could not understand it for years. How is it that you did? You added a ‘wa’ and the meaning became clear?” Hadrat Sayyid Fahîm told his master, who now rests adjacent to the door of Alâ’ ad-dîn Pashâ Mosque in Muş, how he learned it through râbita.

Hadrat Sayyid Fahîm used to leave Muks once a year and stay in Van for a month or two. Those who loved him would gather around him and receive faid. He usually was the guest of Ahmad Bey, who loved him very much and was the first secretary of the court. The year Ahmad Bey went on hajj,^[1] he stayed again at his house. One day late at midnight, he called one of his intimates and said, “Wake your friends! We’ll leave here at once and go to the house of...” He was answered, “Sir, wouldn’t it be unsuitable to leave at midnight? Can’t we go tomorrow?” He said, “No, we’ll go now. Tell Ahmad Bey’s sons.” Ahmad Bey’s sons came and begged, “Sir, forgive us if we have committed a fault. Do not leave

[1] **Hajj**: pilgrimage to Mecca.

us. Father will be shocked if he hears it. How could we answer him? Please forgive us.” They lamented much. Hadrat Sayyid Fahîm said, “No. I am very pleased with you. You’ve fulfilled your responsibilities beyond what was needed. I pray for you. But we have to go now.” Ahmad Bey’s sons said, “Be it as you command, sir.” At midnight they went to the house of another one of those who loved him. The following day, his son Muhammad Amîn Effendi told him that Ahmad Bey’s sons were deeply grieved. “Father,” he asked, “what if we stayed at that house until morning?” Hadrat Sayyid Fahîm said, “My son! Don’t tell it to anybody now. Ahmad Bey passed away in al-Makkat al-mukarrama last night. The house became a house of orphans. The property became theirs’. We used to use everything, eat and drink everything, because I knew that Ahmad Bey would willingly make all of them *halâl*^[1] for us. But afterwards, it was not permissible to use anything that belonged to the heirs with whom we were not acquainted. I left abruptly because it was necessary to abstain from depriving others of their rights.” The pilgrims returned a month later. Everybody returned, but Ahmad Bey did not. “He died in Mecca at midnight,” they said. It was calculated and coincided with the same midnight.

Once when Hadrat Sayyid Fahîm was walking along the shore of Lake Van with his disciples, a priest came out of an Armenian Church on Ahtamar Island and began to walk on the surface of the water. Some of his disciples thought, “While a priest, whom we call an enemy of Allah, walks on water, how come Hadrat Sayyid, whom we know as a great Walî and a beloved elect of Allâhu ta’âlâ, cannot do the same but walks all the way around the shore?” Hadrat Sayyid was somehow aware of this thought and took his slippers off his blessed feet and struck them against each other in his hands. Everytime he struck them, the priest went into the water. When the priest’s body was in water up to his neck, he struck them once more and the priest drowned. Then Hadrat Sayyid turned to those who had contrary thoughts, and said, “He walked on water by using magic. Thus, he wanted to destroy your *îmân*.^[2] When I struck my slippers, his magic was destroyed and he drowned. Muslims do not use magic and consider it shameful to ask for *karâma* from Allâhu ta’âlâ.” He

[1] **Halâl:** permitted, unquestioning.

[2] **Îmân:** faith, belief.

broke the priest's magic with his karâma.

Abdulwahhab Effendi, who died in 1963 and who was the father of Rifat Bey, a soap manufacturer, said, "When I finished the madrasa in Erzurum, I wanted to study further. It was said that the great scholar I was looking for was 'Abduljalîl Effendi, who lived in Bitlis. I went to Bitlis where I was told that he was gone and that I should wait for his return from Van. I could not be patient and went to Van and learned there that I could find him in the Sha'bâniyya Mosque in the company of a Shaikh of Muks, Hadrat Sayyid Fahîm, who had recently come to Van. I went to the mosque where the great scholar Abduljalîl Effendi, as I thought on my way, would be speaking at the dais while everybody gained benefit from his lecture. I entered the mosque and saw everybody sitting respectfully, their heads bowed. There was a luminous and affable person sitting high, across from the entrance. Everybody sat facing him respectfully. 'This aweinspiring and effective person must be 'Abduljalîl Effendi,' I thought. But there was nobody around to whom I could ask concerning him, for everybody was bowed and looked towards their front. Suddenly, a youth came up to me and asked who I was looking for. When I mentioned Hadrat 'Abduljalîl, he pointed to someone sitting respectfully bowed in the back row, he said, 'There he is... You may sit if you like.' I asked who the speaker was. 'Hadrat Sayyid Fahîm,' said the young man whom, many years later, I learned to be Sayyid 'Abdulahkîm Effendi. A little later the adhân was called. The sunnat^[1] salât was performed. Hadrat Sayyid Fahîm became the imâm.^[2] We straightened the rows; then while saying the beginning takbîr^[3] with the imâm, we, the whole jamâ'a (congregation), trembled as if shocked by electricity. Sixty years have passed since then. When I remember the imâm saying that takbîr, I tremble and there occurs a sense of upliftment in my heart as it did on that day."

The karâmât of Hadrat Sayyid Fahîm and the high degree of his status in Allâhu ta'âlâ's view cannot be measured or described appropriately. His greatest and most obvious karâmât was his

[1] **Sunnat:** those things done and liked by the Prophet.

[2] **Imâm:** A Muslim leading the congregational salât.

[3] **Takbîr:** the phrase "Allâhu akbar" (Allah is the Greatest).

educating an 'ârif^[1] kâmil and Walî mukammil such as Hadrat 'Abdulahakîm Effendi. "The regularity in the effect indicates the perfection in the cause."

Hadrat Sayyid Fahim, al-Arwâsî was one of the great scholars of Islam and one of the Sûfiyya al-'aliyya.^[2] He was the thirty-third in a Silsilat al-'aliyya.^[3] He attained perfection in the subha of Hadrat Sayyid Tâhâ al-Hakkârî. After Sayyid Tâhâ's passing away in 1269 [1853], he continually visited his brother Hadrat Sayyid Muhammad Sâlih, who passed away in 1281 (1864). For further information, please read the biography of 'Abdulahakîm Effendi and Tâhâ-al Hakkârî. His father was Molla 'Abdulhamîd Effendi. His grandfather was Sayyid 'Abdurrahman who was the great grandfather of Sayyid 'Abdulahakîm Effendi. 'Abdulhamîd Effendi, the grand son of Molla Safiyuddin who was the brother of Sayyid Fahim Effendi, passed away in 1967 (A.D.)

Sayyid Fahim Effendi had nine sons and four daughters:

1. Rashed Effendi had a son named Muhammad Bâkır and a daughter named Â'isha Hanım. Â'isha Hanım was the second wife of 'Abdulahakîm Effendi.

2. Muhammad Amin Effendi was the most superior of his brothers. He was a scholar, virtuous and a litteratuer. After having returned from Hidjâz, he passed away at Tûr-i Sînâ. He has a daughter named Fâtima.

3. Muhammad Ma'sûm Effendi was a wise and religiously perfect man. He passed away in Arwâs before 'Abdulahakîm Effendi. 'Abdulahakîm Effendi, being one of his eight sons became a member of parliament in 1957 (A.D.). He passed away in Istanbul before joining the parliament and is buried in Edirnekapi cemetery. Tâhâ Effendi, his second son who lived in Çatak, passed away during his pilgrimage in Mecca in 1400 Hijri. His sons are Arjumand, Atâullah, 'Ubeydullah and Andar Effendis. He had three daughters as well. His third son, Muhammad Amîn Garbî

[1] **Ârif:** a great Walî whose heart has gained knowledge about Allâhu ta'âlâ's Person and Attributes. One higher among the 'ârifis is called "kâmil." An 'ârif kâmil who can pour this knowledge into his disciple's heart is called a "mukammil."

[2] **Sûfiyya al-'aliyya:** the superiors of Tasawwuf: Awliyâ'

[3] **Silsilat al-'aliyya:** a chain of Walîs each of whom was a mukammil and who acted as an intermediary for the ma'rifa, nûr and faid to come from the blessed heart of Rasûlullah to that of a Walî. (Every Walî, murshid, has a silsila.)

Effendi, was the son-in-law of Ibrâhîm Arwâs Beg. His sons, Murad and Hamid Effendis are in Istanbul. His fourth son Bâkır Effendi, passed away in Konya in 1399 (A.H.) He had four children. His fifth son Salim Effendi died in Arwâs in 1392 (A.H.). His son Zaynal'âbidin Effendi is a teacher in Istanbul. Salâhaddin Effendi, his sixth son, passed away in Mar'aş in 1939 (A.D.) His son is Yahya and his daughters are Sahâbat and Muzayyan. His seventh son is Ibrâhîm Effendi. Habîb, Muhib and 'Irfan Effendis are the sons of his eighth son Badraddin Effendi.

4. Muhammad Siddîk Effendi was martyred by Armenians while he was Mufti of Van. He was buried in Aşağı Kaymaz, Gürpınar, Van. His sons Fahmî Effendi and Ma'şuk Effendi are imâms in the town of Gürpınar.

5. Sayyid Hasan Effendi passed away in Medina in 1388 (1968 A.D.). Of his three sons, Nacmuddin Effendi passed away in 1959, Muhammad Rashid Effendi in 1945 and Siddîk Effendi in 1982. The first had three sons, the second had a son called Saîd Effendi and the third had four sons. Muhammad Rashid Effendi was the husband of Hicret Hanım.

