

THE PATH OF ISLAM

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FOREWORD

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

May hamd (praise, gratitude) be to Allahu Taala! Peace and blessings be upon His beloved Prophet Muhammad (alaihi-salam). May all auspicious prayers be on that Supreme Prophet's Ahl al Bayt (family of Prophet Muhammad alaihi-salam) and on each of his just and devoted Companions (Sahabat al-Kiram). Hamd means believing and saying that Allahu Taala creates and sends all favors. Shukr means using all favors in conformity with Islam. Thousands of valuable books have been written on the beliefs of the Islamic faith and its commands and prohibitions, and many of them have been translated into foreign languages and distributed to every country.

The scholars of the right path, who heard Islam from the Companions (Sahabat al-Kiram) of the Prophet and wrote it in books, are called Ahl as-sunnat scholars. Although it is seen that a few people who have not read or understood the books of Ahl as-sunnat scholars, misunderstood the Qur'an al-kerim and hadith-i-sherifs and have inappropriate speeches and writings, such words and writings tend to melt away in the face of the firm belief of Muslims, have no effect other than showing the ignorance of their owner.

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

INTRODUCTION

Maulana Khalid-I Baghdadi” qaddesallahu Ta’ala sirrehul’aziz“, before starting his book, wanted to give ornaments and blessings by writing the seventeenth letter of the third volume of the Mektubat Book of Imam Rabbani Ahmed Faruki Serhendi”rahmetullahi alayh “. Imam Rabbani” Quddise sirruh”(1) says in this letter that:

I begin my letter with the Basmala. Infinite hamd and gratitude be to Allahu Taala who bestowed upon us all kinds of favors and honored us by making us Muslims and valued us by making us the Umma of Muhammad (sall-Allahu Taala alaihi wa sallam), which is the highest blessing. We should meditate and realize that Allahu Taala alone sends every favor upon everybody.

He alone creates everything. He alone is the One who keeps every being in existence every moment. Superior and good qualities of men are all His blessings and favors. Our life, reason, knowledge, strength, senses of seeing and hearing and speech are all from Him. He always is the One who sends innumerable blessings and favors. He is the One who rescues human beings from trouble and distress, Who accepts prayers and keeps away grief and disaster. Only He creates all nouris-

1 - *Imam-i Rabbani, 1034 [AD. in 1624] He died in India.*

hment and causes them to reach us. Allahu Taala's blessing is so bountiful that He does not cut off the nourishment of those who commit sins. His covering sins is so great that He does not disgrace, degrade nor tear off the honesty veil of those who disobey the commands or abstain from the prohibitions. Being so forgiving, so merciful, He does not hurry in punishing those who deserve punishment and torture (adhab). Allahu Taala spreads blessings and favors both upon those whom are liked and those who are enemies, nothing is spared from anybody. The highest, the most valuable of benefaction is His showing us the right path to happiness and salvation, encouraging us not to go astray but rather to go to Paradise. Allahu Taala commands us to adapt ourselves to our beloved Prophet (sall-Allahu taala alaihi wa sallam) in order that we may attain all the infinite blessings, endless and inexhaustible pleasures in Paradise, and to attain His grace and love. So, His blessings are as obvious as the sun. The favors which come from others, in fact, come from Him. Allahu Taala, again, is the One who makes others intermediaries and gives wish, power and strength to do favors. For this reason, He is always the One Who sends all blessings that come through all places and through all people. Expecting goodness and benevolence from someone else is like asking a trustee for something as a trust and asking a poor person for alms. The ignorant as well as the educated, blockheads as well as the intelligent and those that are keen will know that what we say here is right and to the point, for, the things said are obvious facts and it is not necessary even to think them over. It is a human duty for everyone to thank –as much as one can– Allahu Taala, Who bestowed these favors. It is a debt, a duty which intelligence commands. But it is not easy to carry out this thanksgiving due to Him, because men, having been originally created out of nothing, are weak, indigent, faulty and defective. Allahu Taala always and eternally exists, and is far from defectiveness. Every kind of superiority belongs to Him. Men have by no means, any similarity or proximity to Him. Can men, who are so inferior, thank such a high being as Allahu Taala in a manner worthy of His Dignity? There are so many things that men consider beautiful and valuable, but He knows that they are evil and dislikes them. Things which we consider to be reverence or gratitude may be common things not liked at all.

For this reason, men, with their own defective mind and short sight, cannot discern the things that express gratitude and veneration to

Allahu Taala. Unless the ways of thanking and respecting are shown by Him, acts that are considered as praising may be slanderous. So, the debt of gratitude and human duties to be performed and believed by human beings towards Allahu Taala with the heart, tongue and body were defined by Allahu Taala and communicated by His beloved Prophet (sall-Allahu Taala alaihi wa sallam)!The human duties which Allahu Taala showed and ordered are

called Islam. One thanks Him by following the way His Prophet taught. Allahu Taala does not accept or like any thanks, any worship incompatible with or outside this way, because there are many things which men consider good or beautiful but which Islam disapproves of and regards as ugly. Hence, in thanking Allahu Taala, people who have reasoning should adapt themselves to Hazrat Muhammad (alaihi-salam). His way is called Islam. A person following Muhammad (alaihi-salam) is called a Muslim. Thanking Allahu Taala, that is, following Muhammad (alaihi-salam), is called ibada (worship). Islamic teachings are of two parts: religious and scientific. Religion reformers say that religious teaching are called 'scholastic teachings' and scientific teachings are called 'rational teachings.' Religious teachings are also of two parts:

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

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

The Quran al-Kareem is the Kalam al-Ilahi (Divine Speech, Word of Allahu Taala). Allahu Taala sent the Quran al- Kareem to Muhammad (alaihi-salam) through an angel named *Jebrail* (Gabriel, alaihi-salam). The words in the Quran al-Karim are in the Arabic language, and they descended in *ayats* (verses), letters and words arranged together by

Allahu Taala. The meanings carried by these letters and words convey the Kalam al-Ilahi. These letters and words are called the Quran al-Karim. The meanings that disclose the Kalam al-Ilahi are the Quran al-Karim as well. This Quran al-Karim which is the Kalam al-Ilahi is not a creature. It is eternal and everlasting, like the other Attributes of Allahu Taala. Once every year Jibrail (alaihi-salam) would visit to recite, in the same order as they had been recorded in the Lawh almahfudh (where all matters have been inscribed, in Paradise), the part of the Quran al-Karim that had already been revealed, and our Prophet would repeat it. In the year when he was about to honor the Hereafter, Jibrail (alaihi-salam) visited twice, reciting the entire Quran al-Karim. Our blessed Prophet and most of the Sahaba had memorized the Quran al-Karim wholly. In the year when he honored the Hereafter with his blessed being, Abu Bakr as-Siddiq, the Caliph, brought together those who had memorized the Quran al-Karim and having gathered those parts that had already been written, had a committee write down the entire Quran al-Karim. Thus a written copy called the mus'haf came about. Thirty-three thousand Sahabis reached a consensus that every letter of that copy of the mus'haf was in its right place. Utterances of Muhammad (alaihi-salam) are called the hadith sharif. Those with meanings by Allahu Taala but with words by Muhammad (alaihi-salam) are termed hadith qudsi. There are many books of the Hadith. Al-Bukhari and Muslim are most widely known. Of the injunctions of Allahu Taala, teachings that are to be believed are called iman, those which must be performed are termed fard, and prohibitions are termed haram. Fard and haram are called the 'ahkam al-Islamiyya'. A person who does not believe in even one of the Islamic teachings is called a kafir (One with disbelief, denial of the Truth of Islam). The second necessary thing for a person to do is to purify their heart. The word 'heart' has two meanings. The piece of flesh in our chest is called 'heart' by almost all people. Heart in this sense exists in animals as well. The second 'heart' is the invisible heart staying in the material heart. This second heart is called spiritual 'heart'. It is this heart that is written in religious books. This heart is the place of Islamic teachings. It is this heart, again, which believes or disbelieves. A heart that believes is pure. A heart that disbelieves is dirty and is 'dead'. It is our first duty to purify the heart by striving hard. Worship, especially performing salat and saying any of the prayers called istighfar, purifies the heart. Committing harams dirties the heart. Our Prophet stated:

“Say the istighfar frequently! If one continues saying the prayer of isti-ghfar, Allahu Taala protects one against all illnesses and disasters. He sends nourishment from places that one does not expect at all.”

Istighfar means to say, “Estaghfirullah” (May Allahu Taala forgives me!). In order for the prayers to be accepted, the supplicant must be a Muslim, repent for one’s sins and say the prayer, knowing its meaning and believing it. Prayers said with a darkened heart will not be accepted. Also, if a person says “Estaghfirullah” three times after performing the five daily required salats, their heart will become pure and the heart itself will start saying the prayer. A prayer said only with the mouth, but without the heart, will be of no use.

If a disbeliever, with a heavenly book or without one, embraces Islam, that person will escape from going to Hell. That person becomes a pure Muslim with no sin. But that person has to become a Sunni Muslim. To become a Sunni Muslim means to read and learn a book written by one of the scholars of Ahl as-Sunna “rahima humullahu talaa” and adapt iman, acts and words to what that person learns from that book. In the world it is understood from a person’s clear words said and actions done without darura (strong necessity or compulsion) if a person is a Muslim or not. It becomes definite at this person’s last breath if they have gone to the next world with iman. If a Muslim with grave sins repents with pure heart, his or her sins will surely be forgiven, becoming sinless and pure.

IMAN AND ISLAM

As stated by Islamic scholars, every Muslim woman or man who has become responsible (mukallaf), that is, who has reached discretion (aqil) and puberty (baligh), has [to acknowledge and know Allahu Taala, in other words,] to know and believe in as Sifat adh-Dhatiyya and as-Sifat ath-Thubutiyya of Allahu Taala correctly. It is this which is primarily obligatory (fard) for everybody. Not to know is not an excuse; it is a sin.

The six Attributes that are specific to Allahu Taala’s Dhat (Self, Essence) are called as-Sifat adh-Dhatiyya. They are al-Wujud, Allahu Taala’s existence by Himself; al-Qidam, being without a beginning and eter-

nal in the past; al-Baqa, existing without end and never to become nonexistent; al-Wahdaniyya, having no partner, equal or match in any respect; al-Mukhalafatun li-l-hawadith, being dissimilar to every creature in every respect; and al-Qiyamu bi nafsihi, Allahu Taala's self-existence, being needy of nothing for eternal existence. No creature has any of these six attributes, nor any relation with them. Some Islamic scholars said that al-Mukhalafatun li-l-hawadith and al-Wahdaniyya were the same and that the number of as-Sifat adh-Dhatiyya was five.

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

A second evidence showing that creatures are hadith is the fact that they are transforming and changing all the time. Everything is changing[1]; however, something qadim (without a beginning) should never change. Allahu Taala's Dhat (Self, Essence) and Attributes are qadim and they never change. In the Universe, the state of substances changes in physical events. In chemical reactions, the essence or structure of substances changes. We see objects or substances cease to exist and change into other substances. Today, in atomic changes and nuclear reactions, which have been discovered recently, the matter or element also ceases to exist and turns into energy.

The changes in creatures, their transforming to one another, cannot be coming from the eternal past. They should have a beginning and come into existence from elements or substances, which must have been created out of nonexistence. Another evidence for the fact that the Universe is mumkin, that is, it may come into being out of nonexistence, is that creatures are hadith; that is, they have been coming into existence out of nothing.

Wujud means 'existence, being.' There are three kinds of existence. The first one is Wajib al-wujud, the Necessary Existence, always exists, has

never been nonexistent before, nor stops existing in the everlasting future. Only Allahu Taala is Wajib al-wujud. The second one is mumtani alwujud, which cannot exist. It should always be nonexistent. Such is a partner to Allahu Taala; that is, another god partner to Allahu Taala or resembling Him can never exist. The third one is mumkin al-wujud that may or may not exist. So are the Universes, all creatures without any exception. The opposite of wujud is adam (non-existence). All creatures were in adam, were nonexistent, before they came into existence.

There are two beings: the mumkin and the Wajib. If only the mumkin existed, or if Wajib al-wujud did not exist, nothing would exist. [For it is a change, an event, to come into existence out of nonexistence, and, according to our knowledge in physics, in order for a change to take place in an object, the object has to be acted upon by an exterior power, the source of which has to precede the object.] For this reason, the mumkin could not come into existence or go on being on its own. If some power had not affected it, it would have always remained in nonexistence and could not have come into existence. Since a mumkin could not create itself; it could not, naturally, create other mumkins, either. That which has created the mumkin has to be Wajib al-wujud. The existence of the universe shows that a creator who created it out of nothing exists. So, the Unique Creator of all that are mumkin, the creatures, is the only Wajib al-wujud without being hadith or mumkin, but always existent and qadim (eternal). 'Wajib al-wujud' means that its existence is not from something else but from itself, that is, it is always self-existent and is not created by someone else. Were this not the case, then it would have to be a creature (mumkin and hadith) created by someone else. This is contrary to what is deduced above. In Persian 'Khuda' (used as a Name for Allahu Taala) means 'always self-existent, eternal'.

We see that the classes of beings are in an astounding order, and science discovers new laws of this order every year. The Creator of this order must be Hayy (Ever-living), Alim (Allknowing), Qadir (Almighty), Murid (All-willing), Sami (Allhearing), Basir (All-seeing), Mutakallim (All-speaking) and Khaliq (Creator), * because death, ignorance, incapability, compulsion, deafness, blindness and dumbness are all defects and imperfections. It is impossible that such defective

attributes be in Allahu Taala Who has created this universe, this creation in such an order and Who protects them against annihilation.

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

Moreover, we also see the above attributes of perfection in creatures. Allahu Taala created them in creatures. If these attributes did not exist in Him, how could He create them in creatures? If these attributes did not exist in Him, those creatures would be superior to Him. We should also add that the Creator of these worlds of beings ought to possess all the attributes of perfection and superiority and none of the attributes of deficiency, since one who is defective cannot be Khuda, the Creator. Aside from these reasonable evidences, ayats and hadiths explain clearly that Allahu Taala has the Attributes of perfection. Therefore, it is not permissible to doubt it. Doubt causes disbelief.

ESSENTIALS OF ISLAM

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

Our beloved superior Hazrat Umar ibn al-Khattab (radiyAllahu Taala

anh), who was a heroic leader of Muslims, one of the highest of the Prophet's Companions, and was famous for his truthfulness, stated: "It was such a day that a few of us, the Companions, were in the presence and service of Rasulallah (sall-Allahu alaihi wa sallam)." That day, that hour was so blessed, so valuable a day that one could hardly have the chance to live it once again. On that day, it fell to his lot to be honored with being in the Prophet's company, near him, and to see his blessed face, which was food for spirits and pleasure and comfort to souls. To emphasize the value and honor of that day, he said, "It was such a day..." Could there be another time as honorable and valuable as one at which it falls to one's lot to see Jibrail (Archangel Gabriel, alaihi-salam) in the guise of a human being, to hear his voice and hear the knowledge men need as beautifully and clearly as possible through the blessed mouth of Rasulallah (sall- Allahu Taala alaihi wa sallam)? "At that hour, a man came near us like the rising of a full moon. His clothes were extremely white and his hair was very black. Signs of travel, such as dust and perspiration were not seen on him. None of us among the Sahaba of the Prophet (sall-Allahu alaihi wa sallam), recognized him; that is, he was not one of the people we had seen or known before. He sat down in the presence of Rasulallah (sall-Allahu Taala alaihi wa sallam). He placed his knees near the Prophet's blessed knees." This person, in the guise of a human figure, was the angel named Jibrail. Although his way of sitting seems to be incompatible with manners (adab), it showed us a very important fact: in learning religious knowledge, shyness has no place, nor does pride or arrogance become a master. Hazrat Jibrail, with this behavior, wanted to show the Sahaba that everybody should ask what he wanted to know about Islam freely from teachers without feeling shy, for there should not be shyness in learning Islam or embarrassment in performing, teaching or learning one's duties towards Allahu Taala.

"That noble person put his hands on Rasulallah's (sall-Allahu Taala alaihi wa sallam) blessed knees. He asked Rasulallah: 'Oh Messenger of Allah! Tell me what Islam is and how to be a Muslim.'" Lexical meaning of 'islam' is 'to surrender in submission.' Rasulallah (sall-Allahu Taala alaihi wa sallam) explained that the word 'islam' was the name of [the group of] five basic essentials in the religion of Islam, which are:

1- Rasulallah (sall-Allahu Taala alaihi wa sallam) said that the first of

the essentials of Islam was “to say the Kalimat ash-shahada”; that is, one should say, “Ash’hadu an la ilaha illa Allah wa ash’hadu anna Muhammadan abduhu wa rasuluh.” In other words, a sane person who has reached the age of puberty and who can talk has to say, “On the earth or in the sky, there is nothing nor anyone but Allahu Taala who has the right to be worshipped and Who is worthy of deifying. The real Deity is Allahu Taala alone. He is the Wajib ul-wujud. Every kind of superiority exists in Him. No defect exists in Him. His name is Allah,” and to believe in this absolutely with all their heart. Also one should say and believe: “The most noble person named Muhammad ibn Abdullah who had a face that was rosy in appearance, white-reddish, bright and lovely, with black eyes and brows, a blessed wide forehead and beautiful manners, whose shadow never fell on the ground, who was soft-spoken and was called Arab because he had been born in Mecca of Hashemite descent, is the human being and Messenger sent by Allahu Taala.” The Prophet’s mother was Hazrat Amina bint (daughter of) Wahab. His birth in Mecca honored the world [at the dawn of Monday, April 20, in the (Gregorian) year 571]. When he was forty, he was informed that he was the Prophet. That was named the year of ‘Bi’tha’ (a prophet’s being sent for calling people to the right path). After this, he invited people to Islam, in Mecca, for thirteen years. Then he migrated (the Hijrat, Hegira) to Medina on the command of Allahu Taala. From there, he spread Islam everywhere. Ten years after the Hijrat, he passed away in Medina in July 632 (on Monday 12, Rabi al- Awwal). According to historians, the Prophet entered the cave at the Sawr Mountain towards evening on Thursday 27th of the month Safar in the (Gregorian) year 622, during his migration (the Hijrat) from al-Makkat al-Mukarrama to al-Madinat al-Munawwara. He left the cave on Monday night and entered Quba, a regional district near Medina, on Monday 8th of the month Rabi ul-awwal (20th of September in Gregorian calendar and 7th of September in Julian calendar). This happy day became the beginning of Muslims’ Hijri (of the Hijrat) Shamsi (solar) calendar. The Prophet stayed at Quba until Thursday, when duration of the day was equal to that of the night all over the world, and left that district on Friday, entering Medina the same day. The outset of the month of Muharram in the same year (Friday, 16th of July) was accepted as the beginning of Hijri Qamari (lunar) calendar. The Hijri Shamsi year in which a Gregorian year starts is 622 years less than that Gregorian new year, and the Gregorian year in which a Hijri

Shamsi year starts is 621 years more than that Hijri Shamsi new year.

2- The second of five essentials of Islam is “to perform salat (ritual prayers) in due course” five times daily, fulfilling its conditions and fards.” It is fard for every Muslim to know its due time and perform salat, five times every day.

3- The third of the five essentials of Islam is “to give zakat for one’s property.” The lexical meaning of zakat is ‘purity, to praise, and become good and beautiful.’ In Islam, zakat means ‘for a person who has the property of zakat more than one needs and exceeding the certain amount called nisab to separate a certain amount of one’s property and give it to those Muslims defined in the Quran al-Karim without embarrassing them.’

4- Islam’s fourth essential is “to fast every day of the month of Ramadan.” Fasting is called ‘sawm.’ Sawm means to protect something against something else. In Islam, sawm means to protect oneself against three things [during the days] of the month of Ramadan, as they were commanded by Allahu Taala: eating, drinking and sexual intercourse. The month of Ramadan begins upon seeing the new moon on the (western) horizon.

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

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

The highest of the five essentials listed above is to say the Kalimat ash-shahada and believe its meaning. The next highest is to perform salat. Next to this is to fast. Then comes the hajj. The last one is to

give zakat. It is unanimously certain that the Kalimat ash-shahada is the highest. Regarding the sequence of the other four, most Islamic scholars said the same as we have said above. The Kalimat ash-shahada became fard firstly in the beginning of Islam. Salat five times daily became fard during the Miraj in the twelfth year of Bi'tha, a year and some months before the Hijrat. Fasting during Ramadan became fard in the month of Shaban, the second year of the Hijrat. Paying zakat became fard in the month of Ramadan, in the same year when fasting became fard. Hajj became fard the ninth year of the Hijrat. If a person denies, disbelieves, refuses, makes fun of or disregards one of these five essentials of Islam, they become an unbeliever (may Allahu Taala protect us!). Similarly, he who does not accept any of the things which are unanimously and clearly declared to be halal (permitted) or haram (forbidden), or who says 'halal' about haram or 'haram' about halal, becomes a disbeliever. If a person denies or dislikes one of the inevitably known Islamic teachings, that is, teachings that are heard and known even by ignorant people that live in Muslim countries, they become a disbeliever.

[For example, eating pork, having alcoholic drinks, gambling and, for a woman or girl, showing herself to others with nothing to cover her head, hair, arms and legs and, for a man, showing himself to others without covering the part between the knees and the navel, are all haram. That is, Allahu Taala has forbidden these acts. The four right madhhabs, which explain the commands and prohibitions of Allahu Taala, described differently the awrat parts of the male body that are haram to look at or to show to others. It is fard for every Muslim to cover those parts of the body described by the madhhab he belongs to. It is haram for others to look at those who have not covered these parts of their bodies. It is written in Kimya as-Saada that it is haram for women and girls to go out without covering their heads, hair, arms, legs, and it is also haram to go out with thin, ornamented, tight and perfume-scented dresses. Their mothers, fathers, husbands and brothers who give permission, consent and approval to their going out as such will share the sin and penalty (adhab); that is, they will burn in Hell all together. If they repent, they will be forgiven and will not be burned. Allahu Taala likes those who repent. In the third year of the Hijrat, sane girls who had reached the age of puberty and women were ordered not to show themselves to those men that are not forbidden to

be married to (namahram) men.

A person who says that they are a Muslim has to know whether everything they will do is compatible with Islam or not. If they do not know, then they have to learn by asking one of the scholars of Ahl as-Sunna or by reading their books. If what they do is not compatible with Islam, they will not escape from sin or disbelief. They have to truly repent every day. The sin or disbelief of which is repented will definitely be forgiven. If they do not repent, they will pay for it both in the world and in Hell. Such punishments are written in various parts of our book. The Muslim who has committed a grave sin will be taken out of Hell after being burned as much as the punishment for that sin is. Those who do not believe in Allahu Taala and disbelievers who try to destroy Islam, zindiqs, will burn in Hell eternally. Parts of the body that men and women are to cover during salat, or at any place, are called 'awrat' (intimate) areas. It is haram to display one's awrat areas or to look at others' awrat areas. If a person says that there is no concept with the name of awrat in Islam, he becomes an unbeliever. If a person says 'halal' about or does not pay due importance to, that is, does not fear of prescribed penalty (adhab) for, displaying or looking at an area which is awrat according to unanimity (ijma), which means it is in accordance with all four of the madhhabs, he becomes an unbeliever. As such is women's displaying their awrat areas or singing or reciting Mawlid (celebration of Prophet Muhammad's 'alaihi-salam birthday) among men. In the Hanbali madhhab, the area between the groin and the knees of the male body is not awrat. A person who says he is Muslim has to learn and pay due importance to the essentials of iman and Islam in addition to those commandments (fard) and prohibitions (haram) that were reported unanimously by the four madhhabs. Being unaware is not a valid excuse and is identical to disbelief despite being aware. The female bodily exterior, with the exception of her hands and face, is awrat according to all four madhhabs. If a person, out of not paying due importance, exposes a region of their body that is awrat without unanimity, that is, not awrat in one of the other three madhhabs, he will not become an unbeliever but it is a grave sin according to the madhhab he follows. An example of this is a man's exposing his thigh, the part between the groins and the knees. It is fard to learn what one does not know. As soon as one learns, one must repent and cover oneself. Lying, gossip, backbiting, slander, theft, cheating, treachery, hurting someone's feelings, mischiefmaking, using

someone's property without permission, not paying a laborer's or porter's due, rebellion, that is, opposing the laws and the government's orders, and not paying taxes are sins, too. Committing them against disbelievers or in non-Muslim countries is haram as well. It is not unbelief (kufr) but sin (fisq) for non-educated people not to know the teachings that is not so widespread or indispensable for non-educated people to know.]

ESSENTIALS OF IMAN

“This noble person asked again, ‘Oh! Rasul-Allah! Tell me what iman is.’” Having asked what was Islam and the answer having been given, Hazrat Jibrail (alaihi-salam) asked our master Rasulullah (sall-Allahu Taala alaihi wa sallam) to explain the reality and composition of iman. Lexically iman means ‘knowing a person to be perfectly truthful and having faith in him.’ In Islam, iman means believing that Rasulullah (sall-Allahu Taala alaihi wa salam) is the Prophet sent by Allahu Taala; knowing to be the truth and saying with belief that he is the Nabi, the Messenger chosen by Allahu Taala, believing in brief what he conveyed briefly and in detail what he conveyed in detail from Allahu Taala, and saying the Kalimat ash-shahada with the mouth whenever possible.

Strong iman is such that, as we know for certain that fire burns and serpents kill by poisoning and so try to avoid them, we should believe in Allahu Taala and His Attributes deeming them great, fully at heart, strive for His approval (rida), run to His beauty (jamal), escape from His wrath (ghadab) and torment (adhab), and place iman on the heart firmly like an inscription on marble. Iman and Islam conveyed by Muhammad (alaihi-salam) are the same. Belief in the meaning of the Kalimat ash-shahada is present in both of them. Although they differ in general and in particulars and have different lexical meanings, there is no difference between them in Islam. Is iman one thing or is it a combination of parts? If it is a combination, how many parts is it made of? Are amal (practices, deeds) or ibadat (acts of ritual worships) included in iman or not? While saying, “I have iman,” is it right to add “insha-Allahu Taala” (if Allahu Taala wills) or not? Is there littleness or muchness in iman? Is iman a creature? Is it within one's power to believe, or have the Believers believed under compulsion? If there is

force or compulsion in believing, why was everybody commanded to believe? It would take a long time to explain all these one by one. Therefore, I will not answer them separately here.

But it should be known that, according to the Ash'ari it is not probable (jaiz) for Allahu Taala to command us to do something that is not possible.

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

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

The first is to believe that Allahu Taala is the Wajib al-Wujud (Indispensable Being) and the Real Deity (Mabud) and the Creator of all creatures. It should be believed absolutely that He alone creates everything [every substance, atoms, elements, molecules, compounds, organic substances, cells, life, death, every event, every reaction, all kinds of power and sorts of energy, movements, laws, spirits, angels and every being living or lifeless out of nothing, and He makes them all survive] in both this world and the next without material, time or similarity, out of nonexistence. As He created all creatures in the universe [in one moment while they had been nonexistent], He [creates some of them from one another, and, when the Day of Judgment comes, in one moment] will annihilate everything. He is the Creator,

Owner, Absolute Ruler of all creatures. It has to be believed and acknowledged that there is nobody to dominate, command or to be superior to Allahu Taala. Every type of superiority, every attribute of perfection, belongs only to Him. No defect, no deficient attribute exists in Him. He is able to do what He wills. What He does is not intended to be useful to Himself or to others. He does not do something for a reward. In everything He does, however, there are hidden causes (hikma), uses, blessings and favors. Allahu Taala does not have to do what is good and useful for His creatures, nor does He have to reward some people or punish some others. It would befit Allahu Taala's superiority and benevolence if He would bring all the sinners to Paradise. It would become His justice if He would put all of those who obey and worship Him into Hell. Yet He decreed and declared that He would put Muslims, those who worship Him, into Paradise and grant them favors, and that He would eternally torture disbelievers in Hell. He does not go back on His word. It would be of no use for Him if all the living creatures believed and worshipped Him, nor would it give Him any harm if all creatures became disbelievers, became excessive or disobeyed Him. If man wishes to do something, Allahu Taala creates it if He, too, wills it to be so. He alone is the One who creates every action of His human creatures and all things. If He does not will or create, nothing can move. If He does not wish, no one can become a disbeliever or an apostate. He lets disbelief and sins happen, yet He does not like them. No one can interfere with His works. No one has the strength or the right to ask the reason why He has done this or that or to comment on how He must do anything. Excepting shirk (deification or worship of anyone or anything besides Allahu Taala) or disbelief that has been committed, He will forgive, if He wills, a person who dies without repenting for any great sin committed. Allahu Taala will punish them, if He wills, for a lesser sin. He declared that He would never forgive but torture eternally those who die as disbelievers and apostates. Though He will torture in Hell those who are Muslims, that is, Ahl al-qibla (who performs acts of worship and turn towards the Kaaba during ritual prayers) yet whose itiqad (iman, beliefs) is not compatible with the beliefs of Ahl as-Sunna and who die without repenting, such Muslims, the people of bid'at, will not remain in Hell eternally.

[Hazrat Shaikh Abd al-Haqq ad-Dahlawi(2) wrote in his Persian work

2 - Abd al-Haqq ad-Dahlawi, *[passed away in Delhi AD. in 1642/1052]*

Takmil al-iman: “A hadith Sharif states: ‘You will see your Rabb on the Day of Judgment as you see the [full] moon on the fourteenth [of the month].’ As Allahu Taala is known incomprehensibly in this world, He will be seen incomprehensibly in the Hereafter. Great scholars such as Abu l Hasan al-Ashari, al-Imam as-Suyuti and al-Imam al-Bayhaki said that also angels were going to see Him in Paradise. Al-Imam al-azam Abu Hanifa and some other scholars said that genies (an intelligent concealed creature created from fire, lower in rank than angels) did not earn thawab (rewards presented in the Here-after for good deeds and piety) and would not enter Paradise and that only faithful genies would escape Hell. Women will see Allahu Taala a few times in a year such as times of festivals in this world. Perfect (kamil) Believers will see Him every morning and evening while others will see

Him on Fridays. To this humble person myself, this good news covers the faithful women and angels and genies, too; it would be proper that the perfect and arif (knowledgeable, wise) women such as Fatimat az-Zahra, Khadijat al-Kubra, Aishat as-Siddiqah and all the other decent wives [of the Prophet] and Hazrat Mariam and Hazrat Asiya be given special treatment. Al-Imam as-Suyuti, too, meant this.]

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

for Allahu Taala.

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

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

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

Answer: The lexical meaning of 'jaiz' is 'possible to happen or not.' However, according to the madhhab of al-Ashari(3) the possibility of ruyat means that Allahu Taala is capable of creating in man quite a different sense for seeing in this world, different from seeing closely or face to face with Him, and different from seeing through the physical laws He created in this world. For example, He is able, so it is possible, to show a mosquito in Andalusia (southern Spain) to a blind man in China, and anything on the moon or on a star to a man on the earth. Such power is peculiar to Him only.

Secondly, saying, "I saw Allahu Taala in this world," is incompatible with the ayat al-karima (verses of Quran al-Karim) and with the consensus of the ulama (Muslim scholars who are recognized as having specialized knowledge of Islamic sacred law and theology). Therefore, one who makes such a statement is a mulhid or a zindiq.

As the third answer, the statement, "It is possible to see Allahu Taala

3 - *Abulhasen Ali bin Ismail Ash'ari died in Baghdad 330 [AD. in 941].*

in this world,” does not mean, “It is possible to see Him on the earth within the physical laws.” However, a person who says he saw Him means that he saw Him as he sees other things; this is a seeing which is not possible. A person who makes such statements that cause disbelief is called a mulhid or a zindiq.

Elapse of time, day or night, cannot be related to Allahu Taala. Since there can be no change in Him in any respect, it cannot be said that He was in this manner in the past or He will be like that in the future. He does not penetrate (hulul) into anything. He does not unite with anything. He never has an opposite, the like, partner, assistant or protector. He does not have a father, mother, son, daughter or spouse. He is always present with everybody, surrounds and oversees everything. To everyone He is closer than their main artery. However, His presence, togetherness, closeness or surrounding us is not like what we understand. His closeness cannot be comprehended with the knowledge of scholars, with the intellect of scientists or with the kashf or shuhud of awliya (qaddas-Allahu Taala asrarahum ajmain). Human reason cannot understand their inner meanings. Allahu Taala is unique in Dhat (Self, Personality) and Sifat (Attributes). No change or differentiation takes place in any of them. Tefekkerû fi âlâillâhi wa lâ tetefekkerû fi zâtillâhi. Allahu Taala’s Names are tawqifi, which means that only those Names of His as shown by Islam is permissible to be used, and it is not permissible to use other words. [For instance, Allahu Taala may be called ‘Alim’ (the ‘Omniscient’), but we cannot use ‘faqih’ which also means ‘alim’ (scholar, one trained in Islamic sciences), for Islam does not use ‘faqih’ for Him.

Likewise, it is not permissible to say ‘God’ instead of Allahu Taala, because ‘god’ means ‘idol’ or ‘deity’; “Ox is the god of Hindus,” is said, for instance. It is permissible to say, “Allahu Taala is One; there is no god but Allahu Taala.” Words like Dieu (French), Gott (German) and God can be used for idol or deity, but not for Allahu Taala.] His Names are infinite. It is well-known that He has 1001 Names; that is, He revealed 1001 of them to humanity. In the religion of Muhammad (alaihi-salam), 99 of them, called ‘al-Asma al-husna’ were revealed.

Allahu Taala’s Sifat adh-Dhatiyya (Personal Attributes) are six. Allahu Taala’s Sifat ath-Thubutiyya (Allahu Taala’s eight Attributes of Perfec-

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

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

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

2. The second of the six tenets that are essential to believe is “to believe in Allahu Taala’s angels.” ‘Malak’ (angel) means ‘envoy’, ‘messenger’ or ‘power’. Angels are material but ethereal (latif), more ethereal than the gaseous phase of matter. They are nurani (luminous, spiritual). They are alive. They have intellect (aql). Evils of human beings do not exist in angels. They can take any shape. As gases turn into liquid and solid and take a shape when becoming solid, angels can form beautiful shapes. Angels are not souls that have parted from bodies of great

men. Christians presume that angels are such spirits. Unlike energy or power, they are not immaterial. Some ancient philosophers supposed them to be immaterial. All of them are called 'malaika'. Angels were created before all other living creatures. Therefore, we were commanded to believe in them before believing in the heavenly books, which come before belief in prophets; and in the Quran al-Karim the names of these beliefs are given in this succession.

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

When Allahu Taala announced that He was going to create human beings, angels asked, "Oh Allahu Taala! Are You going to create creatures who will corrupt the world and shed blood?" Such questions, called 'zalla', from angels do not change the fact that they are innocent, sinless.

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

ture. When we hear the name of something which we have not seen or do not know, we are mistaken by guessing that it is like the things we know. We believe that angels have wings, but we do not know how they are. Pictures of winged women in churches, publications or movies, which are regarded as angels, are all false. Muslims do not make such pictures. We should not regard these unrealistic pictures drawn by non-Muslims as true, and we should not believe enemies of Islam.]

Angels belonging in Paradise stay in Paradise. Their superior is Ridwan. Angels of Hell, Zabani, carry out in Hell what they are commanded. The fire of Hell does not harm them, as the sea is not harmful to fish. There are nineteen leading Zabani. Their chief is Malik. For each human being, there are four angels who record all their good and bad acts. Two of them come at night and the other two come during the day. They are called 'kiraman katibin' (incorruptible scribes) or 'hafaza' (record-keeping) angels. According to another report, hafaza angels are different from kiraman katibin. The angel on one's right side is superior to the one on the left and records the good deeds. The one on the left writes down the evil deeds. There are angels who will torture disbelievers and disobedient Muslims in their graves, and angels who will ask questions in graves. The questioning angels are called 'munkar' and 'nakir'. Angels who will question Muslims are also called 'mubashshir' and 'bashir' (good news givers).

Angels have superiority to one another. The most superior angels are the four archangels. The first of them is Jibrail (alaihi-salam). Jibrail's duty was to bring wahy (divine revelation) to prophets, to inform them of the commands and prohibitions. The second one is Israfil (alaihi-salam), who will sound the last trump called 'Sur'. Israfil will sound the Sur twice. At the first sound every living being will die. At the second sound all will be resuscitated. The third one is Mikail (alaihi-salam). It is his duty to make up cheapness, expensiveness, scarcity, abundance [economic order, to bring comfort and ease] and to move every object. The fourth one is Azrail (alaihi-salam), who takes souls (Persian 'jan' and Arabic 'ruh') from human bodies. After these four, there are four superior classes of angels: four angels of Hamalat al-Arsh, who will be eight on the Day of Resurrection; angels in Divine Presence, called 'muqarrabun'; leaders of torturing angels, called 'karubiyun'; and angels of Mercy, named 'ruhaniyun'. All these higher

angels are also higher than all human beings except Prophets (alaihimus-salawatu wat-taslimat). The *sulaha* (pious Muslims) and *awliya* (plural for *wali*, one loved by Allahu Taala) among Muslims are higher than common or lower angels. And common angels are superior to common Muslims, that is, disobedient, sinful ones. Disbelievers, however, are lower than all creatures. At the first sound of the *Sur*, all angels except the *Hamalat al-Arsh* and the four archangels will be annihilated. Then the *Hamalat al-Arsh* and then the four archangels will be annihilated. At the second sound all angels will come back to life. The *Hamalat al-Arsh* and the four archangels will rise before the second sound of the *Sur*. That is, these angels will be annihilated after all the living creatures, as they were created before all.

3. The third of the six essentials of *iman* is “to believe the books revealed by Allahu Taala.” He sent these books to some prophets by making the angel read to them. To some He sent books inscribed on tablets, and to some others by making them hear without the angel in between. All these books are the Word of Allahu Taala (*Kalam-Allah*). They are eternal in the past and everlasting. They are not creatures. They are not words made up by angels, nor are they words of Prophets. The Word of Allahu Taala is unlike the language which we write, keep in mind and speak. It is not like presence in writing, speech or mind. It does not have letters or sounds. Man cannot understand how He and His Attributes are. But men can read that Word, keep it in mind and write it. It becomes *hâdith* (that created later), a creature, when it is with us. That is, the Word of Allahu Taala has two aspects. When it is with human beings, it is *hâdith* and a creature. When it is thought as the Word of Allahu Taala, it is eternal (*qadim*). All the Books sent by Allahu Taala are just and right. There is no lie or error in them. It was stated that it was possible for Him to forgive despite His declaration that He will punish and torture; this might be because this forgiveness is conditional on situations beyond our knowledge, or on His Own Will and Choice. Or it is meant to express that He will forgive the penalty that humans deserve. Since the declaration about punishment and torture does not narrate an event, it cannot be a lie when He forgives. It is necessary to explain *ayats* and *hadiths* in their usual meanings, unless there is an obstacle or an inconvenience. It is not permissible to give other meanings similar to these meanings. [The Quran

al-Karim and Hadith Sharifs are in the Quraish (an Arab tribe to which Muhammad alaihi-salam belonged) language and dialect. But the words should be given the meanings used in the Hijaz (the region on the Arabian Peninsula on the Red Sea coast where Mecca and Medina are situated) 1400 years ago. It is not correct to translate them by giving them today's meanings, which are the results of changes throughout centuries.] Ayats called mutashabihat have incomprehensible, hidden meanings. Only Allahu Taala knows and very few distinguished superiors who have been granted al-ilm al-ladunni (knowledge inspired by Allahu Taala to the hearts of awliya) can understand their meanings as far as they have been allowed. No one else can understand them. For this reason, we should believe that ayats of mutashabihat are of the Word of Allahu Taala, and we should not investigate their meanings. Scholars of the Ash'ari Madhhab said that it was permissible to explain away (tawil) such ayats briefly or in detail. 'Tawil' means 'choosing, from among several meanings of a word, the one which is not common.' For example, about the ayat, "The Hand of Allah is superior to theirs," which is the Word of Allahu Taala, we should say, "I believe whatever Allahu Taala meant by this." It is best to say, "I cannot understand its meaning. Only Allahu Taala knows." Or we must say, "Allahu Taala's knowledge is unlike our knowledge. His Will is not like our will. Similarly, His Hand is not like the hands of human creatures." In the Books revealed by Allahu Taala, either the pronunciations or the meanings of some ayats, or both, were changed (naskh) by Him. The Quran al-Karim replaced all the Books and abolished the validity of the rules in them. There will never be any mistakes, additions, forgotten or missing parts in the Quran al-Karim until the end of the world. All knowledge of the past and the future exist in the Qur'an al-Karim. For this reason, it is higher and more valuable than all the Books. The greatest mujiza (miracle created by Allahu Taala through a prophet) of Rasulullah (sall-Allahu Taala alaihi wa sallam) is the Quran al-Karim. If all human beings and genies would come together and try to say something similar to the shortest sura of the Quran al-Karim, they would not achieve it. In fact, the eloquent, literary poets of Arabia assembled and strove very hard, but they failed to even achieve something like one short ayat. They could not stand against the Quran al-Karim. They were stupefied. Allahu Taala makes the enemies of Islam incapable and defeated before the Quran al-Karim. The eloquence of the Quran al-Karim is above human power.