6. Molla Huseyn Effendi was the father of virtuous Kasım Effendi, who was the former muftî of Van, and was the father of Shamsaddîn and Ihsân Effendis.

7. Mazhar Effendi. His son is Mazhar, whose son is Abdulahad, and his sons are Muhammad Nûrî, Bahjat, Sarwat, Fâtih and Najdat Effendis.

8. Muhammad Sâlih Effendi. His son is Mazhar Effendi.

9. Nizâmaddîn Effendi. He had two children from one of his wives, namely Sadraddîn Effendi and Hicret Hânım. Sadraddîn Effendi passed away in 1393 Hicri in Diyarbakır. He was buried in Van. He had four children, all from his second wife. One of these, Wabhî Effendi, was an agricultural technician at Çemberlitaş in Istanbul. Nasîba Hânım is the wife of Certified Public Accountant Hayâti Çiftlik Beg. The husband of Âsiye Hânım, Abdurrahman Ekinci, has been propagating Islam. Sâriye Hânım is in Van. Sa'îd Effendi is the son of Hijrat Hânım and virtuous Kâsım Effendi is one of four sons-in-law of Hijrat Hânım. The second one is Aydın Beg, who is the son of Rukiye Hanım and is the nephew of Hadrâd 'Abdulahakîm Effendi. The third son-in-law is pharmacist Fâtih Yılmaz Beg, the owner of Kumrulu Pharmacy in Fâtih.

The fourth son-in-law is Habîb Effendi. Huseyn and Âmîn pashas are the two sons-in-law of Sayyid Fahim Effendi. His third

daughter Esma Hanım has three sons, namely Shawki, Fârûk and Nâbi.

Sayyid Fahîm Effendi, “quddisa sirruh”, was insân-ı kâmil (perfect human). His highest disciple was ‘Abdulahakîm Effendi, a Walî-yi kâmil (perfect Walî). Sayyid Fahîm Effendi in his letter of 17 Jamâzîl âhir 1300 (April 1883) writes:

My beloved, esteemed Sayyid Ibrâhîm and Sayyid Tâhâ! May Allâhu ta’âlâ protect you both! I make many duâs for you. As you know, your brother Sayyid Molla ‘Abdulahakîm had been here last Autumn and started to study. This faqîr taught his lessons with great care and by checking what I said. He, too, was as much attentive and critical as I, either in his private studies and during lessons. I didn’t leave time for him to busy himself with anything except knowledge. Now, he has completed all the books he should according to the contemporary method. This faqîr has graduated him to teach methodological science, fiqh and hadîth knowledge in the same way as I was graduated by my masters. From now on, do not regard him as your brother. In order to be respectful for the honour of ‘ilm, show much humility towards him. I am writing these for your good and promotion. Besides, to humiliate for ‘ilm means to humiliate for Allâhu ta’âlâ. Apprehend much from this short letter of mine! Assayyid Fahîm “rahimahullâhi ta’âlâ”.

He declares in a second letter: My beloved son, apple of my eye Sayyid Molla ‘Abdulahakîm! After my countless duâs, I submit that my heart aches much since I didn’t receive news from you. Allâhu ta’âlâ knows every secret. I can say that my heart is with you almost all the time, He certainly knows. In order for you to free me of my sorrows, you have to inform me frequently about your implicit and explicit conditions. Thus ties of love will be activated. If he, the apple of my eye, will ask about the faqîrs here, may hamds and thanks be to Allâhu ta’âlâ! The comfort and assurance of our body and our environs are increasing day after day. May Allâhu ta’âlâ bless assurances to our hearts, the faqîrs, and to the hearts of all our brothers! Âmîn. Please say this faqîr’s duâs to ‘Abdulhamîd, Hasan and Sayyid Ibrâhîm! I pray for Tâhâ Effendi and Mazhar Effendi. You are my agent to say this faqîr’s duâs to whomever you deem it suitable. Besides these, write about the state of those in Nehri, be they good or bad. We heard about atrocities of Nastûrîs (Nestorians) and their killing four hundred Muslims. I want you to inform me about what they did and why they did it. Wassalâm. 3 January 1301. Yours prayfully, sinful Sayyid Fahîm.

A letter written by Sayyid 'Abdulhakîm Effendi to his brother Sayyid Tâhâ Effendi follows:

The young seedling of the mubâraq garden, Tâhâ Effendi! Your beautifully written letter has been received. We like it very much because it has informed us that my beloved son and his companions are safe and this has made us feel the desire and eagerness for the real Matlûb (Beloved). A line:

It is not for me to leave this spring of life.

May Allâhu ta'âlâ increase this thirst of yours! You ask, "Is it necessary for the image of the guide to be exactly as the guide himself."

My beloved son, it is not necessary to be the same. The aim of râbita is to turn the attention toward the vision. It is to think of the vision, and to expect help from the one imagined. It is not necessary to know and to recognize the certain vision. It can be seen as it is imagined or thought. Most of the time, the soul is seen in the form of the body and in other forms because it is accustomed to the body to which it has been tied. Whatsoever the form and state it is seen in, if the vision is seen in a beautiful, sweet, and joyful manner and if it increases the love and peace (of mind) it is understood that it is rahmanî (of Allâhu ta'âlâ). Try as hard as possible to increase your desire and love towards that vision! Extinguish yourself in it! If the vision is ugly, terrible and horrible it is a satanic vision. Do not look at it! Let it go away. You ask what you should do in order to get rid of the other things which come to mind while making dhikr. My dear, these thoughts will certainly go away and die, by Allâhu ta'âlâ's permission, in two ways. One way is to turn completely towards the vision seen during râbita, the other is to make much dhikr, to do the râbita eagerly and by concentrating all one's power and senses on the heart. 18 October 1308.

THE BIOGRAPHY OF SAYYID TÂHÂ AL- HAKKÂRÎ (A Disciple of Mawlânâ Khâlid al-Baghdâdî)

Sayyid Tâhâ bin Ahmad bin Ibrâhîm (Quddîsa sirruh), one of the great Awliyâ' al-kirâm, was a descendant of 'Abdal-qâdir-i Jîlânî. He was the most perfect successor-deputy (al-khalîfa al-akmal) of Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdâdî and the treasure of Rabbânî (Divine) Knowledge.

His descent continued through his two sons, namely 'Ubeydullah and 'Alauddîn, 'Alauddîn Effendi is (buried) in the Hizne village of Shamdhinân. His grandson Muhammad Siddiq Effendi married Mariam Hanım after her husband Mustafa Effendi died. Tâhâ Effendi was born from Mariam Hanım. Muhammad Siddiq Effendi, who was one of the sons of this Sayyid Tâhâ Effendi, died in Baghdad while he was Musul Deputy in the Iraqi government. His other two sons Muhammad Sâlih Dârû and Mazhar Effendis who were in Iraq with their properties when the Ottoman Empire was divided, migrated to Turkey in 1400 (1980).

Hadrat Mawlânâ Khâlid, who was the qutb of the thirteenth century of Islam, had been to India (Hindustân) where he had had the honour of attending the presence of Ghulâm-i 'Alî 'Abdullah ad-Dahlawî. After attaining the virtues (fadl) and perfections (kamâlât) proper to and worthy of him, he returned home, Baghdâd, to instruct (irshâd) human slaves of Allâhu ta'âlâ. Since the entire world was illuminated by the anwâr (spiritual lights) that radiated from Mawlânâ's heart, Sayyid 'Abdullah, who had become a friend of his while they were studying, visited him in Sulaimâniyya and attained perfection at his suhba and became a khalîfa al-akmal of his. He told Hadrat Mawlânâ about the extraordinarily high qualities of his nephew Sayyid Tâhâ. Mawlânâ ordered him to bring his nephew to him during his next visit. Sayyid 'Abdullah took Sayyid Tâhâ to Baghdâd; as soon as Hadrat Mawlânâ saw Sayyid Tâhâ he ordered him to go abruptly to Hadrat 'Abdal-Qâdir al-Jîlânî's

shrine to perform istikhâra (divining by dream). Hadrat 'Abd al-Qâdir al-Jîlânî informed him that, though his own way (tarîqa) was great, there remained no experts in it at that time, and that Mawlânâ was the most perfect guide of his time, and ordered him to go to him at once. Upon this spiritual order, Sayyid Tâhâ studied for two sulûks, that is, eighty days, under Mawlânâ and later went to the town of Barda Sur. When Sayyid 'Abdullah passed away, he emigrated to the town of Nehri and began instructing. For forty-two years he emitted faid to his disciples there. Lovers from everywhere gathered like moths around this source of light.

He would perform his 'ibâdât in a small house inherited from his father. At other times he would teach aqlî (scientific) and naqlî (conveyed) knowledge. He wouldn't associate with aghas (squires), begs and politicians, worldly and political talks would not take place in his presence. He would read (Maktûbât) everyday. He would imprint the advice (being kind to everybody to be patient with maltreatment and not be revengeful, besides, responding with kindness to respect and help superiors and the government) into hearts. All of his masters throughout 1200 years had always taught this good moral of Islam, they had all been respectful to states and laws. None of them had been heard to have rebelled against the government, nor is there a record of such an ugly event in history books. Some antagonistic and jealous people tried to blemish these blessed people with rebellions attempted against governments by feudalistic lovers of worldly property and reputation who could not benefit from these sources of knowledge and beautiful moral values because they were far from them, and also with others' ignorant, excessive and stupid behaviours after their death, so that a few of these virtuous people were sent to dungeons. However, law and justice proved them to be innocent and they were set free with sincere and earnest apologies and great compensatory rewards to appease their blessed hearts and regain their tawajjuh. Such slanderous arrows, which are often seen in history and story books, were cast on hadrat Sayyid Tâhâ also, and those poor unfortunates tried to stain this sun of knowledge and moral by making up imaginary and ugly slanders. But, since the truth can't be hidden, those fortunate and alert people who saw and understood this son of hidâya (the right way) and were not fooled with such slanders, became lovers and admirers of his and attained comfort, peace and endless bliss by being enlightened

with the nûr (light) radiating from his blessed heart.

Hadrat Sayyid 'Abdulhakîm-i Arwâsî's great-grandfather, Sayyid Muhammad, was one of those who came from Van and received faid from this source. Sayyid Tâhâ stayed at Sayyid Muhammad's house when he honoured Van, Sibghatullâh Effendi, who was Sayyid Muhammad's brother Lutfi's son, came from Hîzân to Van and attached himself (intisâb) to Sayyid Tâhâ. Later he returned to Hîzân, where his father lived, and there he became very famous. With hundreds of his disciples he visited Nehri every year. In one of those visits, he took with him his uncle Molla 'Abdulhamîd Effendi's son, Sayyid Fahîm, who was very young then. Hadrat Sayyid Fehim asked the owner of the house where they stayed for a night on their way what type of man the Governor of Hakkari was. The host said that he was drunk day and night. Sayyid Fahîm thought all night whether it would be right to stay in a country wherein the governor was a drunkard. The following day they came to the village of Rasûlan, where Sibghatullâh Effendi asked its inhabitants what kind of person the Governor was. They said he was a nice person. Sayyid Fahîm joined in at once. "My cousin! He is a drunkard. Why is he said to be a good person?"

When they were leaving Baskhal'a for Nehri, Sayyid Muhammad Effendi said to Sayyid Fahîm, on the side, "My dear Fahîm! Sayyid Tâhâ, whose presence you will enter is a great personage at the highest degree of wilâyat.^[1] Don't leave him before you receive faid, before you attain perfection!" When they were departing from Nehri, everybody kissed the hand of Hadrat Sayyid Tâhâ, who stood in front of a mosque. Seeing Sayyid Fahîm remain behind, Sibghatullah Effendi came back and asked Hadrat Sayyid Tâhâ to permit Sayyid Fahîm to return. He did not permit it, but ordered him to remain there. As soon as the travellers left and while they both were on their feet, he gave an assignment to Sayyid Fahîm and began to teach him. On a hot day, he had him repeat all of what he had taught. Sayyid Fahîm repeated everything as he was taught, except 'hatt-i tûlî' instead of 'hatt-i tûlânî.' Sayyid Tâhâ corrected him right away. In those days Sayyid Fahîm was very young and had not completed his madrasa studies. One day Sayyid Tâhâ was sitting against the wall of a mosque when Sayyid Fahîm approached him. He made a sign with his blessed hand for him to come, and Sayyid Fahîm came. He said,

[1] **Wilâyat:** the status of, state of being a wali.

“You are an intelligent student. You should read **Mutawwal**,” Sayyid Fahîm said, “Sir, I do not have that book. Besides, it is not one of those books that are studied in my country.” Sayyid Tâhâ gave him his own book. Hadrat Sayyid Fahîm, to complete his education, went to the village of Âbirî, Bulanik, Muş, where he studied the whole of **Mutawwal** in the presence of Molla Rasûl. And, in order to attain high degrees of wilâyat, he went to Nehri, i.e. Shamdinan, twice a year. During every visit, he was honoured with various courteous acts by Sayyid Tâhâ. For example, one day Sayyid Tâhâ was reading **Maktûbât** before a dense crowd in the anteroom of a mosque. Standing at a distance, Sayyid Fahîm listened. Hadrat Sayyid Tâhâ raised his head from the book and asked him, “Molla Fahîm! Is there a murshid on the earth today?” Sayyid Fahîm replied, “The likes of the present murshid has not come!” Upon this reply, Sayyid Tâhâ immediately closed the book and went to his room.

After Sayyid Fahîm attained perfection (kamâl) and completed qualifications (takmîl) and was permitted to instruct others with a khilâfat al-mutlaqa (certificate of absolute deputy), he said he was not competent enough for this duty. Sayyid Tâhâ insisted and persuaded him to accept it and then ordered him to honour Arwâs, where Sayyid Fahîm had been born. Sayyid Fahîm left, but, while he was climbing the Nehri Mountain, Sayyid Tâhâ called him back to his presence and, showing Sayyid Fahîm’s old letters in books, said to him, “Weren’t these out of your ikhlâs and love? Why do you run away from this duty?” Sayyid Fahîm, as he had done before, visited Nehri every year even after he had been honoured with the khilâfat al-mutlaqa.

Hadrat Sayyid Tâhâ passed away in 1269 (1853). One afternoon, he was given two letters as he was sitting among trees. He had his son-in-law ‘Abdulahad Effendi read the letters. He remarked, “The time has come for us to leave this world.” His son-in-law said, “Oh Sir, what will we do with these letters which came from Damascus?” After reading a Khatm-i khâja^[1] that day, Sayyid Tâhâ went to his room, where he lay ill for twelve days. His blessed soul ascended to the Rafîq^[2] al-a’lâ during the time of the late

[1] **Khatm-i khâja**: certain things recited silently by a murshid and his disciples, after which the names of the Awliyâ’ in the silsila of the murshid are mentioned, and the blessings of what are recited are offered to their souls, whose faid and ma’rifat are then asked for.

[2] **Rafîq al-a’lâ**: the highest status in Paradise, which was the request of the Prophet as his last wish.

afternoon salât. Thousands of lovers who heard the cries were shocked. While he was ill, he wanted his brother Shaikh Sâlih, who was in the town of Barda Sur, to come to Nehri. He ordered his perfect brother (birâdar-i akmal), Sayyid Sâlih, to perform a Khatm-i khâja and tawajjuh. “My brother Sâlih is a perfect person. Everybody’s head is under his wing,” he said. Hadrat Sayyid Fahîm accepted Shaikh Sâlih as his Shaikh-i suhba.^[1] Until Shaikh Sâlih passed away in 1281 (1864), he visited Nehri twice a year and, after Shaikh Sâlih’s departure, he did not give up this custom and honoured Nehri twice a year until he himself passed away in 1313 (1895).

Except Sayyid Muhammad Sâlih, the most influenced disciple of Sayyid Tâhâ-i Hakkârî was Sayyid Sibgatullah Arwâsî. Following him was Kufrawî Muhammad. Sayyid Sibgatullah was known by such names as “Gaws-ul a’zam” and “Gaws-i Hizânî” among his disciples. He passed away in 1287. Of his disciples, Abdurrahmân Tâhî Nurshînî was known by the names “Ustâd-i a’zam” and “Saydâ”. Of all his disciples, nineteen were: Fath-ullah Warksanisî, Abdullah Nurshînî, molla Rashid Nurshînî, Abdulqahhâr who was the grandson of allâma molla Halîl Sî’ridîn, Abdulqâdir Hizânî, sayyid Ibrâhîm As’irdî, Abdulhakîm Farsafî, Ibrâhîm Ninkî, Tâhir Âbarî, Abdulhâdî, Abdullah Hurûsî, Ibrâhîm Cukrushî, Halîl Cukrushî, Ahmad Tashkasânî, Muhammad Sâmî Erzincânî, Mustafa, Sulaiman and Yûsuf Bitlisî, Abdurrahman Tâhî died in 1304. Ibrâhîm Cukrushî collected his sayings under the name “**Ishârât**” (signs). It is a very dependable book. Fathullah Warkânisî died in 1317. Of his disciples, Muhammad Ziyâuddîn Nurshînî, son of Abdurrahmân-i Tâhî, passed away in Bitlis in 1342 (1924). His book “Maktubât” contains a hundred and fourteen letters. The first of his thirteen disciples was Muhammad Alâuddîn-i Uhînî who collected his master’s letters. The second is Ahmad Haznawî. Muhammad Ma’sûm, Sayyid Muhammad Sharîf Arabkendî and Abdülhakîm Effendi of Adıyaman were disciples of his. The latter one died in 1399 (1978). Muhammad Râshid Effendi was his son.

[1] **Shaikh-i subha:** a Walî’s second murshid (guide, shaikh) whom he knows to be higher than himself and at whose suhba (company, lecture) he attends after his own murshid’s death (At this suhba both Walîs benefit from each other.)

**THE BIOGRAPHY OF HÜSEYN HİLMİ
BIN
SA'İD EFFENDİ,
(A Disciple of Sayyid 'Abdulahkîm-i Arwâsî)**

He was born in house No. 1 of the Şifâ Yokuşu, Vezirtekke Sokağı, Servi Mahallesi, Eyyûb Sultân, in Istanbul, on the beautiful spring morning of the 8th of March, 1911 (1329 Hijrî). His father Sa'îd Effendi and grandfather İbrâhîm Effendi were from the village of Tepova near Lofja (Lovec), in Bulgaria, and his mother Âişe Hanım and her father Hüseyin Ağa were from Lofja. During the War of "Ninety-three" against the Russians (1295 Hijrî, milâdî 1878), Sa'îd Effendi emigrated to Istanbul and settled at Vezirtekke, where he married. Because of the sufferings caused by war and emigration, he could not attend school, and he was employed as an official of weights control in the municipality, where he worked for more than forty years. He constantly attended the lectures of the famous scholars in the great mosques of Istanbul and gained a profound knowledge in the religion. Due to his experience in his career, he became so skillful in solving four arithmetical operations from memory that he would provoke wonderment.