Human beings are incapable of saying as it says. Ayats in the Quran al-Karim are unlike the poetry, prose or rhymed verse of human beings. Nevertheless, it was said in the letters of the language spoken by the literary, eloquent men of Arabia. The number of heavenly Books revealed to humanity is 104: it is well-known that 10 suhuf (pl. of sahifa, little book) were revealed to Adam (alaihi-salam), 50 suhuf to Shis (Sheth—alaihi-salam), 30 suhuf to Idris (alaihi-salam) and 10 suhuf to Ibrahim (Abraham— alaihi-salam); the Tawrat (Torah) was revealed to Musa (Moses— alaihi-salam), the Zabur to Dawud (David—alaihi-salam), the Injil (Latin ‘Evangelium’) to Isa (Jesus—alaihi-salam) and the Quran al-Karim to Muhammad (alaihi-salam). When a person wants to order or forbid something, to ask something or to give some news, first they think about and prepare it in their mind. These meanings in mind are called “kalam nafsi,” which cannot be said to be Arabic, Persian or English. Their being expressed in various languages does not cause these meanings to change. Words expressing these meanings are called “kalam lafzi.” Kalam lafzi can be expressed in different languages. So, kalam nafsi of a person is a pure, unchangeable, distinct attribute that exists in its possessor like other attributes such as knowledge, will, discernment, etc., and kalam lafzi is a group of letters that express kalam nafsi and which come out of the mouth of the person uttering them and which reach the ear. Likewise, the Word of Allahu Taala is the eternal, everlasting, non-silent and non-created Word existent with His Person. It is an Attribute distinct from the Sifat adh-Dhatiyya and from the Sifat ath-Thubutiyya of Allahu Taala, such as Knowledge and Will. The Attribute Kalam (Speech, Word) never changes and is pure. It is not in letters or sounds. It cannot be categorized or classified as a command, a prohibition, a narration or as Arabic, Persian, Hebrew, Turkish or Syriac. It does not take such forms. It cannot be written. It does not need such apparatuses or media as intelligence, ear or tongue. It can be told in any language wished. So, if it is expressed in Arabic it is called the Quran al-Karim. If it is expressed in Hebrew it is the Tawrat. If it is expressed in Syriac it is the Injil. [It is written in the book entitled *Sharh al-maqasid*(4) that its expression in Greek is the Injil, and its expression in Syriac is the Zabur.] The Kalam al-Ilahiyya (the Word of Allahu Taala) tells various subjects; if it narrates the events that happened or that will happen, it is called khabar (narration); if not so, it is called insha. If it states things that should be done, it is called

4 - *Sharh al-maqasid* was written by Sa’duddin Teftazani, he died 792 (AD. in 1389) in Samarkand.

amr (command). If it states forbidden things, it is nahy (prohibition). But no change or increase occurs in the Kalam al-Ilahiyya. All books and all pages revealed are from the Attribute Kalam of Allahu Taala; that is, they are of His Kalam an-Nafsi, and its Arabic is the Quran al-Karim. The wahy (Divine revelation) sent in poetic verse and that can be written in the form of letters and said and heard and kept in mind is called Kalam al-Lafzi or the Quran al-Karim. Since the Kalam al-Lafzi denotes the Kalam an-Nafsi, it is permissible to call it Kalam al-ilahiyya or Divine Attribute. As the whole of it is called the Quran al-Karim, its parts are called the Quran al-Karim. Scholars of the right way unanimously say that the Kalam an-Nafsi is not a creature and that it is eternal. There is no unanimity on whether the Kalam al-Lafzi is created or eternal. Some who regarded the Kalam al-Lafzi as created warned that it would be better not to say that it is created, because if said so, it would come to mean that the Kalam an-Nafsi is a creature. This is the best remark about the matter. When the human mind hears something that denotes something else, it simultaneously remembers the denoted thing. Those scholars among Ahl as-Sunna who said that the Quran al-Karim was created meant the sounds and words we utter with our mouth. The scholars of Ahl as-Sunna have unanimously stated that both the Kalam an-Nafsi and the Kalam al-Lafzi are the Word of Allahu Taala. Although some scholars considered this statement metaphoric, that the Kalam an-Nafsi is the Word of Allahu Taala means that it is Allahu Taala's Attribute of Speech; and that the Kalam al-Lafzi is the Word of Allahu Taala means that Allahu Taala is its Creator.

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

amana (trustworthiness), sidq (devotion), tabligh (conveying commands and calling people to Allahu Taala's religion), adala (justness), isma (immunity to sinning), fatana (super-intelligence) and amn al-azl (security against dismissal from nubuwwa).

The prophet who brought a new religion (system of ritual rules) is called "rasul", and one who did not bring a new religion but invited people to the previous one is called "nabi" ['prophet' and 'messenger' are used for both.]

In conveying commands and calling people to Allahu Taala's religion, there is no difference between them. We have to believe that all prophets without exception were devoted and truthful.

He who denies one of them is regarded as having denied all of them. Nubuwwa cannot be attained by working hard, by suffering hunger or discomfort, or by much worshipping. It is assigned only by Allahu Taala's favor and selection. Religions were sent through the mediation of prophets in order to arrange a useful life for mankind in this world and the next and to prevent them from harmful acts and make them attain salvation, guidance, peace and happiness. Although they had many enemies and were mocked and treated harshly, prophets did not fear the enemies and showed no hesitation in communicating to people Allahu Taala's commands about the beliefs and practices. Allahu Taala supported prophets with miracles (mujizas) to show that they were devoted and truthful. No one could challenge their miracles. People who follow a certain prophet is called his 'umma'. On the Day of Judgment, prophets will be permitted to intercede for their ummas, especially for the ones who were gravely sinful, and their intercession will be accepted. Allahu Taala will also permit the ulama, sulaha and awliya among their ummas to intercede, and their intercession will be accepted. Prophets (alaihimus-salawatu wat-taslimat) are alive in their graves in a life we cannot know; earth does not cause their blessed bodies to decompose. For this reason, it was stated in a hadith sharif: "Prophets perform salat and hajj in their graves." As the blessed eyes of a prophet sleep, the eye of his heart did not sleep. All prophets (alaihimus-salam) were equal in doing their duties as prophets and in possessing the perfections of prophetship. The above-mentioned seven peculiarities existed in all prophets. Prophets were never dismissed

from nubuwwa. Awliya, however, may be deprived of wilaya (the state of being a wali, that is one loved by Allahu Taala). Prophets were human beings, not genies or angels, that could never be prophets for human beings or attain the degree of a prophet. Prophets had superiority to and honors above one another. For example, in respect to having superiorities such as the number of those in his umma and of the regions whereon he was designated, how widespread his knowledge and marifas (knowledge, inspired to the hearts of awliya, about the Dhat and Sifat of Allahu Taala) were, his miracles' being numerous and continuous, and being endowed with exclusive gifts and blessings, the Prophet of this, the latest age, Muhammad (alaihi-salam), was higher than all other prophets. The prophets called 'Ulul-azm' were higher than others. Rasuls were higher than nabis who were not rasuls. The number of prophets (alaihi-mus-salam; invocation, wishing peace be upon Prophets) is not known. It is widely known that there were more than 124,000. Of them, 313 or 315 were rasuls; the six higher rasuls among them, called 'Ulul-azm', were: Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Isa (Jesus) and Muhammad Mustafa (alaihi-mus-salatu was-salam). The following 33 prophets are well-known: Adam, Idris (Enoch), Sheth (Shis), Nuh (Noah), Hud (Heber), Salih (Methusaleh), Ibrahim (Abraham), Lut (Lot), Ismail (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Ayyub (Job), Shuaib (Jethro), Musa (Moses), Harun (Aaron), Khidir, Yusha ibn Nun (Joshua), Ilyas (Elias), Alyasa (Elisha), Dhul-kifl (Ezekiel), Shamun, Ishmoil (Ismail), Yunus ibn Mata (Jonah), Dawud (David), Sulaiman (Solomon), Luqman, Zakariyya (Zachariah), Yahya (John the Baptist), Uzair (Ezra), Isa ibn Mariam (Jesus), Dhul-qarnayn (Zulqarnayn) and Muhammad (alaihi-mus-salatu was-salam). The names of only 28 of them are written in the Quran al-Karim. Sheth, Khidir, Yusha, Shamun and Ishmoil are not written. It is not certain whether Dhul-qarnain, Luqman and Uzair were prophets or not. As written in the 36th letter of the second volume of Maktubat of M. Mathum, the reports stating that Khidir (alaihi-salam) was a prophet were authentic, and in the 182nd letter, it is written, "Khidir's (alaihi-salam) appearing in a human form and doing some things do not show that he is alive. Allahu Taala has given Khidir's (alaihi-salam) soul, as well as the souls of many other prophets and walis, the permission to appear in a human form. Seeing them does not prove that they are alive." Dhul-kifl (alaihi-salam) was also called 'Harqil', who was also said to be Ilyas, Idris or Zakariyya.

Ibrahim (alaihi-salam) was Khalil-Allah, because there was no love for creatures and there was only love for Allahu Taala in his heart. Musa (alaihi-salam) was Kalim-Allah, because he spoke with Allahu Taala. Isa (alaihi-salam) was Kalimat-Allah, because he did not have a father and was born only upon al-Kalimat al-Ilahiyya (the Divine Word) 'Be!' Furthermore, he preached Allahu Taala's words, which were full of Divine Wisdom, and communicated them to the ears of people. Muhammad (alaihi-salam), who is the reason for the creation of all creatures and the highest, the most prominent, the most honorable of mankind, is Habib-Allah (Allahu Taala's Darling). There were many evidences proving his greatness and superiority and that he was Habib-Allah. For this reason, such words as 'was overcome' or 'was defeated' cannot be said about him. On the Day of Resurrection, he will rise from his grave before everybody. He will be first to go to the place of Judgement. He will go to Paradise before everybody. His miracles are countless and human power cannot suffice to count them, we will ornament our writings by narrating the miracle of the Mi'raj:

While Rasulullah (alaihi-salam) was in bed in al-Makkat al-Mukarrama (Mecca, birthplace of Prophet Muhammad 'alaihisalam, the holiest city of Islam), he was awakened and his blessed body was taken to the Aqsa Mosque in Jerusalem (Quds), thence to the skies, and after the seventh sky, to the places which Allahu Taala determined. We have to believe in the Mi'raj in this manner. He and Jebrail (alaihi-salam) went from Mecca to Sidrat al-muntaha, a tree in the sixth and seventh skies. No knowledge, no ascent could go further than there. In Sidra, Rasulullah (alaihi-salam) saw Jebrail (alaihi-salam) in his own shape with his six hundred wings. Jebrail (alaihi-salam) remained in Sidra. From Mecca to Jerusalem, or to the seventh sky, Rasulullah (alaihi-salam) was taken on Buraq, which was a white, very fast, sexless and unworldly animal of Paradise, smaller than a mule and bigger than an ass. It stepped beyond eyeshot. At the Aqsa Mosque, Rasulullah (alaihi-salam) and other prophets performed salat in jamaat, Rasulullah conducting the salat as the imam; it was night prayer or morning namaz. Prophets' souls were present there in their own human figures. From Jerusalem up to the seventh sky, he was made to ascend immediately with an unknown ladder named Miraj. On the way, angels lined up on the right and on the left, praised and lauded him. At each sky, Jebrail (alaihi-salam) announced the good news of Rasulullah's

(alaihi-salam) arrival. In each sky he saw a prophet and greeted him. In Sidra, he saw many astonishing things, the blessings in Paradise and the tortures in Hell. He looked at none of the blessings of Paradise out of the desire for and the pleasure of seeing Allahu Taala's Jamal. Beyond Sidra, he went ahead alone, among nurs (radiance). He heard the sounds of angels' pens. He went through seventy thousand curtains. The distance between two curtains was like a way of five hundred years. Then he, on a bed named Rafraf, which was brighter than the sun, went through the Kursi (part of the skies outside the seventh sky and inside the Arsh, which is the end of matter bordering the skies) and reached the Divine Arsh. He went beyond the Arsh, beyond the worlds of time, space and matter. He reached to where he heard Allahu Taala. He saw Allahu Taala in a manner that cannot be understood or explained, just as Allahu Taala will be seen in the Hereafter without time and space. He spoke with Allahu Taala without letters and sounds. He glorified, praised and lauded Allahu Taala. He was given innumerable gifts and honors. He and his umma (community of believers of a prophet) were commanded to perform salat fifty times daily, but it was gradually reduced to five times with the mediation of Musa (alaihi-salam). Before that, salat had been performed only in the mornings and in the afternoons or at nights. After such a long journey, having attained gifts and blessings and having seen and heard so many bewildering things, he was back to his bed, which was still warm. What we have written above was understood partly from ayats and partly from hadiths. It is not wajib to believe all. Yet, since the scholars of Ahl as-Sunna stated them, people who deny these facts will be separated from the Ahl as-Sunna. Those who do not believe an ayat or a hadith becomes a disbeliever. Let us cite some of the innumerable evidences showing that Muhammad (alaihi-salam) is the Most Superior Prophet (Sayyid al-Anbiya). On the Day of Judgement all prophets will shelter in the shade of his banner. Allahu Taala commanded all prophets (alaihimus-salam) that, if they should remain alive till the time of Muhammad (alaihisalam), who, among creatures, was Allahu Taala's Darling Elect, they should believe him and be his assistants. Also, all prophets ordered their ummas the same in their last requests. Muhammad (alaihi-salam) was the Khatam al-Anbiya (the Last Prophet); that is, no prophet will succeed him. His blessed soul was created before all prophets. The status of prophetship was given first to him. Prophetship was completed with his honoring the world. Towards the

end of the world, during the time of Hazrat al-Mahdi, Isa (alaihi-salam) will descend from heaven to Damascus and join Muhammad's (alaihi-salam) umma and spread Islam on the earth.

Muhammad (alaihi-salam) is the highest of prophets and is Allahu Taala's compassion for all creatures. Eighteen thousand worlds of beings receive benefit from his ocean of blessings. By consensus, he is the Prophet for all human beings and genies. Many reports state that he is the Prophet for angels, plants, animals and for every substance. While other prophets had been sent to certain tribes in certain countries, Rasulullah (alaihi-salam) was and is the Prophet of all classes of beings and all the living and lifeless creatures. Allahu Taala had addressed other Prophets by their names. As for Muhammad (alaihi-salam), Allahu Taala favored him by addressing him, "Oh My Prophet!" The like of every miracle that had been granted to other prophets was presented to him. Allahu Taala bestowed upon the Beloved Prophet more gifts and granted him more miracles than those that had been granted to any other prophet. He was made superior to all prophets with countless honors and excellences: the moon split into two when he made a sign with his blessed finger; the stones in his palm uttered the Name of Allah; trees greeted him by saying, "Oh Rasulallah"; the dry log named Hannana cried because Rasulullah (alaihi-salam) walked away and left it alone; pure water flowed from between his blessed fingers; the high grades of al-Maqam al-Mahmud (praise and glory), ash-Shafa'at al-kubra (intercession), al-Hawd al-Kawthar (white as milk, river or pond of abundant goodness in Paradise where the umma of Rasulullah 'alaihis-salam will be gathered on the Day of Judgement), al-Wasila (means of approach) and al-Fadila (virtuous) were to be given to him in the Hereafter; he had the honor of seeing Allahu Taala's Jamal before entering Paradise [during the Mi'raj]; he had the most beautiful moral quality in the world, the most perfect faith, knowledge, gentleness, patience, gratitude, zuhd (turning away from worldly things), chastity, justness, heroism, bashfulness, bravery, modesty, wisdom, beautiful manners, helpfulness, mercy and inexhaustible honors and honorable traits. No one but Allahu Taala knows the number of miracles given to him. His religion abrogated all religions. His religion is the best and highest of all religions. His umma is higher than all other ummas. The awliya of his umma are more honorable than the awliya of other ummas. Among the awliya

of his umma, the one who deserved to be his successor (caliph) was Abu Bakr as-Siddiq (radiy-Allahu Taala anh), who was loved most by awliya and imams and was more suited for the caliphate than others. After prophets, he is the highest and the most auspicious of all human beings that have come and that will come. He was the first to attain the status and honor of caliphate. As a favor and blessing from Allahu Taala, he had not worshipped idols before Islam commenced. He had been protected against defects of disbelief and heresy. After him, the highest of human beings is the Second Caliph Umar ibn al-Khattab (radiy-Allahu Taala anh), whom Allahu Taala chose as a friend to the Beloved Prophet (alaihi-salam). The next highest of human beings is the Third Caliph of Rasulullah (alaihi-salam), Dhun-Nurain Uthman ibn Affan (radiyAllahu Taala anh), a treasure of favors and blessings and a source of modesty, faith and spiritual knowledge. After him, the most auspicious of human beings is the Fourth Caliph of Rasulullah (alaihi-salam), Ali ibn Abi Talib (radiy-Allahu Taala anh), possessor of astonishing superiorities and the 'Lion' of Allahu Taala. Next Hazrat Hasan ibn Ali (radiy-Allahu Taala anhum) became the Caliph (poisoned to death in al-Madinat a-Munawwara in 669/49). The thirty years of caliphate mentioned in the Hadith Sharif was completed with him. After him, the highest human being is Hazrat Husayn ibn Ali (radiy-Allahu Taala anhum), the light (noor) of Rasulullah's (alaihi-salam) eyes. The superiority here was based on their having earned more thawab (heavenly reward for saying and doing things liked by Allahu Taala); abandoned their country and their beloved ones for the sake of Islam; accepting Islam before others; adapting themselves to Rasulullah (alaihi-salam) to the highest extent; following his sunna strictly; struggling in spreading his religion; and preventing disbelief, mischief and chaos. Hazrat Ali (radiy-Allahu anh) embraced Islam before all others, with the exception of Hazrat Abu Bakr (radiy-Allahu anh). Yet he was a child and had no property and lived in Rasulullah's (alaihisalam) house, serving him. Therefore, his embracing Islam did not cause unbelievers to be defeated, to embrace Islam and to follow his example. On the other hand, the embracement of the other three caliphs strengthened Islam. Because Hazrat Ali and his sons (radiyAllahu Taala anhum) were Rasulullah's closest relatives and of Rasulullah's blessed blood, they might be said to be higher than Hazrat Abu Bakr and Hazrat Umar, but their superiority was not in every respect and did not help them surpass these great persons in every way. It was

similar to Khidir's (alaihi-salam) having taught something to Musa (alaihi-salam). [If blood relationship were the only criterion for superiority, Hazrat Abbas should have been regarded superior to Hazrat Ali. Moreover, Abu Talib and Abu Lahab, who were very close in respect of blood, did not even have the honor and superiority existing in the lowest Believer.] Hazrat Fatima was higher than Hazrat Khadija and Hazrat Aisha (radiy-Allahu Taala anhunna) because she was closer to the Prophet in respect of blood. But one type of superiority should not show a superiority in every respect. Islamic scholars made statements disagreeing with one another on which of these three was the highest. As understood from the Hadith Sharif, these three, Hazrat Mariam (Virgin Mary) and the Pharaoh's wife, Hazrat Asiya, were the five highest of all the worldly women. The hadith sharif, "Fatima is superior to the women of Paradise, and Hasan and Husayn are the highest youths of Paradise," referred to superiority only in one respect. The next highest ones of the Sahabat al-kiram (Companions of the Prophet) were al-Asharat al-Mubashshara, the ten people blessed with the good news of going to Paradise. After them, the highest Muslims were the 313 Muslims who took part in the Holy Battle of Badr. The next were the 700 brave Muslims who took part in the Holy Battle of Uhud. Next to them were the Biat-ar-Ridwan, the 1400 Muslims who took the oath of allegiance to Rasulullah (alaihi-salam) under the tree.

As-Sahabat al-kiram (radiy-Allahu Taala anhum ajmain) sacrificed their lives and property for the sake of Rasulullah (sallAllahu Taala alaihi wa sallam) and assisted him, so it is incumbent (wajib) upon us to mention the name of any of them with veneration and love. It is never permissible to say words unbecoming their greatness. It is heresy to mention their names disrespectfully. One who loves Rasulullah (alaihi-salam) has to love all of his Sahaba, because a hadith sharif says: "He who loves my Sahaba loves them because he loves me. He who does not love them does not love me. He who hurts them hurts me. And he who hurts me hurts Allahu Taala. A person who hurts Allahu Taala will certainly suffer torture." In another hadith sharif he stated: "When Allahu Taala wants to bless one of my Umma, He places in his heart the love of my Sahaba; and he loves all of them dearly." Therefore, the battles between the Sahabat al-Kiram should not be supposed to have taken place for becoming the Caliph or for satisfying evil thoughts or sensual desires. It is hypocrisy which leads

one to ruination to speak ill of them out of such a supposition, since jealousy and desire for position and addiction to the world had been completely cleared from their hearts by sitting in the presence of Rasulullah (sall-Allahu Taala alaihi wa sallam) and hearing his blessed words. They were corrected and became free from greed, ambition, grudge and evil nature; they were entirely purified. Considering the fact that a person who stays for a few days in the presence of one of the Walis of the Umma of the Exalted Prophet benefits from the Wali's beautiful morals and excellences and becomes purified from worldly ambitions, how could it ever be presumed that the Prophet's Sahaba, our masters, who loved Rasulullah more than anybody else and sacrificed their property and lives for him and abandoned their country for him and were fond of his company, which was nourishment for spirits, were not free from bad morals, that their nafs were not clean and that they fought for this carcass-like temporary world? Those great people were certainly more pure than everybody. It is unfair to liken the disagreements and combats between them to matters among us, ill-willed people, or to say that they fought to satisfy their evil, sensual and worldly desires. It is not permissible to bear such improper thoughts against the Sahabat al-Kiram. A person who would say something against them should know that hostility towards the Sahabat al-Kiram means hostility towards Rasulullah (sall-Allahu Taala alaihi wa sallam), and to speak ill of them means to speak ill of him, who educated and trained them. For this reason, the great men of Islam said that lack of respect for, and absence of high opinion of the Sahabat al-Kiram meant disbelief in the Messenger of Allah. The battles of "Jamal" (Camel) and "Siffin" cannot be taken as grounds for slandering them. For the Sahabis who stood against Hazrat Ali in those battles, there were religious reasons that protected all of them from being evil, even causing them to be rewarded on the Day of Judgement. A hadith sharif says: "One reward will be given to the mujtahid who is mistaken, and two or ten to the one who finds what is right. One of the two rewards is for employing ijtihaad. The other one is for finding the truth." The disputes and combats among those great people of Islam were not out of obstinacy or hostility but because of their [different] ijtihaads and out of their wish to carry out what Islam commanded. Each of the Sahabat al-kiram was a mujtahid. [For example, it is stated in the hadith sharif in the 298th page of al-Hadiqa that Amr ibn al-As (radiy-Allahu Taala anh) was a mujtahid.] It was fard for every mujtahid to act in

accordance with the conclusion he had found by his own ijtihad, even if his ijtihad might not be in agreement with that of a mujtahid much higher than he. It was not permissible for him to follow another's ijtihad. Two of AllImam al-azam Abu Hanifa Numan ibn Thabit's (d. in Baghdad in 767/150) students, Abu Yusuf and Muhammad ash-Shaibani, and two of Imam Muhammad ibn Idris ash-Shafi'i's (d. in Egypt in 820/204) students, Abu Sawr and Ismail al-Muzani, disagreed with their masters on many aspects, and about some of the things which their masters said 'haram' (forbidden) they said 'halal' (permitted), and about some of the things which their masters said 'halal' they said 'haram.' They cannot be said to be sinful or evil on that account. No one has said so, for they were mujtahids like their masters. It is true that Hazrat Ali (radiy-Allahu Taala anh) was higher and more learned than Hazrat Muawiya ibn Abu Sufyan (d. in Damascus in 680/60) and Hadzrat Amr ibn al-As (radiy-Allahu Taala anhuma - d. in Egypt in 663/43). He had many superior qualities that distinguished him from them, and his ijtihad was more powerful and more accurate than their ijtihads. However, since all the Sahabat al-Kiram were mujtahids, it was not permissible for those two to follow the ijtihad of that great religious leader. It was necessary for them to act upon their own ijtihads.

Question: "In the battles of 'Jamal' and 'Siffin,' a great many of the Muhajirun and Ansar among the Sahabat al-Kiram took part with, obeyed and followed Hazrat Ali. Although all of them were mujtahids, they considered it was wajib to follow him. This shows that it was wajib also for mujtahids to follow Hazrat Ali. They had to follow him even if their ijtihads did not agree with his, didn't they?" Answer: Muslims who followed Hazrat Ali (radiy-Allahu Taala anh) and fought on his side joined him not with the view of following his ijtihad but because their ijtihads were in agreement with his ijtihad and showed that it was wajib to follow Imam Ali. Similarly, the ijtihads of many prominent Companions of the Prophet did not agree with that of Hazrat Ali, and it became wajib for them to fight against him. The ijtihads of Sahabat al-Kiram came out in three different ways then: some of them understood that Hazrat Ali was right, and it became necessary for them to follow Hazrat Ali; another group saw that the ijtihad of those who fought Hazrat Ali was right, and it became wajib for them to follow those who fought Hazrat Ali and to fight against him; the third group said it would be necessary not to follow either side and not

to fight, and their ijthihad required them not to join the war. All these three groups were certainly right and deserved to be rewarded in the Hereafter. Question: "The answer [above] shows that also, those who fought against Hazrat Ali (radiy-Allahu Taala anh) were right. On the other hand, the scholars of Ahl as-Sunna have said that Hazrat Ali was right, that his opponents were wrong, that they were forgivable because they had an excuse (udhr), and that they even gained thawab. What can be said about that?"

Answer: Al-Imam ash-Shafii and Umar ibn Abd al-Aziz, two great men of Islam, said that it was not permissible to use the word 'wrong' about any of the Sahabat al-Kiram. For this reason, it was said: "It is wrong to say 'wrong' about superiors." It is not permissible for inferiors to say such words as, "He did right," "He did wrong," "We approve," or "We disapprove," about their superiors. As Allahu Taala did not let our hands touch the blood of these great people, so we should protect our tongues against uttering such words as 'just' and 'unjust.' Those profound scholars who studied the evidences and events and said that Imam Ali was right and his opponents were mistaken, in fact, meant that if Hazrat Ali had had the opportunity to talk with those on the other side, he would have guided them to employ ijthihad in conformity with his ijthihad. As a matter of fact, Hazrat Zubair ibn Awwam was against Hazrat Ali in the Battle of 'Jamal' but, after studying the facts more deeply, he changed his ijthihad and stopped fighting. The words of the scholars of Ahl as-Sunna who consider the mistake as permissible should be taken as such. It is not permissible to say that Hazrat Ali and those who were with him were in the right way and the other Companions of the Prophet, who were in the other group with our mother Aishat as-Siddiqah, were on the wrong way. These combats among the Sahabat al-Kiram were results of differing ijthihad in the branches of the Ahkam ash-Shar'iyyah (rules of Islam). They did not have any disagreements on the essentials of Islam. Today, some people speak ill and disrespectfully of the great men of Islam such as Hazrat Muawiya and Amr ibn al-As (5) (radiyAllahu Taala anhuma); they cannot realize that they in effect defame and belittle Rasulullah (sall-Allahu Taala alaihi wa sallam) by defaming the Sahabat al-Kiram. It is written in Shifa ash-sharif that Imam Malik ibn Enes said:

5 - Muawiya Bin Ebu Sufyan, 60 [AD. in 680] passed away in Damascus. Amr ibn Al-As, 43 [AD. in 663] passed away in Egypt.

“A person who swears at and slanders Muawiya and Amr ibn al-As deserves the words he says against them. It is necessary to punish severely those who talk and write against them and those who do not show respect for them.” May Allahu Taala fill our hearts with love for His Beloved’s Sahaba!

Neither hypocrites nor sinful people but pious and Allah-fearing Muslims love those superiors. Ahl as-Sunna scholars who showed the right way to all Muslims on the earth and guided us to learn the religion of Muhammad (alaihi-salam) without any change or distortion, were those scholars who reached the grade of ijihad of the four madhhabs.

Of these scholars, four of them were the most prominent. The first one was al-Imam al-Azam Abu Hanifa Numan ibn Thabit (6) (rahimah-Allahu Taala). He was one of the greatest Islamic scholars. He became the leader of Ahl as-Sunna. The second one was Imam Malik ibn Anas (rahimah-Allahu Taala), who was a very great scholar. He was born in 90 Hegira (AD. in 708) in Medina and died in 179 (AD. in 795). Ibn Abidin wrote that he had lived 89 years in Medina His grandfather was Malik bin Abi Amir. The third one was Imam Muhammad ibn Idris ash-Shafii (7) (rahimah-Allahu Taala), who was held in high regard by all Islamic scholars.

The fourth one was Imam Ahmad ibn Hanbal (rahimah-Allahu Taala), who was born in Baghdad in 780/164 and passed away there in 855/241. He is among the ‘main pillars of Islam’. Today, a person who does not follow one of these four great imams is in great danger. They are in heresy. Besides them there were many other Ahl as-Sunna scholars who had righteous madhhabs, too. But in the course of time their madhhabs were forgotten and could not be committed to books. For instance, the seven great Medinan scholars who were called al-Fuqaha as-sab’a and Umar ibn Abd al-Aziz, Sufyan ibn Uyayna(8), Is’haq ibn Rahawayh, Dawud at-Tai, Amir ibn Sharahil ash-Shabi, Layth ibn Sad,

6 - Al-Imam al-Azam Abu Hanifa Numan ibn Thabit was born in Kufa in 699/80 and was martyred in Baghdad in 767/150.

7 - Imam Muhammad ibn Idris ash-Shafii was born in Ghazza, Palestine, in 767/150 and passed away in Egypt in 820/204.

8 - Sufyan bin Uyayna died in 198 [AD. in 813] in Mecca.

Amash, Muhammad ibn Jarir at-Tabari, Sufyan ath-Thawri(9) and Abd ar-Rahman Awzai (rahimahum-Allahu Taala) are among them. All the Sahabat al-Kiram (radiy-Allahu Taala anhum ajmain) were rightfully the “stars” for guidance. Any one of them would have sufficed to guide the entire world to the right way. They were mujtahids, each belonging to his own madhhab. Most of their madhhabs were alike. Yet, since their madhhabs were not collected nor written into books, it is not possible for us to follow them.

The madhhabs of the four Imams, that is, what they conveyed about the things to be believed and about the things to be done, were gathered together and explained by both themselves and their students. They were committed to books. Today every Muslim must be in the madhhab of one of the above-mentioned four Imams and live up to and perform ibadat (worship rituals) in accordance with that madhhab. [One who does not want to follow any of these four madhhabs has no relation to Ahl as-Sunna. Please look at second page on Forword section.]

Among the students of these four Imams, which became scholars themselves, two reached very high grades in spreading the teachings of iman (Islamic belief). Thus, there became two madhhabs in itiqad or madhhabs in iman. The correct belief in accord with the Quran al-Karim and the Hadith Sharif is only the belief shown by these two Imams, who spread across the earth the belief of Ahl as-Sunna, which is the Group of Salvation (al-Firqat an-Najiyya). One of them was Abu 'l-Hasan Ali al-Ash'ari (rahimah-Allahu Taala – b. Basra, 879/226, d. Baghdad, 941/330). The other one was Abu Mansur al-Maturidi (rahimah-Allahu Taala – d. Samarkand, 944/333). In respect of belief, every Muslim has to follow one of these two great Imams. The paths (turuq pl. of tariq/tariqa; routes, orders of tasawwuf) of the awliya (pl. of wali, one loved and protected by Allahu Taala) are right. Not even to a smallest degree have they deviated from Islam.

[In every century there have been liars and heretics who used the Religion as a means for their worldly advantages and who came forward in disguise of walis, murshids (mature spiritual guide) or men of religious authority. There are still evil people in every profession, in every

9 - *Sufyan ath-Thawri died in 161 [AD. in 778] in Basra.*

branch of crafts and in every official position today. Seeing people who look for their advantages and pleasures in others' harm, it would be injustice or ignorance to blemish all crafts and people with whom they have had relation with; it would help those who exploit others. For this reason, the existence of heretical men of religion and ignorant, false men of turuq should not cause us to speak ill of Islamic scholars, people of tasawwuf or great personages whose honorable services have filled annals of history. We should realize that people who slander them are unjust.] The awliya do possess karamat (pl. of karama, wonders, marvels worked by Allahu Taala through awliya). All their karamat are sound and true. Al-Imam Abdullah al-Yafi'i (d. Mecca, 1367/76) (10) said: "Ghawth ath-Thaqalain Mawlana Abd al-Qadir al-Jilani's (qaddas-Allahu Taala sirrahul-aziz - d. Baghdad, 1161/561) (11) karamat have been so widely known that one cannot doubt or deny them since tawatur (successive, repetitive, multi-chain, doubtlessly true, widespread reporting of original Islamic information) is a documentary evidence for authenticity." It is not permissible, based on heresay, to call those who perform salat "disbeliever" unless their disbelief is understood from their saying, openly and without darura (strong necessity or compulsion), a statement or their using something which causes them to become a disbeliever. We cannot curse them unless it is certainly known that they died as a disbeliever. It is not permissible to curse even a disbeliever.

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

10- *Abdullah Yafi'i*, died in 768 [AD. 1367] in Mecca.

11 - *Abdülkâdir Geylânî*, died in 561 [AD. 1161] in Bagdad.

leaders; Allahu Taala's orders will be forbidden; harams will be committed everywhere; fire will come out of Yemen; seas and mountains will split into pieces; the sun and the moon will darken; seas will mix with each other, boil and dry up.

A Muslim who commits sinful acts is called fasiq (one who violates Islamic law, impious venial sinner). Fasiqs and all disbelievers will be tortured (azab) in their graves. These facts must certainly be believed. After interment, the dead come to an unknown life and either enjoy blessings or undergo torture. As it was openly declared in the hadiths, two angels named munkar and nakir, in the guise of two terrifying people, will come to the grave to question. Questions in the grave will be on some beliefs according to some scholars or on all beliefs according to some others. For this reason, we should teach our children the answers to the following questions: Who is your Rabb (Creator)? What is your religion? Whose umma (which prophet's community) do you belong to? What is [the name of] your Holy Book? Where is your qibla (direction turned toward during worship)? What are your madhhabs in itiqad (iman) and amal (deed)?

It is written in Tadhkirat al-Qurtubi (by Muhammad Qurtubi Maliki, d. 1272/671) (12) that those who are not Sunni will not be able to answer correctly. The graves of those who give precise answers enlarge and a window opens to Paradise. Every morning and every evening they see their [future] places in Paradise, and angels do them favors and give them good news. Those who cannot answer precisely are beaten with iron mallets so severely that every creature but mankind and genies hear their wails. Their graves become so tight that they feel as if their bones would intertwine. Holes are opened to Hell. In the morning and in the evening they see their [future] places in Hell. They are tortured bitterly in their graves till the Resurrection. It is necessary to believe in rising [coming back to life again after death on the Last Day]. After the flesh and bones rot and turn into earth and gas, they will come together again; the souls will enter the bodies they belong to, and all people will rise from their graves.

[Plants absorb carbon dioxide from the air and water and salts (mineral substances) from the soil and unite them with one another and form organic substances, the living matter of our organs. It is known

today that a chemical reaction taking years happens in less than a second when a catalyst is used. Similarly, Allahu Taala will unite water, carbon dioxide and mineral substances in graves and create organic substances and the living organs in a moment. The Mukhbir as-sadiq (the Truth Reporter, the Prophet) reported that we would come to the other life in this manner. As it is, science proves that this is already being done in this world.]

Therefore, this time is called the Day of Qiyama (standing). All living creatures will come together at the place of gathering (Mahshar) [on the Last Day]. The deed-books will fly to their owners. Almighty Allahu Taala, the Creator of the earth, heavens, stars and all particles, will make all these happen. His Messenger (sall-Allahu Taala alaihi wa sallam) reported that these will happen. It is for certain that what he said is true. All will certainly happen. The deed-books of the pious (salih), good people, will be given from their right, and those of the sinful (fasiq), bad people, will be given from their back or left. Every action, good or evil, big or little, done secretly or openly, will have been written in that book. Even those deeds unknown to the kiraman katibin angels will be revealed by the human organs' witnessing and by Allahu Taala, Who knows everything, and there will be questioning and settlement of accounts on every action. During the Day of Judgment, every secret action will be disclosed if Allahu Taala wills it so. Angels will be questioned on what they have done on the earth and in heavens, prophets (alaihimus-salam) on how they announced Allahu Taala's commands to men, and people on how they adapted themselves to Prophets, how they lived up to the duties revealed to them, and on how they respected one another's rights. On the Day of Judgment, people who have iman and whose deeds and morals are beautiful will be rewarded and blessed, and people with a bad behavior and wrong deeds will be punished severely. Allahu Taala, with Bounty and Mercy, will forgive sins of some Muslims whom He chooses. Except kufr (disbelief) and shirk (deification or worship of anyone or anything besides Allahu Taala), He will forgive every sin if He wills, and, with Justice, He will torture for a small sin if He wills. Allahu Taala declares that those who die in kufr and shirk will never be forgiven. Those who are disbelievers with or without a heavenly book, that is, people who do not believe that Muhammad (alaihi-salam) is the Prophet for all human beings and who disapprove even one of the rules [commands

and prohibitions] he communicated, will certainly be put into Hell and tortured eternally. On the Day of Judgment, there will be a Mizan (balance), different from those we know, for weighing deeds and conduct. It will be so large that one of its scales can hold the earth and the sky. The scale for good deeds will be bright and to the right of the Arsh where Paradise is, and the scale for sins will be dark and to the left of the Arsh where Hell is. Actions, words, thoughts and looks that are done in the world will take shapes there, and the good deeds in bright figures and the evils in dark and discusting figures will be weighed on this balance, which does not resemble worldly balances; it was said that the scale carrying the heavier load will go up and the one carrying the lighter load will go down. According to some scholars, there will be various balances. Many others said: "It was not shown clearly in Islam how and how many the balances will be, so it would be better not to think of it."

There will be a bridge called Sirat (path, pass) which will be built over Hell upon Allahu Taala's command. Everybody will be ordered to cross that bridge. That day, all prophets will entreat: "Oh Allah! Protect us!" People who are to go to Paradise will cross the bridge easily and reach Paradise. Some of them will pass with the speed of lightning, some with that of wind, and some others like a galloping horse. The Sirat Bridge will be thinner than a hair and sharper than a sword. Adapting yourself to Islam in this world has a similar aspect; adapting yourself precisely to Islam is like crossing the Sirat. Those who endure the difficulty of struggling with their sensual desires (influenced by the nafs) here will cross the Sirat easily there. Those who do not follow Islam because of the nafs will cross the Sirat with difficulty. For this reason, the right path pointed out by Islam is called the "Sirat al-Mustaqim" (the True Path) by Allahu Taala. This similarity in names shows that staying within Islam's path is like crossing the Sirat. Those who deserve Hell will fall off the Sirat down into Hell. There will be a body of liquid called Hawd al-Kawthar (River of very delicious Nectar in Paradise) reserved for our master Muhammad Mustafa (sall-Allahu Taala alaihi wa sallam). It will be vast like a journey of one month. Its fluid will be whiter than milk, and its scent will be more pleasant than musk. The drinking glasses around it are more plentiful than stars. A person who drinks its fluid would never become thirsty even if they were in Hell. It must be believed that there will be shafaa (intercession). Prophets,

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

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

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

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

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

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

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

6. The last of the six essentials of iman is "to believe in qadar, that good (khair) and evil (sharr) are from Allahu Taala." Good and evil, advantage and harm or profit and loss coming onto human beings are all by His Will. In the dictionary, 'qadar' means 'measuring a quantity; decision, order; muchness and largeness.' Allahu Taala's Eternal Will for the existence of something is called qadar (predestination). The [instance of] occurrence of qadar, that is, the thing willed, is called qada. Qada and qadar are also used interchangeably. Accordingly, qada me-

ans Allahu Taala's predestination in eternity of things that have been and will be created from eternity in the past to the everlasting future, and qadar means the [instance of] creation of anything just compatibly with qada, neither less nor more. In eternal past, He knew everything that would happen. This knowledge of His is called qada and qadar. Ancient Greek philosophers called it al-inayat al-azaliyya (the eternal favor). All creatures came about from the qada. Also the creation of things according to His knowledge in the past eternity is called qada and qadar. In believing qadar we should know for certain and believe that if He willed in eternity to create something, it certainly has to exist exactly as He willed, neither less nor more; nonexistence of things He determined to create, or existence of things He determined not to create, is impossible. All animals, plants, non-living creatures [solids, liquids, gases, stars, molecules, atoms, electrons, electromagnetic waves, every movement of every creature, physical events, chemical and nuclear reactions, relations of energy, physiological events in the living creatures,] existence or nonexistence of everything, good and evil deeds of human beings, their punishment in this world and in the next world and everything existed in Allahu Taala's Knowledge in eternity. He knew all in eternity. Things that happen from eternity in the past to everlasting future, their peculiarities, movements and every event, are created by Him in accord with what He knew in eternity. All the good and evil deeds of human beings, their belief or disbelief in Islam, all their actions, done willingly or unwillingly, are created by Allahu Taala. He alone creates and makes everything, He creates those things that happen through means. Allahu Taala creates everything through some means. For example, fire burns. In reality, Allahu Taala is the One Who creates burning. Fire does not have anything to do with burning. But His Custom is such that unless fire touches something He does not create burning. [Fire does nothing, except heat up to the ignition temperature. It is not fire that unites carbon and hydrogen with oxygen in organic substances or that supplies electron movements. Those who cannot realize the truth presume that fire does these. It is neither fire, nor oxygen, nor heat, nor the electron movement that burns or makes this reaction of burning. Only Allahu Taala is the One who burns it. Allahu Taala created all of these as means for burning. A person lacking knowledge thinks that fire burns. A person who finishes elementary school disapproves of the statement "fire burns" and says, "The air burns," instead. A person

who finishes junior high school does not accept this and says, "The oxygen in the air burns." A person who finishes high school says that burning is not peculiar to oxygen, but any element attracting electron burns. A university student takes into consideration energy as well as matter. It is seen that the more a person knows, the closer they get to the inside of a matter and realize that there are many causes behind the things regarded as causes. Prophets (alaihimussalam), who were in the highest degree of knowledge and science and who could see the reality of everything, and the Islamic scholars, who, following in the footsteps of those great personages, attained drops from their oceans of knowledge, pointed out that each of the things supposed to be combusive or constructive today is an incapable and poor causal means and creatures, and that the Real Maker, the Real Creator, is not the intermediary but Allahu Taala.] Allahu Taala alone is the One who does the burning. He can burn without fire as well, but it is His Custom to burn with fire. If He wills not to burn, He prevents burning even in fire. He did not burn Ibrahim (Abraham 'alaihi-salam) in fire; loving him very much, He suspended His Custom. [As a matter of fact, Allahu Taala also creates substances that prevent fire's burning. Chemists have been finding those substances.] If Allahu Taala had willed, He could have created everything without means, burning without fire, nourish us without our eating and make us fly without an airplane and hear from a long distance without a radio. But He did men the favor of creating everything through some intermediaries. He willed to create certain things through certain intermediaries. His works are under intermediaries. His Power was concealed behind intermediaries. He who wants Allahu Taala to create something holds on to its means and thus obtains it.

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

follow a madhhab, and listen to what they say, they become ignorant of Islam. Most of those who are ignorant of Islam become disbelievers. When a person gets on a vehicle, they go to the place it has been assigned to go.]

If the Works of Allahu Taala were not created through intermediaries, nobody would need anybody else; everybody would ask everything directly from Him and would have recourse to nothing; there would be no social relations between people such as the superior and the subordinate, foreman and workman, pupil and teacher and so forth, and thus this world and the next would be in disorder and there would be no difference between the beautiful and the loathsome, good and evil, the obedient and the disobedient. If Allahu Taala willed, His Custom would have been created in some other way, and He would have created everything according to it. For example, if He had willed, He would put disbelievers, those who are addicted to pleasures in the world, those who hurt others and the deceitful into Paradise, and He would put the faithful, worshippers and the benevolent into Hell. But ayats and hadiths show that Allahu Taala did not will so. Allahu Taala is the One who creates all optional or voluntary and involuntary actions and movements of human beings. He created ikhtiyar (option) and irada (will) in humans for His creating their optional, voluntary actions, and made this option and will a means for creating their actions. When man wants to do something, Allahu Taala creates this action if He wills, too. If man does not want or will and if He does not will, either, He does not create. He creates upon not only man's wish; He creates if He wills, too. His creating man's optional actions is similar to when fire touches something, Allahu Taala creates burning of that thing, and if fire does not touch it, He does not create burning. When a knife touches something, He creates cutting. It is not the knife but Allahu Taala Who cuts. He has made the knife a means for cutting. In other words, He creates man's optional actions for the reason (sabab) that the person opts, prefers and wills these actions. However, the movements in nature do not depend on man's option, but are created through some other causes when only Allahu Taala wills. There is no creator besides Allahu Taala, Who alone creates every motion of everything, of suns, particles, drops, cells, germs and atoms, their substances and properties. Yet there is a difference between the movements of lifeless substances and the optional, voluntary actions of man

and animal: when a man or an animal opts, prefers and wills an action and if He wills, too, Allahu Taala makes him or it act, and creates his or its action. Man's action is not in man's power. In fact, he does not even know how he acts. [Mans each action is a result of so many physical and chemical events.] There is no option in the movements of the lifeless. Allahu Taala creates burning when fire touches something; it is not through fire's preferring or opting to burn.

[Allahu Taala, too, wishes and creates the good, useful wishes of those human creatures of His whom He loves and pities. He does not wish or create the realization of their evil and harmful wishes. Always good, useful deeds are done by those beloved people. There is many a thing which they regret having failed to do but if they thought and knew that those deeds were not created because otherwise they would have been harmful, they would not be sorry at all. Instead, they would be pleased with it and would thank Allahu Taala, Who willed in eternity that Hewould create men's optional, voluntary actions after their hearts' opting and willing them; He willed it so. If He had not willed it so in eternity, He would always create even our optional actions by force, involuntarily, without our wishing them. His creating our optional actions after we wish them is because He willed it so in eternity. Then, the only dominant factor is Allahu Taala's Will.]

Man's optional actions happen after two factors. First, his heart's option, will and power are involved. For that matter, man's actions are called kasb (acquirement), which is an attribute of man. Second, Allahu Taala's creation takes place. His orders, prohibitions, rewards and tortures are all because kasb has been given to man. In the 96th ayat of Sura as-Saffat, Allahu Taala says: "Allah created you and your actions." This ayat not only shows the existence of kasb, or the heart's option and iradat juziyya (partial free will) in the actions of man and proof of the nonexistence of any compulsion –for this reason, [actions are attributed to man and] it may be said "man's actions" just as we say, "Ali hit and broke" – but also points out that everything is created with qada and qadar. In the being made and creation of the servant's work, the servant's heart must first of all be willing and able to do this work. The servant wills what is within his power. This request and wish is called (Kasb). Āmidī, the dead (marhum) states that this kasb causes and influences the creation of works. It does not hurt to say that this

kasb does not affect the creation of the optional work. Because of the work that created and the work that the servant wants are not unlike. Then, man cannot do whatever he wants; things which he does not want may happen, too. If man did everything he wanted and if anything he did not wish would not happen, then he would not be a man but one who would claim divinity.

Allahu Taala, pitying and favoring human beings, gave them power and energy only as much as they would need and as much as observance of His commands and prohibitions required.

For example, a person who is healthy and rich enough can perform hajj once in his life; he can fast [during the days of] one month a year after the Ramadan's new moon is seen; he can perform the five-times-a-day, fard salat; he who has as much money or property as the amount of nisab can pay one-fortieth of it in gold or silver to Muslims as zakat one Hijri year after his money or property surpasses nisab (the minimum amount that a Muslim must have before being obliged to pay zakat). So, man does his optional actions if he wants and he does not if he does not want to. Allahu Taala's greatness is realized here, too. Because those that are ignorant and idiotic cannot comprehend the knowledge of qada and qadar, they do not believe what the scholars of Ahl as-Sunna said and doubt the power and option in man. They think that man is incapable and compelled in his optional actions. Seeing that man cannot act optionally in some cases, they speak ill of Ahl as-Sunna. Such wrong statements of theirs show that they do have will and option.

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

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

mukhtar (one having option). Allahu Taala wills and creates the taats (things Allahu Taala likes) and sins of human beings. Yet He gives consent to taats and dislikes sins. Everything comes into existence by His Will and Creation. In the 102nd ayat of the Sura al-Anam, He declares: "There is no god but Allah, the only Creator of everything." Members of the [heretical] Mutazila group, being unable to see the difference between will and consent, were confused and said: "Man himself creates the action he wishes." They denied qada and qadar. The [heretical] group called Jabriyya was completely confused; they could not understand that there might be option without creation. Thinking that there was no option in man, they likened him to stone and wood. They –may Allahu Taala protect us against that heresy!– said: "Men are not sinners. Allah is the one who makes all evils committed." If there were not will and option in men and if Allahu Taala caused evils and sins to be done by force as the members of the Jabriyya said, there would not be any difference between the movements of a man who is thrown down from the mountain with fastened hands and feet and those of a man who walks down looking around. As a matter of fact, the former is compelled to roll down by force and the latter descends with his will and option. People who cannot see the difference between them are the short-sighted people who also deny the ayats. They consider Allahu Taala's commands and prohibitions unnecessary and out of place. Presumption that man himself creates what he wishes, as the group called the Mutazila (also known as Qadariyya) believed, is the denial of the ayat al-Karima, "Allah is the only Creator of everything," as well as ascribing man a partner, in creating, to Allahu Taala.

Allahu Taala has mercy upon all people on the earth. He creates whatever they need and sends them to everybody. He notifies them plainly of what they should do so that they can live in this world in peace and happiness, and attain the endless bliss of the next world. He guides to the right path whomever He wishes among those who left the true way and followed the way to kufr (disbelief) and heresy as a result of being deceived by their own nafs, bad friends, harmful books, and media. Allahu Taala pulls them towards the right way. He does not bestow these blessings upon those who are cruel and exceed the limits. He lets them stay in the swamp of disbelief where they dropped into and liked and desired.

FOLLOWING THE MADHHAB

Those who want to learn the way of Ahl as-Sunna must read the books of one of the four madhhabs.

These four madhhabs are not separate from each other in terms of tenet. All of them are in the group of Ahl as-sunna, and their faith, beliefs and the basis of their religion are the same. These four imâms in the Islamic nation; are great, widely accepted, believable mujtahids. They differed only in some minor things in terms of the deed, that is, in the Ahkam-i-Islamiyya.

Namely:

Since Allâhu ta'âlâ and His Prophet "sall-Allâhu ta'âlâ 'alaihi wa salam" showed mercy to believers, how certain things should be done was not clearly stated in the Qur'an al-kerim and hadith-i-sherifs. [If it had been declared openly, it would have been fard and sunnat to do so. Those who did not do the fard would sin, and those who did not value the fard and sunnat would become disbelievers. It would be difficult for the believers.] It would be necessary to do such things by comparing them to those that have been declared openly. Among the religious scholars, those who can understand how things can be done by analogy are called mujtahids. It is wâjib for a mujtahid and for those who follow him to do his best to understand how to do something and to act according to his opinion and what he thinks is closest to the truth. That is, âyat-i-kerimas and hadith-i-sherifs command to do so.

If a mujtahid makes a mistake while trying to understand how to do something, it is not a sin. It will be a reward (thawab). He earns the reward of his effort. Because of man has been commanded to work as much as he can. If the mujtahid is wrong, he is given a reward for his work. If he finds the truth, ten rewards are given. All of the Ashâb-i-kirâm "radiy-Allâhu ta'âlâ anhum ajma'in" were great scholars, that is, mujtahids. Among those who came after them, there were many great scholars who could make ijtihâd in the early times. Many people warned each of these. Over time, most of them were forgotten, and only these four madhhabs remained among the Ahl as-sunnat. Later, the Ahl al-Sunnah did not follow any other sect other than these four sects, so that ordinary people would come out and not say, "I am muj-

tahid” and not bring out corrupt factions.

Millions of people from the Ahl as-Sunnah followed each of these four madhhabs. Because the I’tikad of the four sects is one, they do not call each other wrong, they do not identify each other as the bid’at owner too. Saying that the right way is in these four madhhabs, each of them knows that their own madhhab is more likely to be correct. In matters understood by ijtiḥad, since there is no clear command of Islam, even if someone’s madhhab is wrong and one of the other three madhhabs is likely to be correct, everybody (My madhhab is right, there is also a possibility of being wrong, and the other three madhhabs are wrong, there is also a possibility of being true) should say.

Thus, it is not permissible to mix the four madhhabs by doing one thing according to one madhhab and another according to another madhhab, unless there is a problem, difficulty. If a person is imitating which of the four madhhabs, that is, which madhhab he has chosen, he must learn the information in that madhhab, and follow that madhhab in all his affairs, as long as there is no difficulty or trouble.

[However, if there is difficulty in doing a job, that is, it is permissible to do something that cannot be done according to one’s own madhhab, but by following another madhhab. However, it is also necessary to observe the conditions of the second madhhab, that is, its fards and mufsid. It is written in Ibn ‘Abidin’s (Nikah-i ric’i) section that Hanafi madhhab scholars have issued a fatwa to imitate the Maliki madhhab in such matters.]

Most of the scholars have said that the Hanafi School is more correct. For this reason, the Hanafi School has settled in most of the Islamic countries. Turkistan, India and almost all of Anatolia are Hanafis. The western side of Africa is always Maliki. It is also found on some coasts of India. Shafi’is; It is a lot in Egypt, Kurds, Arabia, and Dagestan. Hanbalis are few. Once upon a time, there were many in Damascus and Baghdad.

(Adilla-i shar’iyya) [that is, document, source to mujtahid imâms in religious knowledge] are four: (Qur’ân al-Kareem), (hadîth-i sherifs), (İcmâ’i ummat) and (kiyâs-i-fuqaha).

If mujtahids cannot find how to do something clearly in the Qur'an al-Kareem, they look at the hadiths. If they cannot find it clearly in hadith-i-sherifs, they inform that if there is an ijma' for this matter, it should be done so. [Ijma' means unanimity. In other words, it means that all of Ashab-I Kiram do or say this job in the same way.

The ijma of the tâbi'in who came after the Ashâb-i kirâm is also a proof, a script. What the people who came later, especially the people of this time, religious reformers, and religious ignorant people did or said, cannot be called ijma.]

If it is not possible to know how something should be done by ijma', it is necessary to do it according to the qiyas of mujtahids. Imam-i Malik "rahmatullahi 'alaih", apart from these four proofs, also gave evidence to the unanimous of the people of Medina-i Munawwara at that time. He said that these customs came from their fathers, grandfathers, and finally from the Messenger of Allah "sall-Allâhu 'alaihi wa sallam". He said that this proof is stronger than qiyas. However, the imâms of the other three madhhabs did not take the unanimity of the people of Madina as a warrant.

There are two ways of ijtihâd: One is the way of Iraqi scholars and it is called (Ra'y way). That is, it is the way of qiyas. If how to do a job is not clearly stated in the Qur'an al-kareem and hadith-i sharifs, how to do another similar job is sought and found. This job is done just like him. After the Ashâb-i-kirâm, "radiy-Allâhu ta'âlâ anhum ajma'in" is the leader of the mujtahids who are on this path, Imam-i a'zam Abu Hanifah "rahmatullahi aleyh".

The second way is the way of Hijaz scholars and it is called (Rivayet, the way of narration). These place the customs of the people of Medina-i Munawwara at that time above comparison (qiyas, deductive analogy of fikh). The greatest of the mujtahids who were on this path is Imam-i Malik "rahmatullahi alaih", who was sitting in Medina. Imam-i Shafi'i and Ahmad ibn Hanbal also had conversations with "rahmatullahi ta'ala 'alaihima", Imam-i Malik. After learning the way of Imam-i Malik, Imam-i Shafi'i came to Baghdad and read it from Imam-i azam's student and combined these two ways. He established a separate ijtihaad path. Since he was very eloquence and edib (literary

man), he would look at the expression style of âyat-i-kerîmas and hadîth-i-sherîfs and work according to the side he found strong. If he could not find strength on either side, he would then make ijtiḥad by means of qiyas.

Ahmad ibn Hanbal, too, after learning the way of Imam-i Malik, went to Baghdad and in spite of taking the way of qiyas from Imam-i azam's student, but since he memorized many hadîth-i-sherîfs, he first made ijtiḥad by looking at the hadîth-i-sherîfs with regard to reinforcing each other. Thus, in most of the Ahkam-i-Islamiyya, it was separated from the other three madhhabs.

Thus, in most of the Ahkam-i-Islamiyya, it was separated from the other three madhhabs. The state of these four madhhabs is similar to the state of the inhabitants of a city, in that if the law does not reveal how to do a work in front of them, the notables and leaders of that city gather and do it by comparing it to an appropriate article of the law. Sometimes they disagree and some say that the purpose of the state is the repair of towns and the comfort of people. He likens it to an article of the law, with its opinion and ideas. They are similar to the Hanafi school. Some of them, looking at the actions of the officials coming from the state center, adapt it to the official's actions and say that the purpose of the state is to do so. These, too, are similar to the Maliki madhhab. Some, on the other hand, find a way to do that job by looking at the expression of the law and the way the writing goes. They are like the Shafi'i madhhab. Some of them look for a way to do this work right by collecting other articles of the law and comparing them with each other. These are similar to the Hanbali School. Every one of the city's elders finds a way, and they all say that his way is right and lawful. What the law requires is one of these four ways, and the other three are wrong. However, none of them is considered guilty because they leave the law because they do not recognize the law, it is not to oppose the state, but because they all work to obey the law and fulfill the state's orders. Maybe it's appreciated because they're dealing with it like that.

However, the one who finds the correct one is more appreciated and rewarded. This is the case of the four madhhabs. The path that Allahu ta'ala desires is of course one. In a rule in which four madhhabs are

divided, one must be true and the other three must be false. However, since every madhhab imam tries to find the right path, those who are wrong will be forgiven. He even gains thawab. Because, our Prophet “sall-Allâhu ‘alaihi wa sallam” said, “There is no penalty for my Ummah for making mistakes or forgetting.” These differences are in some matters, and since there is a complete unity between them in most of the worships, that is, in the rules that the Qur’ân al-kereem and hadith-i-sherîfs clearly declare, as well as in the things to be believed, they do not denigrate each other.

SIXTY FARDS

The 60 fards that Shafiis should know are as follows:

- 1- To believe in Allah.
 - 2- To believe in angels.
 - 3- To believe in the books.
 - 4- To believe in Prophets.
 - 5- To believe in the Day of Judgment.
 - 6- To believe in destiny (qadar), that is, that good and evil come from Allahu ta’ala.
- 5 Essentials of Islam:

- 1- To say the kalimat ash-shahada.
- 2- To perform namaz five times a day.
- 3- To fast everyday in the month of Ramadan.
- 4- To give zakat for one’s property
- 5- To perform the pilgrimage (Hajj) of those who can afford it.

6 Fards of Ritual Ablution:

- 1- To intend.
- 2- To wash the face.
- 3- To wash the hands together with the elbows.
- 4- To apply masah a part of the head.
- 5- To wash the feet together with the ankle bones.
- 6- To obey the arrangement.

2 Fards of Ghusl (Ritual Washing):

- 1- To intend.
- 2- To wash the whole body (Ablution, ritual washing of the whole body for prayers and worships).

5 Fards of Tayammum:

- 1- To intend.
- 2- To transfer the soil (that is, after striking hands on the soil to rub all over the face and from the fingertips to the elbows – including the elbows – on the arms.)
- 3- To make (masah) on the entire face.
- 4- To make (masah) the hands with the soil together with the elbows.
- 5- To obey the arrangement.

6 Conditions before Starting Prayer (Namaz):

- 1- Taharat from najasat (that is, not to have any impurities on the body, clothes, or the place where prayers are performed.)
- 2- Taharat from hadas (to be clean from urination and big excretion’)
- 3- Satr-i awrat. (To cover the places that need to be covered in prayer.)
- 4- Istiqbal-i qibla. (To perform namaz towards the qibla.)
- 5- To know that prayer (namaz) is fard.
- 6- To know that the time has come.

13 Rukns of Prayer (Namaz):

- 1- To intend.
- 2- Tekbîretü'l-ihram (to utter the takbîr to begin. That is, to say “Allahu akbar”.
- 3- To stand on foot.
- 4- To recite Fatiha.
- 5- To bend for ruku (Ruku; bending during salat by putting the hands on the knees).
- 6- I’tidal, to stand up from ruku.
- 7- To prostrate.
- 8- To sit between two prostrations.
- 9- To sit for the last tashahhud.
- 10- To recite the last tashahhud.

- 11- To utter salawat to the Prophet in the last tashahhud.
- 12- To give the first salam (salutation) (“Es-salâmu ’alaikum wa rahmatullah,” at each turning and your eyes looking at the point of each shoulder.)
- 13- To obey the arrangement. (It is also obligatory to abide by the tumâninê where necessary.)¹

3 Conditions of Prayer (Namaz):

- 1- To talk.
- 2- To abandon the movements.
- 3- To stay away from things which invalidate namaz.

4 Fards of Fasting:

- 1- To intend.
- 2- To give up eating and drinking.
- 3- To abandon sexual relations. (Leaving the sexual act.)
- 4- The time must be available for fasting. (Because, for example, fasting is not performed on Eid days.)

3 Conditions of Zakat:

- 1- To intend.
- 2- Nisab. (Having reached of the property to the declared quantity.)
- 3- Having passed one Hegira year over the property.

6 Rukns of Hajj:

- 1- Entering ihram together with the intention.
- 2- Tawaf. (Circumambulation around the Ka’ba seven times.)
- 3- Vukuf. (To say in Arafat for waqfa)
- 4- Sa’y. (To go back and forth between the hills of Safâ and Marwa seven times.)
- 5- To cut hair.
- 6- To obey the arrangement.

These 2 things:

- 1- To believe that halal things are halal and accept.
- 2- To believe that haram things are also haram and stay away from them.

FIFTY-FOUR FARDS

- 1- To believe in the Oneness of Allahu ta'âlâ.
- 2- To eat and drink halâl things.
- 3- To perform wudû' [ablution].
- 4- To perform the five daily namâzes when their times come.
- 5- To perform ghusl purifying from junub state (religiously impure).
- 6- To believe that rizq (sustenance) is granted only by Allahu ta'âlâ.
- 7- To wear clean and halâl clothes.
- 8- To work by putting your trust (tawakkul) in Allah.
- 9- To be contented with what you have.
- 10- To be thankful to Allahu ta'âlâ for His blessings [to use His blessings in accordance with the command of Islam].
- 11- To be content with qadâ and qadar.
- 12- To be patient with afflictions.
- 13- To make tawba [repentance] for your sins.
- 14- To worship to attain the consent of Allahu ta'âlâ.
- 15- To consider the Satan as an enemy.
- 16- To consent to the decree of the Qur'ân al-karîm.
- 17- Knowing death is truth
- 18- To love whom Allahu ta'âlâ loves and not to love and to stay away from whom He does not love [it is termed hubb-i fillah and bughd-i fillah].
- 19- To be kind to and do favors for your parents.
- 20- Amr-i-ma'rûf (to enjoin and spread Islam) and nahy-i-'anil-munkar (to prevent people from doing what is prohibited in Islam).
- 21- To visit your mahram relatives who obey Islam.
- 22- To not commit breach of trust (amânat).
- 23- To fear Allahu ta'âlâ and to abstain from excessiveness and sinful things.
- 24- To obey Allah and His Prophet.
- 25- To avoid sins and to perform acts of worship.
- 26- To obey Muslim rulers.
- 27- To observe the terrestrial and celestial creatures to take lessons.
- 28- To ponder about the existence of Allahu ta'âlâ.

- 29- To protect your tongue from saying harâm, obscene words.
- 30- To purify and keep your heart away from useless things and harmful worldly wishes.
- 31- To not make a mockery of any person.
- 32- To not look at forbidden things.
- 33- To keep one's promise.
- 34- To not listen to forbidden things.
- 35- To learn knowledge.
- 36- To be honest in measuring or weighing.
- 37- To not feel secure from Allah's torment, to be fearful of the Wrath of Allahu ta'âlâ.
- 38- To give the zakât of your property to poor Muslims and to help them.
- 39- To not despair of Allah's mercy.
- 40- To not follow excessive sensual desires of one's nafs.
- 41- To give food to a hungry person for the sake of Allah.
- 42- To work in order to acquire sufficient rizq (for one's subsistence).
- 43- To give the zakât of your property and to give the 'ushr of your crops.
- 44- To abstain from sexual intercourse while one's wife is in a state of menstruation or puerperium.
- 45- To purify one's heart from useless things and harmful worldly wishes.
- 46- To refrain from being proud.
- 47- To protect the property of an orphan.
- 48- To refrain from states and actions that cause carnal feelings towards young boys.
- 49- To perform five daily prayers in their prescribed times, not to omit them.
- 50- To not confiscate others' possessions unjustly or by violence, that is, by ill-gotten means.
- 51- To not attribute a partner to Allahu ta'âlâ.
- 52- To refrain from committing adultery, fornication.
- 53- To not drink wine or other alcoholic beverages.
- 54- To not make an oath unless there is a legitimate reason. (Not to make oaths for mundane reasons.)
- KUFR (DISBELIEF)

The worst of all the evils is to deny (the existence of) Allâhu ta'âlâ, i.e.

to be an atheist. It is disbelief not to believe in any one of those things that one must believe. It is kufr not to believe in Muhammad ‘alaihis-salâm. (Îmân) means to accept by heart all the commandments revealed to Muhammad ‘alaihis-salâm’ by Allâhu ta‘âlâ and delivered by him to us, and to state this belief with the tongue. When there is an obstruction to say it openly, it is permissible not to state it with the tongue. To have îmân, saying or using things which Islam prescribes as signs of kufr must be avoided too. It is disbelief to slight the Ah-kâm-i islâmiyya, that is, any of the commands or the prohibitions of Islam, to make a mockery of the Qur’ân al-kerîm, angels or any of the Prophets, or to deny anything communicated by them. To deny means not to believe, not to affirm after hearing it. To have doubts about things that are necessary to believe would also mean disbelief.

There are three types of disbelief:

- 1) Disbelief out of ignorance (jahlí),
- 2) Disbelief out of obstinacy (juhûdí), and
- 3) Disbelief by judgement (hukmî).

1- Disbelief out of ignorance (kufr-i jahlí): This is the disbelief of those who have not heard (about a certain Islamic tenet) and do not think about it. “Jahl” means ignorance. There are two types of ignorance. The first one is simple ignorance. People with this ignorance know that they are ignorant. They do not have any belief. They are like animals because what differentiates humans from the animals is knowledge and understanding. These people are even lower than animals because every animal is advanced in the special field which it is created for. The second type of ignorance is compound ignorance (jahl al-murakkab), which means to have a wrong and corrupt belief. The creed of ancient Greek philosophers and the wrong belief of the people among the seventy-two heretical groups of Muslims who are not in compliance with what has been clearly declared in Islam is this type of ignorance. This type of ignorance is worse than the first type. It is a disease that has no remedy.

2- Disbelief out of obstinacy (kufr-i juhûdí): People who are in this group choose disbelief knowingly either because they are fond of worldly ranks or they are haughty or they are afraid that people may des-

pise them when they convert to a new religion. For example, the Pharaoh and the Byzantine emperor Heraclius had this type of disbelief.

3– Disbelief by judgement (kufri-i hukmî): A person who says or does something which Islam dictates as a sign of disbelief will become a disbeliever even though he really believes by heart and professes to be a Muslim. It is kufri to respect what Islam commands us to insult and to insult what Islam commands us to respect.

1– To say “Allâhu ta’âlâ is observing us from the Arsh or from heaven” is kufri.

2– To say, “Allâhu ta’âlâ is wronging you as you have wronged me” is kufri.

3– To name a certain Muslim and say, “He seems like a Jew to me” is kufri.

4– To tell a lie and then add, “Allah knows that it is true” is kufri.

5– To make slighting comments about angels is kufri.

6– To say something derogatory about the Qur’ân al-kerîm or even about one of its letters, not to believe in even one of its letters is kufri.

7– To read the Qur’ân al-kerîm accompanied by musical instruments is kufri.

8– To deny or denigrate the original versions of the Bible and the Torah is kufri. [Today, the original versions of the Bible and the Torah do not exist.]

9– To read the Qur’ân al-kerîm with letters called shâz and claim to have read the real Qur’ân is kufri. 10– To make derogatory comments about prophets is kufri.

11– To deny any one of the twenty-five prophets ‘alaihîm-ussalawât-u-wa-t-taslîmât’ whose names are mentioned in the Qur’ân al-kerîm is kufri.

12– To say, “He is better than a prophet,” about a person known for his charitable deeds is kufri.

13– It is an act of kufri to say that prophets ‘alaihîm-us-salawâtu-wat-taslîmât’ were needy people, for prophets’ poverty was their own choice.

14– If a person claims to be a prophet, he and those who believe him will become disbelievers.

15– It is kufri to make fun of the events that will take place in the Hereafter.

- 16– It is an act of kufr to deny the torment that will be inflicted in the grave or in the Hereafter, [or to say that they are not reasonable].
- 17– To deny that Believers will see Allâhu ta‘âlâ in Paradise or to say, for instance, “I don’t want Paradise. I want to see Allah.” is kufr.
- 18– Words that are symptomatic of denying Islam, for instance, to say, “Scientific knowledge is better than Islamic knowledge” is kufr.
- 19– To say, “It makes no difference whether I perform (the daily prayers termed) namâz or not,” is kufr.
- 20– To say “I will not pay (Islam’s obligatory alms called) zakât,” is kufr.
- 21– To say, “I wish ribâ (interest) were halâl” is kufr.
- 22– To say, “I wish zulm (cruelty) were halâl” is kufr.
- 23– It is disbelief to give the goods from the harâm to the poor and expect rewards, and to pray for the poor for auspicious to the giver by knowing that the money given is harâm.
- 24– To claim that the qiyas performed by Imâm a‘zam Abû Hanîfa ‘rahimahullâhu ta‘âlâ’ is not valid is kufr. For this reason, the Wahhâbîtes become disbelievers.
- 25– It is kufr to dislike any of the well-known sunnats.
- 26– If a person hears the hadîth-i sherif, “Between my grave and my minbar [Ravda-i mutahhara] is one of the Gardens of Paradise” and says, “I do not see anything but a grave, a mat, and a minbar,” he becomes a disbeliever.
- 27– It is kufr to deny Islam’s Islamic knowledge or to despise Islamic knowledge or Islamic scholars.
- 28– Anyone who desires to become a disbeliever will become one as soon as he intends to become a disbeliever.
- 29– Anyone who wishes others to become disbelievers will himself become a disbeliever if he wants them to become disbelievers because he himself likes disbelief.
- 30– A person will become a disbeliever if he says the words that cause disbelief intentionally and willfully. If he says these words because he does not know that saying these words will cause disbelief, he will still become a disbeliever according to the majority of Islamic scholars.
- 31– A deliberate practice of any deed which is known to be a cause of kufr, results in kufr. There are many scholars who say that it will also cause disbelief even when one does not know that doing that deed will cause disbelief.
- 32– To wear a rope-like pastor belt (zunnâr) around the waist or to

wear anything such as all the headgear (kalensuve-kubbea) with visors which is a sign of disbelief will cause one to become a disbeliever. If a businessman uses these to disguise himself in the disbelievers' country, he will become a disbeliever. Using these things to make jokes or to make others laugh will cause one to become a disbeliever. As the law dictates, there will be no blasphemy if he is forcibly clothed with severe threats such as death threats.

33- When disbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving those things, which are special for their religious holy day, to them as gifts will cause disbelief.

34- Statements which are made to show that one is a man of literature or a knowledgeable and wise person, or only to amaze others or to make others laugh or to please others, may cause disbelief by judgement (kufr al-hukmi). Saying certain things while one is in a rage may also cause disbelief by judgement.

35- If a backbiter denies to have committed ghyibat and claims that he has merely stated a fact about a certain person, this denial causes kufr.

36- If a girl, who was married (by her parents) to a Muslim with (the Islamic marriage contract termed) nikâh as she was a child, does not know Islam and its creedal tenets, or cannot answer questions asked on them, after reaching the age of discretion and puberty, her nikâh (marriage bond as recognized by Islam) becomes null and void. That girl is a murtadd (apostate). The same rule applies to a male child as well.

37- When a person [unjustly] murders a Muslim or someone orders another to kill a Muslim; if a person utters words of approval, such as, "Well done!" he becomes a disbeliever.

38- Saying that so and so should be killed would cause disbelief if according to Islam's penal code that person should not be killed.

39- If a person beats or kills another unjustly, it is kufr (disbelief) to approve of his cruel act by saying, for instance, "You've done a good job. He deserved it!"

40- To lie in the name of Allah by saying, for instance, "As Allah knows, I love you more than I do my own children," is kufr.

41- If a person, occupying a high rank, sneezes and if someone in his presence says (Yarhamukallah) to him, to remonstrate that person by saying, "You shouldn't talk to a dignitary like this" is disbelief.

42- It is kufr also not to take Islam's commandments seriously. For

instance, not performing ritual prayers, not fasting, not performing obligatory almsgiving (zakât) because one does not consider them important things or does not accept them as one's duties, is kufr.

43– It is kufr to be the despair of Allahu ta'âlâ's mercy.

44– Money, property or belongings that are not normally prohibited (harâm) but become prohibited later due to an external cause or reason are called (harâm li-gayrihi), e.g., stolen things or things that are obtained by forbidden means. Being unaware and calling them permissible (halâl) does not cause disbelief. Things such as carrion, pork, and wine, which are forbidden in essence are called (harâm li-'aynihi). Calling them permissible is kufr.

45– Calling any of the certainly known sins permissible is kufr.

46– Belittling or making a mockery of things that are held respectable by Islam, e.g., azân (call to prayer), mosques, fiqhbooks, also causes disbelief.

47– Performing ritual prayers while one knows that one does not have ablution (wudû) causes disbelief.

48– It is kufr if one knows that one is performing a ritual prayer in a direction other than the direction of Qibla. It is kufr to say it is not necessary to perform namâz (the ritual prayer) towards the Qibla.

49– Calling a Muslim a disbeliever to demean his evil character will not cause disbelief. It would cause disbelief if calling him so was intended to express one's wish that that Muslim were a disbeliever.

50– Committing a sin would not cause disbelief; yet it would cause disbelief to slight it or to be inattentive to whether it is a sin or not.

51– Not believing that worshipping is necessary or that abstaining from sins is necessary that causes disbelief.

52– Believing that the tax collected from the people becomes property of the ruler (Sultan), causes disbelief.

53– To like the religious rituals of disbelievers, to wear a zunnar, or to use signs of disbelief without a strong necessity, to respect them, are all disbelief.

54– Any person who willingly swears, "so-and-so has that thing or so-and-so does not have that thing, if this is not true, let me I will be a disbeliever or let me I will be a Jew," becomes a disbeliever, whether his claim is true or not.

55– To desire anything which is harâm (prohibited) in every religion - such as adultery, sodomy, ribâ (interest), lying, to be halâl (permitted), is kufr (disbelief).

56– To say “I have believed in all the Prophets, however, I do not know whether Adam ‘alaihis-salâm is a Prophet or not” is kufr.

57– Anyone who does not accept that Muhammad ‘alaihissalâm is the Prophet of the Last Age (The time period until Judgment Day) becomes a disbeliever.

58– Anyone who says, “If what the Prophets had informed of is true, then we are those who will escape from torture in the Hereafter,” becomes a disbeliever. [Disbelief, in this case, is if it was said with doubt about the truth of the Prophets’ words]

59– If anyone is told, “Come, perform namâz (the ritual prayer),” and he replies, “I will not,” he becomes a disbeliever. However, if he meant “I will not perform it by your order, I will perform it by Allahu ta’âlâ’s command,” he does not become a disbeliever.

60– If anyone is told, “Do not trim your beard shorter than a handful” or “Do trim the part of your beard that is longer than a handful” or “Cut your nails,” because these things are Rasulullah’s (‘alaihis-salâm) sunnat, and the reply is, “I will not,” he becomes a disbeliever. The same rule applies to other sunnats as well. (It is not disbelief to say “I will not perform it because of your instruction, I will perform it since it is a sunnat of Rasûlullah. It is disbelief if it is said with the intention of denying the sunnat or commands of Rasûlullah.)

61– When a person trims his moustache and another one says to him “That is useless,” it may be feared the second person may lose his îmân. [It is sunnat to trim one’s moustache. That other person has slighted the sunnat.]

62– Anyone who says, “May it be blessed for you” to a man who wears entirely silk clothes, may lose his îmân. Wearing artificial silk is lawful.

63– If a person commits a makrûh act, such as lying down by stretching his legs towards the Qibla or spitting or urinating towards the Qibla, and says, “Do not do these things, they are makrûh;” and the other replies, “I wish all my sins were like these,” he may lose his îmân because he deems the makrûh unimportant.

64– If a servant enters the room and greets his master in the manner prescribed by Islam, and someone in the presence of his master says to him, “Don’t talk! How can it be appropriate for a servant to greet his master?,” the person who says this becomes a disbeliever. However, if he means to teach him manners and to state he should have greeted his master sincerely, from his heart, he does not become a disbeliever.

65– It is kufr to say “îmân increases or decreases.” If one says this con-

cerning the perfection and yaqîn of îmân, it is not kufr.

66– It is disbelief to say “The Qibla is two. One is the Kâ’ba, the other one is Jerusalem.” It is disbelief if one says there are two Qiblas now. If he means that formerly the Bayt Muqaddas in Jerusalem was the qibla, then the Kâ’ba has become the qibla, this is not kufr.

67– It is kufr to have a grudge against a scholar of Islam without any legitimate reason, or to curse him.

68– If a person says, “It is a reasonable custom of fire-worshippers to not talk while eating,” or, “It is a good behavior of fire-worshippers to not sleep beside one’s wife while she is in a state of menstruation or puerperium,” he becomes a disbeliever.

69– If a person is asked whether he is a believer, and he replies “Insha-Allah,” it is disbelief if that person cannot explain.

70– If a person says to another whose child has died, “Allahu ta’âlâ needed your child,” that person that said it becomes a disbeliever.

71– If a woman ties a black rope around her waist, and when asked what it is she replies “it is zunnar (a rope girdle worn by a priest),” she becomes a disbeliever.

72– Anyone who recites the Basmala before eating a harâm food becomes a disbeliever. This is the case for harâm-i li-aynihi, that is, for harâms such as carrion and wine. This is not so for the harâm-i li-gay-rihî, who is not harâm in essence. For example, it is not disbelief to recite the Basmala before eating usurped food. For, usurpation is harâm, not the food itself.

73– It is disbelief to be content with one’s disbelief. Scholars have not agreed on the verdict about a person who utters malediction over another by saying, “May Allahu ta’âlâ take your soul while you are in disbelief.” Consent to blasphemy is blasphemy.

However, if someone’s consent means, “let his/her torture be always and severe regarding that person’s oppression and sin”, it is not kufr.

74– If a person says “Allahu ta’âlâ knows that I have not done so-and-so thing,” even though he knows that he has done that thing, he becomes a disbeliever. He might have attributed ignorance to Allahu ta’âlâ.

75– If a person marries a woman without witnesses and if the man and the woman say: “Allahu ta’âlâ and the Prophet ‘alaihi-salâm are our witnesses,” both the man and the woman become disbelievers. For, our Prophet “sall-Allahu alaihi wa sallam” did not know the ghayb (the unknown) while he was alive. It is disbelief to claim that he knew the unknown. [Only Allahu ta’âlâ and those who are informed by Him

know the ghayb.]

76– If a person says he knows the whereabouts of stolen or lost things, he and those who believe him will be disbelievers. Though he says genies inform him, he still will be a disbeliever. Even Prophets and genies do not know the ghayb. [Only Allahu ta'âlâ and those who are informed by Him know the ghayb.]

77– If a person wants to take an oath in the name of Allahu ta'âlâ and another one says, “I do not want you to take an oath in the name of Allahu ta'âlâ. I wish you take the oath over your honor, divorce (talak) and decency” he becomes a disbeliever.

78– If a person says to another one whom he does not like, “To me, your face is like the face of the Angel of Death,” he becomes a disbeliever. The Angel of Death [Azrâil 'alaihis-salâm] is an exalted Angel.

79– Anyone who says, “Not performing namâz is a nice thing,” becomes a disbeliever. If anyone is told, “Come, perform namâz (the ritual prayer),” and he replies, “Performing namâz is troublesome to me,” he becomes a disbeliever.

80– Anyone who says “Allahu ta'âlâ is my witness in the sky,” becomes a disbeliever because he has attributed a place to Allahu ta'âlâ. Allahu ta'âlâ is free from any place.

81– Anyone who says “Father” about Allahu ta'âlâ, becomes a disbeliever.

82– If a person says: “Rasûlullah 'alaihis-salâm would lick his blessed fingers after eating,” and another one says, “This is an improper thing to do,” the second person becomes a disbeliever.

83– Anyone who says “our Prophet 'alaihis-salâm was black,” becomes a disbeliever. [Calling black dogs “Arab,” or other such widespread habits (e.g. saying black Fatma), must be avoided.]