Hüseyin Hilmi Effendi went to the Mihr-i Shâh Sultan School, which was between the Eyyûb Mosque and the Bostan wharf, when he was five years old. Here he completed the Qur'ân al-kerîm in two years. At age seven, he began his primary education at the Reşâdiyye Nümûne Mektebi, which was adjacent to the tomb of Sultan Reşâd Hân. During the vacations, his father sent him to religious schools called Hâkim Kutbüddîn, Kalenderhâne and Ebüssü'ûd and laid much stress on his good upbringing. When Hüseyin Hilmi Effendi finished primary school with the highest honours in 1924, the goldgilt prizes he was awarded in every subject filled a large album. He was admitted to the Halicioğlu Military High School, which had moved from Konya to Istanbul that year, with an "excellent" grade in the entrance examination. He past to the second class of the secondary division as the best student in the same year. After maintaining his status as an honour student every year, he graduated from the Military High School as captain of the

class and was selected for the Military Medical School in 1929.

In High School, the geometry master used to have Hüseyin Hilmi Effendi review the lesson at the end of every session. His friends used to say that they understood things better from his review. It was in one of those sessions in the second class of High School that he once paused while explaining a theorem that stated, "In order for the projection of a right angle to be a right angle, it is necessary and sufficient for one of its sides to be parallel to a plane [on which the angle is projected]"; the master Captain Fuâd Bey tried to help him, but he said, "Sir, I cannot understand it. I see what you mean, but the two explanations explain each other." Fuâd Bey then asked for the opinion of the second best student in the class, who, pleased with his competitor's situation, said, "No sir, Hilmi Effendi is wrong. The textbook, too, writes the same as what you stated." When Hilmi Effendi insisted that he could not understand it, Fuâd Bey said, "Please be seated," and added, "Hilmi Effendi, we are human... Perhaps you have worked much today and feel weary. Or you have another problem. You will understand it some other time. Don't worry!" At night, while all the boarders were asleep, the watchman woke Hilmi Effendi up and said that the geometry master was waiting for him in the teachers' room. He got up and put his clothes on and walked confusedly to the room. Fuâd Bey said, "My son! I thought things over after I went home. I said to myself, 'Hilmi Effendi repeats every new lesson fluently and can solve the most difficult mathematical problems. There must be a reason that forced him to say that there was a contradiction with the problem.' I pondered over it much. I saw that you were quite right. Hadamar, the French author of the textbook, has written it wrongly, and Ahmed Nazmi Bey, the geometry teacher at Izmir High School, did not notice it, and I have taught it incorrectly for years. You are right, my son. I congratulate you. I am proud to have a student like you. I could not wait till morning to see that you shall sleep quietly and feel joyful." He kissed Hilmi Effendi on the forehead and left.

Hilmi Effendi fasted every Ramadân and performed every ritual salât throughout his education in the Military High School. Among the seniors, it was he alone who could continue to perform the ritual salât. Some teachers, who were deceived or perhaps hired by the enemies of Islam, had been striving to imbue his classmates with irreligiousness and hostility towards Islam through lies, slanders and false interpretations of science. The geology

teacher, Âdem Nezîhî, the physics teacher, Sabri, the philosophy teacher, Cemil Senâ, and the history teacher, Major Gâlib of Bağhdâd, went to extremes in their mischievous teachings. But he did not believe these teachers. He studied their subjects much more and received perfect scores in their examinations, winning their appreciation.

When he was a senior at the Military High School, his father Sa'îd Effendi passed away. The officers, teachers and students of the school attended the funeral. The people of Eyyûb were bewildered by the large crowd of those who attended the funeral.

Hilmi Effendi was uneasy when he studied at the Faculty of Science in the delicately ornamented Zeyneb Vâlide Sultan Hall at Bâyezîd Square; whenever he attended Friday prayer performed in the Bâyezîd Mosque, there would be only one row of Muslims behind the imâm, and they all were old. He was worried that a few years later there would be no Muslims and was trying to find the cause of this decline. In no way could he make it out. He was filled with despair, but had no friends in the school with whom he could have a sincere talk or receive help from.

One day he left the campus and entered the Bâyezîd Mosque for the early afternoon salât. After performing the salât, he saw somebody preaching on the left side of the mosque. He sat down. The preacher was explaining the six fundamentals of imân from a thin, small-sized book in his hand. Hilmi Effendi knew all of what was explained, but he did not leave his place for fear that the preacher's heart would be broken with the thought that his preaching did not please him. As a matter of fact, there were only a few old men who were listening. He cut his preaching short and, showing the little books in his hand, said, "Everybody needs these books. I sell them." His appearance suggested that he was very poor. Nobody bought one. Hilmi Effendi pitied the preacher and, thinking that he would give it to a youth, asked its price. But, when the preacher said it was twenty-five kurushes, he gave up the idea, because neither did he have that much money nor was the book worth that much. The currency of those days was very valuable; an imâm and a lieutenant received only 17 and 61 liras^[1] respectively. The price of the book should have been five kurushes at most, and he found it unbecoming for the preacher to ask for such a high price. "It should be given free for Allah's sake. Well, if he lives on it, he should ask for five kurushes at most," he thought in

[1] 1 lira is 100 kurushes.

disapproval. He walked to the other side of the mosque. The inside and outside of the balustrade on this side were very crowded. An old man seated inside was talking. With difficulty he made his way in and sat down behind him. The old man was reading a book and explaining how Muslims should visit the shrines of Awliyâ', a matter which Hilmi Effendi did not know but was very anxious to learn. While listening, however, he could not help thinking of the other preacher and said to himself, "One who loves Allah should give religious books freely," repeatedly. Meanwhile, the late afternoon salât was begun in the mosque, and the old preacher closed the book he was reading and gave it to Hilmi Effendi while saying, "This is my present to a young effendi for Allah's sake," and began his salât. Though this preacher had not seen Hilmi Effendi, he knew he was sitting behind him. Hilmi Effendi took the book and joined in the salât. After the salât, he looked at the title "**Râbita-i sherîfa**" and underneath it the author's name "**Abdulahakîm**" on the cover of the book and learned from someone in the Mosque that the person who gave him the book was 'Abdulahakîm Effendi and that he preached at the Eyyûb mosque on Fridays. He returned to the building called "Bekir Ağa Bölüğü" near the Bâyezîd Tower where he stayed.

On Friday, the weekend holiday in those days, he went to the big mosque. He looked for the preacher but could not see him. Then he learned that he was an imâm at another mosque and would come after salât. He could not stay inside and went out. He saw the preacher standing beside a bookseller's stand. He approached him from behind looking steadily at him with love. He heard the bookseller say, "Sir, don't stand, sit on this chair," which was covered with snow. When he was about to sit, Hilmi Effendi jumped up close and said, "Please, just a moment," and cleaned the snow off with his handkerchief. He took off his overcoat, folded it and put it on the chair and said, "Please be seated now." He looked at him. His blessed, awe-inspiring face, black eyebrows and eyes and round beard was very beautiful and lovely. 'Abdulahakîm Effendi said, "Take your overcoat!" and sat on the bare wood of the chair. Hilmi Effendi felt sorry but was pleased when he was told, "Put it on my back." When some people came out of the mosque, he went in and sat on his high cushion on the floor of the right side of the mosque and began his lesson by explaining from a book on the low desk (rahla) in front of him. Hilmi Effendi sat in the first row facing him and was listening carefully. He listened with delight; the religious and worldly

information, all of which he had never heard, was very interesting. He was like a poor person who had found a treasure, or a thirsty person who had discovered cool water. He could not move his eyes away from Sayyid 'Abdulahakîm Effendi. He was absorbed in watching his lovely, shining face and listening to the invaluable brilliant words he uttered. He had become beside himself and had forgotten about his school, his worldly affairs, and everything. Something sweet moved about his heart; it was as if he was being cleaned, washed with something sweet. It was during the very first suhba that the first few words had been enough to entrance him as if forming in him the very blessing called fanâ', the attainment of which takes many years of sufferings. Unfortunately, the suhba ended in an hour. For Hilmi Effendi, this one hour had passed like a moment. As if awakening from a sweet dream, he put his notebook into his pocket and stood in the line going out. While he was tying his shoe-laces, somebody bent over and whispered to him, "Young Effendi, I love you very much. Our house is in the cemetery. Come visit us. We will talk." Sayyid 'Abdulahakîm Effendi was the one who spoke these sweet, inspiring words. The same night Hilmi Effendi dreamt of a clear, bright, blue sky, balustraded like the dome of a mosque. Someone with a shining face was walking in it. When he looked up, he saw that it was Sayyid 'Abdulahakîm Effendi, and awoke in delight. A few days later he dreamt of somebody whose face glittered like the moon, who was sitting at the head of the sarcophagus at Hadrat Khâlid Ayyûb al-Ansârî's shrine and for whom people were standing in a line to kiss his hand. Hilmi Effendi joined the line and woke up just as he was kissing his hand.

In those days Hilmi Effendi lived in Fâtih and went to Sayyid 'Abdulahakîm Effendi's house every Friday. Sometimes he would go before the morning salât and leave unwillingly after the night salât. He would forget everything as if seeing everything afresh. He would always stay close to 'Abdulahakîm Effendi, even while eating, praying, resting and visiting. He always watched his manners carefully and listened to him. He tried hard not to waste even a minute. He went to him during every holiday, and whenever he had free time. He never missed his sermons in mosques. Firstly Turkish books and some months later Arabic sarf^[1] and nahw^[2] were taught. Amsila, Awâmil, Simâ'î masdars,

[1] **Sarf:** Arabic etymology or morphology.