84– If a person says, “Sustenance is created and sent by Allahu ta'âlâ. However, it is required that His slaves work,” this is polytheism. Because, the movement of slaves is created by Allahu ta'âlâ.

85– Anyone who says “Being a Christian is better than being Jewish, or being an American disbeliever is better than being a communist,” becomes a disbeliever. One must say “Jews are worse than Christians, communists are worse than Christians.”

86– Anyone who says “Being a disbeliever is better than breaching trust,” becomes a disbeliever.

87– If a person says, “What do I have to do with the lectures of Islamic knowledge?” or “Who can be able to do what Islamic scholars talk

about,” or he throws to the ground a document with an Islamic edict, he becomes a disbeliever.

88– Anyone who laughs at another’s word which causes disbelief becomes a disbeliever like a person who says it. If he laughs since he cannot stop laughing, he will not be a disbeliever.

89– If a person says “The souls of the great men (Meshayih) of religion are always present,” he becomes a disbeliever. If he says “They will be present,” this is not kufr. [The souls of the dear slaves of Allahu ta’âlâ can not be present and seeing like Allahu ta’âlâ. They become present when their names are said. Before their names are said, they were not present there.]

90– Anyone who says “I do not know what Islam is,” or “I do not want Islam,” becomes a disbeliever.

91– Anyone who says “If Adam ’alaihissalâm had not eaten that wheat, we would not have been sinful,” he becomes a disbeliever. However, if he says “We would not have been on the earth,” it is dubious whether he becomes a disbeliever.

92– If a person says “Adam ’alaihissalâm would weave clothes,” and another replies “So, we are sons of a baize maker,” the replier becomes a disbeliever.

93– When a person commits a venial sin and another one tells him to make repentance, if he replies, “What have I committed which requires repentance,” he becomes a disbeliever.

94– If a person says to another, “Let us obtain knowledge by attending the lectures of a scholar of Islam or by reading books of fiqh and essential religious (Islamic catechism books) knowledge,” and the other one replies “What shall I do with the knowledge,” the replier becomes a disbeliever. For, this is slighting knowledge.

95– Anyone who insults the true books of tafsîr and fiqh, disliking these books, becomes a disbeliever.

96– If a person is asked “To whose descendant do you belong?” or “To whose nation do you belong?,” “Who is the madhhab leader (imam) of your path in belief (itiqad),” “Who is the madhhab imam (leader) of your path in deeds?” he who is asked and does not know the answers, becomes a disbeliever.

97– Anyone who claims a definite harâm is halâl becomes a disbeliever. [It is dangerous to claim that smoking is harâm.]

98– It is kufr to wish that something, which is harâm in all religions and is not compatible with wisdom, to be halal. For example; wishing

that adultery, sodomy, eating after becoming full, taking or giving interest were halal. As wine may not have been haram in every religion, the wish that it would be halâl, would not be disbelief.

99- It is disbelief to use the Qur'ân al-karîm while making useless talk or joking.

100- If a person calls another one named Yahya (Yâ Yahya! Huz-il-kitâbe), he becomes a disbeliever. He has mocked the Qur'ân al-karîm. Likewise, it is kufr to read the Qur'ân al-karîm while accompanied by musical instruments, used in plays, or songs.

101- It could cause one to lose his faith if he says: "I am there now Bismillâhi" If a person sees something in abundance and says: (Mâhalakallah) and he does not know the meaning of this word, he becomes a disbeliever.

102- If a person says to another: "I will not curse you now. They say cursing is sinful," he might lose his îmân.

103- Anyone who says "You are naked like the calf of Archangel Gabriel" becomes a disbeliever. This word is a mockery of the Angel.

104- There is fear that a person could lose his îmân if he adds oaths in the name of Allahu tââlâ to such words as "on my son's head" or "on my head." For example, if he says: "Wallâhî, on my son's head," he could lose his îmân.

105- It is disbelief to read out the Qur'ân al-kerîm, mawlids or ilâhîs accompanied with musical instruments.

106- It is harâm to recite the Qur'ân al-kerîm, mawlids, ilâhîs, sawlawât-i sherîfes in sinful gatherings, even if it is done respectfully. It is kufr to recite them for fun or entertainment.

107- If a person does not listen to and value the Adhân called in accordance with the Sunnat, he immediately becomes a disbeliever.

108- He who interprets the Qur'ân al karîm in accordance with his own understanding becomes a disbeliever.

109- A person whose belief is not in compliance with the tenets that are clearly communicated in the Qur'ân al karîm, and hadîthi sherîfs, or that are unanimously communicated by mujtahids and that are well known among Muslims, becomes a disbeliever. This type of disbelief is called (ilhâd) and anyone who believes in this manner is called (Mulhid).

110- Anyone who greets a disbeliever by respecting him becomes a disbeliever.

111- To say respectful things to a disbeliever, for example to say "mas-

ter,” is kufr.

112– Anyone who consents to any other person’s disbelief becomes a disbeliever himself.

113– The cassettes and records that the Qur’ân al karîm has been recorded on are valuable like Mushâf-i sherîfs (A book that the Qur’ân al karîm has been written in is called a Mushâf). It is kufr to disrespect them.

114– To believe what the soothsayers who meet with genies, or those people who use horoscope, and give replies to every question asked, or in what sorcerers say and do, even if what they say is sometimes true, means to believe that someone other than Allahu ta’âlâ knows everything and can do whatever he wants. This is kufr. [It is not kufr to deny scientific knowledge.]

115– It is kufr to omit a sunnat by slighting it, by deeming it unimportant.

116– It is kufr to wear a priest’s waist rope (called Zunnâr), to worship or respect idols, that is, crosses, sculptures, or their pictures, to insult a book of religion that communicates Islamic rules, to make a mockery of an Islamic scholar, to say something that causes disbelief, to insult something that we are commanded to respect and to respect something that we are commanded to insult.

117– Anyone who says “A sorcerer, with his magic, can do anything he wants. His sorcery will absolutely have an effect,” and those who believe these words, become disbelievers.

118– If a Muslim gives an affirmative reply such as “Yes,” to a person who calls him a disbeliever, will be a disbeliever.

119– It is disbelief to expect thawâbs in return for building mosques or giving alms or doing any other charity from property that is known to be harâm.

120– If a person gives alms from the property he holds that is certainly harâm, and expects to earn thawâb in return, and the poor who takes the alms, knowing that it is from property that is harâm, says: “May Allahu ta’âlâ consent,” and the alms-giver or another person says: “âmin (amen),” they all become disbelievers.

121– It is kufr to claim that marrying a woman who is harâm to be married is halâl.

122– It is disbelief to listen to the Qur’ân al-karîm and mawlid for fun through radios and loud-speakers in taverns or in sinful gatherings.

123– It is disbelief to read out the Qur’ân al-kerîm accompanied by

musical instruments.

124– It is disbelief to disrespect the Qurʾān al-karīm that is heard from a radio or loud-speaker too, even though the sound heard is not the Qurʾān al-karīm itself, but its magnetic vibrations.

125– It is kufr to call someone or something “Creator” other than Allahu taʾālā, no matter what a person implies.

126– It causes kufr (disbelief) to say Abdulkoydur, instead of Abdülqâdir, when said intentionally. So is the case with saying Abdo instead of Abdulzeyz, Memo instead of Muhammad, Hasso instead of Hasan, and Ibo instead of Ibrâhîm. Some tradesmen write these blessed names on shoes or slippers for advertisement because they are their names, and those who buy them put them on their feet, and, hence, step on them. There is the fear that both those who write them and those who step on them will lose their îmân.

127– Performing namâz while knowing that one has not made the required ritual ablution is kufr. It is disbelief to dislike a sunnat. It is kufr not to attach importance to sunnat.

128– Claiming “We are demolishing the graves of the saints because we fear that the ignorant will think they are a creator,” is kufr.

129– Whoever causes someone else, especially his own child, to become a disbeliever becomes a disbeliever.

130– It is disbelief to claim that adultery and sodomy are permissible.

131– It is disbelief not to give importance to a harâm which has been communicated by Nass [that is, âyat or hadîth] or by ijmâʾ (unanimity).

132– Continuing to commit grave sins, insisting on committing them, drifts one into becoming a disbeliever. It is kufr not to attach importance to namâz.

133– It is kufr to put a paper, cover, or prayer-rug on the ground, if they have an Islamic writing or even an Islamic letter [If this act is done to insult them.]

134– To say “Abû Bakr Siddîq and ʿUmar al Fârûq had no right to be caliph,” is disbelief.

135– It is kufr to expect something from a dead person if one believes that the dead person can create something. [Only Allahu taʾâlā is the Creator.]

136– It is very improper and kufr to call Allahu taʾâlā “Grandfather who bestows things quickly.”

137– It is fard to bury the dead into the earth. If a person who keeps

away from this service, by attaching no importance to it and by making excuses about science, says: “It is of backwardness to bury the dead. It is better to burn them like Buddhist, Brahman or communist disbelievers,” becomes a disbeliever.

138– It is disbelief to deny a dear slave of Allahu ta’âlâ by heart or by tongue, whether that dear slave is alive or dead.

139– It is kufr to have animosity towards the dear slaves of Allahu ta’âlâ and towards Islamic scholars who act in accordance with Islamic knowledge.

140– It is disbelief to say that Awliyâ (the saints) have the attribute of ‘Isma (purity). [‘Isma means not to commit any sins anytime. This attribute is peculiar only to Prophets.]

141– It is feared that someone who has no share from the knowledge of bâtin [Interior, hidden knowledge pertaining to the heart and soul] will die as a disbeliever. The lowest degree of having a share in this knowledge is to believe in the existence of it.

142– It is kufr to recite the Qur’ân al-karîm in a manner that none of the Islamic scholars did before, even if this way of recitation does not distort the meaning and the words.

143– It is kufr to use something peculiar to worships of Christian priests.

144– It is kufr to believe that an event has happened on its own, to say animals evolved from single cell living things to developed ones and finally to human beings.

145– Anyone who does not perform namâz on purpose, who does not intend to make the qadâ of it, who does not fear that he will be punished in the Hereafter because of this omission, is a disbeliever according to the Hanafî Madhhab.

146– It is kufr to make the worships of disbelievers, such as playing musical instruments like an organ or a bell, which they play in their churches, in mosques, or to use the things which Islam deemed as symptoms of disbelief, while there is no darurat (strong necessity or forcing).

147– Those who curse the Ashâb-i kirâm are called mulhid. Mulhid is a disbeliever.

148– It is kufr to respect a disbeliever by hanging up his picture.

149– It is kufr to respect crosses, stars, the sun, cows or any other thing, pictures or sculptures, believing that they or those depicted by them have attributes of divinity such as to do or create whatever they

want or to cure the ill.

150– Anyone who slanders Hadrat Âisha [anyone who says she was an adulteress] or who does not believe that her father is a sahabî becomes a disbeliever.

151– It is an indispensable knowledge that Isâ 'alaihîs-salâm will descend from the sky. Anyone who does not believe that becomes a disbeliever.

152– Calling a person who was given the glad tidings of Paradise, in the Qur'ân al-karîm or in any hadîth-i sherîf, as a disbeliever, causes kufr.

153– It is a great crime to try to distort the meanings of the âyat-i karîmas and their explanations by the pious Salaf (the first three generations of Muslims), that are beyond science and scientific experiments and have nothing to do with science, so that they will be perceived in accordance with scientific knowledge. Anyone who makes such a tafsîr or translation becomes a disbeliever.

154– If a girl who is called Muslim does not know Islam when she becomes discreet and reaches the age of puberty, she is a disbeliever without any religion. The same rule applies to a male child as well.

155– It is harâm and sinful for a Muslim woman to go out while her head, arms and legs are unveiled and to show them to men. If she slights this fact, if she does not attach importance to it, she will lose her îmân, she becomes a disbeliever.

156– The fards and harâms communicated by our Prophet 'alaihîs-salâm are valuable like fards and harâms that are clearly communicated in the Qur'ân al karîm. Those who do not believe them, those who deny them lose their îmân.

157– One should say 'azim' with 'Zi' in the rukû tesbîh which means 'My Rabb is Great.' If, instead, it is pronounced with 'Ze', it means, 'My Rabb is my enemy', and the salât (namâz) is null and void, the meaning was changed to something that causes disbelief."

158– A person loses his îmân if he says, 'How beautifully you recite!' to a hâfiz who recites the Qur'ân al-kerîm melodiously. This is because he who says 'good' for something which is harâm, according to all four Madhhabs, will become a kâfir (disbeliever). If he means his voice is beautiful, he will not become a kâfir.

159– Anyone who does not believe that Angels and Genies exist becomes a disbeliever.

160– The verses of the Qur'ân al karîm are given clear and wellknown

meanings. Anyone who follows the heretical sect called Bâtinîs (Is-mâ'ilîs) by distorting their meanings becomes a disbeliever.

161– While dealing with sorcery, if a person says or commits something that causes kufr, he becomes a disbeliever.

162– If a person calls a Muslim “disbeliever” [or if a person calls a Muslim a freemason or communist], and believes that that Muslim is a disbeliever in fact, he himself becomes a disbeliever.

163– One who does his worships and yet doubts that his iman will continue, feeling that he has too many sins and thinking that his worships will not save him, the strength of his iman is in question. He who doubts that his faith will continue becomes a disbeliever.

164– To give a number for Prophets may mean to believe that a non-Prophet was a Prophet or it may mean to not accept the prophethood of a Prophet. This is disbelief. For, denying a Prophet means denying every one of the Prophets. A Muslim, male or female, will lose his or her imân when he or she says or does something which has unanimously been reported by Islamic savants to cause kufr, and which he or she knows that if done it will cause kufr, but he or she does it deliberately [willingly, not under duress], whether he or she does or says it seriously or jokingly, not being aware of what one is saying is not an exception to this rule. That person will become a (Murtadd) (apostate). This class of kufr is called (Kufr-i inâdî). The previous thawâbs of the person who became a murtadd by means of kufr-i inâdî will become null and void. If this murtadd repents, the thawâbs of his previous worships will not be returned. If he is rich, he has to perform hajj again. It is not necessary for him to re-perform his previous salâts, to pay again the zakât he gave, or to fast again for those fasts performed during the time while he was a murtad. But it is necessary for him to do the acts of worship he had not done before his apostasy. It is not enough to only say the Kalima-i Shahadat for repentance. Repentance for the thing which caused one's apostasy is required too. [He should enter Islam through the same gate he had exited.] If one says or does something which he earlier did not know would be a cause of apostasy, or if one deliberately says a word which is not unanimously stated by Islamic savants to be a cause of apostasy, in this case, it is doubtful if one will lose one's faith or if one's nikâh will become void. For precaution, it is better to renew one's faith and nikâh. It is called (kufr-i jahli) (kufr of ignorance) to express a word which you do not know to be a cause of apostasy. To be unaware of those matters is not an excuse,

and is a grave sin for a Muslim. For it is fard for a Muslim to learn the things which are compulsory for everyone to know. The nikâh and the faith of a person will not be void when one expresses a word which is a cause for apostasy, if said accidentally, in a state of confusion or interpretatively. In this case, it will be a precaution to make tawba and istighfâr, that is, tajdîd-i î mân (to renew one's faith). A disbeliever becomes a Muslim by saying a kalima-i tawhîd. Likewise, a Muslim can turn into a disbeliever by saying one word. If one hundred meanings can be derived from a statement or action of a Muslim, and if one of them indicates that he is a Muslim while ninety-nine of them show that he is a disbeliever, we have to say that he is a Muslim. That is ninety-nine meanings that indicate the presence of disbelief is not taken into account. The remaining one meaning that indicates the presence of î mân is taken into account. This word of ours should not be misunderstood! In order not to misunderstand this, attention should be paid to two points. Firstly, the person whose statement or action is in question must be known to be a Muslim. When a Frenchman praises the Qur'ân alkarîm, or a British person says that there is only one Creator, it cannot be said that they are Muslims. The second point to pay attention to is what was said about one hundred meanings from a single statement or a single action. If, however, one out of a hundred statements or actions indicates î mân while ninety-nine of them show disbelief, we are not ordered to call such a person a Muslim.

— Every Muslim should say the following î mân prayer each morning and evening and thus one should make repentance and renew one's î mân and nikâh:

“ALLAHUMME INNÎ E'ÛZU BIKE MIN EN USHRIKE BIKE SHEY-
EN WE ENE A'LEMU WE ESTAGHFIRU-KE LI-MÂ LÂ-A'LEMU
INNEKE ENTE ALLÂMULGHUYÛB.” “ALLAHUMME INNÎ URÎ-
DU EN UJEDDIDEL ÎMÂNE WENNIKÂHA TEJDÎDEN BI-QAW-
LI LÂ ILÂHE ILLALLAH MUHAMMEDUN RESÛLULLAH”

TO CONSTANTLY MAINTAIN AND NOT LOSE OUR Î MÂN

1- We must believe in the ghayb.

2- We must believe that only Allahu ta'âlâ and those who are informed by Him know the ghayb.

3- We must believe, that is, accept, a harâm to be harâm.

- 4– We must believe, that is, accept, a halâl to be halâl.
- 5– We must be very fearful of the Wrath of Allahu ta'âlâ and must not feel secure from His torment.
- 6– We must not despair of His Mercy.

— In case one denies that one has committed something that causes apostasy, this means tawba (repentance). If a murtadd (one who reneges from Islam) dies without making tawba (repenting), he will be tormented in Hell eternally. Therefore, we must be very fearful of disbelief and speak little. In a hadîth-i sherif, it is commanded: (Always say that which is auspicious, tell beneficial things. Or keep silent!). We must be serious, not making jokes. We must not do things incompatible with reason and wisdom. We must frequently pray to Allahu ta'âlâ beseeching that He protect us from disbelief.

THINGS THAT CAUSE BELIEVERS TO LOSE THEIR EXISTING FAITH

- 1– To become bid'at holder. That is, to have wrong beliefs. [Anyone who deviates, even a bit, from the belief which has been communicated by the Ahl as-Sunnat scholars becomes either a heretic or a disbeliever.]
- 2– Having a weak îman, that is, an îman without deeds.
- 3– To deviate any of the nine members of one's body from the correct path.
- 4– To continue to commit a grave sin.
- 5– Not to render your gratitude for being a Muslim.
- 6– Not to have the fear of dying without îman.
- 7– To commit oppression.
- 8– Not to listen to adhâns which are recited in accordance with the sunnat.
- 9– To be rebellious to your parents.
- 10– To swear oaths very often, even if they are true.
- 11– To omit the tādîl-i arkân in namâz [Tādîl-i arkân means to remain motionless as long as to say "Subhânallah" after becoming calm at four places in namâz, namely, at ruku', at sajda, at qawma, and at jalsa].
- 12– To assume that namâz is unimportant and not to attach importance to learning the namâz and teaching it to your children. To hinder those who perform namâz from performing their namâz.

- 13- To drink alcoholic beverages.
- 14- To torment believers.
- 15- To falsely claim to be a loved servant of Allahu ta'âlâ for the sake of selling religious knowledge.
- 16- To forget about one's sins, considering them as insignificant.
- 17- To be arrogant, to have self-love.
- 18- To hold yourself superior to others on account of your knowledge and acts of worship.
- 19- To be religiously hypocritical, two faced.
- 20- To be covetous, envious of Muslim friends.
- 21- Not to obey the orders, which are compatible with Islam, of your government or your master.
- 22- To claim, before first confirming, that a certain person is "good."
- 23- To continue to tell lies.
- 24- To avoid religious knowledge of Ahl as-Sunna scholars.
- 25- To grow one's moustache longer than what is sunnat.
- 26- For men, to wear silk clothes.
- 27- To insist on backbiting.
- 28- To maltreat your neighbors. It is a sin even if they are disbelievers.
- 29- To frequently become angry for worldly issues.
- 30- To pay or receive fâidh [interest].
- 31- To wear clothing so long as to be boastful.
- 32- To practice sorcery.
- 33- To give up visiting your mahram relatives who obey Islam.
- 34- Not to love those whom Allahu ta'âlâ loves, and to love those who are against Islam. [HUBB-I FILLÂH, BUGHD-I FILLÂH is indispensable to îmân.]
- 35- To feel hatred of your Muslim brother for more than three days.
- 36- To continue to commit fornication, adultery.
- 37- To commit sodomy and not to repent for it.
- 38- Not to call the adhân in times mentioned in the books of fiqh and in accordance with the sunnat. Not to listen to the adhân called in accordance with the sunnat.
- 39- To see a person who is committing a harâm, and even though one has the capacity, to not try to stop him, at least advice with soft words, from committing that thing which is harâm.
- 40- To consent to one's wife, daughter, or any other woman that one has a right to warn, going out on the streets while their head, arms, legs are uncovered, or in ornamented and fragrant dresses and talking

to people that are not mahram to them.

THERE ARE MANY GRAVE SINS:

[Seventy-two of them are below.]

1- To commit unjust murder.

2- To commit fornication, adultery.

3- To commit sodomy.

4- To drink wine and every sort of alcoholic beverage. [Drinking beer is harâm.]

5- To steal.

6- Eating and using narcotic drugs for pleasure.

7- To commit usurpation.

8- Being a false witness.

9- To eat in public among Muslims in the month of Ramadân.

10- To pay or get fâidh [interest].

11- To swear oaths very often.

12- To be rebellious towards your parents.

13- To give up visiting (sila-i rahm) your mahram relatives who obey Islam.

14- During the battle, to leave the fight and run away from the enemy.

15- To usurp the property of orphans.

16- To cheat in measuring or weighing.

17- To perform namâzes before or after their due times.

18- To break a fellow Muslim's heart. [It is more sinful than dismantling the Kâ'ba.] After disbelief, there is no sin that Allahu ta'âlâ hates more than breaking a heart.

19- To make up something which Rasûlullah "sallallahu alayhi wa salam" had not said and to claim that it is a hadîth-i sherif.

20- To accept a bribe.

21- To avoid giving truthful testimony.

22- Not to give the zakât and 'ushr of one's property.

23- For those who have the power, to not forbid someone while committing a sin.

24- To burn a living animal.

25- To forget how to read the Qur'ân al-karîm after learning it.

26- To despair of Allahu ta'âlâ's Mercy.

27- To cheat people, whether they are Muslims or non-Muslims.

28- To eat pork.

- 29- To have a dislike towards any of the Ashâb-i kirâm “ridwânullahi ta’ala ‘alaihim ajma’in”. To speak ill of any of them.
- 30- To continue to eat, when one is full.
- 31- For women, to refrain from the bed of their husbands.
- 32- For women, to go out for visiting others without taking permission from their husbands.
- 33- To call chaste women unchaste.
- 34- To make namîma, that is such things as gossip, carrying words among Muslims.
- 35- To expose your awrat (private) parts. [A man’s awrat parts are between his navel and lower parts of his knees. A woman’s awrat parts include hair, arms and legs.] To look at a person’s awrat parts is harâm.
- 36- To eat carrion, or to cause others to eat it.
- 37- To commit a breach of trust.
- 38- To backbite a Muslim.
- 39- To be jealous.
- 40- To attribute a partner to Allâhu ta’âlâ.
- 41- To tell lies.
- 42- To hold yourself superior to others.
- 43- To deprive an heir of the inheritance that was granted by someone on his deathbed.
- 44- To be stingy.
- 45- Fondness for the world.
- 46- Not to fear the torment of Allahu ta’âlâ.
- 47- Not to deem a harâm [a thing that is prohibited] as harâm.
- 48- Not to deem a halâl [a thing that is permitted] as halâl.
- 49- To believe in fortunetelling, and what they say about the unknown.
- 50- To abandon Islam, to become an apostate.
- 51- To look at nâmaharam women and girls, that is, to look at without any excuse those that are harâm to look at.
- 52- For women, to wear like men.
- 53- For men, to wear like women.
- 54- To commit a sin within the boundaries of the Haram-i Kâ’ba.
- 55- To perform adhân [prayer call] or to perform namâzes [ritual prayers] before their due times.
- 56- To be rebellious to the commands of the state, laws.
- 57- To liken the private parts of one’s wife to the private parts of one’s mother.

- 58– To insult one’s mother-in-law.
 59– To take aim at each other with any weapon.
 60– To eat and drink something left over by a dog.
 61– Insisting on obtaining advantages for favors you have done.
 62– [For men] to wear silk clothes.
 63– To insist on ignorance [not learning the creed of Ahl as-Sunnat, fards, harams, and all necessary knowledge].
 64– To make an oath by saying something that is not in the name of Allahu ta’âlâ or that is not communicated by Islam.
 65– To avoid ‘ilm (knowledge).
 66– To not understand that ignorance is an affliction.
 67– To insist on repeatedly committing venial sins.
 68– Frequent loud laughing.
 69– To remain junub so long as to not perform a ritual prayer (salât) within it’s due time.
 70– To have sexual intercourse while one’s wife is in a state of menstruation or puerperium.
 71– Tegannî (reading from the Quran melodiously). To sing immoral songs. To play and listen to musical instruments.
 72– To commit suicide.

The nikâh called Mut’a or Muwaqqat (temporary) is harâm. As it is harâm for women to go out with bare head, hair, arms and legs, likewise it is harâm for them to go out with revealing, ornamented, scanty, fragranced clothes. It is harâm to look at a woman, even without lust, who is clad in clothes that the qaba aurat parts (those parts of the body that must be covered) of which are scantily covered. It is harâm to look lustfully at a nâmahram woman’s underclothes. It is harâm to look lustfully at those parts of hers that are not her qaba aurat and which are covered tightly or scantily. It is harâm to make or print pictures which causes lust and harâm. [It is kufr (disbelief) to say “So what?” about harâms]. It is isrâf (spending or using wastefully) and harâm to use more water than necessary in ablution and ghusl. To speak ill of the past awliyâ (dear slaves of Allahu ta’âlâ), to accuse them of being ignorant, to infer meanings not compatible with the rules of Islam from their words, not to believe that they have karâmats after they pass away too, to suppose that their being an awliyâ ends when they die, to prevent people from visiting their graves to obtain benedictions through them, are all haram just as it is haram to think ill of Muslims,

committing oppression, usurpation, jealousy, slandering, telling lies, or backbiting.

TEN THINGS THAT CAUSE DISBELIEF AT ONE'S LAST BREATH:

- 1- Not to learn the commandments and prohibitions of Allahu ta'âlâ.
- 2- Not to correct one's îmân according to the creed of Ahl as-Sunnat.
- 3- To love worldly wealth, office, fame.
- 4- To be cruel to people, animals, oneself.
- 5- Not to thank Allahu ta'âlâ and others who are intermediaries of benedictions.
- 6- Not to fear losing one's îmân.
- 7- Not to perform five daily prayers in their prescribed times.
- 8- To get or pay interest (fâiz).
- 9- To look down on pious Muslims. To say evil things, such as "reactionary," about them.
- 10- To say, write or make about immodest words, writings, or paintings.

IT IS NECESSARY TO PAY ATTENTION TO THESE ISSUES FOR HOLDING THE CREED OF AHL AS-SUNNAT:

- 1- Allahu ta'âlâ has attributes. They are separate from His Own Self.
- 2- Îmân does not increase or decrease.
- 3- Committing grave sins is not disbelief.
- 4- One must believe in the unseen.
- 5- There is no acceptable alternative regarding the subject of îmân.
- 6- Allahu ta'âlâ will be seen in Paradise (That is, Believers will see Him when they enter Paradise. Allahu ta'âlâ is not bound by place or time, which are His creatures.)
- 7- Tawakkul is indispensable to îmân.
- 8- Deeds (worships) are not a part of îmân.
- 9- To believe in qadar is one of the fundamental principles of îmân.
- 10- To follow one of the four Madhhabs is a necessity.
- 11- It is a must to love all the Ashâb-i kirâm, the Ahl-i bayt and wives of our Prophet 'alaihi-salâm.
- 12- The grades of the four Caliphs are in accordance with their chronological order in Caliphate.
- 13- Reward for one's supererogatory worships, such as namâz, fasting,

and almsgiving, can be presented to another person.

14– You must believe in the Mi'râj [Hadrat Muhammad's ascent to the heavens] to be both a bodily and a spiritual ascent.

15– Karâmat [wonders] of the awliyâ [dear slaves of Allahu ta'âlâ] is also true.

16– It must be believed that in the Hereafter, there will be shafâat [intercession].

17– It is permissible to make masah (rubbing one's wet hands) over masts (waterproof shoes covering that part of the foot which is fard to wash in ablution).

18– Questioning in the grave is true.

19– The torment in the grave will be applied to both soul and body.

20– Allahu ta'âlâ creates both human beings and their deeds. People have irâda-i juz'iyya (partial will).

21– Rizq (sustenance) can come through either halâl or harâm means.

22– It is permissible for one to ask that one's duas [supplications, prayers] be accepted for the sake of the Awliyâ [Dear slaves of Allahu ta'âlâ].

BAD MORALS:

1– Disbelief (Kufr).

2– Ignorance.

3– The Fear Of Being Accused Of Having Faults [Not to accept the truth by grieving over the criticisms, ill speaking by people].

4– Fondness For Being Praised. [To like one's self, to be fond of being praised and exalted].

5– Heretical Beliefs (Bid'ats). [Incorrect belief]

6– Desires of the nafs. [To follow the demands, sensuous desires of the nafs]

7– Imitative (Taqlîd) Imân. [To base one's iman on imitating unknown people.]

8– Ostentation (Riyâ). [Ostentation, to attain worldly desires by practicing religious deeds.]

9– Worldly Ambitions (Tûl-i Amal). [To want a long life for living in worldly pleasures].

10– Tama'. [Using forbidden means to obtain worldly pleasures].

11– Conceit (Kibr). [To hold oneself superior to others.]

12– Tazallul. [Excessive Humility.]

- 13- Self Love ('Ujb). [To be pleased with one's own good deeds and worships].
- 14- Destructive envy (Hasad). [To have destructive envy, to want an envied person to be deprived of blessings]. Abul-leys Samarqandî 'rahmatullâhi ta'âlâ 'aleyh' says: "Three persons' prayers are not accepted: A person who makes a living on harâm, one who backbites, and one who has destructive envy."]
- 15- Hatred (Hiqd). [Looking down on, despising others. To want harm to befall others.]
- 16- Shemâtet. [To feel joy for an infliction that befalls another person]
- 17- Hijr. [To give up friendship, to remain being angry.]
- 18- Cowardice (Jubn). [To have little or no courage]
- 19- Tahawwur. [To have excessive and harmful anger]
- 20- Ghadr. [To not keep one's word and oath.]
- 21- Breach of trust. [Symptom of hypocrisy; act or word that breaches trust.]
- 22- Breach of promise. [To break one's promise. It is stated in a hadîth-i sherîf: (There are three symptoms of hypocrisy: To tell lies, not keeping one's promise, to violate trust).]
- 23- To have a bad opinion about others (Sû-i Zan). [Sû-i Zan is haram (prohibited). To assume that one's sins will not have been pardoned means having sû-i zan of Allahu ta'âlâ. To assume that certain believers are sinners means sû-i zan.]
- 24- Love of property. [To be fond of worldly goods and property, money.]
- 25- Procrastination in performing pious deeds (Taswîf) [postponement of doing good deeds] It is stated in a hadîth-isherîf: (Know the value of five things before five things arrive: the value of life before death; the value of health before illness; the value of earning âkhirat (the Hereafter) in the world; the value of youth before old age; and value of wealth before poverty.).
- 26- Sympathy for fâsiqs. [The worst of fisq is cruelty, oppression. Those who commit harâms are called fâsiq.]
- 27- Animosity toward scholars. [To mock Islamic knowledge and scholars is disbelief.]
- 28- Instigation (fitna). [Causing people to have problems and trouble. It is stated in a hadîth-i-sherîf: (Fitna is asleep. May Allâhu ta'âlâ's curse be upon those who awaken it!).]

- 29– Compromising (Mudâhana) and dissimulation (Mudârâ). [Not to hinder a person who commits harâm, even though he is able, and sacrificing one’s religion in order to attain worldly gains; and giving one’s world for one’s religion is called mudâra.]
- 30– Obstinacy (inâd) and arrogance (mukabara). [Not to accept what is true.]
- 31– Hypocrisy (nifaq). [Hypocrisy, not conforming to one’s inner side.]
- 32– Not thinking profoundly, not pondering. [Not to think about one’s sins, creatures and oneself.]
- 33– Malediction over a Muslim.
- 34– Giving improper names to a Muslim.
- 35– Rejection of an excuse.
- 36– Erroneous explanation of the Qur’an Al-Kerîm.
- 37– Insistence on committing forbidden (harâm) actions.
- 38– Backbiting (ghiybat).
- 39– To not making tawba (repentance).
- 40– Greed for wealth, power, rank or positions. [We must refrain from poor morals and strive to have good morals. It is declared in hadîth-i sherîfs, (Because of his beautiful moral character, a slave whose worships are less will attain high grades in Paradise.) (The easiest and most useful of worships is to talk only a little and to have good morals.) (Having good morals means approaching those who stay away from you, forgiving those who torment you, giving benefits to those who cause you to be deprived of them.)]

A BELIEVER’S QUALIFICATIONS

There are seven rights that a Believer has to observe with reference to another Believer:

To participate in his invitations;

- 1- Iyâdat, [i.e. to visit him when he is ill.]
- 2- To go and take part at his funeral.
- 3- To offer him advice.
- 4- To greet him (as is taught in the sixty-second chapter of the third fascicle of Endless Bliss).
- 5- To rescue him from a tyrant’s oppression.
- 6- When someone sneezes and thereupon says, “Al-hamd-u-lillah,” to say, “Ye-r-hamukallah.” The good Believer is the one who has develo-

ped the following six faculties:

He performs worship. He learns knowledge. He does not do evil. He avoids harâms. He does not cast covetous eyes at anyone's property. He never forgets death.

A note: It is stated in a hadîth-i-sherîf: "Everyone will like people who do them favours. This liking is inherent in human nature." A person who is indulgent towards the desires of his nafs like people who help him to attain the desires of his nafs. A wise and knowledgeable person, on the other hand, will like people who help him to become a cultivated person. In short, good people will like good people. Evil people will like evil people. How a certain person is will be judged by observing the people he likes and prefers to make friends with. We should treat everyone with a smiling face and with sweet words, friend and foe alike, and Muslim and non-Muslim alike, with the exception of people of bid'at. The most useful favour to be granted to people and the most valuable present to be given to them is to talk pleasantly with them and to smile at them. When we see people worshipping an ox, we should feed straw to the mouth of the ox, thereby forestalling their enmity towards us. We should not dispute with anyone. Disputes will impair friendships and exacerbate enmities. We should not be angry with anyone. Anger will cause neuralgia and heart diseases. A hadîth-i-sherîf dissuades: "Do not become wrathful!"

(In this hadîth-i-sherîf the blessed Prophet advises us to avoid anger.)
A person will be a good (and useful) one if he conceals four things:

- 1- His/her poverty;
- 2- His/her alms;
- 3- His/her afflictions;
- 4- His/her troubles.

Paradise pines after four people:

- 1- A person whose tongue makes dhikr.
- 2- A person who is a hâfid-i-kalâmullah.
- 3- A person who feeds people.
- 4- A person who fasts in the blessed month of Ramadân.

Every person should never cease from the seven utterances written below:

They should say the Basmala-i-sherîfa whenever they are to start doing something (good, useful, or permissible). (To say or make the Basmala means to say, “Bismillâh-ir-Rahmân irRahîm.”)

They should say, “Al-hamd-u-lillah,” whenever they are through with something (good or useful or permissible).

They should add the utterance, “Inshâ-Allah,” whenever they say, for instance, “I will go to (a certain place).”

They should say, “Innâ lillah wa innâ ilaihi râj’ûn,” whenever they hear the sad news.

They should make tawba and istighfâr whenever they say (or do) something wrong.

They should often say the Kalima-i-tayyiba, i.e. say, “Lâ ilâha ill-Allâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa huwa ’alâ kulli shay’in qadîr.”

They should often say the Kalima-i-sherîfa, i.e. say, “Ash-hadu an lâ ilâha ill-Allah wa ash-hadu anna Muhammadan ’abduhu wa Rasûluh.”

They should say the following, day and night:

1- “Estaghfirullah.”

2- “Subhân-Allâhi wa-l-hamd-u-lillâhi wa lâ-ilâha il-l-Allâhu wallâhu ekber wa-lâ-hawla wa-lâ quwwata illâ billâh-il’aliy-yil ’adhîm.”

MAY SURAH and PRAYERS BE WRITTEN WITH LATIN LETTERS?

Although it has been attempted to write the sûras and the prayers with Latin letters, it is not possible. Whatever signs are added to Latin letters, it is not possible to read the sûras and the prayers correctly. To be able to read them like the letters in the Qur’ân al-kerîm, it is

necessary to be repeatedly taught and trained by an expert person. Since this practice is an absolute must, it will ensure, for a knowledgeable person, the possibility and the blessing to teach the letters of the Qur'ân al-kerîm directly. In hadîth-i sherîfs and in the books of fiqh, the greatness of this blessing is explained in detail. It has been declared that it brings much thawâb. Therefore, every Muslim should send his children to the mosques or courses teaching Qur'ân al-kerîm. They should teach their children the letters of the Qur'ân al-kerîm and how to read them properly. They should strive to attain these great rewards.

Our Prophet “sall-Allâhu ‘alaihi wa sallam” says, “You are all like the shepherd of a flock. Just as the shepherd protects his flock, you must protect those at your homes and under your command from Hell! You must teach them about Islam! If you do not teach, you will be held responsible.” He also said once, “Many Muslim sons will go to Hell called Wayl because of their fathers. Because their fathers, greed only to earn money and having fun, and run only after worldly affairs, did not teach their children about Islam and the Qur'an. I am far from such fathers. They are also far from me. Those who do not teach their children their religion will go to Hell).

In a hadîth-i sherîf, it is declared, (Those who teach their children the Qur'ân al-kerîm or who send them to teachers of the Qur'ân al-kerîm, for each letter of the Qur'ân al-kerîm they will be given rewards as if they visited the Ka'ba ten times, and on the Day of Resurrection a crown of sovereignty will be put on their head. All people will see it and admire it.)

Again, he said, “When a Muslim's child worships, his father is given as much thawab as he earns. If a person teaches his child to sin, the more sin this child commits, the more sin is written to his father).

Ten adabs must be observed when one reads or recites the Qur'ân al-kerîm:

- 1– One must recite it while one is with ablution. It must be recited towards the Qibla and respectfully.
- 2– One must recite it slowly and by thinking about its meaning. Those who do not know its meaning must recite it slowly, as well.
- 3– One must recite it by weeping.

4- Every âyat must be given its due. That is, one must recite an âyat of torment by fearing, âyats of mercy by being hopeful, âyats of tanzih by glorifying Allahu ta'âlâ. One must recite the A'udhu and the Basmala before reciting or reading the Qur'ân al-kerîm.

5- If ostentation appears in oneself, or if one distracts namâz performers, one must read or recite it silently. For those who have memorized the Qur'ân al-kerîm, the rewards of reciting the Qur'ân al-kerîm by looking at Mushaf [book form of the Qur'ân al-kerîm] is more than the rewards of reciting it by heart. Because of the eyes will have worshipped too.

6- It is necessary to read the Qur'ân al-kerîm with a beautiful voice and compatibly with tajwîd. It is harâm to recite the Qur'ân al-kerîm with taghannî by distorting the letters and words. It will be makrûh if the letters are not distorted.

7- The Qur'ân al-kerîm is the word of Allahu ta'âlâ, it is His Attribute, it is eternal. The letters coming out of the mouth are similar to saying "fire". It is easy to say "fire". However, nobody can endure fire. The meanings of these letters (from Qur'ân alkerîm) are likewise. These letters are not like other letters. If the meanings of these letters appear, the seven layers of the earth and the seven layers of the sky cannot endure them. Allahu ta'âlâ sent the greatness and the beauty of His Word to humans by hiding it within these letters.

8- Before reading or reciting the Qur'ân al-kerîm, one should think about the greatness of the One Who said it, Allahu ta'âlâ. It is necessary to have a clean hand to touch the Qur'ân al-kerîm and likewise, a pure heart to read it. He, who does not understand the greatness of Allahu ta'âlâ, cannot understand the greatness of the Qur'ân al-kerîm either. It is necessary to think about Allahu ta'âlâ's Attributes and His creatures to understand the greatness of Allahu ta'âlâ as well. One should recite the Qur'ân al-kerîm thinking that it is the word of One who is owner and ruler of all the creatures.

9- One must not think about other things when one recites the Qur'ân al-kerîm. If a person does not think about what he sees when he walks around a garden, he has not walked around that garden. Likewise, the Qur'ân al-kerîm is the place where the hearts of the Believers will walk around. He who reads it must think about the extraordinary qualities and hikmats (uses; the inner, esoteric reasons; the ultimate divine causes) in it.

10- One must think about the meaning of each and every word and

one must repeat it until one understands it.