[2] **Nahw:** Arabic syntax.

Qasída-i Amâlî, Mawlânâ Khâlid's **Dîvân** and the logic book **Isagujî** were memorized. A couplet, a line or an Arabic or Persian sentence would be written and explained at every meeting. All of what was written was memorized.

The first work Sayyid 'Abdulahkîm Effendi assigned to Hüseyin Hilmi Effendi was the translation from Arabic into Turkish of a small passage from al-Imâm al-Baghawî on qadâ' and qadar. He did the translation^[1] at home during the night and took it to his master the following day. His master said, "Very good! You've translated it correctly. I like it."

Hüseyin Hilmi Effendi passed to the second class of Medical School as the best student. While sitting in a garden during a visit with his master at Eyyûb, the time happened to coincide with his completion of a course in osteology and he was about to work on a cadavar. His master asked him what he was studying at the university. Upon his answer, Sayyid 'Abdulahkîm Effendi said, "You will not become a physician. You had better transfer to the School of Pharmacy." Hilmi Effendi said, "I have the highest scores in the class. They won't let me go to the School of Pharmacy." "You submit your petition. Inshâ-Allah, Allâhu ta'âlâ will grant it," said his master. After many petitions, Hilmi Effendi entered the School of Pharmacy as a sophomore towards the end of the first semester. Although the curriculum was half over and he had to take some more examinations on the courses given in the first year, he passed all of the examinations at the end of the second semester. He graduated from the School of Pharmacy and completed one year of probation at the Gülhâne Hospital with the highest honours. He was first appointed as a Lieutenant Assistant-master at the Military Medical School. He had subscribed to the paper **Le Matin**, which was published in Paris, by the order of 'Abdulahkîm Effendi and increased his knowledge in French while he was a student at the School of Pharmacy. He began studying at the School of Chemical Engineering, again by the order of 'Abdulahkîm Effendi when he was an Assistant-master. He learned calculus from Von Mises, mechanics from Professor Prage, physics from Dember and technical chemistry from Goss. He worked with Arndt, a Professor of Chemistry, and evoked his appreciation. In the last six months of the research he carried out under his supervision, he synthesized and determined a formula for

[1] Hüseyin Hilmi Işık's this first translation is quoted at the end of the fourth chapter of **Endless Bliss**, II.

ester “phenylcyanitro-methan-methyl.” This successful research, which was the first in its field in the world, was published in **The Journal of The Istanbul Faculty of Science** and in the German chemical journal **Zentral Blatt** (number 2519, in 1937) under the name of Hüseyin Hilmi Işık. When he received a Diploma of Master of Science in Chemical Engineering (numbered 1/1) in 1936, Hüseyin Hilmi Işık appeared in the daily papers as the first and unique Chemical Engineer in Turkey. Because of this success of his, he was appointed as a Chemist Officer at the Department of Poisonous Gases in Mamak, Ankara. He served there for eleven years, many of which he worked with Merzbacher, General Director of the Auer Factories; Goldstein, Doctor of chemistry; and Neumann, Doctor of Optics. He also learned German from them. He became an expert in poison-gases. He rendered service. For example, England sold one hundred thousand gasmasks to Poland during the Second World War. While the masks were on their way along the Dardanelles, Germans invaded Poland, and the Britains wanted to sell the masks to Turkey. Captain Hüseyin Hilmi Işık examined the masks and, after realizing that their filters leaked poisonous gas, reported them to be “disusable, good for nothing.” The Minister of National Defense and the British Ambassador became quite alarmed and did not believe the report. “How could it be possible for a British product to be defective?” it was said. He proved his words. At last he had to give the order that they could be broken into pieces and used a spare parts; thereby, the British were able to get their money.

When Hüseyin Hilmi Effendi worked in Ankara he visited Istanbul on every occasion. When visiting was difficult, he calmed himself by writing to Istanbul. ‘Abdulhakîm Effendi, in his blessed-hand-written replies, which were written from Istanbul to the village of Mamak, said:

“Dear Hilmi! — I thank Allâhu ta’âlâ for the health you enjoy as you write. It pleases me very much to learn that you are teaching [your brother] Sedâd the ‘awâmil.^[1] I see it is not without reason that you are ordained to stay away from the city. Both of you will get much benefit... I send my sallâms^[2] and pray for you, your mother and sisters. Write me frequently. Tell me about your state in detail! Write me about your situation immediately after the inspection!”

[1] **Awâmil:** a famous textbook of nahw.

[2] **Salâm:** Islamic greeting expressing peace and good wishes.

“My very much beloved Hilmi and Sedâd! — I have received your lovely letter. It causes me to express thanksgiving and praise to [Allâhu ta’âlâ]... He has translated the ‘awâmil beautifully. Then, he has understood it. Hilmi will benefit from it. Sedâd will benefit from it. The ‘awâmil has a sharh and a mu’rab. I will send them by someone. In fact, they will suffice in respect to nahw. Then, in addition to being a chemical engineer, you will also become an engineer in sarf and nahw. Other engineers will fall in value as their numbers increase. This branch of engineering, however, in addition to being valuable in itself, will become much more valuable because the experts in this branch have become rare or have disappeared. The reason why you are there then, seems to be to enable you to attain great prosperity (dawlat-i ‘azîma). We send salâms and prayers.”

“Hilmi! — I felt much pleasure and happiness upon reading your latest letter. I want you to believe in what you wrote. I benefit much from the laxatives. If it is easy, prepare some more and send them to me!”

“Alaikum salâm! — It is not sunnat^[1] to greet (salâm) someone while one is reciting the Qur’ân. When greeted, however, it is wâjib^[2] to reply: the reciter pauses and then gives the salâm, afterwards he continues to recite, since the recitation [of the Qur’ân] is a sunnat while responding to the salâm is a wâjib. A wâjib cannot be abandoned or delayed for the advantage of a sunnat, but a sunnat should be abandoned or delayed for a wâjib. As for your second question, read it is you saw and understood it before! In fact, ‘esteem’ (hurmat) is meant by ‘haqq’ (right) in this context. ‘Bi-haqq-i Muhammad’, may Allah bless and save him, means ‘bi-hurmat-i Muhammad.’ The author of **Mawqûfât** assumed that ‘haqq’ was a ‘haqq-i shar’î’ (a legal right) or a ‘haqq-i ‘aqlî’ (a logical right). If this had been the case, he would have been right. This prayer has been read this way from days of old. It is true that nothing is in any way, neither legally nor logically, obligatory upon Allâhu ta’âlâ. By ‘haqq’ this is not meant. Perhaps the interpreter understood it wrongly. My dear! Like you, everybody is troubled with the same trouble, sorrowful with the

[1] **Sunnat**: an act done and liked by the Prophet, yet a duty of lesser degree than a wâjib.

[2] **Wâjib**: an act never omitted by the Prophet, almost as compulsory as a fard.

same sorrow. If it were not so, people would have been distressed in another way. This has been the 'Âdat-Allâh (the Law of Allâh). An Arabic couple says, 'Kullu man talqahu yaskhu dahrahu./Yâ layta sha'rî hâdhihi 'd-dunyâ liman?' (Whomever you encounter complains about his state, his time,/Oh, if I ever knew whose world this was.) So you're still better! [Your sorrow is meritorious, and it is a sign of being a good human being.]"

"Hilmi! — I am grateful for your letter. I thanked Allâhu ta'âlâ for your good health. You must know that it is a great blessing and endowment to read and understand even part of the book **Maktûbât** [by al-Imâm ar-Rabbânî Ahmad al-Fârûqî as-Sirhindî], the like of which on the religion of Islam has never been written and which will help you the most in your dîn (religion) and dunyâ (world)." The handwritten copies of these letters which were sent from Istanbul to Mamak village are kept in the file named [Memorial Letters].

In Mamak, Hüseyin Hilmi Effendi read several times and strove to understand the Turkish translations of al-Imâm ar-Rabbânî's and his son Muhammad Ma'thûm's **Maktûbât**, each of which was of three volumes, and he compiled a summary index of the six volumes in alphabetical order. When he came to Istanbul, he read the entire 3846 entries of its summary to Sayyid 'Abdulahkîm Effendi, who listened to it for several hours and liked it very much. When 'Abdulahkîm Effendi said, "This makes up a book. Give it the title '**Invaluable Writings**,'" Hüseyin Hilmi Effendi was surprised, but he further added, "Didn't you get it? Can their value ever be estimated?" The entries which were derived from the first volume were later appended to the end of the Turkish **Maktûbât Tercemesi** as an alphabetical index.

In 1359 (1940), Hilmi Işık asked his master 'Abdulahkîm Effendi, "Sir, I intend to marry. What will you say?"

"Whom will you marry?" his master asked.

"The one whom you permit."

"Really?"

"Yes, sir."

"Then Ziyâ Bey's daughter is suitable for you."

When Hilmi Effendi wanted his curiosity addressed before he returned to Ankara, 'Abdulahkîm Effendi summoned Ziyâ Bey the following day, and, after a long talk, his promise was obtained. A week later, Hilmi Effendi came to Istanbul again, and the

engagement ring was placed on his finger by the blessed hands of 'Abdulahkîm Effendi, who also carried out the Islamic nikâh^[1] according to the Hanafî and Shâfi'î madhhabs after registering at the municipality. The wedding was held two months later. At the feast, 'Abdulahkîm Effendi sat beside Hilmi Effendi and, after the night prayer, said a prayer in person. When the couple visited him a week later, 'Abdulahkîm Effendi conveyed tawajjuh to the bride and said, "You are both my daughter and daughter-in-law."