Af'âl-i Mukallafîn (Ahkâm-i islâmiyya)

The commandments and prohibitions communicated by Islam are called "Ahkâm-i shar'iyya" or "Ahkâm-i islâmiyya." They are also called "Af'âl-i mukallafîn." Af'âl-i mukallafîn consists of eight aspects:

1- Fard: Things which Allahu ta'âlâ clearly and plainly commands in the Qur'ân al-karim are called Fard. Fards are of two types:

Fard-i Ayn: They must be done by each and every mukallaf Muslim. performing five daily prayers, fasting in the month of Ramadan, giving zakât if one becomes wealthy, going to Hajj.

Fard-i Kifâya: When several other Muslims or only one Muslim does this kind of fard, it no longer becomes an obligation for others to perform it. If no one does, they all fall into temptation. It's like performing a funeral prayer.

2- Wajib: Although it is Allahu ta'ala's command, it is evident by doubtful evidence. In the Shafi'i madhhab, wâjib is like fard. There is no difference between fard and wâjib in judgments except hajj. Because he pays a ransom (fidya) for the wâjib, and the worship becomes valid.

3- Rukn: It is the things that are necessary inside of the worship to be valid.

4- Condition (Shart): These are the things that must be done before starting the worship and are not part of the worship. It's like ablution for prayer.

5- Sunnah: It is something that happens with the words, actions, or approval of the Prophet (Sallallahu Alaihi wa sallam). It is like adhan, tarawih prayer.

6- Mustahab: It is an action that is not a sin in its abandonment but there is a reward in the case of performing. It's like giving alms.

7- Mubah: Actions that do not cause reward or sin. Like eating and drinking.

8- Haram: It is the actions that Allâhu ta'âlâ has forbidden to do with clear evidence. It's like killing a man.

9- Makruh: It is the actions that are not prohibited with definite proof as Haram. It is divided into two parts: Makrûhs are of two types:

- Tahrîmi Makruh: They are makruhs close to haram. Like delaying prayers intentionally, saying bad things while fasting.
- Tanzîhi Makruh: They are makruhs that are close to halal. It's like starting a meal with the left hand.
- 10- Eda: To perform the worship in its due time. Performing the morning namaz on its due time is like fasting in Ramadan.
- 11- Qada: It is performing obligatory worship outside of its due time. Like performing Ramadan fasting out of its due time.
- 12- Return (Iade): To perform worship for the second time in its due time. It is like repeating the afternoon prayer, which he performed for more rewards, by participating in the congregation.
- 13- Mufsid: It is the breaking of worship that has already started. It's like laughing out loud while performing namaz.

TAHARAT (CLEANING)

Taharet means cleanliness. Taharet is of two kinds; tahâret from hadas, tahâret from najasat. "Pureness from hadas" means removing the lack of wudu and janabah that hinder performing prayers. That is, it means that a person who does not have wudu should make wudu and a person who is junub should make a ghusl. Again, the ghusl of a woman whose menstruation or puerperium has ceased is a taharat from hadas.

"Tahârat from najasat"; If najasat is smeared on the body, clothes or the place where the prayer is to be performed, it is to clean it. Najasat is an obstacle to performing namaz. The namaz of a person who has even a little najasat on his body, on his clothes, or on the place where he is performing namaz is not valid. Some of the items that are najis are as follows:

- 1- Wine and all kinds of intoxicating liquids.
- 2- The urine of humans and all kinds of animals.
- 3- Mezi; It is a thin yellow water, and when there is a weak sensuality, it comes out from the front.
- 4- Vedi; It is a white, turbid and dark water generally; It comes off after urinating or lifting something heavy.(13)
- 5- The excrement of humans and all kinds of animals.

- 6- Blood and pus.
- 7- Vomit and everything that comes from the stomach.
- 8- Rumination, that is, what the animal takes out of its stomach and chews again.
- 9- The milk of an inedible animal such as a donkey.
- 10- The corpse of any animal that has not been slaughtered in accordance with religion.

How to Cleanse Najasat?

First of all, to remove the substance of impurity; then it should be washed by running water over it. After that, if the taste or color or smell of najasat remains, it should be washed three times by rubbing it with fingertips. However, if only the color or just the odor remains and it is “Mutaasir, meaning difficult” to remove it, it is now considered clean and there is no need to use anything like soap.

The measure of “Mutaasir” is that they do not come out even though they are rubbed and rubbed three times.

If it is washed by rubbing and scratching with fingertips three times; If only taste or both color and odor remain, it is necessary to use soap or something similar to remove them.

If soap and similar things are used but they do not come out and if they are “mutaazzir” (difficult) to remove them, they are forgiven even though they are najis. The measure of the “Mutaazzir” is that the najasat does not come out without cutting it.

What is Ghusl?

Ghusl means to wash. It is fard for a person who is junub, and for a woman whose menstrual blood has stopped, to make a ghusl. It is harâm to do the following things without making a ghusl.

1- Reading the Quran al Kareem. However, the verses (ayats) of dhikr can be recited with the intention of dua. For example, at the beginning of the meal: “Bismillah”, (in the name of Allah) after the meal: “Al-hamdu lillâh” (Praise (Hamd) be to Allah) and after getting on an

animal: (Alhamdulillahillezi) "Sahhare lana hâzâ wama qunna lahu muqrînina wa inna ila Rabbina lamunqalibûne." The verses (ayats) can only be recited with the intention of dhikr.

2- Touching and carrying the Quran al Kareem.

3- To permorm namaz. Sajda-i tilâwat or sajda-i shukr (thank) you cannot be done either.

4- Menstruating and postpartum women; They do not pray or fast. After washing, they make up for the fasts they could not perform in Ramadan. But they do not make up prayers (namazs).

5- To circumambulate (tawaf) the Ka'ba in Hajj.

6- Stopping in the mosque. But it can be passed without stopping.

7- To make a ghusl with the intention of worship while menstruating and nifas. For example, it is haram to make a ghusl with the intention of ghusl, which is sunnah on Friday.

8- It is harâm to have sexual intercourse with a menstruating and puerperal woman. Woman; One can fast after menstruation and nifas stop and before making ghusl.

It is harâm for a person who does not have wudu to do the following: to perform salat, to touch the Qur'ân al-kerîm, to carry the Qur'ân al-kerîm and to circumambulate (tawaf).

Fards of Ghusl

1- To make an intention at the beginning of washing: The intention can be done as follows: "Nawaytu raf'al hadasi'l-akbar", that is (I intend to remove the great hadas.) Hadas is the situation that prevents performing prayers. It is enough to say this intention in your own language.

The intention is made with the heart, and it is sunnah to say it with the tongue. The intention is made when the water first touches the body. It is necessary to wash the places once again that have been washed before the intention.

2- If there is any impurity on the body, it should be cleaned first.

3- To wash the whole body. It is necessary to reach the water all over the skin and hair. From a hair or skin; If an unwashed space remains as much as a hair, ghusl will not be valid. If an unwashed area is seen

after a ghusl, it is sufficient to wash it only.
Sunnats of Ghusl

1- It is sunnat to comply with the following points while making a ghusl:

2- To say “Basmala” when starting a ghusl.

3- To wash the hands up to the wrists, as in wudu’.

4- To make a complete wudu before ghusl.

However, he should wash his private parts before wudu. Otherwise, if the hands touch these parts after wudu, the wudu is invalidated. It is also necessary to make an intention for a ghusl while washing the private parts before ablution.

5- In every washing, making “delk” every part of the body that the hand can reach, that is, rubbing.

6- “Muvalat”, that is, to wash without a break.

7- Pouring the water first on the head, then on the right shoulder, and then on the left shoulder.

8- To start all washings from the right side.

9- To remove the dirt and impurities that do not prevent the water to reach the skin. If these things prevent water to reach, it is fard to remove them.

10- To make a ghusl with the private part closed.

11- To wash every washed place three times.

12- To make khilal the hairs and fingers. (Interlacing fingers within the beard or between the fingers or toes, for performing ablution)

13- Not to cut nails and not to shave excess hair before ghusl.

14- Not getting help from anyone if there is no excuse.

15- Not to splash ghusl water on him/herself.

16- Not to shake off the water droplets remaining on it.

17- Not speaking during ghusl without necessity.

18- To wash the upper parts of the body first and then the lower parts.

Ghusls which are Sunnat

Which cases is Sunnah to make ghusl

It is sunnat to make ghusl in the following cases:

1- On Friday.

2- When you wash the dead.

- 3- For Ramadan and Qurban holidays.
- 4- When a disbeliever becomes a Muslim, (If he/she is a junub, it is obligatory to make a ghusl anyway.)
- 5- Before performing namaz for raining, lunar and solar eclipses ending.
- 6- When the madman is well and a fainted person gets consciousness.
- 7- To make a waqfa in Arafat in Hajj, in Mash'ar-i Haram in Muzdalifah.
- 8- For throwing stones (stoning the devil) at the jamra in the pilgrimage.
- 9- To be cleaned from sweat or dirt.
- 10- After blood being taken.
- 11- When entering I'tikaf.
- 12- When entering Medina-i Munawwara.
- 13- When the child reaches puberty.

Rules of (Hela) Restroom

The rules of hela are as follows:

- 1- To recite the following prayer before entering the toilet:
"Bismillahi Allâhumma inni a'udhu bika mina'l-hubusi wal-habaisi."
- 2- To say after exiting:
"Alhamdu lillahi'l-ladhi adhaba anni'l-adha wa afâni.)
- 3- To enter with the left foot, to exit with the right foot.
- 4- Not urinating while standing.
- 5- Not urinating at the place of washing.
- 6- Not to enter bareheaded and barefoot.(14)
- 7- Not to make wudu before you are convinced that there is no urine drop. If a drop of urine splashes, both the ablution will be invalidated and the clothes will become dirty.
- 8- To make tahâret with the left hand.
- 9- Not to look at the private parts.
- 10- Not to look at the dirt that comes out.
- 11- Not to look left or right.
- 12- To give the weight to the left side while sitting.
- 13- Not to speak without need.
- 14- Not to spit in the toilet.
- 15- Not to stay in the toilet more than necessary.

16- Not to eat or drink anything.

Femininity (muliebrity) States

It is necessary to know the states of women in order to pray, recite the Qur'an, perform hajj worship, reach puberty, get married, get divorced, wait for iddah, and similar things. Some of the things that should be known in this regard are as follows:

Women can see "menstruation" blood at the earliest age of 9 years. The blood seen before this age is not menstrual blood. (Menstruation is the menstrual period of women.)

The girl who started to menstruate has reached discretion, that is, she has reached puberty. A girl who is 15 years old is considered in the puberty age even if she does not see menstrual blood.

The minimum period of menstruation is one day and one night, that is, 24 hours. The maximum is 15 days. In that case, blood that occurs less than a night or more than 15 days is not menstrual blood.

It is not necessary for the menstrual blood to flow all the time. If the blood that is seen for the first time stops and is seen again after a few days, the days when it does not flow are always considered menstruation. For example, if it comes for 12 hours and stops, if it flows for 12 hours after 14 days, all of these 15 days are considered menstruation.

The number of days from the moment the blood is seen to the time it is cut is called the menstrual period. The minimum "tuhr", that is, the state of cleanliness between two menstruations, is 15 days.

However, if the blood stops even for a moment after 60 days, which is the most of nifas, and then this blood flows, this blood is menstrual blood. That is, there is no need for 15 days of cleansing between nifas and menstruation.

If the blood that a pregnant woman sees complies with the conditions of menstruation, it is menstruation.(15) "Nifas", that is the least of purperal blood is for one moment. Most are 60 days.

There is no certain limit for the cleanliness between the blood of nifas and the blood of menstruation. That is, if the blood comes back again for a moment after the 60-day puerperium blood has stopped, this new blood is menstrual blood and it does not need to pass 15 days. (16) Menstruating and postpartum women cannot perform namaz, fast, or circumambulate the Ka'ba. He cannot read the Qur'an. It cannot make sexual intercourse (jima). It is haram for her husband to play with the part of her that is between her knees and navel. Woman; She fasts for the Ramadan fasts later that he could not fast in its due time while he was menstruating. She will not make qada her prayers (namazs).

“Istihâza” is the blood that a girl who has not reached the age of nine sees. The woman who is menstruating; The blood that a woman sees less than a day and a night or after 15 days and the blood that a postpartum woman sees after 60 days is istihada blood.

Istihâza blood; comes due to illness. It is dangerous to flow for a long time and it is necessary to be treated. Istihaza blood does not prevent from performing namaz, fasting, and reading, reciting the Qur'an.

Fards of Ablution

Ablution is washing certain organs according to a certain method. This wash is not random. It has fards, sunnats, adab. The fards of wudu are 6 things as follows:

1- To intend. A person who wants to make wudu intends to abolish the hadas, that is, the absence of wudu. The intention is done while washing the face. If it is done before, it will not be valid. The intention is made with the heart, and it is sunnat to say it with the tongue. It can be intended as “Nawaytu raf'al-hadasi”, that is (I intend to remove the absence of wudu). It is also sufficient to say this intention only in its own language.

2- To wash the face. The length of the face is from the ending up of the hair to the bottom of the jawbone. The width is the part between the two earlobes. It is necessary to wash both the top and bottom of the

light beard, eyelashes, eyebrows, mustache, sideburns and under the lips. It is sufficient to wash only the outside of the thick beard. A light beard is a beard that shows the skin underneath when viewed from the front. A thick beard is a beard in which the skin underneath is not visible when viewed from the opposite side.

3- To wash the arms together with the elbows. The arm is from the fingertips to the elbow. The elbow is also included. It is not enough to wash the hands while starting the ablution. It is necessary to wash the hands while washing the arms after washing the face.

4- To wipe a part of the head, skin, or hair. It is sufficient to wipe the skin of the head as much as a hair or a hair. It is sunnat to make masah them all.

5- To wash the feet together with the ankle bones on the side. It is also fard to wash between the toes and the clefts on the feet. It is also necessary to remove dirt and similar things located on the feet and under the nails that the water does not pass through under it. If water does not reach between the fingers without making khilal, (khilal: Interlacing fingers within the beard or between the fingers or toes, for performing ablution.) is also necessary.

6- To make wudu according to the arrangement. That is, to wash the face and arms, to wipe the head, and then to wash the feet. However, if a person who enters the sea or a lake intends to make wudu, his wudu will be valid and the arrangement is not required.(17)

Sunnats of a Ritual Ablution
Sunnats of ablution:

1- To turn to the qibla.

2- To recite Audhu-Basmala.

3- To Use miswak.

4- Not to splash the water on it.

5- To make intention for the sunnat of wudu while washing the hands. For example, it means “Nawaytu sunnat al-wudui” (I intend the sunnat of wudu).

6- To wash the hands up to the wrists.

- 7- To make (khilal) between the fingers and toes.
- 8- To make “Madhmadha”, that is to give water into the mouth, to “istinshak”, that is, to give water into the nose.
- 9- To start washing from the upper part of the face and not to splash the water on the face. To make a khilal of a bushy beard.
- 10- To make masah the entire head. To make masah the inside and outside of the ears with new water.
- 11- To rub the limbs of wudu.
- 12- In all limbs; to wash the right before the left.
- 13- To do all the washings three times.
- 14- Not to speak while making wudu.
- 15- Not to dry the limbs of wudu.
- 16- To drink the residue of wudu water and sprinkle some of it on the clothes.
- 17- To wash the limbs one after the other without a break.
- 18- After making wudu, facing the qiblah, raising hands towards the sky, and saying the following prayer (dua):

“Ashhadu an la ilaha ill-Allahu wahdahu lâ sharîka lahu wa Ashhadu anna Muhammadan abduhu wa Rasûluhu Allâhumma Wac’alni mina’t-tawwâbîne wa’alnî minal-mutatahhirîna subhânakallahumme wa bi hamdika Ashhadu an la ilaha illa anta estaghfiruka wa atûbu ilayka.”

Makruhs of Ablution

Some of the makrûhs of wudu are as follows:

- 1- To use water more than normal.
- 2- To wash the left before the right.
- 3- To wash the limbs more or less than three times.
- 4- To wipe the ablution limbs, that is drying ablution limbs.
- 5- To shake the ablution limbs.
- 6- To make masah on the neck.
- 7- To make wudu at the toilet.

Things that invalidate the ablution

- 1- Something coming out of the front or back.
- 2- Blackout, insanity, drunkenness, and sleep
- 3- To touch a foreign woman. The wife, wife’s sister, her paternal aunt,

and maternal aunt are also foreigners.

4- To touch the front or back of one's own or someone else's, even if it is a child, as naked with the palm of the hand.

How to Perform Ablution?

First, turning towards the qibla. A'ûdhu-Basmala is recited and intended for the sunnat of wudu by saying "Nawaytu sunnah al-wudui" (I intend the sunnah of wudu') and the hands are washed up to the wrists. Then water is given to the mouth and nose three times each. Miswak is used.

Then the face is washed by intending the fard of wudu. The place of intention is in the heart. Speaking with the tongue is sunnat. It can be intended as "Nawaytu raf'al-hadasi", that is, (I intend to remove the lack of wudu'). It is also enough to say this intention in your own language. The face is washed from top to bottom. Then, first, the right arm and then the left arm is washed three times from the tips of the fingers to the elbows (including the elbow), and the (khilal) are made between the fingers. While these washings are done, the limbs are rubbed.

Then masah is applied to the whole head. Then the inside and outside of the ears are made masah with new water. Then the right foot is washed three times up to the ankle bones (including these bones), then the left foot is washed in the same way and the khilal between the toes is made. Some of the water used in ablution is drunk and some water is sprinkled on the clothes. After that, the declared prayers are recited.

To Wear Mest

In ablution, making masah over the mest replaces washing the feet. The duration of masah is one day and one night, that is, 24 hours, for a resident, and 3 days and 3 nights, that is, 72 hours for a guest (safari). (A resident is someone who is in his home.)

If a person makes masah while he is a resident and sets out for a journey before the masah period expires, he makes masah for one day and one night, that is, 24 hours a day.

If a person makes masah while on a journey and became a resident

(muqim) before the masah period expires, if 24 hours have passed, the masah period ends immediately.

If 24 hours have not passed, it expires after 24 hours are completed. The duration of the masah; It starts from the end up of hadas (without having wudu') when wudu is nullified involuntarily, such as expelling intestinal gas and going mad. When an ablution is invalidated voluntarily, such as touching a namahram woman or sleeping, it starts from the beginning of the hadas (no wudu').(18)

Conditions of Mest:

- 1- To wear two mests as having wudu.
- 2- The mests must be clean.
- 3- The mests must cover the foot from the sides and bottom and include the ankle bones. Absence of any rips.
- 4- The mests must be durable.
- 5- If water is sprinkled on it, being waterproof.

Things that Disrupt the Masah

Four things disrupt the masah:

- 1- The expiration of the Masah period.
- 2- To take off one or two mests from feet.
- 3- Occurrence of a situation that requires ghusl. For example, if a person is junub.
- 4- Rupture of mest.

Applying Masah

It is fard to make masah some part of the upper side of the mest.

The best masah application is:

After both hands are wetted, making masah is applied by keeping the fingers open, placing the right hand on the top of the toes, towards the ankle, and with it, placing the left hand on the heel from the bottom and pulling towards the fingers.

If the mest comes out of one's feet or the masah period expires while having wudu, it is sufficient to wash only the feet.

What is Tayammum?

In cases where water is not available or it is not possible to use the available water, tayammum is performed as a substitute for wudu (ablution) or ghusl. Tayammum is to rub clean soil on the face and arms with intention.(19)

The conditions for tayammum are:

- 1- Finding a reason that must require tayammum.
- 2- To perform tayammum after the due time entered. A fard prayer cannot be performed with tayammum taken before the due time.
- 3- To perform tayammum with dusty and clean soil. Tayammum cannot be made with sand, lime, or stone. Dusty sand is also considered cleansing soil. If there is no dust in either the cleansing soil or the sand, it is not valid to make tayammum with them. There is no harm the burned soil. However, the burned soil must not have turned into ashes. If dry mud is pounded and becomes powder, tayammum can be made with it.
- 4- The soil to be made for tayammum should not be musta'mal. Musta'mal soil is the soil that remains on the organ made masah or spills on the ground from over the organ during tayammum.
- 5 - If tayammum is performed because there is no water, look for water after the time has entered. If water is not found after searching, then tayammum is made.

Fards of Tayammum

The fards of my tayammum are as follows:

- 1- To intend. It is intended as "Nuwaytu istibâhate fardi's-salati" (I have intended to make 'mubah' (permissible) of the fard namaz). As with wudu, it is not said, "I intend to remove the absence of wudu".
- 2- To hit hands on the soil with at least twice.
- 3- To make masah the entire face.
- 4- To make masah all of the arms from the fingertips up to the elbow

(including the elbow).

5- To perform tayammum in order. That is, to make masah the face first and then the arms.

Sunnats of Tayammum

The sunnats of tayammum are:

- 1- To start with reciting the Basmala.
- 2- To make masah first the right arm, then the left arm.
- 3- To make masah the face starting from the top and as for the arms from the fingertips.
- 4- If there is too much soil, to reduce it by hitting the hands each other.
- 5- Muwalat, that is, to take tayammum without interruption.
- 6- To remove the ring, if any, before the first hit (It is fard to take it off in the second hitting.)
- 7- Keeping the fingers open in both hitting
- 8- To apply miswak to the mouth before starting.
- 9- After finishing, to recite the supplication declared after ablution.
- 10- Not to raise the hands from on a limb without making the masah completely.

Things Which Break Tayammum

- 1- Anything that invalidates wudu also invalidates tayammum. However, things that invalidate wudu do not invalidate tayammum performed for ghusl.
- 2- To find water or to suppose that water will be found before starting namaz.

How is Tayammum performed?

With the fingers open, the hands hit on the soil and the entire face is made masah, starting from the top. The intention is made while the face is made masah. For example, it can be intended in a way “Nawaytu istibâhate fardi’s-salati” (I have intended to make ‘mubah’ of the fard namaz).

Then once again the hands are hit on the soil; first, the outer face of the right arm is made masah from the fingertip to the elbow via the

insides of the four fingers of the left hand, then the inner side of the right arm is also made masah with the left palm from the elbow to the palm, and then the inner part of the left thumb is made masah the outer part of the right thumb.

Then the left arm is made masah in the same way without hitting hands on the soil once again. If the face and hands are not completely made masah with two hittings, it is necessary to do the masah with more hittings.

PRAYER (NAMAZ)

Namaz is the most important worship after belief. For this reason, he or she should perform the prayers (namaz) on time, and if there are missed namaz, he or she should make qadâ of the namazs without delay. For, just as it is fard to perform the prayer on time, it is also fard to make qadâ for what is not performed. There are two types of qadâ in prayer: 1- The namaz that is missed due to a legitimate excuse such as sleep or forgetting. 2- A namaz that is missed by not performing it without an excuse, lazily or intentionally.

It is mustahab to hasten to perform the missed namazs with a legitimate and valid excuse such as sleeping or forgetting. However, it is fard to hasten to make up for prayers that are abandoned, that is, prayers that are not performed without an excuse. It is fard to spend all of his time performing qada prayers (namazs), except when he has to work in order to provide for himself and the people he is responsible for taking care of. It is not permissible to perform sunnah prayers without performing all the prayers that he left unexcused.(20) It is stated in hadîth-i-sherîfs:

“There is no doubt that the five daily prayers (namaz) remove sins, just as water removes dirt.”(21)

“The most virtuous deed is the namaz performed on time.”(22)

“The key to Paradise is namaz.”(23)

20 - *Muğni'l-Muhtâc* 1/127, *Nihâyetü'l-Muhtâc* 1/381, *El-Fıkhu'l-Menhecî* 1/110-111, *Tuhfetu'l-Habîb Alâ Şerhi'l-Hatîb* 1/356.

21 - *Müslim*.

22 - *Buhârî, Müslim*.

23 - *Ebû Dâvud-i Tayâlisî*.

Since performing namaz is such great worship, abandoning it is also a great sin. It is stated in hadith-i-sherifs:

“Namaz is the pillar of religion, whoever abandons namaz destroys religion.”(24) “There is no doubt that between a person and shirk and unbelief is the abandonment of namaz.”(25)

“Indeed, one who abandons the namaz deliberately is far beyond the dhimma (protection) of Allah and His Messenger.”(26)

Prayer (namaz) Times

The fact that the time has come is one of the conditions of prayer (namaz).

Prayer times are as follows:

1- The time of the morning namaz; It starts with the rise of Fajr-i Sadiq and continues until the sunrise.(27)

2- The time of the noon namaz; It starts with zawâl (that is, when the sun starts to shift from the top to the west) and continues until the shadow of everything -except the shadow at the time of istiwa- gets longer by the amount of its own height.

3- The time of the afternoon namaz; It starts from the moment the time of the noon namaz ends and continues until the sunset.

4- The time of the evening namaz; It starts with the full sunset and continues until Shafak-ı ahmar (red dawn)(28) disappears.

5- The time of the night namaz; It starts with the end up of the time of the evening namaz and continues until the appearing of Fajr-i Sadiq. (29)

Adhan and Iqamat

It is sunna-i muakkada to call the adhan and iqamat. Both are recited only for fard namazs. They are not recited for supererogatory (nafilah) namaz. If a person performs several missed namazs one after the other

24 - *Beyhakî.*

25 - *Müslim.*

26 - *İmâm-ı Ahmed.*

27- *Fecr-i Sadik is a light spreading to the eastern horizon. (Al-Fiqhu'l-Manheci 1/107)*

28 - *Dawn-i ahmer, that is, the red dawn; It is the reddish color that appears after the sun goes down. (Al-Fiqhu'l-Manheci 1/105)*

29- *Kifayetul-Ahyâr 1/83-85*

or combines two namazs, he recites only one adhan. But he recites a separate iqamat for each fard.

The Reciting of Adhân

Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar
Ash'hadu An Lâ Ilâha Il-Lal-Lah, Ash'hadu An Lâ Ilâha Il-Lal-Lah
Ash'hadu Anna Muhammadan Rasûlullah, Ash'hadu Anna Muham-
madan Rasûlullah
Hayya 'Alassalâh, Hayya 'Alassalâh
Hayya 'Alalfalâh, Hayya 'Alalfalâh
Allahu Akbar, Allahu Akbar
Lâ Ilâha Il-Lal-Lah

Meaning:

(Allah is the greatest, Allah is the greatest, Allah is the greatest, Allah is the greatest.

I bear witness that there is no god but Allah.

I bear witness that there is no god but Allah.

I bear witness that Muhammad is the prophet of Allah.

I bear witness that Muhammad is the prophet of Allah.

Come to namaz.

Come to namaz.

Come to falah (salvation).

Come to falah (salvation). (These are two words invite believers to namaz)

Allah is so greatest.

Allah is so greatest.

There is no god but Allah.

Conditions of Adhan

- 1- The person who recites the adhan must be a Muslim.
- 2- The person who recites the adhan must be a mumayyiz.
- 3- Should comply with the arrangement.
- 4- Not to be long intervals between words.
- 5- Not to build adhan on someone else's adhan.
- 6- If it is recited for the congregation (jamaat), it should be recited aloud.
- 7- The time of namaz must have come.

8- The person who recites the adhan must be male.

Sunnats of Adhan

1- To do “terci”. That is, to say the Kalima-i shahadah to oneself in secret before saying it out loud.

2- To make “tertil”. That is, to recite each word one by one. Each pair of takbirs is recited with one voice.

3- To make “Taswib” in the morning. That is, to say the words “es-salātu hayrun minan-nawm” twice after saying “hayya ala’l-falâh”.

4- Turning to the qibla and turning head to the right when saying “hayya alassalât” and to the left when saying “hayya al-fallah”.

5- The person who will recite the Adhan; His witnessing should be acceptable, a just person, his voice is loud and beautiful.

6-The person who hears the adhan; It is sunnah to repeat what the muezzin says. However, when the muezzin says “hayya alassalâh” and “hayya alalfalâh”; It is called “lâ hawla walâ quwwata, illâ billâh”. In the morning adhan, when “assalâtü hayrun minan-navm” is said, it is also called “sakarta wa bararta”(30). In addition, both the muezzin and the person who hears the call of adhan; after the adhan ends, it is sunnah to recite salat (salawat) to the Prophet and to recite the following prayer:

(Allâhumma rabba hazihi d-da’awati t-tâmmah wa-s-salâti l-qa’ima-ti, âti muhammadan al-wasilata wa-l-fadilata wad-darajatarrafiata wa-b’athhu maqaman mahmûdan al-ladî wa’adtahu inneke lâ tukhlif-lif-miâd).

Iqamat (Iqamat) is recited as follows

Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar

Ash’hadu An Lâ Ilâha Il-Lal-Lah, Ash’hadu An Lâ Ilâha Il-Lal-Lah

Ash’hadu Anna Muhammadan Rasûlullah, Ash’hadu Anna Muham-madan Rasûlullah

Hayya ’Alassalâh, Hayya ’Alassalâh

Hayya ’Alalfalâh, Hayya ’Alalfalâh

Qad qâma tis-salâtu, Qad qâma tis-salâtu

Allahu Akbar, Allahu Akbar

Lâ Ilâha Il-Lal-Lah

Some Issues About Iqamat

The conditions and sunnahs of iqamat are like those of adhan.

1- Iqamat; Along with observing makhraj (the origins) of the letters, it is sunnah to recite quickly. Except for the last “la ilaha illallah”, the other words recited in pairs, in one breath.

2- The person, who recites iqamat, when says, “Qad qama ti’s-salatu, qad qama ti’s-salatu”, the jam’at (congregation); says, “Aqamahallahu wa adâmahâ mâdâmati’s-samâwâtu wa’l-ardu”.

3- At the beginning of the iqamat; It is sunnah to send salawat on the Prophet. For example, it is called (Allâhumma salli alâ Muhammadin wa alâ âli Muhammad).(31)

4-It is sunnah to make dua between adhan and iqama. Because it has happened that the dua made between the Adhan and the Iqamat will not be rejected.

5- It is mandub for a person who recites the adhan to recite the iqama.

6- When women pray in jama’at (congregation) among themselves, it is sunnat for them to bring iqamat. But reciting the adhan is not sunnah.(32)

7-If there is a break between the iqamat and the Takbeerat Al Ihram (the takbeer of starting namaz) enough to perform a two-rak’ah prayer, the iqama is recited again.

Things disrupt Adhan and Iqamat

The things that invalidate the adhan and the iqamat are as follows:

1- The muezzin’s apostasy.

2- The muezzin’s madness.

3- The muezzin is drunk.

4- The muezzin’s interruption of the adhan or iqamat by silence or speaking.

5- The muezzin not to recite a word from the adhan or iqamat.

Obligation (wujûb) Conditions of Namaz

The conditions for the prayer (namaz) to be wujûb, that is, fard, are as follows:

31 - *Fethu’l-Muîn c.1, sh. 242.*

32 - *Muğni’l-Muhtâc c.1, sh. 135.*

- 1- Being a Muslim.
- 2- Being puberty.
- 3- To have intelligence, not to be insane or unconscious.
- 4- The woman; not to be in the states of menstruation and nifas. Prayer (namaz) is not performed while in the state of menstruation or nifas, and qadâ of namaz is also not made. However, Ramadan fasts, which are not performed in the due time, are performed.

Health Conditions of Namaz

The conditions for the validity of the prayer (namaz) are as follows:

- 1- Taharat from Hadas. That is, a person who is junub should make ghusl, and a person without wudu should make wudu.
- 2- Taharat from najasat. That is, not to have najasat on the body, on the clothes, or on the place of prayer (namaz).
- 3- Covering the satr-i awrat, that is, the private part. Awrah place; for men, between the navel and knees, for women; It is the whole body except the face and hands
- 4- The time (waqt), it is to perform namâz in due time. That is, to know that the prayer time has begun.
- 5- To perform namaz towards the Qibla.
- 6- To know how to perform namaz.
- 7--Not to do things that invalidate the namaz. For example, not eating, drinking, or talking.

Rukns of Namaz

The rukns of namaz, that is, its fards, are as follows:

1- To intend. The intention is made with the heart; it is sunnat to say it with the tongue. In addition, the intention must be brought together with Takbîratu'l-ihram. That is, the intention must be made from the heart, along with the saying "Allahu akbar". There are three conditions of intention in fard namaz. These are:

- a) Qasid, that is, determination to perform namaz.
- b) Ta'yîn, that is, to say the name of the namaz to be performed.
- c) Fardiyat, that is, to describe that the namaz to be performed is fard. If the namaz which is performed is a certain supererogatory; Qasid and ta'yîn are essential. If the namaz is absolute supererogatory, the

only just qasid is necessary.

2- Takbîratu'l-ihram. That is, to say "Allahu akbar" when making an intention.

3- To recite the Fatiha. It is obligatory to recite the Fatiha together with the Basmala in every rak'ah.

4- Qiyam, that is, standing.

5- Arriving in Ruku.

6- I'tidal, that is, getting upright from ruku'.

7- To make two prostrations. In prostration, the insides (bottoms) of the toes must be placed on the ground. Therefore, it is not sufficient to put the outsides or tips of the fingers on the ground.(33)

8- Sitting between two prostrations.

9- Last sitting.

10- To recite Tahiyyat (Tashahhud) in the last sitting.

Tashahhud is as follows:

"At-tahiyyâtu al-mubarakatu as-salawatu at-tayyibâtu lillâhi as-salâmu alayka ayyuha'n-nabiyyu wa rahmatullahi wa barakatuhu as-salâmu alaynâ wa alâ ibâdillahi's-sâlihîna ashhadu an la ilaha illallah wa ashhadu anna Muhammadan rasûlullah."

11- To recite the salawat-i sharif after the last Tahiyyat. At the very least, it means "Allahumma salli ala Muhammad" (O my Allah! Make salat (rahmad) mercy on [Hazrat] Muhammad). But the perfect of salah is as follows:

"Allahumma salli ala Muhammadin wa alâ Âli Muhammadin kamâ sallayta alâ Ibrâhîma ve alâ Âli Ibrâhîma wa barik alâ Muhammadin wa alâ Âli Muhammadin kamâ bârakta alâ Ibrâhîma wa Âli Ibrâhîma fi'l-âlamîna innaka Hamidun Majidun."

Meaning:

(O my Rabb! Bring Salawat to the Prophet Muhammad and His Family (his Aline), just as you brought Salawat to Hadrat Ibrahim and His Family. Again, give peace to the Prophet Muhammad and His Family, just like as you bestowed blessings on Abraham and His Family within all worlds. No doubt, You are Hamid and Majid.)

12- To salute the right side.

13- To perform namaz according to the arrangement.

It is also obligatory (fard) to obey Tumaninat. Tumaninat; It is to wait as long as saying “Subhanallah” in ruku’, i’tidal (upright posture from ruku’), in two prostrations, and between two prostrations.

Ab’ad Sunnats of Namaz

Sunnahs of namaz are in two parts. Some of their sunnats are called “ab’ad”. When any of them is forgotten or abandoned, sajda-i sahw is performed.

These sunnats are:

- 1- To recite the first tashahhud and after this tashahhud to recite salawat to our Master Prophet.
- 2- After the second Tashahhud, recite salawat to our Master Prophet’s Family (a’lin).
- 3- In the second rak’ah of the morning namaz, after getting up from ruku’, to recite Qunut and to utter salat and salam to our Master Prophet, his Family (his a’lin), and Companions in the Qunut.
- 4- Starting from the second half of Ramadan, in the last rak’ahs of the witr namaz; To recite Qunut after standing up from bowing (ruku’) and to send salat and greeting (salam) to our Master Prophet, his Family, and Companions in Qunut. The qunut recited in the Morning Prayer and witr is as follows:

“Allâhummah-dini fi man hadayta wa âfini fi man âfayta wa tawallani fi man tawallayta wa bârik li fimâ a’tayta wa kinî sharra mâ kadayta fa-innaka taqdi walâ yukdâ alayka wa innehu lâ yazillu man wâlayta walâ yaizzu man âdayta tabârakta Rabbanâ wa taâlayta falaka’l--hamdu ala mâ kadayta astaghfirukallâmma wa atûbu ilayka wa sallallâhu alâ Muhammadini’n-nabiyyi’l-ummiyyi wa alâ Âlihi wa Sahbihi wa salamla.”

Hay’at Sunnats of Namaz

Some of the sunnats of the namaz are called “hay’at”. In case of forgetting or abandoning these sunnats, sajda as-sahw is not required. These sunnahs are:

- 1- To say the intention with the tongue. It is fard to do it with the heart.
- 2- To raise the hands in such a way that the thumb is in line with the earlobe while taking the takbirat al-ihram, going to ruku’, standing up from the ruku’, and standing up for the third rak’ah after reciting the

first tahiyat.

3- On the stand, that is, standing; connecting the hands under the chest, above the navel, and inclined slightly to the left.

4- To look at the place of prostration in prayer.

5- To recite the prayer of iftitah after the takbirat al-ihram. The prayer of iftitah is as follows:

“Wajjahtu wajhiya lilledhee fatare’s-samâvâti wa’l-arda hanîfan musliman wamâ ana mina’l-mushrikîna inna salâtî wa nusukî wa mahyaya wa mamâtî lillâhi rabbi’l-alemîne lâsharîka lahu wa bizâlike umirtu wa ana minal-muslimina.”(34)

6- In rak’ahs in which the qira’at is recited openly while reciting the Fatiha and the surah after it, to recite Audhu secretly. Basmalah is recited openly. It is fard to recite Basmala while starting to recite the Fatiha.

7--- To say “amen” after Fatiha.

8- To recite one surah or at least one verse after the Fatiha in the first two rak’ahs. It is sunnat that the surah recited in the first rak’ah is longer than the one recited in the second rak’ah.

9- To say “Subhana Rabbiye’l-azim wa bihamdihi”(35) three times in ruku’. Individuiual also says: “Allâhumma laka rak’atu wa bika âmantu walaka aslamtu hashâ laka sam’î wa basar’I wa muhhi wa azmî wa asabi wa ma’stakallat bihi kadamî.”(36)

10- While standing up by saying “samiallahu liman hamdahu” while getting upright for I’tidala. When it is fully straightened, it is said: “Rabbenâ lak’l-hamdu, mil’as-samâvâti wa mil’al-ardi wa mil’a ma shi’te min shay’in ba’du.”(37)

Individuiual also says: “Ahla’s-sanâi wa’l-macdi ahakku mâ khala’l-abdu wa kulluna laka abdu la mania lima a’tayta walâ mu’tiya lima mana’ta walâ yanfau za’l-jaddi minka’l-jaddu.”(38)

11- To say “Subhana Rabbiye’l-a’la wa bihamdihi” three times in prostration. Individuiual also says:

34 - *Tuhfetu’l-Muhtac* 2/60, *Kifayetu’l-Ahyar* 1/113, *El-Envar Li Amali’l-Ebrar* 1/64, *Siracu’l-Vehhac* P. 38, *Haşiyetu’ş-Şerkavi* 1/199, *Tenviru’l-Kulub* P. 150.

35 - *El-Havi’l-Kebir* 2/100, *Minhacut-Talibin* 1/155.

36 - *Muğni’l-Muhtac* 1/165.

37 - *Kifâyetü’l-ahyâr* 1/116.

38 - *Muğni’l-Muhtac* 1/166.

“Allâhumma laka sajadtu wa bike âmantu wa laka aslamtu sajjade wajhî li-llazî halakahu wa sawwarahu wa shakke sam’ahu wa basarahu tabâarakallahu Ahsan-ul-halikîna.”

12- To recite the prayer “Rabbighfir lî warhamnî wajburnî warzuknî wahdîni wa afini wa’fu anni” between two prostrations.

After two prostrations before standing up, sitting down lightly and then getting up. This is called “Culûsu’l-istiraha” (resting sitting).

13- Grasping the kneecaps with the hands in ruku.

14- To keep the head and back aligned in ruku.

15- To make “iftirash” in all sittings, that is, to sit by erecting the right foot and tilting the left foot. “Tawarruk” is done only in the last sitting, that is, the right foot is set to upright; The left foot is also removed from under the right foot.

16- To leave the two feet spaced about one handspan apart while standing and bowing (ruku).(39)

17- To put the hands in line with the shoulders, to close the fingers while prostrating.

18- To put the hands on the knees in all sittings and while reciting both tashahhud.

19- To recite the following prayers after tashahhud: “Allahumma innî aûzu bika min azâbi’l-kabri wa min azâbannâri wa min fitnati’l-mahya wa’l-mamâti wa min fitnati’l-masihîd-dajjali”

“Allahummaghfir lî ma kaddamtu wa mâ ahhartu wa ma asrartu wa ma a’lantu wa mâ asraftu wa ma anta a’lamu bihi minni anta’l-mukaddimu wa anta’lmuahhiru la ilaha illa anta.”