When Hilmi Effendi was at home at Hamamönü, in Ankara, during the autumn of 1362 (1943 A.D.), Fârûk Bey's son Barrister Nevzâd Işık came to him and said, "Sir, 'Abdulahkîm Effendi awaits you at our house." "Are you joking? He is in Istanbul! Why do you say he awaits me?" Hilmi Effendi asked. Nevzâd Bey swore and together they went to Fârûk Bey's house at Hacı Bayram. He learned there that the police had taken 'Abdulahkîm Effendi from his house in Eyyûb, Istanbul, to Izmir and later to Ankara. After many petitions, he was permitted to stay at his nephew Fârûk Bey's house under police supervision. He had become weak and exhausted out of anxiety and travel. He told Hilmi Effendi, "Come to me every day!" Every evening Hilmi Effendi helped him arm-in-arm to his bedroom, put blankets on him and left after reciting and blowing Sûras al-Falaq and an-Nâs upon him. The visitors who came during the day would sit on the chairs lined across the room and soon leave. He always let Hilmi Effendi sit at the bedside and conversed with him silently. When he was interred in Bağlum, a village near Ankara, Hilmi Effendi went in the grave and carried out certain religious duties upon the command of Ahmed Mekki Effendi, 'Abdulahkîm Effendi's son. Mekki Effendi also said, "Father loved Hilmi very much. He knows his voice. Hilmi shall read the talqîn!"^[2] This honourable service, too, fell to the lot of Hilmi Effendi. A few years later Hilmi Effendi placed a marble tablet, which he had written in Istanbul, at the head of the grave. He also put a marble tablet on the grave of Hadrat Sayyid Fahîm in Van and repaired the shrines of Abdulfettâh, Muhammad Amîn Tokâdî and Çerkes Hasan Bey in Istanbul. He lead the funeral prayer of Behice Me'ân Sultan, the late wife of 'Abdulhamîd Hân II, as she had willed, in 1389 (1969 A.D.), and he had a shrine

[1] Marriage contract as prescribed by Islam. There is detailed information about nikâh in the twelfth chapter of the fifth fascicle of **Endless Bliss**.

[2] **Talqîn**: words telling and making the soul and heart of a dead person hear through the effect of the knowledge of îmân.

constructed over her grave in the Yahyâ Effendi cemetery. In the autumn of 1391 (1971 A.D.), he visited Delhi, Diobend, Sirhind and Karachi and, seeing that the graves of Hadrat Sanâ' Allâh and Mazhar-i Jân-i Jânân's wife in the town of Paniput being trodden under foot, donated five hundred dollars for their repair and protection.

Hüseyin Hilmi Effendi was appointed as a chemistry teacher at the Bursa Military High School in 1947, where he later became its Principal. Afterwards, he became a chemistry teacher at the Kuleli (Istanbul) and Erzincan Military High Schools for many years. After teaching hundreds of officers, he retired following the coup d'état of 1960. Later he taught mathematics and chemistry at Vefa, İmâm-Khatîb, Çağaloğlu, Bakırköy and at many other high schools in Istanbul. He trained many faithful youths. Without discontinuing teaching, he bought the Merkez Pharmacy in Yeşilköy, a suburb of Istanbul, in 1962 and served the health of the people as proprietor and manager of the dispensary for many years. While he taught chemistry at the Kuleli Military High School in Istanbul, he learned ma'qûl, manqûl, usûl and furû' as it relates to fiqh, tafsîr and hadîth from the virtuous Ahmad Mekkî Effendi, the late Muftî of Üsküdar (Scutari) and later of Kadıköy in Istanbul. Hüseyin Hilmi Effendi was graduated with the İjâzat-ı Mutlaqa (Certificate of Absolute Authority) for religious instruction in 1373 (1953).

He published **Se'âdet-i Ebediyye**^[1] (**Endless Bliss**) in 1956. He founded Işık Kitabevi in Istanbul in 1967, and established the Waqf İhlâs in 1396 (1976 A.D.) He disseminated throughout the world his Turkish, German, French, English and offset-reproduced Arabic books and received thousands of letters expressing appreciation, congratulations and thanks. Some of his works were translated into Japanese, Asian and African languages. He always said that he had neither the ability nor efficiency, and that all the services done were the results of the spiritual help and grace of Hadrat Sayyid 'Abdulkâim Effendi and the blessings ensuing from his excessive love and respect for the scholars of Islam.

Hüseyin Hilmi Effendi constantly said that he found the taste in

[1] With its twelve hundred pages, the book, in Turkish, is a masterpiece and an ocean of religious and worldly knowledge. Part of it has been translated into English in fascicles, 1, 2, 3, 4 and 5. Its Arabic translation is underway.

the suhba and words of Sayyid 'Abdulahakîm Effendi in nothing else and that the most pleasant moments he enjoyed were when he remembered those sweet days he had spent with Sayyid 'Abdulahakîm Effendi. He said his nasal bones ached out of the grief of separation and yearning when he remembered those days. He frequently recited the couplet:

***“Zi-hijr-i dositân, khun shud darûn-i sîna jân-i man,
Fîrâq-i ham-nashînân sokht, maghz-i istakhân-i man!”***

(Because I am away from the beloved, my soul cries out tears of blood in my chest,

Separation from those I sat together with burns my bone marrow!)

Hüseyn Hilmi Effendi read books by the scholars of Islam and quoted with tearful eyes the sayings of al-Imâm ar-Rabbânî and 'Abdulahakîm Arwâsî. He said, “Kalâm-i kibâr, kibâr-i kalâmast.” (The words of the superiors are the superior words.) He frequently quoted 'Abdulahakîm Effendi is having said:

“Why are you surprised at seeing harm coming from one who was created to be harmful! How can you expect goodness from him? I am surprised at your being surprised! He is a sharr-i mahd (unmixed evil). His vice should not be surprising. If you see him do any good deeds, then you should feel surprised! Say to yourself, how can he do something good?”

“The scholars of Islam were perfect human beings. We are mere nothing beside them. If we had lived among them, we would not have been counted as human beings. If we were lost, nobody would look for us!”

“If the tekkes^[1] had not been closed, many a Walî would have been trained here.”

“I could not find the possibility or opportunity to carry out my duty to instruct Muslims.”

“If I spoke a foreign [Western] language, I could serve [Islam] much more!”

“The greatest enemy of Islam is the British. They tried to annihilate Islam with all their armies, fleets, uncountable gold coins collected from their colonies, in short, with all their imperial powers. Nevertheless, the harm of all these giant forces of the British to Islam remains secondary; a more frightening enemy of

[1] **Tekke:** a school where a murshid trains his disciples.

Islam is Şemseddin Günaltay.”

“A sensitive and delicate person cannot eat the food which he himself puts into a new child’s brimming chamberpot. He feels disgust when he remembers the discharged matter that is put in it. Using the things that cause disbelief has the same effect. A person whose î mân is firm and who is faithful to Islam does not use them however much they are praised by others.” “Not everybody can understand al-Imâm ar-Rabbânî’s **Maktûbât**, which resembles neither Hâfiz-i Shirâzî’s poems nor the **Khamisa**. We read it not to understand it but to be blessed by reading it.”

“Performing salât means to turn towards (tawajjuh) Allâhu ta’âlâ. Realities are revealed to those who perform salât in accordance with the honourable Sharî’at^[1] in this world. Al-’ilm al-ladunnî^[2] is endowed upon them. This ’ilm (branch of knowledge) is learned at seventy-two varying degrees; the one who is at the lowest degree knows how many leaves there are on a tree at a glance and can differentiate a shaqî (evil) person from a sa’îd (pious) one. Such people perform salât in their graves, too. This kind of salât does not consist of qiyâm (standing) or rukû (bowing); it means to turn towards Allâhu ta’âlâ.”

The following is the written will prepared by Hüseyin Hilmi Işık on 24 Rabi-ul-awwal, 1410, which coincides with 24 Tashrini awwal, 1989, Tuesday:

There are eight kinds of people in the world:

1- Believer who is **Sâlih** (pious, good). He says that he is a Muslim. He holds the belief of Ahl as-sunna. A person who holds the belief of Ahl as-sunna is called **Sunnî** (Sunnite). He adapts himself to one of the four Madh-habs of the Ahl as-sunna. Thus in everything he does he is in a state of obedience to the Sharî’at. He performs his acts of worship in accordance with his Madh-hab. He avoids harâms (acts forbidden by Islam). If he makes an inadvertent mistake in this respect, he makes tawba by observing its conditions. Before sending his children to elementary school, he sends them to a Sâlih imâm or to a teacher of Qur’ân al-kerîm. He strives for their learning how to read Qur’ân al-kerîm, memorizing the sûras of Qur’ân to be recited in the namâz, and learning Ilmihâl. He sends them to elementary school after they have learned these things. He sends his sons to high school, to a

[1] **Sharî’at**: the laws of Islam.

[2] **Al-’ilm al-ladunnî**: knowledge inspired by Allah to the hearts of Awliyâ’.

university for education. It is a must that they learn religious knowledge and begin performing daily prayers of namâz regularly before elementary schooling. A father who does not bring up his children accordingly cannot be a Sâlih Muslim. He and his children will go to Hell. The worships he has done, e.g. pilgrimages, will not save him from going to Hell. The Muslim who is Sâlih will never enter Hell.

2- A Believer who is **Aberrant**. He says he is a Muslim, and he is a Muslim, too. Yet he is not **Sunnî**. He is without a Madh-hab. In other words, his belief does not agree with the belief taught by scholars of Ahl-sunna. Therefore none of his worships will be accepted. He will not escape Hell. If he does not perform the worships and commits harâms, he will remain in Hell additionally for these sins. Because his aberrant belief does not cause unbelief, he will not remain eternally in Hell. An example of such people is the Shiite group called **Imâmiyya**.

3- The **Sinful** Believer says he is a Muslim, and he is so. He is Sunnî, too. That is, he holds the belief of Ahl as-sunna. Yet he neglects some or all of the worships. He commits harâms. The sinful Believer will suffer Hell fire if he does not make tawba or attain Shafâ'at (intercession of the Prophet, one of the Awliyâ, or a Sâlih Muslim) or forgiveness of Allâhu ta'âlâ. Yet even in this case he will not remain in Hell eternally.

4- **A disbeliever from birth** is a person with parents who are (or were) disbelievers. He has been brought up as a disbeliever. He does not believe in the fact that Muhammad 'alaihi-salâm' is the Prophet. Jews and Christians are disbelievers with (heavenly) books. Communists and freemasons are disbelievers without a book. They do not believe in rising after death, either. People who worship idols and icons are called **Mushrik** (polytheist). Disbelievers will go to Hell and will be subjected to eternal fire. None of the goodnesses they have done in the world will be of any use, nor will they save them from Hell. If a disbeliever becomes a Muslim before death, he will be pardoned and will become a Sâlih Muslim.

5- **A Murtad** (renegade) is a person who abandons Islam and becomes a disbeliever. All the worships and pious acts he did as a Muslim will be deleted and, therefore, will be of no value after death. If he becomes a Muslim again, he will be pardoned and will become an extremely pure Believer.

6- **A Munâfiq** says that he is a Muslim. Yet he is not a Muslim. He is in another religion. He is a disbeliever. He pretends to be a

Muslim in order to deceive Muslims. A munâfiq is worse than an (undisguised) disbeliever. He is more harmful to Muslims. Formerly, the number of munâfiqs was rather great. There are next to none today.

7- **A Zindîq** also says that he is a Muslim. Yet he is not a member of any religion. He does not believe in rising after death. He is an insidious disbeliever. In order to mislead Muslims out of Islam and to demolish their religion from within, he presents his disbelief in the name of Islam. Qâdiyânîs, Bahâîs and Bektâshîs are in this group.

8- **A Mulhid** also claims to be a Muslim and thinks he is a Muslim. He performs Islam's worships and avoids the harâms. Yet he has greatly digressed from the belief held by the Sunnites in his interpretation of Qur'ân al-kerîm, to the extent that some beliefs he holds abrogates his îmân and causes disbelief. In this group are Nusayrîs and Ismâîlîs, two Shiite sects, and Wahhabis. They try to present themselves as Believers and the Sunnîs, who are actually people with correct belief, as disbelievers. Since a person who calls a Believer a disbeliever will become a disbeliever himself, these people are worse and more harmful to Muslims than disbelievers are.

Any wise person would like to live in comfort and peace in the world and to avoid torment and attain infinite blessings in the Hereafter. To this end, I wrote my book **Se'âdet-i Ebediyye** (Endless Bliss). I tried to show the way leading to happiness for all kinds of people all over the world. First, I endeavoured to learn it myself. For many years I read hundreds of books. I carried out very stringent research in history and Tasawwuf. I meditated deeply on scientific knowledge. I recognized very well and definitely believed that attaining comfort in the world and eternal blessings in the Hereafter requires being a **Sâlih** Muslim. And being a Sâlih Muslim, in its turn, requires learning the Islamic teachings from books written by scholars of the **Ahl as-Sunna**. An ignorant person cannot even be a Muslim, let alone be a Sâlih one. I explained in detail in my book **Se'âdet-i Ebediyye** how a Sâlih Muslim should be. In short:

1- He should believe as is taught by scholars of Ahl as-sunna. In other words, he must be a **Sunnî**.

2- Reading a book of fiqh belonging to one of the four Madh-habs, he should learn the teachings of the Sharî'at correctly, perform his acts of worship accordingly, and keep away from the harâms. A person who does not adapt himself to one of the four

Madhhabs or selects the facilities in the four Madh-habs and thus makes a mixture of the Madh-habs, is called a 'Madh-hab'less person. A Madh-habless person has abandoned the way of the Ahl as-sunna. And a person who is not a Sunnî must be either a heretic or a disbeliever.

3- He should work to make a living. He should earn his living through halâl means, carrying on his dealings in a manner compatible with the commandments of Allâhu ta'âlâ. We live in such an age that a poor person can hardly protect his faith and chastity, not even his personal rights. To protect these values and serve Islam, he should utilize the latest scientific renovations and facilities. Earning through halâl ways is a great act of worship. Any way of earning that will not hinder the daily prayers of namâz and which will not cause one to commit harâms is good and blessed.

For worships and worldly dealings; being useful and blessed is dependent upon doing them only for Allah's sake, earning only for Allah's sake, and giving only for Allah's sake; and in short having **Ikhhlâs**. **Ikhhlâs** means to love Allâhu ta'âlâ only and to love for the sake of Allâhu ta'âlâ only. When one loves someone, one remembers him very frequently. One's heart always makes (Dhikr) of him, that is remembers and mentions him.

If a person loves Allâhu ta'âlâ, he will remember him very frequently, that is, his heart will always make Dhikr of Him. For this reason, it is stated in the Qur'ân al-kerîm, **"Make much Dhikr of Allâhu ta'âlâ."** The following hadîth-i sherîfs are written in the book **Kunûz-ud-daqqâq**: **"People with high grades are those who make Dhikr of Allâhu ta'âlâ."** **"The sign of love for Allah is love of making Dhikr of Him."** **"He who loves someone will make much dhikr of him."** **"He who loves Allah very much will be free from mischief."** **"Allâhu ta'âlâ loves the person who makes much Dhikr of Him."** Scholars of **Tasawwuf** have shown the ways to perform much Dhikr of Allâhu ta'âlâ. The easiest of these ways is to find a **Murshid-i kâmil**, love him, observe the rules of adab about him, and thus receive fayz from his heart.

Murshid-i kâmil is an 'Islamic Scholar' who has received fayz from the Murshid-i-kâmil preceding him and thus attained the competence of giving fayz. When he attains this competence, he receives a written warrant from his Murshid certifying that he has the qualifications. A succession of Murshids receiving fayz from one another is like the links of a chain that can be traced back to the time of Rasûlullah (sall-Allâhu 'alaihi wasallam). In other words, a Murshid-i-kâmil receives the 'fayz's, 'hâl's and 'barakats'

coming from Rasûlullah through a chain of Murshids that flow into his heart; he then pours them into others' hearts.

The **Murshid** and the **Murîd** who wishes to receive fayz from him have to be Sâlih Muslims. A person who does not hold the Sunnî belief; e.g., who speaks ill of any one of the As-hâb-i-kirâm or who does not adapt himself to one of the four Madh-habs; or anyone who does not avoid the harâms, e.g., who condones his wife's or daughter's going out without covering themselves properly though he can prevent them from doing so; or who does not try to teach his children Islam and how to read the Qur'ân al-kerîm cannot be a Sâlih Muslim, and all the more impossible, a Murshid. Everything a Murshid says or does will be compatible with the principles of the Ahl as-sunna and the teachings in the books of Ilmihâl. One thousand years after Rasûlullah's Hijra (Hegira, Migration to Medina) an era termed **Âkhirzamân** (the latest time) began, and the signs prognosticating the end of the world began to increase in number. During this latest time period, Allâhu ta'âlâ will manifest His Attributes of Qahr (Wrath) and Jelâl (Vehemence), and mischief and afflictions will be on the increase. Religious teachings will be defiled, scholars of the Ahl as-sunna and Murshid-i-kâmil will be on the decrease.

Oral dhikr, i.e. saying, "Allah, Allah," is very thawâb (deserving of rewards in the Hereafter) and will prime the pump for the heart's dhikr. However, the heart's dhikr requires one's being a Sâlih Muslim and performing dhikr for years. If a Murshid-i-kâmil teaches a person how to dhikr and extends tawajjuh towards him, i.e., asks his Murshid to help this person's heart to dhikr, his heart will begin dhikr immediately. If a person cannot find a Murshid-i-kâmil, he should remember any Murshid-i-kâmil (he has heard of or read about). That is, he should imagine seeing him and looking with adab at his face, and beg him through his heart to make tawajjuh towards him. This is called **Râbita**. The following account is given in the seventeenth page of the book **Barakât**: "Khawâja Burhân-ud-dîn, a respectable Indian scholar, endeavoured very hard to set his heart upon the act of dhikring. Try as he would, he could not attain this blessing. He looked for a Murshid-i-kâmil. While visiting Hadrat Muhammad Bâkî-Billâh in Delhi, he begged him. This great Murshid advised him to perform Râbita towards him wherever he was, that is, to imagine himself looking at his face and ask for fayz. Surprised at his advice, the Khawâja went to the great Murshid's close friends and said, 'This advice would be given to novices coming to him for the first time.