After Tahiyyat; It is also sunnah to pray for oneself, for male and female believers. It is prayed like this:

“Allahummaghfir lî wa li’l-mu’mine wa’l-mu’minati wa’l-muslimine wa’l-muslimati al-ahyai wa’l-amvati.”(40)

20- To perform namaz barefoot.(41)

21- After the obligatory (fard) namaz, it is sunnat to sit down to do the dhikr and supplication before standing up for the supererogatory namaz. It is stated in a hadîth-i-sherîf: “After performing the fard namaz, a person stood up to perform the supererogatory (nafilah) namaz. Hadrat Umar took him and sat him down and said: Do not perform supererogatory namazs immediately after the obligatory (fard)

39 - *Tuhfetu’l-Muhtâc* 2/67.

40 - *Muğni’l-Muhtâc* 1/176.

41 - *Muğni’l-Muhtâc* 1/16

namaz. Thereupon, the Messenger of Allah said; You hit the mark, O son of Hattab, he said. (Abu Dawud)(42) The meaning of another hadith-sharif is as follows: "When the question was asked which prayer (dua) is closer to acceptance, Resulullah sallallahu alaihi wa sallam said: It is the namaz made at midnight and after the obligatory (fard) namazs." (Tirmidhi)(43)

Makruhs of Namaz

The makruhs of the namaz are as follows:

- 1- Playing with clothes, snapping fingers or interlacing fingers.
- 2- To stand in prayer with the sleeves of one's clothes rolled up.
- 3- To look at the air or to the right and left.
- 4- To put the weight on one foot without any excuse.
- 5- To pray with the head uncovered.
- 6- Reading aloud instead of low, and reading softly instead of reading aloud. Also, reading aloud behind the imam.
- 7- To close the eyes if there is a danger of being harmed.(44) If there is no danger of being harmed, it is a "khilaf-i awla" (that is, it is better not to do so).(45)
- 8- In prostration; man sticking his belly to his thighs, and woman moving her belly away from her thighs.
- 9 - To begin namâz when someone needs to urinate, defecate, or when it is needed to break wind.
- 10- To pray when one is very hungry and the meal is ready. However, if the prayer (namaz) time is short, it is necessary to perform the namaz first.
- 11- To bow the head too low or to keep it higher than the waist level in ruku.
- 12- Not to recite the surah after the Fatiha in the first two rak'ahs.
- 13- Not to utter the takbirs other than the takbir of iftitah and to utter the takbir of iftitah is fard, if not, the namaz will be invalidated.
- 14- Not to recite the prayers (duas) after Tashahhud in the last sitting.

42- *Tenvîr-ul-kulûb* P. 154.

43- *Tenvîru'l-kulûb* P. 154.

44 - *Muğni'l-Muhtâc* 1/180-181.

45 - *Hâşiyetu Şibrâmellisî Alâ Nihâyeti'l-Muhtâc* 1/546.

Male-Female Difference in Namaz(46)

In prayer, a woman acts differently from a man in five places, as follows:

1- Man; In standing, bowing (ruku) and prostration, he moves his elbows away from his sides, and there he separates his feet by a hands-pan, in prostration separate his two knees from each other in the same manner.(47)

Women unite their elbows to their sides here. She unites her feet and knees together in prostration.

2- A man pulls his stomach away from his thighs while bowing (ruku) and prostrating.

The woman, on the other hand, unites her belly to her thighs while bowing and prostrating.

3- Men, reading the recitation aloud; raise their voice in the morning, evening, and night prayers (namazs). As for woman, on the other hand, does not raise her voice if a foreign man is present.

4- When there is a situation such as warning the mistake-doing imam, a man; He says “Subhanallah” with the intention of dhikr only or with the intention of both dhikr and warning. If a man says “Subhanallah” without implying anything or just as a warning, his prayer (namaz) will be invalidated.

The woman, on the other hand, makes “tasfiq” in such a situation. That is, she hits the inside of the right hand on the left hand.

5- The awrah (private part) of a man in prayer (namaz) is between the knees and the navel. A free woman’s whole body is awrah (private part) except her face and hands.

Things That Disrupt Namaz

1- Breaking of the wudu.

2- Contamination of najasah on the body, clothes, or the place of prayer.

3- If the private part is not covered immediately when it is opened, the namaz is invalidated.

4- To take three steps in one rak’ah without a break or to make three movements with limbs such as the hands, feet, and head.

5- To turn one’s chest from the qibla.

46 - *Kifayetu’l-Ahtar* 1/117, *Tuhfetu’l-Habib Bi Şerhi Nazmi Gayeti’t-Takrib* 55.

47 - *Tuhfetu’l-Muhtâc* 2/76.

6- To eat or drink something.

7- If two letters exit when you deliberately do things like laughing, crying, blowing, groaning, sneezing, coughing, or yawning, the prayer is invalidated. In these cases; If the total of the sound that comes out of your will does not exceed six words, the namaz is not invalidated.

8- To leave deliberately one rukn as lack and move on to the next. For example, standing up for i'tidal without fully performing rukû, or prostrating without fully performing i'tidal.

9- To deliberately perform a ruku or prostration much. Repeating the Fatiha and Tashahhud does not invalidate namaz.

10- If a person who follows the imam falls behind the imam by two rukns without an excuse. For example, if the imâm gets up from the second prostration, the person who follows him remains still in the first prostration without an excuse.

11- Like mest, getting out of the foot, or the expiration of the masah period.

How to Perform Namaz?

On standing; With the thumbs in line with the earlobes, the hands are held open facing the qibla, and the takbir is uttered by saying “Allahu akbar” together with the intention, and the hands are tied slightly to the left, under the chest, just above the navel.

Then, the prayer “Wajjahtu” is recited without reciting A'udhu-Basmala. It is not recited after reciting the A'udhu-Basmala.

Then, the Audhu-Basmale is recited and the surah of Fatiha is read. Basmala is a verse from the Fatiha. It is also fard to read it. Let it be done in jama'at (congregation), let it be done alone; It is obligatory to recite the entire Fatiha in all prayers (namazs).

Then, a surah or verse is recited. It is sunnat that the surah recited in the first rak'ah should be longer than the surah recited in the second rak'ah and that it should be before it in order in the Qur'an al-karim. The surah is recited only in the first two rak'ahs.

Then, the hands are raised and the takbir is uttered to reach ruku. In ruka, the back, neck, and head are kept at the same level. Legs are kept

straight without bent of knees. Fingers are kept open while holding the knees. It is said three times in Ruku: “Subhana Rabbiya’l-Azeem wa bihamdihi...”

Then, i’tidal is performed by raising the hands again. That is, one starts to straighten up by saying “samiallahu liman hamidahu...”. When fully straightened, it is called “Rabbanâ laka’l-hamdu...”

Then, the takbir is uttered and the prostration is reached. Prostrate on these 7 limbs. These are the forehead, the nose, the two knees, two palms, and the insides of the toes of both feet. First, the knees, then the hands, then the forehead and nose are placed on the floor. “Subhana Rabbiya’l-a’la wa bihamdihi...” is recited three times in prostration (sajdah). Then the head is lifted from the prostration by uttering takbir and one sits down.

Between two prostrations: “Rabbighfir li Warhamni...” is read. This is called “al-culusu bayna’s-sacdatayn” (sitting between two prostrations). Then the takbir is uttered a second time in the same way and prostrated.

Then, by saying takbir, getting up from the second prostration and sitting a little, this is called “Culûsu’l-istiraha” (sitting for resting).

Then, stands up. In the second rak’ah, the Fatiha and the surah are recited. Ruku and prostration are performed and sitting. In this sitting, the first Tehiyyat is recited and the third rak’ah is started. When standing up for the third rak’ah, the hands are raised. In the last two rak’ahs, only the Fatiha is recited, the surah is not recited. In the last rak’ah, the last Tahiyat is recited while sitting. In Tahiyat, it is fard to recite the salawat-i-sherifa up to “Allahumma salli ala Muhammad”, and it is sunnah to recite the rest. Then, first, the right and then the left are saluted (salam).

In all sittings, the right foot is erected and the left foot is laid down and then sit on it. This sitting is called “Iftirâsh”. Only in the last sitting, the right foot is erected and the left foot is removed from under the right foot. This sitting is also called “tawarruk”.

After getting up from ruku in the last rak'ah of the morning namaz, the qunut is recited by raising the hands. Qunût is also recited in the last rak'ahs of witr prayers from the second half of Ramadan until the end of the month.

Dhikr and Dua after Namaz

After the salutation (salam), it is said 3 times: "Astaghfirullah al 'azim al-lazî lâ ilâha il-lâ huwa-l-hayal-qay-yûm wa atubu ilayh."

Then it is said: "Allâhhumma anta's-Salâmu ve minka's-salâmu tabâ-rakta wa taâlayta yâ za'l-Jalâli wal-Îkrâmi", and then Ayetu'l-Kursi is recited.

Then, 33 times in order: "Subhanallahi", "Al-Hamdu lillahi", "Allahu akbar"

For the hundredth time: "La ilaha illallahu, wahdahu la sharika lahu, lahumulku wa lahumhamdu, wa Huwa 'ala kulli sha'in Qadir," recited. (48)

"Allahumma innî as'aluکه mujibâti rahmatika wa azâimi magfire-tike wa's-salâmete min kulli ithmin wa'l-ganîmata min kulli birrin wa'l-fawza bi'l-jannati wa'n-najâte mina'n-nari Allâhumme innî âuzu bika mina'l-hammi wa'l-huzni wa aûdhu bike mina'l-ajzi wa'l-kese-li wa aûdhu bika mina'l-buhli wa'l-jubni wa'l-feşeli wa min galaba-ti't-dayni ve kahri' r-ricâli."

Both individual (munferid), me'mum and imâm; makes the dua secret. However, it can be recited openly for jama'at to learn, until they learn it.

During the dhikr and prayer (dua); the imam turning his left to the mihrab and his right to the congregation, he turns his face towards them.

Then, namaz is performed in another place (qada or sunnat) to increase the places of prostration. Because the places of prostration will testify to the person on the Day of Judgment.

Five-Time Prayers (Namaz) and Sunnats

There are five obligatory prayers (namaz) a day. The fard of the morning namaz is 2, and 4 in the noon, 4 in the afternoon namaz, 3 in the evening, and 4 rak'ahs in the night namaz.

In addition, there are sunnat namazs called "Rewatib", which are performed together with the obligatory (fard) namazs of the five daily namazs. They are of two types, "Muakkad" and "Gayr-i Muakkad". The muakkad sunnats are ten rak'ahs and are as follows:

- 1- Two rak'ahs before the fard of the morning namaz.
- 2- Two rak'ahs before the fard of the noon namaz, and two rak'ahs after it.
- 3- Two rak'ahs after the fard of the evening namaz.
- 4- Two rak'ahs after the fard of the night namaz.

The gayr-i muakkad sunnahs are as follows:

- 1- Two rak'ahs before the fard of the noon namaz, and then two rak'ahs.
- 2- Four rak'ahs before the afternoon namaz. It is preferable to perform them separately, one every two rak'ahs.
- 3- Two rak'ahs before the fard of the evening namaz.
- 4- Two rak'ahs before the fard of the night namaz.

After performing the fard and sunnah prayers of the night namaz, the witr namaz is performed. The minimum of the witr namaz is one rak'ah and the most are eleven rak'ahs. It is preferable to greet (salam) once in every two rak'ahs, and to pray one more rak'ah at the last rak'ah. To perform it as three rak'ahs; It is preferable to salute (salam) first after performing two rak'ahs and then to perform one rak'ah.

Makruh Times

The times when it is makruh to perform supererogatory (nafilah) prayers (namazs) are as follows:

- 1- After performing the morning namaz, until the sunrises.
- 2- After sunrise, until a spear-length rises.
- 3- From the time of Istiwa, that is, when the sun is in the middle of the

sky, until the time of the noon namaz begins. However, it is not makruh to perform supererogatory namazs at this time on Friday.

4- After performing the afternoon namaz, until the sun turns yellow.

5- From the moment the sun turns yellow until it sets. It is tahrimi makruh to perform supererogatory namazs at these times, the reason for which is after itself.

At these times, only the qada namaz and the supererogatory namazs whose reason precedes itself can be performed. For example, a person who enters the mosque can perform the “Tahiyatu’l-masjid” namaz. Because entering mosque which is the reason for this, is before itself. As for Mecca-i Mukarramah, there is no time when it is makruh to perform supererogatory namazs.(49)

Sajda-i Sahw

Sajda-i sahiv means prostration of error. It is sunnah-i muakkada to do sajda-i sahiv (when something is done that requires sajda-i sahiv).

The sajda-i sahiv is performed as follows: At the end of the namaz, one utters the takbir and prostrates, as in other prostrations, three times “Subhana Rabbiyal-a’la wa bihamdihi”, recited then; It is called “Subhanellezi la yenamtu wa la yashu”. Then, one sits down and recites “Rabbighfir li, warhamnî, wajburnî, warzuqni, wahdî waâfini, wa’fu anni” which is recited between two prostrations.

It is reached prostration for the second time. The same rosaries (tasbehs) are read. Then sit down from prostration and salute.

Conditions that require performing sajda-i sahiv:

1- To abandon one of the sunnats of the prayer called “Ab’adh”, such as the first tashahhud and kunût, by forgetting or intentionally.

2-To be in doubt about the number of rak’ahs he performed. For example, while performing a four-rak’ah prayer, a person who hesitates whether the third or fourth rak’ah he is in accepts that he is in the third rak’ah and performs another rak’ah. At the end of his prayer, he

performs sajda-i sahw.

A person who is in doubt whether he bows for (ruku') while in the first prostration or not immediately returns back to ruku' and completes his rak'ah from there, that is, the person does i'tidal after ruku' and then does prostrations. Then, at the end of the prayer (namaz), he performs sajda-i sahw.

3- To do something by mistake, which invalidates the namaz, when it is done deliberately. For example, performing an extra rak'ahs, an extra bowing (ruku'), or an extra prostration.

4- Reciting a rukn such Fatiha, tashahhud, and salawat at another place in addition to their original places. For example, reciting Fatiha in tashahhud, or reciting tashahhud and salawat on standing.

A person who follows the imam; If he does something that requires sajdah, he does not do sajdah (prostration). However, when the imâm does prostration, the jama'at (congregation) also does it.

Sajda-i Tilâwat

When one of the verses of prostration (sajda ayats) is recited, it is sunnah-i muakkada that both the reader or reciter and the listener make sajda-i-tilâwat. The verses of prostration are 14 and they are as follows:

- 1- The 18th verse of the Surah Hajj.
- 2- The 77th verse of the Surah Hajj.(50)
- 3- The 206th verse of Surah A'raf.
- 4- The 15th verse of the Surah Râd.
- 5- 49th verse of Surah Nahl.
- 6- The 107th verse of Surah Isra.
- 7- The 58th verse of the Surah Maryam.
- 8- The 60th verse of the Surah Furkan.
- 9- The 25th verse of the Surah Naml.
- 10- The 15th verse of the Sajda Surah.
- 11- The 37th verse of the Surah Fussilet.

50 - In some Musfahs; there is no sign of prostration on the side of the page where this verse is found. It should be paid attention to this!

- 12- The 62nd verse of Surah Najm.
- 13- The 21st verse of Surah Inshiqaq.
- 14- The 19th verse of Surah Alaq.

The prostration in the 24th verse of the sura Sâd is not the sajdâ-i-tilâwat, but the prostration of gratitude (shukr). Therefore, when this verse is recited, the intention is made for gratitude (shukr) prostration.

Sajda-i Shukr

It is sunnat to perform sajdâ-i thanksgiving when a blessing comes, a calamity is lifted, a calamity or a sinful person is seen.

The conditions of sajdâ-i tilâwat and sajdâ-i shukr; are the same as the conditions of prayer (namaz). In addition, a long time should not pass between sajdâ-i tilâwat (prostration-i tilâwat) and sajdâ-i shukr (prostration-i thankfulness) and its causes traditionally. If the person does not have wudu, he says 4 times:

“Subhanallahi walhamdu lillahi wa la ilaha illallahu wallahu akbaru wa la havle wala quwwata illa billahi'l-aliyyil azimi.”

The rukns of sajdâ-i tilâwat and sajdâ-i shukr are as follows:

1-Intention. 2- Takbîratu'l-ihram. 3- To make a single prostration (sajda). 4- To salute (uttering salam) after sitting down. If the sajdâ-i-tilâwat is performed in prayer, jama'at (the congregation) follows the imam. The imam and the one who prays alone bring intention only with the heart, not with the tongue.(51)

In the prostration it is said:

“Sajada wajhî lilladhî halaqahu wa sawwarahu wa shakka sam'ahu wa basarahu bi havlihi wa quwwatihi fatabaraqallahu ahsanu'l-hâliqî-na.”(52)

51 - *Tenvîru'l-Kulûb* P. 170.

52 - *Muğni'l-Muhtâc* 1/217-128.

Praying in Jama'at (Congregation)

The reward of the prayer (namaz) performed in jama'at (the congregation) is greater than the reward of the prayer (namaz) performed alone. In the hadith; It was said, "The prayer (namaz) performed in congregation is twenty-seven times more virtuous than the prayer performed alone." The thawab of jama'at (the congregation) in the mosque is more than the thawab of jama'at (the congregation) elsewhere.

A person who leads jama'at (the congregation) in prayer (namaz) is called an imam. The one who follows the imam is called "Muqtadi" or "Ma'mûm".

The conditions sought in the imam are as follows:

- 1- To be a Muslim.
- 2- To be intelligent (not crazy).
- 3- To be mumayyiz (reaching age of discretion). That is, to have reached the age of being able to be self-sufficient in terms of taking taha-rat, and to distinguish the right from the left. In this respect, it is not permissible for a child who has not yet reached the age of 7 to be an imam.
- 4- To be a man. It is not permissible for a woman to be an imam for men.
- 5- That his qirâat (recitation) is sound.
- 6- The imam to be followed not to have been following another imam at that moment.

Conditions of Performing namaz in Jamaat Congregation

Some conditions for praying in jama'at (the congregation) are as follows:

- 1- To be a Muslim.
- 2- To be intelligent.
- 3- To intend to follow the imam.
- 4- To follow the imâm in the acts of prayer (namaz).
- 5- The person who follows should know the actions of the imam.
- 6- According to the creed of the person who follows, the imam's prayer (namaz) should be valid. According to a qawl (creed); If the

imam's prayer (namaz) is sahih according to his own madhhab, there is no harm of the person who follows him is not sahih according to his madhhab.(53)

7- The imam should not have to repeat the prayer (namaz) again he was performing later.

8- The imam's qiraat (recitation) should be sound.

9- Regarding the Qibla, the opinions of the imâm and those who follow him are the same. People who think differently about the qibla, that is, one says the qibla is on this side and the other is on that side, cannot follow each other.

The Masbuq Issue

Masbuq; It is a person who is not standing with the imâm in any rak'ah long enough to be able to recite the Fatiha.

If such a person, that is, a person who is not standing with the imâm enough to recite a Fatiha, and catches up with the imâm before ruku', he recites the amount of Fatiha that he can recite, when the imam goes to ruku, he also goes. There is not necessary to recite the rest part of Fatiha. If he catches up with the imam in ruku, he will still have reached that rak'ah. There is no harm in not reciting the Fatiha. If he catches up with the imâm at I'tidâl or later, he misses that rak'ah. But following the imâm, he does as he did. When the imam salutes (salam), he gets up and completes his prayer (namaz).

A person who sees the imam in ruku first utters the takbir of iftitah, then immediately descends into ruku by saying takbir for ruku.

The person who catches up with the imâm in the last sitting takes the takbîr of iftitah and sits down immediately, and gets up after the imâm salutes (salam). He completely performs his prayer from the beginning. Because that rak'ah of a person who catches up with the imam after ruku is not counted, but that person still receives the thawab of jama'at (the congregation).

In the morning namaz, the person who catches up with the second rak'ah recites it again in the second rak'ah, even though he recites the

qunût together with the imam. Because the qunût is in the second rak'ah.

A person who catches up with the imam before the ruku of the last rak'ah of the evening prayer has reached that rak'ah. Even though he recites tashahhud with the imam, he recites it again in the second rak'ah. Because for him, this is the first place of tashahhud.

Friday Namaz

The wujûb conditions of the Friday prayer (namaz) are as follows:

- 1- To be a Muslim.
 - 2- To be smart.
 - 3- To be puberty.
 - 4- To be a man. It is not obligatory (fard) for women.
 - 5- To be free. It is not obligatory (fard) for slaves.
 - 6- To be a resident (muqim). It is not obligatory (fard) for travelers and nomads.
 - 7- To be healthy. It is not obligatory (fard) for the sick, the very old, and the blind who cannot find someone to take him to the mosque, who have difficulties and difficulties in going to the Friday prayer on foot or by a vehicle.
- The fard of the Friday prayer (namaz) is two rak'ahs. It is fard to perform it in jama'at (congregation).

Health Conditions of Friday Namaz

The conditions for the validity of the Friday prayer (namaz) are like the health conditions of other prayers. In addition, the following should also be observed:

- 1- Performing the Friday prayer (namaz) in a city or village, in a residential area. In that case, the Friday prayer cannot be performed in places such as lands, deserts, and gardens outside of the settlement area. Those who live in tents all the time cannot perform the Friday prayer in the area of their tents.
- 2- Friday namaz; It should be performed with at least 40 people who are Muslim, smart, having reached the age of puberty, free, male, and

resident. In this respect; If there are no 40 men in a village who meet these conditions, the Friday prayer (namaz) is not obligatory (fard) for them and Friday namaz cannot be performed there. For example, those who do not meet one of these conditions cannot perform the Friday namaz, even if hundreds of passengers, who are not muqim, that is not settled and come from outside, gather there.

3- Performing the Friday namaz at the time of the noon prayer (namaz). After expire of noon prayer time, the Friday namaz cannot be performed. The qada of noon prayer (namaz) is performed.

4- A person who is late for the Friday namaz and catches up with the second rak'ah will have made it to the Friday prayer (namaz).

However, after the ruku of the second rak'ah, for example, in tashahhud, a person who catches up with the imam misses both rak'ahs. Such a person, when the imâm saluted, stood up and said; completes the four-rak'ah noon prayer.

5- Where Friday namaz is performed in more than one mosque, also to perform the noon prayer (namaz), after the Friday prayer (namaz).

6- To deliver the khutbah before the Friday namaz. To himself; For a person whose Friday namaz is fard, after dawn rose on Friday, that is, after the time of the morning prayer has entered and before the Friday prayer (namaz); It is harâm to go on a journey. However, if it is possible to reach a place where the Friday prayer (namaz) is performed on the road and pray there, he can set off before the Friday prayer (namaz).

It is harâm for a person for whom the Friday prayer (namaz) is fard to engage in all kinds of worldly affairs with the beginning of the inside adhan of the Friday prayer (namaz).

Conditions of the Khutbah

Khutba is one of the conditions of the Friday prayer (namaz). The conditions for the khutbah to be true, namely to be valid are as follows:

1- Being two khutbah and reading them at the time of the noon prayer (namaz)

2- Reading all the rukns of the khutba in Arabic.

3- Not to make intermission as much as performing two rakats namaz between two khutbahs. However, the preaching performed between

the rukns is not considered an intermission. However, it is sunnat to keep the preaching short.

4- Reading the khutbah standing up.

5- Reciting all the rukns of the khutbah in a loud voice enough to be heard by at least forty people in order to meet the sought conditions in the aspect of the soundness of the Friday namaz

6- Khatib sitting for a while between two preachings. It is sunnat that this sitting should last as long as reading an ikhlas surah.

7- Khatib being male.

8- Reciting the khutbah before the Friday prayer.

Rukns of the Khutbah

1- To praise (make hamd) Allahu ta'ala in both khutbahs.

2- To send blessings (salawat) to our Master Prophet in both khutbahs. To commemorate His name in Salawat; For example, saying "Allahumma salli ala Muhammadin wa ala ali Muhammad" is a must, it is not enough to say it with a pronoun.(54)

3- To give advice for taqwa in both khutbahs. This rukn; It is expressed with phrases such as "Usikum bir taqwallah" (I recommend you the taqwa of Allah).

4- To read a verse in one of the preachings. It is preferable to read the verse in the first preaching.

5- To pray for the believers about the hereafter in the second khutbah.

Sunnats of the Khutbah

1- To recite the rukns in order, first the hamd, then the salawat, then the testament for taqwa.

2- Listening to the khutbah those who hear the voice of the khatib.

3- The khatib delivers the khutba at a high place such as the minbar (pulpit), returns to the congregation, and salutes (salam) when he climbs the minbar, then sits down, after the muezzin starts reciting the adhan in front of the minbar and facing the khatib, later the khatib starts to read the khutba.

4- The khutbah should be clear and the sentences should be neat and short.

5- The khatib does not turn left or right while delivering the khutbah.

Putting his right hand on the edge of the pulpit and reciting the ikhlas surah while sitting between the two khutbahs.

Sunnats of Friday

Some of the things that are sunnat to be done on Friday:

- 1- To make a ghusl on Friday with the intention of ghusl and to clean the body thoroughly. The time for this begins with the time of the morning namaz.
- 2- Trimming the elongated finger and toenails, removing excess hair, shortening the mustache, combing the hair and beard.
- 3- To wear the most beautiful dress, to use beautiful fragrance.
- 4- Going early for Friday namaz.
- 5- Walking calmly and calmly on the way to Friday, secretly reciting dhikr or the Qur'an on the way.
- 6- When entering the mosque, to fill the space at the front, not to pass in front of those who are praying.
- 7- To perform two rak'ahs before sitting in the mosque with the intention of "tahiyyatu'l-masjid". Whoever enters the mosque after the khatib ascends the pulpit performs the first sunnat of two rak'ahs, which is muakkad of the Friday namaz, and begins to listen to the khutbah. This sunnat also replaces the "tahiyyatu'l-masjid" namaz. Even if the khatib has started the khutba, it is done like this.
- 8- To recite Surah Kahf on the day of Friday and its night.
- 9- To bring plenty of salawat, to make dua a lot, to give alms.

Two Eid Namazs

Eid namaz is a muakkad sunnah for residents, guests, free, and slaves. Its time starts after sunrise on the day of Eid and continues until the time of zawal. It is better to delay the sun until it raises the length of a spear. It is makruh to perform supererogatory namaz of imam either before or later of the eid namaz. Eid prayer can also be performed in the Sahara, but it is preferable to perform it in the mosque. It is not sunnat to bring adhan and iqama. When the prayer is to be started, it is called "Essalatu jamaiah".

Sunnats of Eid Namaz

Performing the Eid namaz in jama'at (congregation), excluding pilgrims. After the intention is made and takbiratu'l-ihram is recited, the prayer of iftitah (Wajjahtu...) is recited. Then 7 takbirs are uttered. Each time the takbir is uttered, the hands are raised up to the level of the shoulders and tied.(55)

Both the imâm and jama'at (the congregation)(56) utter takbîrs openly. Between the two takbirs, it is said, "Subhanallahi wal-hamdu lillahi wa la ilaha illallahu wallâhu akbar".

After the Fatiha, "Sabbihisma Rabbika'l-a'la" is recited as a surah. After standing up for the second rak'ah, 5 takbirs are uttered first. As in the first rak'ah, while uttering takbirs, the hands are raised and tied, and the dhikr above is recited between the two takbirs. After the takbirs and the Fatiha, "Al-Ghâshiyah" is read as a surah. The imam recites the recitation openly.

Eid Khutbah

It is sunnat to recite two khutbahs after the prayer. The rukns and sunnahs of these khutbahs are like those of the cum'a khutbahs.

The sunnahs of the Eid khutbah are as follows; The imam utters 9 takbirs at the beginning of the first khutbah and 7 at the beginning of the second khutbah. Imam explains the provisions of sadaka-i-fitr in the khutbah of the Id-al-Fitr (Ramadan) and the provisions of the sacrifice in the khutbah of the Id al-Adha (Sacrifice).

Eid Day

One should make a ghusl before going to prayer on the day of Eid. The time for this starts at midnight. If it is not made, it should be done after the prayer. Applying a nice fragrance on Eid days, going to the prayer from the far way and returning from the short way, wearing the most beautiful clothes, eating dates before going to the Eid-al-Fitr prayer, and eating in the odd number of dates.

55 - *Muğni'l-Muhtâc* 1/311.

56 - *Tenvîru'l-Kulûb* sh. 208.

On Eid-al-Adha, not to eat anything until after performing the Eid prayer. To say takbir after each namaz, either fard or supererogatory, starting from the morning namaz on the day of Arafah until including the afternoon namaz on the fourth day of Eid-al-Adha. The takbir is as follows: “Allahu Akbar, Allahu Akbar, Allahu Akbar la ilaha illallahu wallahu Akbar Allahu Akbar wa lillahi’l-hamd.”

Some Supererogatory Namazs

Some of the supererogatory prayers are as follows.

1- Duha namaz. The time for this begins when the sun rises and rises up to the length of a spear and continues until noon. At least; two rak’ahs, as for the best is eight rak’ahs.

2- Tahajjud namaz. Its time starts after performing the night prayer and continues until dawn (fajr). After some sleep, it is performed when woken up. It is at least two rak’ahs, there is no limit for most of them.

3- Tahiyatu’l-masjid namaz. When you enter the mosque; It is performed as two rak’ahs without sitting. If any obligatory or other supererogatory prayer is performed, it also replaces the tahiyatu’l-masjid prayer.

4- Tasbih Namaz. This namaz is four rak’ahs. It is better to salute (salam) in every two rak’ahs. It is performed at a time other than makruh times. “Subhanallahi walhamdu lillahi wa la ilaha illallahu wallahu akbar” is uttered 75 times in each rak’ah.

15 of them are recited while standing after reciting the Fatiha and the surah, and each 10 of them are recited respectively in ruku, i’tidal, first sajda (prostration), in sitting between two sajdahs (prostrations), in the second sajda, and then resting and tashahhud sittings.(57)

5- Awwabin namaz. This is also called the ghaflat “negligence” namaz. Because at this time, people; are busy with eating and are heedless of this namaz.(58) The time for this begins after the evening prayer and ends with the disappearance of the red dawn, that is, with the time

57 - In the first rak’ah it is recited in the resting sitting and in the second it is recited in the last sitting.

58 - Kitâbü’d-Dirâsât P. 227.

beginning of the night prayer. It is at least two, at most twenty rak'ahs. 6- Ablution prayer (namaz). After making wudu, it is performed in two rak'ahs with the intention of ablution namaz.

7- Safar namaz. When going on a journey, two rak'ahs are performed before leaving the house and two rak'ahs of "expedition prayer (safir namaz)" when returning from the journey.

It is more rewarding to stop by the mosque and perform the returning sunnat before arriving home.

8- Istikhara namaz.(59) It is sunnah for a person who wants to do something but does not know whether there is any good in doing it or not doing it, to perform two rak'ahs of istikhara namaz. After the namaz, the following dua is recited. After the namaz, if the heart is relieved to do that work; that work should be done, otherwise it shouldn't: "Allâhumma innî astakhîruka bi-'ilmik,wa astaqdiruka bi-qudratik,wa asaluka min fadlika-l-'adhîmi fa-innaka taqdiru wa lâ aqdiru, wa ta'lamu wa lâ a'lam, wa anta 'allâmu-l-ghuyûbi Allâhumma in kunta ta'lamu anna hâdha-l-amra khayrun lî fî dînî wa ma'âshî, wa 'aqibatî amrî fa-qdurhu lî, wa yassirhu lî, thumma bârik lî fîhi wa in kunta ta'lamu anna hâdha-l-amra sharrun lî fî dînî wa ma'âshî, wa 'aqibatî amrî, ta-srifhu 'annî, wa srifnî 'anhu waqdur liya-l-khayra haythu kâna thumma ardinî bihi." Instead of "Hadha'l-amra", he or she says it whatever needs.

Decrees Regarding Mosques(60)

When entering the mosque, the right foot is thrown first, and when leaving the mosque, the left foot is thrown first. It is haram for a junub person to stay in the mosque. It is permissible for a person without wudu to stand in the mosque. It is makruh for a person who eats garlic, onions, leeks, and similar foul-smelling things to enter the mosque unnecessarily, as long as their smell persists. It is makruh to argue in the mosque, to raise one's voice, to search for lost things, to do shopping, rent (icare), and similar contracts. It is makruh to allow animals, insane people, and children who are not (mumayiz) able to separate good from bad the mosque. It is sunnat to sweep and clean the mosque. It is an ugly bid'ah to light a lot of oil lamps in the mosque

59 - *Tenvîru'l-Kulûb P. 216, El-Fıkhu'l-Menhecî 1/219, Haşiyetu'l-Cemel Ala Şehri'l-Menhec 1/491.*

60 - *El-Mecmû 2/199-209.*

on certain nights such as the middle of Sha'ban (the night of Berat). It is sunnat for a person returning from a journey to go to the mosque and pray two rak'ahs first. A person who stands in the mosque for a reason to wait for the prayer (namaz), to deal with the knowledge, or similar reasons should make the intention of i'tikaf. It is permissible to lock the door of the mosque outside of prayer times in order to protect the mosque and its belongings. It is makruh for a person entering the mosque to sit without performing two rak'ahs of prayer. It is sunnat for a person who wants to enter the mosque, paying attention to his shoes and after wiping the dirt on those. It is makruh to leave the mosque after the adhan has been recited, without any excuse, without performing the prayer. It is sunnat to build, repair, protect and watch over a mosque.

Being Safari

There are 4 types of licenses related to travel. These licenses are:

- 1- To make a qasr, the namazs which are 4 rak'ahs; To perform the noon, afternoon, and night prayers as 2 rak'ahs each.
- 2- Not to fast during Ramadan. A person who is safari (making a long-distance journey) may not fast during Ramadan, and then when he becomes a resident, he makes up those fasts that could not perform for every day.
- 3- To make masah on the mests for three days, that is, 72 hours, instead of washing the feet during ablution. A muqim (settled person) can make masah only one day and one night, that is, 24 hours a day.
- 4- To unite prayers (namazs). To perform the noon namaz together with afternoon namaz or the evening and the night namâz together that is called taqdîm (performing afternoon namaz on time of noon namaz and performing evening and night namazs together on the time of evening time) or takhîr (these two namazs are performed on the time of afternoon namaz), and to perform the evening and the night, together with on the time of evening namaz together or delaying these two namazs on the time of night namaz.

Conditions of the Qasr(61)

The conditions for performing a qasr on a journey, that is, performing

namazs as two rak'ahs instead of four rak'ahs, are as follows:

1- The road must be a long distance. That is; at least 80 kilometers and 640 meters. Even if this distance is traveled by plane, it is still safari. One is short and the other is long; If there are two ways to go to a place and a long way is preferred due to a need, the prayers can be shortened.

However, if long distances are preferred just to make the prayers short, it is not permissible.

2- The passenger; knowing that the qasr is permissible. If he shortens the prayers without knowing this, his prayer will not be valid.

3- Not to go on a journey to commit a sin.

4- To mean a certain place.

5- To make intention for a qasr together with Takbirat al-ihram.

6- Not to be any situation that would disrupt the intention of Qasr. If a person is in doubt whether he intends for a qasr or not, he performs his namaz completely.

7- Not to follow the imam who performs his namaz four rak'ahs.

8- The continuation of the journey (safari) until the namaz is completed.

9- To have left the place of residence (muqim location).

Conditions of Jem-i Taqdim

In the expedition (safari), performing namaz according to jem-i taqdim, there are some conditions performing prayers (namaz) by gathering these namazs together; that is performing late afternoon namaz at noontime; for performing night namaz (Isha) in the evening time. These conditions are:

1- To obey the arrangement. That is if a person performs the afternoon namaz at noontime, first the noon namaz is performed and then the afternoon. If the person is going to perform the night namaz, to perform the evening first and then the night namaz.

2- To intend to perform the namazs together (jem) in the first namaz. It is sunnat to make an intention with the takbir of iftitah.

3- To perform two prayers one after the other. Even sunnat namaz is not performed.

4- Continuing the journey until the start of the second namaz.

Conditions of Jem-i Takhir

There are two conditions for performing the jem-i takhir, that is, performing noon namaz at the time of the afternoon and the evening namaz at the time of night namaz:

- 1- To intend to perform the prayer with jem-i takhir before the time of the first prayer comes out.
- 2- Continuing the journey until you complete the second namaz.

When Does the Journey (Safar) End(62)

Once the journey is over, journey (safar) rukhsat (easier ways and latitudes taught by Rasûlullah and by his blessed inheritors, i.e. scholars of Ahl as-Sunnat,) cannot be used.

Namely:

- a) By returning to the place of residence, the journey ends.
- b) A person who intends to stay at his destination for four days or more ends his journey by reaching there.
- c) If a person does not intend to reside there before arriving at his destination, or if he intends to stay for less than four days, excluding the days of entry and exit, his journey does not end by reaching there.
- d) A person who stays in a place for four days, excluding the days of entry and exit, becomes a resident (muqim).
- e) A person who knows that he/she see the work will not be finished in four days at his or her destination will become a resident (muqim) by arriving there.
- f) If the person anticipates that the work may be over at any time and intends to return as soon as it is finished, and if he does not intend to reside, this person is considered a passenger (safari) for up to 18 days.
- g) The journey (safari) of a person, who intends to return, although he has stopped, ends.

Funeral (Janazah)

Kalima-i tawhid is suggested to the patient in the state of death. Pa-

tient; when he brings the kalima-i tawhîd, it is no longer made to speak and the kalima-i tawhîd is not inculcated. However, if he speaks something after bringing the kalima-i tawhîd, he is again inculcated. It is mandub (recommended actions, reward giving) to recite the chapter of Yâsin-i şerif next to him or her. When the patient dies, his eyes are closed, his lower jaw is covered with a cloth and tied to his head, his joints are softened, his clothes are stripped, a light cloth is covered one side of the cloth is put under his head and the other side is under his feet, a small piece of iron is placed on his stomach to prevent swelling. Actions such as lamenting, tearing one's dress, pulling hair, and painting the face black before or after the death of the patient are haram. When a patient dies, it is fard kifâya for Muslims to perform the following five duties.

1- Washing the dead: The least of this washing is to wash the whole body once with clean water. Funeral; is taken to a closed place that cannot be seen from the outside, and is laid on his back on a high place with his feet towards the qibla. If possible, keep the head of the dead person slightly elevated.

It is haram to lay the dead face down. After washing three times in accordance with the sunnat, water is poured all over him from head to toe.

It is haram for the washer and his assistant to look at the private parts of the deceased. It is sunnat to cover the face of the deceased with a cloth and make him perform wudu'.

A male corpse, male; the female corpse must also be washed by the woman. However, a woman can wash her deceased husband, and a man can wash his deceased wife. The gender of the young child is not taken into account; both men and women can wash.

A child who has been miscarried before the minimum period of pregnancy, that is, before completing 6 months, will not be performed the namaz or washed. However, if there is any sign of life in miscarriage, it is washed and the namaz is performed like a normal baby. If there is no sign of life, but it is formed, the namaz is not performed, other duties are fulfilled.

If it's unformed, nothing is needed. It is sunnat to be wrapped only in a cloth and buried. The one, who has been miscarried after the minimum period of pregnancy, even if there is no sign of life and the baby has not been formed, is treated as great. All tasks are done.

2- To shroud the dead. The least of the shroud is a covering that will cover the whole body of the deceased. The most perfect is three covers for the man, each of which will cover the whole body from the head of the deceased to the feet.

The most perfect shroud of a woman; consists of five pieces: a skirt, a shirt, a headscarf, and two covers, each one covering the whole body. It is sunnat for the shroud to be white.

3- To perform the funeral prayer. This prayer (namaz) has 7 fards, as follows:

a) To intend. The intention is done as "I intend to perform the funeral prayer (namaz), which is a fard kifâya with four takbirs, on this dead person who is ready."

b) Qiyam, that is on standing.

c) To utter four takbirs together with takbirat al-ihram.

d) To recite Surah Fatiha after the first takbir.

e) After the second takbir, to recite the following salawat-i-sherîf to our Master Prophet: "Allahumma salli ala Muhammadin wa ala ali Muhammadin kamâ sallaŷta alâ Ibrâhîma wa alâ ali Ibrâhîma wa barik alâ Muhammedin wa alâ âli Muhammedin kamâ bârakta alâ Ibrâhîma wa ali Ibrâhîma fi'l-âlamîna innaka Hamidun Macidun."

It can only be said: "Allahumma salli ala Muhammad".

f) To recite the following prayers after the third takbir:

"Allâhummaghfir lihayyinâ wa mayyitina wa shahidina wa ghâibina wa dhagharinâ wa unsânâ Allahumma man ahyaytahu minna fa ahyihi ala'l-islâmi wa man tawaffaytayu minna fa tawaffahu ala'l-îmâni."