I would like a task of a higher level.’ They told him he would have no other choice than follow his advice. Because he was fully convicted that this noble person was a Murshid-i-kâmil, he imagined himself looking at his blessed face and began to beg him. He lost himself. His heart began to dhikr. He would hear his heart dhikring aside from its physiological beatings.” The book **Hadarât-ul-quds**, in its discourse on karâmat (miracles occurring through a person loved by Allâhu ta’âlâ) through Hadrat Imâm-i Rabbânî, relates his fifty-fourth karâmat as follows: “Hadrat Mawlânâ Abdul-hakîm Siyalkutî, a great Indian scholar whose books and name are renowned world over, states: I had known and liked Hadrat Imâm-i Rabbânî for a long time. Yet I had not attached myself to him. One night, in my dream, he made tawajjuh towards me. My heart began to make dhikr. Continuing this dhikr for a long time, I attained many valuable occult blessings. He educated me from a distance in a manner termed **Uwaysî**. Later, I attained his Sohba.” It relates the sixty-eighth karâmat as follows: “One of the relatives of Hadrat Imâm-i Rabbânî wanted to attach himself to him. Yet he could not tell him about it. One night he decided to tell him the following morning. That night he dreamt of himself standing near a stream. On the other side was Hadrat Imâm-i Rabbânî, calling him, ‘Come here, quick, come here, quick! You’re late.’ When he heard this his heart began to dhikr. The next morning he visited him and told him what was happening in his heart, he said: ‘This is exactly our way. Go on with it.’ ”

Allâhu ta’âlâ declares in the Qur’ân al-kerîm, in the thirty-first âyat of **Âl-i-’Imrân sûra**, “**Tell them: If you love Allâhu ta’âlâ adapt yourselves to me! Allâhu ta’âlâ will love those who adapt themselves to me and will forgive your sins [if you do so]. Allâhu ta’âlâ is forgiving and very compassionate.**” He declares in the seventy-ninth âyat of **Nisâ sûra**: “**He who obeys the Prophet will have obeyed Allah.**” Our Prophet (sall-Allâhu alaihi wa sallam) stated, “**Be on my way and after me on the way of my four Khalîfas!**” Islamic scholars following the way of the four Khalîfas are called **Ahl as-sunna**. As it is seen, attaining love of Allâhu ta’âlâ requires having îmân as written in the books of scholars of the Ahl as-sunna and adapting all of one’s words and actions to the manners prescribed by them. This comes to mean that a person who wants to attain love of Allâhu ta’âlâ will have to have îmân accordingly and lead a life accordingly. If a person does not observe these two conditions, he cannot be a Sâlih Muslim. He cannot attain comfort and peace in the world, nor in the Hereafter.

These two values are either learned by reading books, or acquired by rote by imitating a Murshid-i-kâmil. The words, looks and tawajjuhs of a Murshid-i-kâmil will purify one's heart. And when one's heart is pure one will begin to experience pleasure from î mân and from worships, and the harâms will seem bitter, ugly and abominable. During those times when Allâhu ta'âlâ has more mercy on His born servants the number of Murshid-i-kâmil increases and it is easier to recognize them. The closer we come to the end of the world, the more severe will be the manifestation of Allâhu ta'âlâ's Wrath, the more scarce will be the Murshid-i-kâmil, and the existing ones will not be recognized. Ignorant, miscreant, and heretical people will appear in the name of religious men and will mislead people towards disasters, thereby obstructing the way leading to Allah's love.

In such murky times, those who learn î mân and the teachings of the Sharî'at from books written by scholars of the Ahl as-sunna will attain safety, and people who fall for the cajoling and exciting words in the bogus religious books written by ignorant and heretical people, will slip out of the right way. In such times, for purifying your heart and setting it to perform dhikr as soon as possible, you should imagine seeing one of the past renowned Murshid-i-kâmil wherever you are and whatever you are doing, except when performing namâz. And you should wish that the fayz that flowed into his heart coming from Rasûlullah (sall-Allâhu alaihi wa sallam) will flow into your heart. You should keep in your mind that a Murshid-i-kâmil is a (spiritual) heir to Rasûlullah, and, therefore, Allâhu ta'âlâ permanently manifests His Mercy in his heart. Hadrat Muhammad Ma'thûm, a great Murshid, stated in his fiftieth letter, "Continual râbita will ensure thorough contact with the Murshid. Consequently, fayz will be received easily. Being in the presence of a Murshid has other uses. A Murîd who cannot manage râbita in a suitable manner should attend the Murshid's sohba. It was owing to sohba that the As-hâb-i-kirâm attained such high grades. Wey al-qarânî received fayz from a distance by making râbita; yet because he could not attain the sohba, he could not reach the grades attained by the As-hâb-i-kirâm." He stated in the seventy-eighth letter, "For receiving fayz and barakat from a Murshid-i-kâmil, it is necessary to attach yourself with a cord of love to him. The Ashâb-i-kirâm received fayz from Rasûlullah (sall-Allâhu alaihi wa sallam) by way of in'iqâs [reflection]. By the same token, a person who sits with adab and love in the presence of a Murshid-i-kâmil will receive fayz from him. Anyone, no

matter whether he is young or old, alive or dead, will receive this fayz. Imagining a Murshid-i-kâmil sitting opposite you while you look with love and adab at his face is called **Râbita**. This râbita is very useful, for man has dived into harâms and his heart has darkened. As long as he is in this state he cannot receive fayz and barakat from Allâhu ta'âlâ. A means is requisite. The means here is a noble person capable of receiving this fayz and giving it to those who demand it. And this person is a Murshid-i-kâmil." He stated in the hundred and sixty-fifth letter, "Keeping a Murshid-i-kâmil's face in your heart is called Râbita. Râbita is the most powerful link connecting a Murîd to a Murshid. When the râbita becomes firm, he will see his Murshid wherever he looks." He stated in the hundred and ninety-seventh letter, "When the râbita is firm, there will seem to be no difference between the blessings attained when one is away from a Murshid-i-kâmil and those attained when one is in his presence. Yet these two can never be equal. The more powerful the râbita, however, the less the difference."

He stated in the eighty-ninth letter of the fifth volume, "A great scholar has said, 'Allâhu ta'âlâ would not have given the wish if He had not willed to give the blessing.' The essence of our way is sohba. With the barakat of sohba, a talented Murîd will receive fayz from a Murshid's heart in proportion to his talent and the degree of love he has for a Murshid. He will be freed from his bad habits, which will be replaced with the Murshid's good habits. It is for this reason that they have said that being fânî (extinct, nonexistent) in a Shaikh, (who is the Murshid-i-kâmil), is the beginning of (the stage), Fanâ-fillah (in Tasawwuf). If you cannot attain sohba, you will receive fayz only by means of love and in proportion to your tawajjuh towards the Murshid. Loving the people loved by Allâhu ta'âlâ is a great blessing. Through this love you will attain the fayz gushing out of their hearts. You should not miss the blessing of making tawajjuh in a Murshid's absence. You should learn the Sharî'at and act accordingly. You should not waste your lifetime playing and merrymaking. Things that are disagreeable with the Sharî'at are called **Dunyâ**. You should think that such things are useless and will be of no value in your grave or on the Day of Judgement. Safety is in adapting yourself to the Sunna and abstaining from bid'ats. [Adapting yourself to the Sunna means learning the belief of the Ahl as-sunna, adapting your belief to it, then doing the commandments and avoiding the prohibitions, and then performing the Sunna. When the Sunna is

done without observing this successive order, it will not be the Sunna at all. It will be bid'at. For instance, growing beard will not be a Sunna. It will be a bid'at. The beard thus grown will be a Jewish beard, a Râfidî beard, or a Wahhabi beard.] You should not make friends with bid'at holders and mulhids, [that is, people without a Madh-hab and religious men who are not Sunnî]. They are thieves of the faith. They will defile your religion and faith. [It is stated in a hadîth-i-sherîf that bid'at holders will be turned into dogs for the people of Hell].

Hadrat Imâm-i-Rabbânî stated in the hundred and eighty-seventh letter, "If a Murshid-i-kâmil's image is shown to a Murîd everywhere, this is a sign indicating that the râbita is very strong. Râbita will cause a flow of fayz from one heart to the other. This great blessing will be bestowed on only selected people"

Documents for what has been said so far are the hadîth-i-sherîfs: **"Everything has a source. The source of taqwâ is the hearts of ârîfs"; "When the Awliyâ are seen, Dhikr of Allah is made"; "Looking at an 'Âlim's (scholar's) face is worship"; "Those who keep company with them will not be shaqî; "Disasters coming upon my Ummat will be due to fâjir [miscreant] men of religion,"** and a number of other similar hadîth-i-sherîfs. These hadîth-i-sherîfs are written in various books of Hadîth, e.g., in **Kunûz-ud-daqaîq**.

That Hadrat Sayyid Abdulhakîm Arwâsî was a Murshid-i-kâmil is a fact that can be seen as clearly as the sun from the letters of ijâzat written by his Murshids, from the letter written in the hundred and sixty-first page of my (Turkish) book, from the profundity of his knowledge, from his beautiful morality, and from his karâmats. His blessed face is easy to remember, once one has seen his photograph. To remember him and receive fayz from his blessed face is a great blessing Allâhu ta'âlâ has bestowed on Muslims. People like us, whose hearts have been blackened with so many sins, are certainly far from attaining the great blessing. Our purpose is to show the way to the desired treasure. Perhaps there will be people to attain it, though we have not. During these last days it will fall to few people's lot to hear these facts, to believe them, and to try to attain these blessings. May thanks be to our Rabb (Allah) for blessing us with the fortune of knowing and loving His beloved ones.

Yâ Rabbî! Grave and many as our sins are, Thine forgiveness and compassion are boundless. Have mercy on us and forgive us for the sake of Thine beloved ones! Âmin.

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