"Allahumma inna hâdhâ abduka wabnu abdeyke haraja min ravhi'd-dunyâ wa saatihâ wa mahbûbuhu wa ahibbâuhu fihâ ila zulmeti'l-kabri wa ma huwa lâkîhi kane yaşhadu an lâilâha illâ anta wahdaka la sharika laka anna muhammadan abduka wa rasulika wa anta a'lamu bihi minnâ Allâhümme innehu nezele bike wa ente hayru menzûlin

bihi wa asbaha fakiran ila rahmatike wa anta ganiyyun an azabihi wa kad ji'nake râgibine ilayka şufeâe lahu Allâhumma in kana muhsinan fadhid ihsanihi wa in kana musian fatajavaz anhu wa lakhihi birahmatika ridaka wa kihi fitnete'l-kabri wa adhâbehu wafsah lahu fi kabrihi wa jafi'l-arda an janbayhi(63) wa lakkihi bi rahimatike'l-amna min adhâbika hatta tab'asahu âminan ila Jannatika bi-rahmatika ya arha-marrahimina.”

If the dead is a child, the following prayers are recited instead:

“Allaahum-maghfir lihayyinaa, wa mayyitinaa, wa shaahidinaa, wa ghaa'ibinaa, wa sagheerinaa wa 'unthaanaa. Allaahumma man 'ahyay-tahu minnaa fa'ahyihî 'alal-'Islaami, wa man tawaffaytahu minnaa fa tawaffahu 'alal-'imaani.”

“Allâhhummaj'alu faratan li abawayhi wa salafan wa zuhran wa iza-tan wa'tibâren wa shafian wa sakil bihi mawâzinahumâ wa afrigi's-sab-
ra alâ kulûbihimâ wafa taftin的角度 badâhu walâ tahrimhumâ ajrahu.”
Just by saying: “Allahummaghfir lahi” the fard is fulfilled.

g) To recite the following prayer after the fourth takbir:

“Allahumma la tahrimna ajrahu wala taftinna badâhu waghfir lana wa lahu.”

4- Carrying the corpse to the cemetery: It is sunnat for those accompanying the corpse to walk in front of and near it, take it quickly, and remember death.

The person who welcomes the funeral says: “Allâhu akbar Allâhu akbar Allâhu akbar hâzâ ma waadanallahu wa rasûluhu wa sadakallâhu wa rasûluhu Allâhumma zidnâ îmanan wa tasliman.”

He also says: “Subhâne'l-hayyillazî la Yamût abadan”

1- To bury the corpse. A pit slightly longer than the corpse is dug. If the soil is loose, a place is opened in the middle of the excavated pit where the dead can fit easily and the corpse is placed there. Then it is covered with long and wide stones or planks. Then the soil is put on it. When putting the corpse in the grave:

63 - *Gâyetu'l-Îhtisâr (El-Gâyetü ve't-Terkîb P.21.*

It is called “Bismillahi wa ala millati Rasûlillahi”, that is, in the name of Allahu ta’ala and on the religion of the Messenger of Allah.

It is also sunnat to say:

“Allahummaftah abwâbas-samai li rûhihi wa arkim nudhulahu wa vassi’ madhalahu wa vassi’ lahu fi kabrihi.”

It is sunnat to put a hard piece of the earth under the right cheek of the dead. It is fard for the corpse to be laid on the right side in the grave, facing the qibla.

It is sunnat to inculcate (telkin) after the burial is over. The inculcation is given as follows:

“Yâ abdallahi wabna amatillâhi udhkur mâ harajta alaihi min darid-dunyâ wa huwa shahâdatu an lâilâha illallah wa anna Muhammadan rasûlullâh wa anna’l-jannata hakkun wa’n-nâra hakkun wa’l-bâsa hakkun wa anna’s-sâata âtiyatun lâ rayba fihâ wa annalâha yab’asu man fi’l-kuburi wa annaka radita bilâhi rabban wa bi’l-Islami dinan wa bi Muhammadan nabiiyyan wa rasulan wa bi’l-Qur’ânî imanana wa bi’l-Ka’bati qiblatan wa bi’l-mu’mini ihvânan.”

Ta’ziyah is Sunnat

It is sunnat to make condolences for up to three days. Ta’ziyah can be done before the burial, and after. However, it is better to do it after the burial. If their relatives are very upset, it is advisable to make condolences before the burial in order to comfort them. It is said about Ta’ziyah: “A’zamallahu ajraka wa ahsana azâaka wa ghafara li mayyitika.”

NAMÂZ DURING AN ILLNESS

If an invalid is unable to stand or strongly believes that standing will linger their illness, then they perform their namâz sitting; they bend their body a little for the rukû’; and, after straightening posture, they make the sajda (prostration) on the floor, (i.e. with their nose and forehead on the floor.) Then they sit in a manner that comes easy to them. It is permissible for them to kneel or to sit cross-legged or to squat on their buttocks with their arms around their knees drawn close to their body. A headache and a toothache and an eyesore are

deemed as illnesses. Another 'udhr (in this respect) is the fear of being seen by the enemy. As well, a person who will lose his ablution should he stand performs namâz sitting. A person who can stand by leaning against something performs namâz leaning on something.

Someone who is unable to prostrate on the ground recites on his feet, and then for bowing and prostration makes with the sign by sitting down. After sit down and bend down a little for ruku' and more for prostration. He or she who cannot bend his body bows his or her head. It is not necessary for him to prostrate on anything. If he bows down more than those in ruku' while prostrating on the thing that has been lifted, he has performed it with the sign. His namâz becomes sahih. In that case, it is unnecessary to lift something with one's hand. While it is possible to sit while leaning on it, it is not permissible to lie down for performing namaz with the sign.

Our blessed Prophet 'sall-Allâhu 'alaihi wa sallam' saw an invalid making sajda on a pillow placed before him; he picked the pillow and threw it away. Thereupon, that person put something wooden before him. The Best of the entire creation threw it away, too, and stated: "Perform it on the earth, [i.e. putting your forehead on the earth,]! If you are unable to do so, make signs, bending (your body) a little more for the sajda than doing so for the rukû'!"

As reported in Bahr-ur-râiq, the one hundred and ninety-first âyat-i-kerîma of Âl-i Īmrân Sûra says, "The one who is able to perform the prayer (namaz) standing. The incapable person performs it sitting down. As for the one, who is incapable of doing this, performs it lying down."

When Īmrân bin Husayn 'radiy-Allâhu 'anh' became ill Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said to him: "Perform (namâz) standing! If you cannot do so, either, then perform it lying on your side or back." [As is seen, an invalid who cannot stand performs it sitting. One who cannot sit one way or another performs it lying down. It is not permissible for a person who can sit on the ground (or floor) or for one who is travelling on a bus or on an aeroplane to perform namâz sitting in an armchair or on a chair and with their feet hanging down. If a person cannot perform namâz standing in jamâat in a mosque, he performs it standing in his home.

The presence of one of the twenty things is an excuse not to go to the *cecmâat*: rain, severe heat and cold, fear of enemies that will attack one's life or property, fear of being alone on the road with friends, too dark, the poor debtor's fear of being caught and imprisoned, being blind, being too paralyzed to walk, one leg cut off, sick, crippled, mud, not being able to walk, an old man who cannot walk, missing a rare *fiqh* class, fear of missing his favorite food, being on the move for a journey, being a trained medical attendant who has no one to take over duty; a terribly stormy night; urinary (or excretory) urgency; being an invalid who fears that their illness may become worse or linger or a medical attendant who fears that their invalid may be left with no one to look after them; having difficulty walking with old age are the excuse not to go to Friday *namaz*. Walking to and from a mosque for prayer (*namaz*) is more meritorious than using a vehicle. It is not permissible to perform *namâz* with signs sitting on a chair or in an armchair in a mosque. It is *bid'at* to perform acts of worship in a manner not prescribed by Islam. And it is written in books of *Fiqh* that it is gravely sinful to commit an act that is *bid'at*.]

The patient who cannot face the *qibla* makes it towards the direction that is easy for him. The face of the person lying on his back is turned towards the *qibla* by placing something under his head. It is better to get the knees up. It is permissible for a person who cannot make *imâ* (sign) with his head to leave the *namâz* to *qada* (delaying). A person who is sick during prayers (*namazs*) continues as much as he can. If the patient, who performs it sitting on the ground, recovers at *namaz*, he continues by standing. The person who does not have intelligence and consciousness does not perform a *namâz*. If he is good before five times of *namaz*, he will make *qada* for five times.

If six *namâz* are exceeded, it does not make any *qadâ*. It is *fard* to hasten to make *qada* for a prayer (*namaz*) that has not been performed, even if it is made by *ima* (the sign). If the person becomes dead before has no time to make *qadâs*, it is not *wâjib* to make a will to pay the ransom (*fidya*) from the property he or she has left for the *isqat* of the prayers (*namazs*) has not performed. If the person finds time to make *qadâ*, a will becomes *wâjib*. It has been said that if a person does not make a will, it is permissible for his guardian or even a foreigner to *isqat* from their own property.

It is stated as follows in a hadith-i-sherif: There are twenty-four acts that bring poverty onto a person:

- 1- To urinate standing without a darûrat to do so. (A darûrat is a situation that you cannot help and which compels you to do or not to do something.)
- 2- To eat food while you are (in a state called) junub, (i.e. when you need to make a ghusl.)
- 3- To despise crumbs of bread and step on them.
- 4- To burn onion and garlic peelings.
- 5- To walk ahead of seniors.
- 6- To call one's parents by their names.
- 7- To clean one's teeth with twigs from trees or brooms.
- 8- To wash one's hands with mud.
- 9- To sit on a threshold.
- 10- To make ablution at a place where one urinates.
- 11- To put food in unwashed pots and pans.
- 12- To sew his or her clothes which are worn on.
- 13- To eat onions when hungry.
- 14- To dry one's face with one's skirt.
- 15- To let spiders live in one's house.
- 16- To hurry out of the mosque after performing the morning prayer (in jamâat).
- 17- To go to the marketplace early and leave there late.
- 18- To buy bread from a poor person.
- 19- To pronounce a malediction over one's parents.
- 20- To sleep naked.
- 21- To leave pots and pans without putting a cover on them.
- 22- To blow out a light such as a candle.
- 23- To do everything without saying, "Bismillah."
- 24- To put on one's shalwar standing.

If a person recites the Sûra "Innâ a'taynâ..." before going to bed and then entreats, "Yâ Rabbi (O my Allah)! Please wake me up in time for morning prayer (namaz)," Bi-iznillâhi ta'âlâ, that person will wake up in time for morning namaz.

ABOUT ZAKAT

Just as Allahu ta'ala has ordered to pray, He has also ordered to give zakat. It is stated in the ayat-i karima: "Perform the prayer (namaz) properly and give the zakat!" Therefore, giving zakat is fard like performing namaz. Giving zakat is one of the rukns of Islam, and whoever denies its obligation (fardiat) - May Allah protect - becomes a disbeliever.

Zakat means multiplying, reproduction, and growing in the dictionary. In fiqh; It is a certain right that is extracted from certain property in a certain way once a year and given to certain people.

Property Subject to Zakat

The properties subject to zakat are:

- 1- Gold, silver, and coins.
- 2- Trade commodities.
- 3- Sheep and goats.
- 4- Cattle, water buffalo.
- 5- Camel.
- 6- Grain. The purpose of the grain is; are things planted voluntarily with the intention of growing food. Such as wheat, barley, rice, lentils, and chickpea.
- 7- Fruit; namely dates and grapes. Except for these two, none of the fruits are subject to zakat.

Conditions for zakat being fard

The conditions so as to be fard for giving zakat to a person are as follows:

- 1- Being a Muslim.
- 2- To be free. Slave; He is not obligated to pay zakat. Because all the property of the slave belongs to his master.
- 3- To have full ownership. For this; If the "mukatab" slave is unable to give the agreed amount of property to his master within the appointed time, he will not be emancipated and all of his properties will pass to his master. Since this slave does not have full property, he is not obliged to give zakat of his own properties.
- 4- To have nisab. That is, the property subject to zakat must have reac-

hed the required amount for zakat to be fard (obligatory). For example; Just as gold is 20 mithqâls, that is, 69 grams.⁽⁶⁴⁾ Zakat is not deducted on property that is below the amount of the nisab.

5- Possessor must be certain. For this reason, there is no zakat on the property of the unborn fetus. Again, there is no zakat on the property that is waqf (foundation). Because its owner is unknown.

6- Havalân-i hawl in some goods. That is one year should have passed over the property which is subject to zakat. For this reason, zakat is not deducted on property that is equal to the nisab amount but has not passed one year. These are the general conditions of zakat. Apart from these, each property has also conditions peculiar to its own.

Being puberty, being wise, adult, and collecting their debts are not the conditions of zakat. Therefore; Zakat is also given from the property of the child, the insane, and the sefih (spendthrift). Their zakat is given by their parents.

If the debtor is ready and in a position to pay his/her debt, although the debt became "Hall" (that is, the time for collection has come), the debtor for being poor or in denial, the zakat of the receivable, which cannot be collected, it is not necessary to be given immediately. Zakat is given when it is collected.

The zakat of the receivable that is "mueccel" (that is, the time of collection has not yet come) is given after it has been collected or even if it is not actually collected after it is able to be collected.

The zakat of lost, usurped or denied property is also given after it is collected.

While giving zakat; Even the debt covering the entire property is not deducted. That is, the person; Even if he has debts as much as the property he has, he has to give zakat for all of his property. While because debt is related to embezzlement, zakat is related to property. Therefore, debt does not prevent zakat.

64 - On page 136 of the 1st volume of the "Kümmesra" annotation of the book "El-Envâr Li A'mâli-l-ibrâr", it is written that mithqâl is 72 barley of medium quality -with its long and sharp ends cut off. It has been determined that this amount is approximately 3.45 grams when barley is weighed. Accordingly, $20 \times 3,45 = 69$ grams.

Accordingly, both the creditor and the debtor give zakat. Namely, the debtor gives the zakat of all his possessions, and the creditor gives his zakat after collecting his receivables.(65)

Zakat of Gold and Silver

The “nisab” of gold, that is, the amount of zakat that is obligatory to be given is 20 mithqals. 20 mithqals are worth 69 grams of gold. Therefore, anyone who has 69 grams of pure gold or money worth 69 grams of pure gold must give zakat.

The zakat of gold is given at the rate of one 40th, that is, two and a half percent (2.5%). Accordingly, a person who has 69 grams of gold or money of this value gives zakat at the rate of two and a half percent. For example, a person who has twenty mithqâls of gold gives half of one mithqâl as zakat.

The nisâb of gold cannot be completed with silver. That is, a person who has 10 mithqals of gold and 100 dirhams of silver does not pay their zakat. Because the nisab of gold is 20 mithqâls and that of silver is 200 dirhams. This dirham is 2.42 grams. Accordingly, 200 dirhams is 484 grams. Since these two types are different, they do not complement each other. In order for their zakat to be given, each one must have the same amount of nisab. That is, gold must be at least 20 mithqâls and silver must be 200 dirhams.

Zakat is not given due to women’s mubah (permitted) gold and silver jewellery. However, Zakat requires ornament goods that are makruh, like the ornaments that are in the scope of waste.

Zakat is also due on a man’s ornaments, such as gold and silver, in addition to his silver rings.

For both women and men; It is haram to acquire and use all kinds of gold and silver household items. They must also be given zakat.

While giving zakat on the makruh ornaments of the woman and the haram belongings of the man, their value are taken as the basis.

65 - *El-Fikhu'l-menhecî* 2/68-69.

In household goods, on the other hand, their weight is taken into account.(66)

Jewelry and ornaments other than gold and silver are not subject to zakat. However, if they are traded, their zakat must be given as trade goods.

Zakat of Trade Properties

Trade; Any kind of movable and immovable property purchased with the intention of making a profit, with money, or in exchange for a property. Regardless, all trade goods are subject to zakat. Therefore, Zakat is given of all kinds of trade; such as land, buildings, cars, animals, food items, and others.

Grants, inheritances, and things obtained by working are not commercial goods as they are not bought in exchange for money or property. Therefore, their zakat is not given. However, if the thing obtained by these means is money rather than property, due to being in the decree of gold when one year passes over them, their zakat is given at the rate of one in forty, that is two and a half percent (2.5%).

The conditions for zakat on trade properties to be obligatory (fard) are as follows:

1- The commercial property or commodity should be bought with money or in return for a price.

2- The commercial property or commodity should be purchased with the intention of trade.

3- The commercial property or commodity should not be purchased with the intention of being used.

4- It should have passed a year. In trade commodities, the year is from the day the commodities are purchased. According to this, even if the amount of nisab of trade commodity is not reached when it is purchased, zakat is given if the amount of nisab is reached one year later. However, the zakat of trade commodity bought with the amount of

nisab is not from the day the commodity is bought, but from the day when the money is reached of that nisab amount. Therefore, if a person, who owns money worth 69 grams of gold or more, makes trades with this currency four months after the day he owns it, the year is from the day he got the money. That is, after eight months, he has to give zakat on this money.

Again, if a person trades with half of the money worth 69 grams of gold and retains the other half, if all of those reach the nisab at the end of the year, the zakat of them is given and their year starts from the day when possessing the money. Not from the day the person started trading.

5- The value of the commercial commodity is equal to or more than the nisab. Therefore, zakat is not given if the amount of money started to be traded is not the amount of nisab at the end of the year, whether it is nisab or not.

However, although the value of the commercial property or commodity is not equal to the nisab at the end of the year, if a person has enough cash to fill the nisab, this person pays zakat for all of it. For example, if a person who has 69 grams of money, trades with half of this money and leaves the other half in cash, if the traded portion is not nisab at the end of the year, the cash with him/her will be added to it and zakat will be given to all of them.

However, if there is no nisab in this way, for example, if there is a loss and only fifty grams of gold worth of gold remains at the end of the year, zakat is not involved.

Because the amount of cash in his hand added to it cannot reach the nisab. Therefore, zakat is not given.

6- Not to be converted of trade commodities into money that is less than the nisab amount. If all of the trade commodities are converted into money and this money is less than the amount of nisab, the year would have been cut. If trade is made with this money again, the year starts from the day it started trading for the second time.

Some Important Notes

We would like to remind you of some important notes about the zakat of trade commodities, such as:

1- While giving zakat, the profits during the year are added to the capital. So that the increase of the prices of commodities is like this. Therefore, at the end of the year, zakat is given over that day value of all the goods in hand.(67)

2- If the traded commodity itself is subject to zakat, for example, if sheep are traded, zakat is given as follows:

a) If the traded goods are not in value, but itself in the amount of nisab, zakat is given from the “ayn”, that is, from itself; Like 40 sheep that aren't worth 69 grams.

b) If the the traded commodity itself does not reach the nisab, but its value is in nisab amount its zakat is given over the value. For example, when 39 sheep are worth 69 grams of gold, their zakat is given over their value. Because zakat is not given of sheeps less than forty number.

c) The traded property; If both itself and its value are equal to nisab and their years expire on the same day, zakat is deducted from the “ayn”, that is, from itself. Like forty sheeps worth 69 grams of gold.

d) If the value of both is nisâb and the trade year is completed first, it is subtracted from the value this year, and in all subsequent years, from itself.

3- “Mudaraba” and “kîrâd” are two words that have the same meaning. It means labor-capital partnership. The owner of the capital gives his capital to someone to run it. In this partnership, part of the profit, for example half is given to the worker. The trade zakat of this partnership belongs to the owner of the capital. If he gives zakat from his private property, it is okay. If he gives from partnership, zakat is deducted from his share of profit.(68)

67- *El-Fikhu'l-Menhecî* 2/44, *Dirâsat* P. 422.

68- *Dirâsât* P. 422, *Tenvîr* P. 234.

Zakat of Mines

After the gold raw material extracted from the mine is processed and cleaned, If 69 grams of pure gold and 484 grams of pure silver are produced, their zakat is paid one in forty, or at the rate of two and a half percent. A year is not awaited. Because there is a condition for zakat of mines. These:

1- The extracted raw material must be in the amount of nisab after it has been processed and cleaned.

2- The person who extracts it must be one of those who pay zakat, liable that is, he must be a Muslim and a free person.

Zakat of Buried Treasures

The buried treasures are gold or silver buried in the ground in the period of ignorance, that is, in the period before Islam. A person who finds such a treasure, if the gold or silver he finds is equal to the nisab, gives his zakat as one-fifth (one-fifth) immediately. It is not expected for a year.

The burial found; If it is understood from some signs that it belongs to the Islamic period, for example, if there are verses of the Qur'an al-karim or the name of a Muslim ruler, it is like "lukata" (found items). That is, if the owner is known; given to him or to his heirs.

Zakat of Grain and Fruit

Meaning of grain; these are things that are planted voluntarily with the intention of food, such as wheat, barley, rice, chickpeas, millet, corn, lentils, beans, in normal times, that is, when there is no famine.

If the purpose from the fruit is; dates and grapes. Zakat is not payable of any fruit other than these two.

The nisab of the fruit and the grain is 5 "vesk". A vesk is sixty (60) "sa". (69) One sa is 1680 grams. Accordingly, a vesk weighs 100 kilos and 8 grams. Accordingly, five vesk weighs 504 kilos. That is, zakat is not

deducted on grain and fruit weighing less than 504 kilograms. If crop or fruit trees; if irrigated at no cost, one tenth; If it is irrigated with a motor or similar tools, one-twentieth is given as zakat. Of fruits; It is not permissible to eat or giving charity, before giving or determining their zakat.

Zakat of Animals

Animals that subject to zakat; sheep, goats, cattle and camels. For to give zakat of these animals, a year must pass over them, and they must graze on the pasture free of charge throughout the year.

It is also essential for these animals to be fed for reproduction or milk. Therefore, zakat is not paid on animals that are kept for work.

Zakat of Sheeps and Goats

The nisab of the animal (that is, sheep and goats) is 40. The zakat of sheeps and goats is given as follows:

From 40 to 120, a shât (i.e. a sheep that has turned 2 years old or a goat that has turned 3 years old) is given.

2 shats are given from 121 to 200.

3 shâts are given from 201 to 300.

After that number, one shât is given for every hundred sheep or goat. Amounts between these numbers are exempt from zakat. The zakat of the sheep is given as goat; The zakat of the goat can also be given as sheep.(70)

Zakat of Cattle

The nisab of cattle is 30. Zakat is not deducted for cattle below this number. The zakat of cattle is given as follows:

From 30 to 39, 1 “Tebi” (a calf that has entered two years old) is given.

From 40 to 59, 1 “Musinna” (a calf that has entered three years old) is given.

From 60 to 69, 2 units of Tebi

From 70 to 79, 1 Musinna and 1 Tebi are given.

From 80 to 89, 2 units of Musinna are given.

From 90 to 99, 3 units of Tebi is given.
From 100 to 109, 1 Musinna and 2 units of Tebi.
From 110 to 119, 2 units of Musinna and 1 Tebi are given.

After that, a Tebi is given for every 30 and a Musinna for every 40. For example, when the number reaches 120, 3 Musinna or 4 Tebi are given.(71) If there is only Tebi or Mūsinna, what exists it is given. If both are available, whichever is better for the beneficiaries is given. Zakat is not given on the amount between two numbers. For example, from the number of 30 to 39, only 1 Tebi is given.(72)

Zakat of Camels

The nisâb of camels is 5. Zakat is not given for camels less than five. The zakat of camels is given as follows:

From 5 to 9 camels one shât is given
From 10 to 14, 2 shats are given.
From 15 to 19, 3 shats are given.
From 20 to 24, 4 shats are given.
From 25 to 35, 1 Bintimehad is given.
From 36 to 45, 1 Bintilebûn is given.
From 46 to 60, 1 Hikka is given.
From 61 to 75, 1 Cezaa is given.
From 76 to 90, 2 units of Bintilebûn are given.
From 91 to 120 2 units of Hikka are given .

After that, 1 Bintilebûn for every 40 camels and 1 Hikka for every 50 camels. For example, the number of camels is 170, and after one year, 3 Bintilebûn and 1 Hikka are given. Because there are three 40 and one 50 in the number of 170.

“Shât” is a sheep that has entered 2 years old or a goat that has entered 3 years old.

“Bintimehad” is a female camel cub that has entered 2 years old.

“Bintilebûn” is a female camel cub that has entered 3 years old.

“Hikka” is a female camel cub that has entered 4 years old.

“Cezaa” is a camel cub that has entered 5 years old.

71 - *El-Fakhi'l-Menhecî* 2/37.

72 - *Kitâbü'd-Dirâsât* P. 413.

Sadaka-i Fitr

On the day and night of Eid al-Fitr, it is obligatory (fard) for a person who has food for a day to give his fitra, both for himself and for the people he is responsible for taking care of.

Fitra; It is one sa' from foodstuffs such as rice, wheat, dates and raisins. One sa', with a moderate palm; 4 (four) palms. This is 1680 grams (i.e. 1 kilo is 680 grams).

It is preferable to give wheat. Fitra; It cannot be given in money or flour.

It is permissible to give fitra at the beginning of the month of Ramadan, it is mustahab to give it before the Eid prayer, it is makruh to leave it after the Eid prayer, and it is haram to leave it after that date without an excuse.(73)

Fitra is given to classes where zakat can be given.

Who is Zakat paid to?

1- Faqîr (The poor): A person who does not have enough property and income. For example, when he needs ten dirhams, he only earns two or three dirhams.

2- Miskîn (The needy): He has property or income. But it is not enough for their needs. For example, although he needs ten dirhams, he only has eight dirhams.

3- 'Âmil (Zakât collectors): He is in charge of zakat work.

4- Muallafat-ul-qulûb: People who have converted to Islam but have weak Islam or those whom Islam is strong but by giving zakat to them, it is hoped that others will become Muslims.

5- Riqab. Slaves who made a sahih "kitabeta" (emancipation in exchange for a certain amount of goods) contract with their master.

6- Gârim: A person who has incurred a debt for himself and is unable to pay when the time has come.

7- Ehlu sabilillah: Warriors who make jihad in the way of Allah.(74)

8- Ibn-us-sabil: A passenger on a mubâh journey.

It is necessary to give zakat to all these present from these 8 classes. It is harâm to transfer zakat to other places when there are mustahaks

73 - *El-Fikhu'l-Menhecî* 1/230.

74 - *Tenvîru'l-Kulûb* P. 239.

in the place where the zakat giver is located, and zakat would not have been given. According to a qawl, it is (jâiz) permissible.

Zakat is not given to disbelievers, children, insane, wealthy, parents, wives, sons and daughters, and anyone who is known to spend on a haram way. Just as it is harâm for them to receive zakat, it is also harâm to give zakat to them.

How is Zakat Distributed?

Zakat and fitra must be given to all existing classes. However, according to Imam-i Rafi'i, it is permissible to give fitra only to one person as well.(75)

If there are people to whom property and zakat will be given, zakat must be paid immediately.

A person who gives zakat cannot count his zakat instead of his receivables. However, he gives zakat to the debtor unconditionally, and the debtor pays his debt from the zakat he receives.

If a person does not pay his zakat even though he has the opportunity and his property is destroyed, he will compensate his zakat.

It is necessary to intend in zakat. The intention is made when separating zakat from the property or giving it to the poor.

Zakat is only paid from the type of property. Only if the number of camels is less than 25, their zakat is given as sheep or goats.

Also, zakat on trade goods is given in cash.(76)

For silver, gold zakat cannot be given, nor can it be the other way around.

If the debtor has property in the amount of nisab, no matter how much his or her debt is, he will give his zakat.

75 - According to Hanafi madhab; It is also permissible to give zakat to a person from any class. This qawil can be imitated. (Al-Fiqhu'l-Manheci 2/63)

76 - El-Fikhu'l-Menhecî 2/45.

FASTING

“Savm”, that is, fasting, in the dictionary; It means to stay away from anything. In religion; It means staying away from things that break the fast, all day long, with a special intention. Fasting is obligatory (fard). Whoever denies that it is fard becomes a disbeliever. Allahu ta’ala declares:

“Those of you who see the month of Ramadan, in which the Qur’an, which shows people the right path, explains the reasons for guidance, and distinguishes between truth and falsehood, was revealed, should fast in it. The person who is sick and traveling; It is necessary for him or her to fast on the other days as many as the number of days he does not fast.”(77)

The following is declared in a hadith-i-sherif:

“The month of Ramadan is such a month that; Allah has made it obligatory for you to fast on it. So I have made sunnat for you to perform namaz at his nights. Whoever by believing and expecting the reward; If he or she spends his days fasting and the nights performing with namaz, he or she will be freed from the sins like the day he was born from his mother.”

Rukns of Fasting

Fasting has two rukns:

1- Making intention. A separate intention is made for each day. In Ramadan, vow (nazr), qada and kaffarah fasts, the intention is made before imsâk on the night of that day. It is permissible to engage in acts that invalidate the fast after the intention is made at night, until the time of imsâk.

A person who forgets to make intention at night, in the respect of respect for Ramadan, spends that day as if he is fasting until the evening, without eating or drinking anything, and then makes qada for that day. However, in supererogatory fasting, intention can be brought until noon.

If a person who has a qada of fasting, delays his qada without any excuse and the month of Ramadan of the following year enters, he has committed a haram. After making qada of his or her fast, he also gives fidyah for each day.

Fidyah; For each fast, a “mudd” is a (handful) food.

2- Avoiding things that break the fast.

Things that invalidate the fast

1- Something entering inside of body through an open orifice such as nose, mouth, ear, front and back.

2- Having sexual relations.

3- The ejaculation of semen by performing istimna (masturbation).

4- Vomiting voluntarily.

5- The woman’s menstruation or postpartum period.

6- To go crazy even for a moment.

There is only kaffarat (atonement) for a fast that is broken due to sexual intercourse. Kaffarat; fasting for two consecutive months. In addition, one day its qadâ is done.

Sunnats of Fasting(78)

Some of the sunnats of fasting are:

1- To hasten to have iftar after the sun has set and it is certain that the night has entered.

2- To delay sahur as long as not to be feared that the Fajr-i-sadiq (the time of the morning namaz) will enter.

3- Not to speak bad words.

4- To make a ghusl before morning.

5- To make dua at the time of iftar. Some of the prayers (dua) that our Master Prophet made at the time of iftar are as follows: “Allahumma laka sumtu wa ala rizqika aftartu.”

“Dhehebezzama’ wabtelletil urûk wa thaba-t-al-ejr inshâ-Allâhu ta’âlâ.”

“Alhamdu lillahi’l-ledhî eâneni fesumtu wa rezekanî feftartu.”

6- Reading a lot of Quran al Kareem.

7- To give a lot of charity.

8- To perform I’tiqaf, especially in the last 10 days of Ramadan.

What is I'tikaf?

I'tikaf means that a Muslim stays in the mosque by means of intention. I'tikaf is always a muakkad sunnat. Our Prophet; He said, "Whoever makes I'tikaf in the mosque as much as the time between the two milkings of a camel, it is as if he has freed a slave."

The best of I'tikaf is what is done in the last 10 days of Ramadan.

The rukns of I'tikaf are:

- 1- A person who commits I'tikaf. That he is a Muslim, is wise, and is pure from the great hadees. (That is, the absence of junub, the absence of menstruation and puerperium of woman.)
- 2- Bringing intention. The intention is brought through the heart.
- 3- To make i'tikaf at the mosque. It is not sahih to i'tikaf outside the mosque.
- 4- Staying in the mosque for a while, even being little.

Things that invalidate I'tikaf are as follows:

- 1- Waty' (sexual intercourse).
- 2- Lustful mubâsheret, provided that the semen comes. To his wife; like touching or kissing with lust.
- 3- Someone who goes out of the religion, we wish that Allahu ta'ala protects from that state.
- 4- To be crazy or drunken.(79)
- 5-Going out of the mosque without an excuse.(80)

HAJJ AND UMRA

Hajj means to intend to commit something in the dictionary. In fiqh, on the other hand, it is to refer to the Ka'ba in order to fulfill the manâ-siq (duties of pilgrimage), which will be explained below.(81)

79 - *Sleeping and fainting do not invalidate i'tikaf. Kitâbü'd-Dirâsât P. 482.*

80 - *Kitâbü'd-Dirâsât P. 481-482.*

81 - *Muğni'l-Muhtâc 1/459.*

The truth of the hajj is the nusuqs (duties of hajj), which consists of six rukns.(82)

Umrah, on the other hand, means visiting a place in the dictionary. Its description in fiqh is just like the description of hajj. That is to say, it is to intend the Ka'ba in order to perform the menâsiki (the duties of Umrah), which will be explained below.

It is obligatory to perform Hajj and Umrah once in a lifetime.

The wujûb Conditions of Hajj

The wujûb conditions of hajj, that is, the conditions required for hajj to be fard for a person are as follows:

- 1- To be a Muslim.
- 2- To be smart. It is not fard for the insane.
- 3- To be puberty. It is not fard for children who have not attained puberty.
- 4- To be free. It is not fard on slaves.
- 5- Having enough strength. It is not fard for the poor who have no means.

Rukns of Hajj

Hajj has both its rukns and its wâjibs. The difference is this: If one of the rukns is abandoned, the hajj will be invalidated and it will not be valid by paying the fidyah.(83) However, if one of the wâjibs is abandoned, it is necessary to pay a fidyah and thus the hajj will be sahîh. There are six rukns of hajj, as follows:

1- Ihram. That is, intending to go on pilgrimage (Hajj). The intention is as follows: “Nawaytu'l-hajja wa ahramtu bihi lillahi ta'ala. Labbayka -llâhumma labbayk. Labbayka lâ šarîka laka labbayk. Inna'l hamda wa-n-ni'mata laka wa-l-mulka lâ šarîka laka(84)

2- To make a waqfa in Arafat. That is, to stand there. The time for this starts from the time of “Zawâl” on the 9th day of Dhul-Hijjah

82 - *Ed-Dirâsâtu'l-Fikhiyye P. 487.*

83 - *El-Fikhu'l-Menhecî 3/160, Ed-Dirâsâtu'l-Fikhiyye P. 536.*

84 - *El-İdah P.40.*

and continues until the dawn of the 10th day, that is, the first day of Eid-al-Adha

3- Ifâda tawaf (this tawaf is obligatory (fard). The time for this starts from the middle of the night that connects the day of Arafat to the day of Eid for those who have made the waqfa before. Tawaf means turning around the Ka'ba. In order for tawaf to be valid, the following conditions must be fulfilled:

- a) To start tawaf from "Hajer-i-aswad".
- b) During tawaf. Taking the "Kabe-i Muazzama" to the left.
- c) To perform tawaf inside the "Masjid al-Haram".
- d) To be clean from hadas and najasat. That is, not to be junub and without wudu. Also; not to have najasat on the body, on the clothes, or on the place where one steps on.
- e) Satr-i awrat. That is, to cover the places that need to be covered. The awrat of the free man is between the knees and the navel. Awrah of a free woman is the whole body except the face and hands.
- f) To go around the Kaaba seven times.
- g) To perform tawaf outside the Kaaba.

4- Sa'y. That is, going back and forth between "Safa" and "Marwa" seven times. In order for the sa'y to be valid, it is necessary to comply with the following matters:

- a) Performing Sa'y after tawaf (circumambulation) of "Kudûm" or "Ifâda".
- b) To start Sa'y from Safa and end at Merva.
- c) Sa'y is made 7 times. Going once coming once is counted as one.

5- Halq. That is, to shave. This fard is fulfilled by trimming at least three hairs from the head or removing them in a different way. However, it must be after the Arafat waqfa and after the middle of Eid night.

6- Tertib (Arrangement). That is, to do most of the rukns in order. That is, the intention is to do it before all the rukns of Hajj. To make the Arafat waqfa before shaving the hair and the ifâda tawaf. If Sa'y is done after the tawaf of Kudûm, it is necessary to comply with in order by doing it after tawaf of Ifâda.

Wâjibs of Hajj

1- Entering ihram in “Mîqat”. It is rukn to enter ihram only. It is wâjib to enter the ihram in “Mîqat”.

Miqats are:

a) The Hajj Miqat of those who have been in Mecca is Mecca itself. Umrah miqat is outside the Harem region of Mecca, for example, Jî'ra-ne. The hajj and umrah miqats for those come outside Mecca are as follows:

b) It is the place called “Zulhuleyfe” for those coming from Medina-i Munawwara.

c) It is the place called “Juhfe” for those coming from Egypt and Syria.

d) It is the place called “Yelemlem” for those coming from the Tihama of Yemen.

d) It is the place called “Karn” for those coming from Yemen and Hijaz Najds.

e) For those who come from Iraq, it is the place called “Zât-1 Irk”.

A person who will pass through one of these mîqats must enter ihram here. If a person does not have a miqat on the way where he came, which miqat's align he or she comes on the way where he or she has been is the miqat of him or her. If it comes to the level of two Miqats, it is the closest one. If a person does not come to the level of any of the miqats on the way, the place two marhalahs away from Mecca-i Mucarrama is his miqat.(85)

2- To spend the night in Muzdalifah. That is, to stop even being for a moment in Muzdalifah after midnight of the Eid night.

3- To spend the night in “Mina”. “Ayyâm-1 tashrîq”, that is, to spend most of the nights of the three days after the first day of Eid in Minâ.

4- To throw pepples for every three “Jamra”. On the first day of Eid, only 7 pepples are thrown to “Jamratu'l-Aqaba”. The time for this starts from midnight on the night of Eid.(86) On the other days of Eid, 7 pepples are thrown to each of the three jamra separately each day.

85- *A marhala is 16 fersahs. That's 48 miles. According to Ibn Abdilber hadrat, a mile is 3500 zira. A zirâ is 48 cm. Accordingly, 2 marhala are 80 kilometers and 640 meters. (Tanviru'l-Kulûb p.183)*

86 - *El-Îdah P. 107-108.*

Their time starts with the time of the noon prayer (namaz) every day.
5- Avoiding the things that are harâm in ihram.

According to the common people (true kavî), Tawâf-i-wadâ' (farewell visit) is sunnat, not wâjib. It is also sunnah to give "Dem" in case of abandonment.(87)

Rukns of Umrah

1- Ihram. That is, intending to perform Umrah. The intention is as follows: "Nawaytu'l-umrata wa ahramtu bihâ lillâhi ta'âlâ labbayka -llâhumma labbayka, labbayka lâ šarîka laka labbayk. Inna -l-hamda wa-n-ni'mata laka wa-l-mulka lâ šarîka laka

This intention is made with the heart. It is sunnat to say it with the tongue. The intention is made on all days of the year. That is, Umrah can be performed on any day of the year.(88) Those coming from outside of Mecca must bring this intention at or before the miqat. Those who are in Mecca must go out of the area called Harem and bring intention there, for example, in a place called Ji'rane.

2- Tawaf. That is, walking around the Ka'ba seven times.(89)

3- Sa'y. That is, going back and forth between "Safa" and "Marwa" seven times. In order for the sa'y to be valid, it is necessary to comply with the following points:

- a) Sa'y being after tawaf.
- b) To start Sa'y, from Safa, and to end in Marwa.
- c) Sa'y is made 7 times. Going once coming once is counted as one.

4- Halq. That is, to shave. This fard is fulfilled by trimming or otherwise removing at least three hairs from the head.

5- Arrangement (Tertib). That is, to do all the rukns in order.(90)

Wajibs of Umrah

1- To wear the ihram in "Miqat".

2- To avoid things which are haram in ihram.

87 - *Muğni'l-Muhtâc* 1/510-513.

88 - *Tenvîru'l-Kulûb* 250, *Ed-Dirâsât* P. 510.

89 - *Conditions of tawaf were mentioned in pilgrimage rukns.*

90 - *Tenvîru'l-Kulûb* 250.

Types of Hajj

Hajj is performed in three ways, as follows:(91)

1- Ifrâd Hajj. Efdal, that is, this is the most virtuous form of pilgrimage. A person who wishes to do this only intends for hajj before the Miqat. The intention is as follows: “Nawaytu’l-hajja wa ahramtu bihi lillahi ta’ala. Labbayka -llâhumma labbayk, labbayka lâ šarîka laka labbayk. Inna-l-hamda wa-n-ni’mata laka wa-l-mulka lâ šarîka lak.

2- When the person, who performs the tamattu’ hajj, reaches Mecca-i Mukarrama: He performs tawaf and sa’y for Umrah, then shaves and comes out of Ihram. When the time comes; He enters the ihram where he is, only intending for the hajj, and performs the hajj. It is wâjib for a person who performs the tamattu’ hajj in this way to sacrifice an animal.

3- Qiran Hajj. A person who wishes to do this intends both Hajj and Umrah at or before the Miqat. The intention is as follows: “Nawaytu’l-hajja wa’l-umrata wa ahramtu bihima lillahi ta’ala. Labbayka -llâhumma labbayk, labbayka lâ šarîka laka labbayk. Inna-l-hamda wa-n-ni’mata laka wa-l-mulka lâ šarîka lak.

A person who performs the qirân hajj; after reaching Mecca-i Mukarramah and performing the tawâf-i-qudûm, he stands with ihram. Then, when the time comes, he performs the hajj Menâsik. In this case, the umrah menâsik is also included in the hajj menâsik. Therefore, it is not necessary to perform the Umrah Menâsik. It is wâjib for a person who makes the qiran hajj to sacrifice an animal.

Things that are Haram in Ihram

Some things are haram for a person who intends to perform hajj or umrah and enters ihram. The things that are harâm in ihram are as follows:

1- Of man to wear habitual use of a garment that is sewn, knitted, or otherwise produced.

2- For a man to cover his head or part of his head.

3- A woman covering her face with something that can be considered a veil. To wear gloves on their hands both men and women.

4- Man and woman; applying fragrance to their body, clothes, or bedding.

5- Man and woman; oiling the hair, beard, or other facial hair with oils such as olive oil, butter, walnut oil, and almond oil.

6- Man and woman; hair removal from the head or other parts of the body in any way.

7- Man and woman; cutting the nail or part of the nail.

8- To sign a marriage contract. The marrying of a man and a woman; or a guardian who has assumed or acting as a deputy of someone to make a marriage contract. A person in ihram can testify in the marriage of a man or woman who is not in ihram.(92)

9- “Jimâ” between men and women. Behaviors that stimulate the desire for sexual intercourse, such as kissing, touching, hugging with lust.

10- In Mecca-i Mukarramah or outside; attacking a wild and edible land animal, for example; to hunt, scare and show the place to the hunter. Again, attacking the trees and grasses of the harem region, for example; cut or pluck.

Slaughtering Qurban is sunnat

Qurban; It is an animal that is slaughtered on the days of Eid-al-Adha with the intention of gaining Allahu ta’ala’s consent. Sacrificing an animal is sunnah-i muakkada. A person; If he vows to sacrifice during the Eid-al-Adha, it becomes obligatory (fard) for him to sacrifice, and if he does not, he becomes a sinner. The one who cuts; He cannot eat the meat of the sacrifice, which is fard, and he cannot feed it to the people he is obliged to take care of and the rich people. He must give all, including his skin, to the poor.(93) Nothing of the sacrifice, which is neither obligatory (fard) nor sunnah, is sold.(94) A poor person can sell the qurban meat given to him, but the rich cannot.(95)

Conditions of Sacrificial Animal

The conditions sought for the animal to be sacrificed are as follows:

1- The animal to be sacrificed; must be of sheep, goat, cattle, buffalo and camel breeds. There is no qurban from any other kind of animal. In order for a sheep to be sacrificed, it must have completed at least one year of age and entered the age of two. Goat, cattle and buffalo must have completed at least two years of age and turned three years

92 - *El-Idâh* P. 53.

93 - *El-Fikhu’l-Menheci* 1/235.

94 - *El-Müzehheb* 1/240.

95 - *Terşih* P.201.

old. The camel, on the other hand, must have completed at least five years of age and turned six. Sheep and goats can only be slaughtered for one person. Camels, cattle and buffalo can also be slaughtered for seven people.

2- The animal; not having any defect preventing him from being a qurban. Blind, lame, very weak, sick; a cut-off ear, tail, udder, or tongue; An animal that has lost all or most of its teeth cannot be sacrificed (qurban).

3- The qurban; should be slaughtered in a timely manner. The first time of sacrifice, the first day of the Eid al Adha, after sunrise; It starts after enough time has passed to perform the two rak'ah of Eid namaz and to read the two khutbah of the Eid, and continues until the sunset on the fourth day of Eid. It is makruh to sacrifice a qurban at night. (96)

4- To intend. Intent; It can be made when the sacrificing qurban, as well as before it is sacrificed. While slaughtering the qurban; It is sunnat to say "Allahumma hadha minke wa ilayka fetekabbel minni kama taqabbelte min sayyidina Muhammadan nabiyyika wa Ibrâhîma khalîlike".

It is not permissible to sell qurban meat or its skin. The person who slaughter can eat the meat of the non-votive qurban and give it to his family and even to the rich. It is essential to give only a portion of it uncooked, to the poor.

Performing Aqiqa is Sunnat

It is sunnat-i muakkada for a person who has a child to perform aqiqa. It is sunnat to cut Aqiqa on the seventh day of birth. The day the child is born is included in these seven days.(97) Until the child reaches puberty, his aqiqa is performed by the one who is obliged to give his alimony. If it is not performed during this time, after puberty, he or she can perform himself or herself.(98) Two animals are performed for the boy and one for the girl. It is mustahab to perform it at sunrise.(99) While performing the aqiqa, it is said: "Bismillahi wallahu Akbar Allahumma hadha minka wa ilayke Allahumma hadhihi aqiqatu fulan."

96 - *Dirâsât P. 555.*

97 - *Kifâyetu'l-Ahyâr P. 534.*

98 - *Kalyûbî 4/256.*

99 - *Kifâyetu'l-Ahyâr 535.*

(In the name of Allah, Allah is the greatest. O Allah! This is from You and It is for You [It is performed for your sake.] My Allah! This is the aqiqa of so-and-so.)

When aqiqa is cut, the meat is stripped and cooked and distributed before the bones are broken. Sending meat to the poor is better than inviting them to eat meat.(100) Only the right foot up to the root of the thigh is given to the midwife as uncooked.

The conditions sought for the animal to be qurban are also sought for the animal to be aqiqa. However, aqiqa can always be performed. The qurban is performed only on the Eid al Adha.

After the aqiqa is performed on the seventh day of birth, it is sunnat to shave the child's hair and to give gold as a charity as much as the weight of the cut hair, or silver if this is not possible. Then the child is given a beautiful name. When the child is born; It is sunnah to call adhan in his right ear, iqama in his left ear, and rub date in his mouth. If there is no date, another dessert is rubbed. It is also sunnat to congratulate the father after his birth.

CONCERNING FOOD and EATING

There are ten benefits in washing your hands before meals in an awareness that it is an act of sunnat (to wash your hands then): If a person washes his hands before a meal and puts his wet (index fingers on the inner corners of his eyes and moves his fingers, gently in contact with the lids of his well-nigh closed eyes, backwards until they reach the outer corners of his eyes, that person, with the permission of Allâhu ta'âlâ, will not have a sore eye.

The ten benefits are:

- 1- An angel below the 'Arsh-i-Rahmân will hail: As you have cleaned your hands, likewise you have been cleaned from your [venial] sins.
- 2- He will earn as much thawâb as he would if he had performed nâfila namâz.
- 3- He will be secured against poverty.

- 4- He will attain thawâb equal to that which is granted to Siddîqs.
- 5- Angels will make istighfâr for him.
- 6- In return for each and every morsel of food he eats, he will attain as much thawâb as he would if he had given the entire food as alms.
- 7- He will be cleaned from his sins if he also begins eating with the Basmala.
- 8- Benedictions that he pronounces after the meal will be accepted (by Allâhu ta'âlâ).
- 9- If he dies that night, he will attain thawâb equal to that earned by martyrs.
- 10- If he dies during the day, he will be recorded in the group of martyrs.

There are six benefits in washing your hands with the intention of performing an act of sunnat:

- 1- An angel below the 'Arsh-i-Rahmân will hail: "O you Believer! Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' is pleased with you."
- 2- You will attain thawâb specially reserved for this blessing.
- 3- The thawâbs that you will attain will be as many as the hairs on your body.
- 4- You will have a share from the ocean of Rahmat (Compassion of Allâhu ta'âlâ).
- 5- You will earn as many thawâbs as the number of the drops that fall off your hands.
- 6- You will die as a martyr.

[Allâhu ta'âlâ's commandments fall into two main categories [Emr-i-tekwînî and Emr-i-teklifî or Emr-i-teshrî'î.

Emr-i-tekwînî: It is His saying, "Be," to things that He wills to create. That thing comes into being as soon as He says, "Be!" No one can prevent that thing from coming into being. He has created certain things as causes for the creation of every being. As he has made certain substances causes for the creation of certain other things, likewise man's material and spiritual powers and various kinds of energy are causes for the creation of many (other) things. If He wills to bestow a gift or something good on a slave of His, He makes that slave attain the causes for that gift. When the causes take effect, if He, too, wills and says, "Be!" that thing (gift, etc.) comes into being. Nothing comes into being

unless He wills it to. He has concealed His Hikmat and His Creating by covering them with causes. Many people see the causes only and fail to see the Hikmat, His Creation behind the causes. This lack of understanding on their part causes them to end up in ruination.

Emr-i-teklifi: It consists of the commandments which He has enjoined on human beings concerning what they should do and what they should avoid doing. These commandments of His are dependent on man's will and choice. He has set man free in his will and choice. However, it is Him, again, who creates the thing which man wills and opts to do. When man wills and opts to do something, He creates it if He, too, wills it. He does not create it if He does not will to create it. He, alone, creates all things and supplies substances with effectivity and various properties. There is no other creator besides Him. To believe that anyone besides Him has the attribute of ulûhiyyat (deity) means to attribute a partner to Him. He has declared that someone who associates others with Him will never forgive that person in the Day of Resurrection, and will inflict on him eternal and painful punishments. When people opt to carry out His commandment and do good things, He, too, being merciful, wills and creates their obedience and good deeds. When people who deny and disobey Him want to do evils, He, too, wills and creates their evil deeds. When people who believe Him and beg Him to want to do something evil, He, being compassionate, do not will that evil deed and does not create it. For this reason, His enemies get even rampant because everything that their enemies want is done.

Allâhu ta'âlâs emr-i-teklifis have been graded in respect of their importance:

- 1- He has commanded the entire humanity to have îmân and to become Muslims.
- 2- He has commanded those who have had îmân not to commit harâms and not to do evil.
- 3- He has commanded those who have had îmân to perform the farzes.
- 4- He has commanded Muslims who avoid the harâms and perform the farzes and to avoid the makrûhs and to perform the sunnats and the acts of nâfila worship.

In the gradations above, it is not something acceptable to pass over a more important commandment and to do the one next after it in importance; it is not liked. It will not be useful. If a person avoids evils without having *îmân* or performs the farzes without avoiding evils and *harâms* or performs the *sunnats* and the *nâfilas* without performing the farzes, Allâhu ta'âlâ will not like him or accept what he has done. For the same matter, if a Muslim does not perform *namâz* or pay *zakât* or pay the rights of his parents or wife or children, Allâhu ta'âlâ will not like or accept his pious deeds such as alms and/or charities and/or donations and/or mosque-buildings and/or monetary supports and/or washing the hands before and after meals and/or performing 'Umra. As is seen, everyone should perform the *ewâmir-i-teklîfiyya* in the order of importance stated above.

On the other hand, he who does not do the previous one does the following, and if doing this does not cause him to leave the *fard*, commit *haram*, even he does not win the reward too, he should not miss doing the following things either. It is written in the book of *Tafsîr* entitled *Rûh-ul-beyân*, in the final part of its sixth chapter, that with the *barakat* of continuously performing that good deed, it is hoped, Allâhu ta'âlâ may mercifully bless him with performing the commandments in an upper class.]

There are four *fards* in eating:

- 1- When eating and drinking, to know that satisfaction and satiation is granted by Allâhu 'adhîm-ush-shân.
- 2- To eat food that is *halâl*.
- 3- To spend the entire energy that you acquire from that food doing your duties as a slave of Allâhu ta'âlâ.
- 4- To be contented with what you have obtained.

When starting to eat you should make your *niyyat* (intention) to acquire energy to worship Allâhu ta'âlâ, to do things useful to the slaves of Allâhu ta'âlâ, and to make the religion of Allâhu ta'âlâ, the way to everlasting happiness and peace, reach all people. It is permissible to eat bareheaded.

Mustahabs in eating

To set a (wooden) tray on the floor (in lieu of a dining table); to wear clean clothes as you sit for the meal; to sit on your knees; to have washed your hands and mouth before the meal; to make the Basmala, (i.e. to say, “Bismillah-er-Rahmân-er-Rahîm,”) when starting to eat; to taste a little salt before starting to eat; to eat bread made of barley flour; to break the bread manually; not to waste the crumbs of bread; to eat from the side (of the dish) nearest to you; to consume (a little) vinegar; to eat the bread in small morsels; to chew the food well; to eat with your three fingers; to wipe inside the dish with your finger; to lick your fingers three times; to make hamd after the meal; to use a toothpick.

Makrûhs in eating

To eat with the left hand; to smell the food you are to eat; To neglect the Basmala; [The Basmala must be made whenever it is remembered, be it far gone into the meal.]

Harâms in eating

To continue eating after being sated; [if you have a guest, you should pretend to continue eating lest you should prevent him from eating; to be wasteful of food; according to some (scholars), to make the Basmala when eating food that belongs to someone else [unjustly]; to take part in a feast without having been invited; to eat someone else’s food without their permission; to eat something that will undermine your health; to eat food that has been prepared with riyâ (ostentatiously); to eat something that you have made the vow.

Eating hot food causes the following harms:

It causes deafness; it causes a pale face; it causes eyes to become lusterless; it causes teeth to turn yellowish; it causes mouth to lose taste; it causes insatiability; it weakens comprehension; it impairs your mind; it causes a physical malady.

Benefits of eating little are as follows:

You will have a strong body; your heart will be filled with nûr; you will have a powerful memory; you will make an easy living; you will relish your work; you will have made dhikr of Allâhu ‘adhîm-ush-shân very much; you will meditate over the Hereafter; you will get very much flavour from worship; you will have a deep insight and guidance in all matters; you will undergo an easy judgment (on the Judgment Day.)

HALAL-HARAM

Some of the halal and harâm are as follows:

Of men; It is harâm to use rings and similar gold items. For both men and women; It is harâm to acquire and use gold or silver household items. If a gold or silver vessel is covered with something like copper, it is permissible to use it. But it must be given zakat. It is permissible (mubâh) for both men and women to acquire and use goods made from precious metals such as rubies and emeralds.

Of men; It is sunnah to wear silver rings. The ring is worn on the little finger of the right hand.(101) Silk clothes are harâm for men. Also, it is not permissible to use them as a bed or cover. Silk is mubâh for women. (Artificial silk is not haram.) It is permissible to wear it, if the cotton in the silk and cotton mixed dress is more than silk or if the two are equal. If there is too much silk, it is harâm. It is sunnat to hang the “azba” (end) of the turban between two shoulders. It is makrûh to use the containers and clothes of disbelievers. Of men; It is harâm for them to dye their hair, beard, and mustache black, and for women to dye their hair black. Whitened hair and beard; It is mustahab to paint it yellow or red. Adding someone else’s hair to your own hair is harâm for both men and women. It is harâm to pluck eyebrows, eyelashes, and hairs that do not cause ugliness to the face. However, the woman; It is mustahab to pluck the hair that looks like a beard and mustache on one’s face. It is harâm to have a tattoo. It is harâm to separate the teeth from each other, that is, to thin the teeth and open them with files and similar things. For example, a man let himself liken to a woman; Wearing bracelets, earrings, and necklaces, thinning his voice like women, walking like women, and doing similar things that are unique to women are haram and are among major sins. For example, a woman likening herself to a man; It is haram and major sins to act harshly and rudely, to have their hair cut like men’s, and to do similar things that are unique to men.(102) Eating the food with the right hand, uttering the Basmala when starting the meal, if the Basmala is forgotten: To say “Bismillahi awwaluhu wa ahirihu”. At the end of the meal, it is sunnat to say “Al-hamdu Lillah illadhi at’amana wa saqana

101 - *Tenvîru’l-Kulûb P.*

102 - *El-Fıkhû’l-Menhecî 3/99-104.*

wa ja'alana Muslimina".

EATABLE AND UNEATABLE ANIMALS

Some of the animals that are permissible (mubah) to eat are as follows: Camel, cattle, buffalo, sheep (sheep-goat), gazelle, wild cattle, fox, rabbit, hedgehog, mountain goat, squirrel.

The meat of the following birds is also halal:

Chicken, turkey, pigeon, dove, partridge, blackbird, goby, nightingale, starling, quail, oriole, bustard, ostrich, duck, goose.

With the exception of the stork, all waterfowl are also halal.

All kinds of fish are halal, whether they are in the form of fish or not. But; frogs, turtles, and crabs are haram.(103)

Pig, dog, donkey, mule, wolf, lion, tiger, and carrion, that is, animals that are not slaughtered in accordance with religion or that are slaughtered in the name of someone other than Allahu ta'ala and blood are haram. All kinds of alcoholic beverages, marijuana, heroin; It is haram to smoke and trade morphine, cocaine. Also; It is haram to eat and drink substances that harm the mind or body, such as stone, mud, glass, and poison.

Slaughtering an Animal

While the animal is slaughtered; the trachea and esophagus must be cut. In addition, all or part of the laryngeal node must remain on the head. If this entire node remains on the body side, the animal becomes carrion. It is permissible for a woman and a child who has not yet matured to slaughter animals. The meat of the animal slaughtered by Christians and Jews, who are the People of the Book, is also eaten. Except for the People of the Book, eatable animals which are slaughtered by any unbeliever cannot be eaten.

SHOPPING KNOWLEDGE

Basic Shopping Information

Just as a Muslim must have knowledge about belief and worship, he must also have the knowledge of shopping that he needs. Until a person learns about the haram and runs away from it, so that he/she lear-

ns the halal and buys it.

The shopping information is as follows:

1- The buyer and the seller must be mukallaf which means discreet, puberty. The shopping which is done by the child and the insane is not valid.(104) “Ijab”(offer) and “qabul”(acceptance) are also necessary for shopping. For example, the seller; Saying “I sold this suit to you for two hundred liras” and the buyer said; It’s like saying, “I bought this suit from you for two hundred lira.” The goods must be the property of the seller and must be able to deliver. Therefore, it is not permissible to sell someone else’s property, a bird in the air, or a fish in the sea.

2- The goods sold must be “tâhir”, that is, religiously clean or of a kind that can be cleaned by washing. In this respect, it is not permissible to sell animal manure and dog-pig. Also, what is sold must be useful. Accordingly, it is not permissible to sell a scorpion, an insect, or a grain of wheat. Also; the property must be known, that is, it should be certain. It is not permissible to sell something that is not clear. For this reason; It is not permissible to trade in the form of “I sold you a watermelon from this cluster” or “I sold you a sheep from this flock”. It is not permissible to sell the unskimmed milk, the uncut wool on the sheep, the meat of the animal that has not been slaughtered, and the unripe fruit on the branch. It is also not permissible to trade with the two prices. For example, it is not permissible to trade in the form of “I sold this refrigerator to you for 800 lira in cash and for one thousand two hundred liras in installments”. But after talking first and deciding to buy in installments; He says, “I sold this refrigerator to you in installments for 1200 liras” and if the buyer says accepts it, it will be permissible. Because there is only one price now.(105)

3- It is illegal to sell stringed musical instruments such as saz, kemençe, tanbur, oud, qanun, wind instrument such as zurna.(106) The pro-

104 - However, some scholars have said that it is permissible for a child to buy something worthless and little. Again, according to some scholars, “although “ijab is not accepted”, every shopping that people consider as shopping is permissible. (Kifâyetu’l-Ahyâr page 233 and Buğyetu’l-Müs-terşidîn page 124.)

105 - El-Fıkhu’l-Menhecî 4/18-19, Muğni’l-Muhtâc 2/31, Nihâyetu’l-Muhtâc 3/450.

106 - Kifâyetu’l-Ahyâr 235.

perty of the foundation (waqf) does not belong to anyone, and it is not permissible to sell it.

4- At a time when a property is sold between the seller and the buyer, but the “hiyâr”, that is, the term of the returnable period has not yet expired, or at a time that the sale contract has not been made, but parties have agreed on the price; meanwhile another person meeting with the customer; saying “I will give you this item at a more affordable price” or by talking to the seller by saying; “I will buy this property at a higher price than you” and thus to try to deter one of the parties is haram.

5- “Thtikar” (Joberry), It is harâm to buy and stock up on foodstuffs when are needed, to cause shortages in the market by causing a shortage of goods, and not to put the goods on the market until prices rise.

6- It is haram to sell grapes to a person who will make wine; and also to someone who will use the weapon in illegitimate places, to a person who will make a musical instrument of timber.

7- It is harâm to hide the faults and defects of the goods and to deceive the customer, and the customer’s right to return the goods is reserved.

8- It is makruh to do business with a person who has both haram and halal goods.

9- It is not permissible to sell anything of one’s own qurban. A poor person can sell the qurban meat given to him. If he is rich, he cannot sell.(107)

Riba (interest) is Haram

Riba, that is, interest; It is harâm and one of the major sins. Our beloved Prophet sall-Allâhu ’alaihi wa sallam, in a hadîth-i-sherîf; “Allah; He cursed the one who eats interest, one who let it eat, the one who gives it, his clerk and his witness”.(108)

Interest only; It occurs in gold, silver, and in foodstuffs such as wheat, barley, dates, and salt. There is no interest in other goods.(109)

When one of these goods is replaced with the same type of goods, the issue is; gold with gold; When silver is exchanged for silver or wheat

107 - *Terşîh sh. 201, Kifâyetu’l-Ahyâr 533-534.*

108 - *Narrated by Imam-i Ahmad.*

109 - *El-Fıkhul-Menhecî 6/66, Kifâyetu’l-Ahyâr 239.*

for wheat, the following three conditions are required in order to be no interest:

- 1- Both goods must be exchanged are ready and in cash.
- 2- The buyer and the seller receive both goods in the sales session, that is, they take delivery of them from each other.
- 3- The weights of things sold with scales, such as gold and silver, must be the same. Things that are sold with a volume measure, such as wheat and rice, must have the same volume measurements, and those sold with units must have the same number.(110) If one of these conditions is not met, interest will be incurred. For example, if a different genus is changed; If some gold is exchanged for some silver, or if some wheat is exchanged for some barley, two conditions are required to avoid interest:

- 1- Both goods to be exchanged must be in cash.
- 2-It is also harâm and interest to lend both the goods of the buyer and the seller for a benefit. Therefore, borrowing in the form of, for example, stipulating that it should be paid in excess of 10 liras by lending a thousand liras or saying “I will lend you money one day on the condition that you work without money” is also harâm and is interest. (111)

MARRIAGE (NĪKAH) AND TALAQ

In order for the marriage contract to be carried out in a valid way, some issues must be present. These are called the rukns of marriage. The rukns of marriage are as follows:

- 1- Zawj (husband). He must be a Muslim and not in ihram for hajj or umrah. A marriage that is held even though the guardian, the spouse (zawj), or the deputy of one of them or the wife is in ihram is not valid. In addition, the man, the woman he will marry; It is also necessary to know her personally or by name and to know that she does not have any obstacle in terms of close relative to marrying her.(112)

- 2- Zawja (wife). She should not be in ihram due to hajj or umrah. In addition, the wife should not be under someone else’s marriage (nikah). Because of her husband’s death and divorce, the woman waiting

110 - *El-Fikhu’l-Menhecî* 6/71.

111 - *El-Fikhu’l-Menhecî* 6/109.

112 - *Nûru’s-Sabâh* P.24.

for “iddat”; It is not permissible for her to get married before the time she has to wait is over. A Muslim woman cannot absolutely marry a non-Muslim man. However, a Muslim man can marry a Christian or Jewish woman who is a “People of the Book”.(113)

3- Wali (Guardian). He must be a Muslim and not in ihram for hajj or umrah. In addition, the guardian; It is a must to be smart, puberty, male, and “just”, that is, not to be a sinner (fâsiq).(114) When a fâsiq guardian repents, he can make the marriage of his daughter immediately.(115) There is not guardianship from a woman, that is, nor she can make marriage for herself or any other woman. There is no marriage without a guardian (wali). The first-degree guardian (wali) is the father. If he is absent or does not have the conditions of guardianship, the guardianship passes to the next of kin.

The following are the guardians after the father, in order:

Father’s father (grandfather).

A sibling from the same mother-father.

A brother from the same father.

Son of the brother from the same mother-father.

The son of a brother from the same father.

The uncle from the same mother-father.

The uncle from the same father.

Son of an uncle of the same mother-father.

The son of the uncle from the same father.(116)

4- Two witnesses. These; they must be Muslim, intelligent, puberty, and male. Also; hearing, speech, and vision organs must be sound. (117) Witnesses must understand what the parties to the marriage contract are talking about, and must report the date, hour, and moment of the contract.(118) Also, the witnesses should not be the guardians of the girl. It is also imperative that the witnesses be “just”. “Justice is such an ability that prevents a person from committing major sin and insignificant minor sin, such as stealing a bite of food, and

113 - *Kifâyetü’l-Ahyâr* P. 347-348, 357.

114 - *Nûru’s-Sabâh* P.33.

115 - *Nûru’s-Sabâh* P.33.

116 - *Tenvîru’l-Kulûb* P. 374, *Nûru’s-Sabâh* P.39.

117 - *Nûru’s-Sabâh* P.28.

118 - *Nûru’s-Sabâh* P.27.

for example; It prevents the person from doing permissible (mubah) disgraces such as things walking barefoot, walking bareheaded, eating something in the market.”(119)

5- Contract. The marriage contract can be done as follows; first, the following prayer is recited:

“Al-hamdu lillahi nasta` inuhu wa nastaghfiruhu, wa na`udhu bihi min shururi anfusina, man yahdillahu fala mudilla lahu, wa man yudlil falahadiya lahu, Ashadu an la ilaha illallahu wa Ashadu anna Muhammadan abduhu wa rasuluh.” Then he recites the surah Nisa 1st ayati-karîma up to “rakîben”, then the 102nd âyat-i-karîma of the surah Âl-i Ìmrân until wa antum Muslimuna”, and then the 71st âyat-i-karîma of the surah Ahzâb until “aziman.”] (Abu Dawud)(120) Then it is mustahab for bridegroom to say: “Uzawwijuka ‘ala ma amara Allahu bihi min imsakin bi ma`rufin aw tashrihin bi ihsanin.”(121) Then the marriage (nikah) can be done like this. For example, the girl’s father says to the groom: “I have given my daughter Zayneb to you with three Rashad gold mahr”. The groom says, “I have accepted the marriage of your daughter Zayneb with three Rashad gold mahr.” The word “tezvîc” can also be used instead of the word “inkah”. At that time, the contract is made like this, for example, the girl’s father says to the groom: “I made tazwîc my daughter Zaynab to you with three Rashad gold mahr.” Groom too; He says, “I have accepted your daughter Zeyneb’s tazwîc with three Rashad gold mahrs.” If the guardian has deputized someone else, the deputy will say: “I have given you Zayneb, the daughter of Ahmed, of whom I am deputy, with three Rashad gold mahr.” The groom also says: “I have accepted the marriage of Zeyneb, the daughter of Ahmed, whom you are your deputy, with three Rashad gold mahr for myself.”

The following prayer can also be recited after the marriage:

“Bismillâhirrahmânirrahîmi al-hamdu lillâhi rabbi`l-âlimîna wa sallallâhü alâ sayyidinâ wa mawlânâ Muhammadin wa alâ Âlihi wa Sahbihi wa salamla ajmaîna Allâhummajal haza`l-aqda maymûnan mubârankan wac`âl baynahumâ ulfatan wa mahabbatan wa kararan walâ tac`âl baynahumâ nafratan wa fitnatan wa firâran Allâhumma

119 - *Nûru’s-Sabâh P.33.*

120 - *El-Ezkâr P.314.*

121 - *El-Ezkâr P.314-315.*

alif baynahumâ kamâ allafta bayna Âdama wa Hawâ wa kamâ salamla wa bayna Khadijah al-Kubrâ wa bayna Sayyidinâ Aliyyin wa Fâtima-tül-Zahrâ radiyallâhü anhum Allâhumme a'ti lahumâ waladan sâlihan wa umran tawîlan wa rizkan wâsian. "Rabbanâ hab lanâ min azwâ-jinâ wa dhurriyyâtinâ qurrata a'yunin-waj'alnâ li-l-muttaqîna imâmân [Furkan 74] "Rabbanâ âtinâ fi'd dunyâ hasanatan wa fi'lâkhirati hasa-natan wa qinâ 'adhâbannâr [Bekara 201] "Subhana rabbika rabbil 'iz-zati amma yasifun wa salamun alal mursalin wal hamdulillahi rabbil 'alamin." [Saffât 180-182](122) It is sunnat to say to the groom after the marriage (nikah): "Bârekallahu lake wa bâreke aleyke wa cemea beynekumâ fi hayrin." (Tirmidhi)(123)

What is Mahr?

"Mehr" is the property that the man has to give to his wife due to the marriage contract.(124) This is also called "sadâk". A marriage without mentioning the mahr is makrûh, but it is sahîh. However, it is still necessary to give mahr. It is sunnah that the mahr should not be less than 10 "dirhams" and not more than 500 dirhams.(125)

Women whose marriage is Haram

Women whose marriage is haram, that is, whose marriage is forbid- den by religion, are as follows: Mother, grandmother (father's mother, mother's mother), daughter, grandchildren, sisters, sisters' daughters, brothers' daughters, paternal aunts, maternal aunts and paternal and maternal aunts of father and grandfather, mother and grandmothers of the wife, stepdaughters, and daughters and grandchildren of step- children, stepmother, wives of children and grandchildren.

Even if someone's wife dies; he can't marry any of the aforementioned. At the same time, unless the person dies or divorces his wife, cannot marry his sister-in-law any of his wife's paternal aunts and maternal aunts, and any of his wife's nieces and girls of his wife's nieces.(126)

Milk Kinship

The person who suckles milk is considered as the own child of the
122 - *Irşâdu'l-Îbâd* P. 237.

123 - *El-Ezkâr* P. 315-316.

124 - *El-Fikhu'l-Menhecî* 4/75. 120 - *El-Ezkâr* P.314.

125 - *One dirham is 2 grams and 42 centigrams of silver.*

126 - *Kifâyetü'l-Ahyâr* P.365.

woman and her husband. How the children of nursing woman and her husband are forbidden to marry which relatives of their, also this forbidden is also valid in terms of marriage for the milk-sucker person suckling from this afformentioned woman.(127) The children of a sucker are like the grandchildren of that woman and her husband. However, the siblings of a sucker can marry his milk-mother and his milk-mother's daughters.

The following three conditions are required for the realization of milk kinship:

- 1- The baby who sucks milk must not be yet complete two years old when sucking the milk.
 - 2- Having the milk sucking act must happen at least five times separately.
 - 3- In every breastfeeding, the milk must reach the baby's stomach.
- If one of these conditions is missing, milk kinship does not occur.

Talaq (Divorce)

“Talak” means to untie the ties of marriage. Every man has three talaq rights. Talaq, that is, the words of divorce; It is of two types, “sarîh”, that is, explicit expression, and “kinâya”, that is, implicit expression.

1- Sarih words for divorce: “Talak” (divorce), “serâh” (release), and “firâk” is (separation). Their equivalents in other languages are also in the same effect. In addition, the words that have become a custom to use to divorce a woman in a country are also express explicit divorce words. When a man says one of these words, even jokingly; If it is clear that these words are not used in any other sense, the woman is considered divorced. The husband; says that ‘I did not intend to divorce’, is invalid.

2-The allusion (kinâye) words to divorce, on the other hand, are words that mean divorce as well as other meanings. For example, the words “Go to your father's house”, “leave my house” and “wherever you go” While saying such a word, the wife of the man who means to divorce becomes divorced, if he means another meaning, it is not divorced. A woman who is given talaq three times or divorced with three talaqs at

once becomes harâm for her husband. For a man to remarry with his wife, whom he divorced in this way; After the woman's iddah ends, she must marry another man and that man divorces her and her iddah must be required ends.(128) A Muslim man should act very cautiously and strongly refrain from uttering such words.

Duration of Iddat

A woman, who has separated from her husband due to death, divorce and the marriage contract abrogated, must wait for a while before she can marry another man. This period of waiting is called "iddat". Namely:

1- The woman whose husband died: The iddah of a woman whose husband died is 4 months and 10 days.

2- Divorced woman: The iddat of the divorced woman is 3 "kurs"?, that is, 3 cleanings. That is, if he is clean when he gets divorced, his iddah ends by getting menstruation for the third time, if she is menstruating or nifas, her iddah ends with the fourth menstruation.(129)

3- Ayise or sagire woman. That is, the iddat of a woman who has stopped menstruating or is so young that she has not had her menstruation yet is 3 months.

4- Pregnant woman. For whatever reason, if a woman has separated from her husband, if she is pregnant, her iddah ends only by giving birth.

5- A woman who divorces before "Duhul", that is, without sexual intercourse, does not have to wait for iddah.(130)

CONCERNING MARRIAGE

There are many benefits in marriage. First, it will shield your faith. You will form beautiful habits. There will be barakat in your earnings. You will have performed an act that is sunnat. As a matter of fact, our Prophet (Alaihis salam) stated: "Make nikâh, (i.e. enter into a marriage by making Islam's marriage contract called 'nikâh,') and have many children. For, on the Rising Day I shall take pride in the majority of my

128 - *El-Fikhu'l-Menhecî* 4/141.

129 - *Tenvîru'l-Kulûb* P. 402.

130 - *El-Fikhu'l-Menhecî* 4/161.

Ummat (Muslims) over the other ummats.” The husband and the wife have to observe each other’s rights. A person who plans to enter into a marriage should search well until he finds a girl (or woman) who is sâliha, (i.e. firm in her faith,) and who is not (one of his close relatives called) a mahram relative, and marry the girl (or woman) who fulfils the conditions stipulated. It is permissible to make nikâh with a woman who has become pregnant by way of fornication. If the Zani is someone else, vaty is not permissible before the child to be born. (Fatâwâ-i-Fayziyya) Do not marry a girl on account of her beauty or property.

Otherwise you will become despicable. Our blessed Prophet ‘sallAllâhu ta’âlâ ‘alaihi wa sallam’ stated: “If a person marries a girl on account of her property or beauty, he will be deprived of her property and beauty.” If a person marries a girl on account of her piety and beautiful moral quality, Haqq ta’âlâ increases her property and beauty.

Young girls should not be married to old men. It may cause fasâd, (which means, lexically, malice.) Before preliminary arrangements concerning the (marriage contract called) nikâh, families of the would-be couple should make thorough investigations about the youngsters, which is sunnat and will help the continuation of marriage. According to scholarly statements, this will yield three benefits: First, there will be lifelong affection between the couple; second, there will be barakat (abundance, divine fruitfulness) in their rîzq (living, sustenance, daily food); third, they will have done something which is sunnat.

After nikâh is performed in a manner agreeable with the Sunnat, the man’s family should send beautiful and valuable gifts to the girl’s family; it will cause affection to do so. It is permissible for the wife to adorn herself well for her husband; it will yield much thawâb (rewards in the Hereafter). It is sunnat to give a feast on the nuptial evening. [The dinner meal should be eaten after evening prayer, and after night prayer the bridegroom should be taken to the bride’s place, and after the dictated prayers and benedictions the group should disperse. An act of sunnat to be performed the first night is for the bridegroom to wash the bride’s feet and sprinkle the water all around the house. He should perform a namâz of two rak’ahs and say prayers. Any prayer said on that night will be accepted (by Allâhu ta’âlâ). People who

see the bridegroom should remind him of this. They should say, “Bâ-rekellâhu lek wa bârekellâhu ’alaihâ wa jeme’a beynekumâ bi-l-khayri,” which means, “May Allâhu ta’âlâ bless you with it and may your wife be blessed with it, and may He unite you two with khayr!” Some people congratulate a newly married couple by saying, “May you get on well and may you have sons and servants!” It an ignorant and useless statement. It is sunnat to say the prayers prescribed for that time. You should know the necessary religious teachings and teach them to your wife. For, you shall be questioned on them in the Hereafter. Not to know will not be an acceptable excuse. [It is farz to learn the farzes and the harâms and the tenets of Ahl as-sunnat belief and to teach them to your wife and children. And it is sunnat to learn the sunnats and to teach them to them.]

You should not take or send your wife to a place not permitted by Islam! You should not take her out or let her go out without covering herself properly. For, our blessed Prophet ‘alaihîs-salâm’ stated: “If a woman comes to our mosque with a pleasant smell on her to perform namâz, that woman’s namâz shall not be accepted (by Allâhu ta’âlâ) unless she goes home and makes a ghusl like making a ghusl to get out of the state of junub.” Since it is not permissible for them to go to a mosque with pleasant smells on them, then we should make a mental picture of the gravity of the sin of going elsewhere and showing herself to people. We should make a comparison and then try to imagine the torment that she will be subjected to!

Our blessed Prophet states in one of his hadîth-i-sherîfs: “Most of the people of Paradise are people who were poor (during life in the world), and most of the dwellers of Hell are women!” Thereupon Hadrat ’Âisha ‘radiy-Allâhu ’anhâ’ inquired: “What is the reason for Hell’s being occupied mostly by women?” The Rasûl-i-ekrem ‘sall-Allâhu ’alaihî wa sallam’ explained: “They do not show patience when a disaster befalls them. When someone who has always been good to them and who has done them, (say,) ten favours behaves sourly towards them, they always mention that sour behaviour, completely forgetting about those old ten favours. They love worldly ornaments and do not work for the Hereafter and are particularly fond of gossiping.”

All people with these evil habits are people of Hell, men and women

alike. Hadrat 'Alî 'kerrem-Allâhu wejheh' narrates: One day a woman entered the blessed presence of Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam' and said: "Yâ Rasûlallah (O you Messenger of Allah)! I want to marry a man. What is your blessed opinion?" Said the Happiest creature of Allâhu ta'âlâ: "A man has a number of rights over his wife. Will you manage to observe them?" The woman said: "Yâ Rasûlallah! What are a husband's rights?" "If you hurt him you will have revolted against Allah, and your namâz will not be accepted," was the blessed answer. The woman said: "Are there other rights?" "If a woman goes out of her house without her husband's permission, a sin for each step will be recorded (in her book of deeds)," replied Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. The woman said: "Are there others?" "If a woman hurts her husband with bad words, one the Rising Day they will make her tongue jut out from the back of her neck," was the Rasûl-i-ekrem's, the most beautiful, reply.

The woman inquired: "Are there others?" The Rasûl-i-ekrem answered: "If any woman pilfers from her husband's property and gives it to someone else, Allâhu 'adhîm-ush-shân shall not accept that woman's zakât or alms." The woman said: "Are there others?" Thereupon the blessed Messenger of Allah stated: "If any woman swears at her husband or refuses to obey him, they will hang her by her tongue in the pit of Hell, and if any woman goes out and watches woman dancers and listens to musical instruments and spends a penny, all the twawâb which she has earned for her pious deeds since her childhood will be annihilated and the dresses she has been wearing will sue against her, saying, 'She did not wear us on sacred days or when she was with her halâl (husband); she wore us at harâm places where she went.' Thereupon Haqq ta'âlâ will declare: 'I shall burn such women for a thousand years.'" [Hence also should we realize the bad aspects of the cinema, of the radio and television programs.] When the woman heard these answers she said: "Yâ Rasûlallah! I have never entered into marriage until now, nor will I ever."

This time the Rasûl-i-ekrem 'sall-Allâhu ta'âlâ 'alaihi wa salla' graciously offered their explanation: "Yâ khâtûn (O you woman)! Let me inform you also about the blessings of marrying a man; listen! If a woman's husband says to her, 'May Allah bless you with His Grace,' she will be better off than having worshipped for sixty years. And her giving

her husband some water to drink is a more meritorious service than fasting for one year. If she makes a ghusl after a conjugal relationship with her husband, she will attain as much thawâb as if she performed Qurbân. If she does not play tricks on her halâl (husband), angels in heaven will make tasbîh on her behalf. If she frolics with her husband, she will be more blessed than for having manumitted sixty slaves. If she protects her husband's rizq and has mercy on her husband's kith and kin and performs namâz five times daily and fasts (in Ramadân), it is more meritorious than visiting the Ka'ba a thousand times." Fâtima-i Zehrâ 'radiy-Allâhu 'anhâ' (Rasûlullah's blessed daughter, inquired: What will become of a woman if she hurts her halâl (husband)?" Thereupon the most blessed of all fathers stated: "If a woman refuses to obey her husband, the curse of Allah shall stay. To make tasbîh means to say, "Subhân-Allah," which means, "I know Allah far from defects of any sort." Making tasbîh yields plenty of thawâb (rewards in the Hereafter). upon her until she asks her husband to forgive her and he forgives her; if she shirks her conjugal duties she will lose all her thawâb; if she behaves haughtily towards her husband, she will become an object of Allâhu ta'âlâ's rage; if she says to him, 'Are you an officious meddler?' or, 'Have you ever been of any use to me?', Allâhu ta'âlâ will make His blessing harâm to her. If she licked her husband's blood with her tongue she would still have not paid her husband's right. If her husband lets her go out without properly covering herself, a thousand sins will be recorded in her husband's book of deeds for condoning her." This will help to imagine the gravity of a woman's sin for just going out without her husband's permission! The Rasûl-i-ekrem 'sall-Allâhu ta'âlâ 'alaihi wa sallam' stated: "Yâ Fâtima! If Allâhu ta'âlâ had commanded human beings' prostrating themselves before others, I would command women to prostrate themselves before their husbands." Hadrat 'Âisha 'radiy-Allâhu 'anhâ' narrates: I asked Rasûlullah to make a will for me. The blessed Messenger stated: "Yâ 'Âisha! I will make a will for you and you make that will to the women among my Umma! When people rise for judgment on the morrow: Questioning shall be made on îmân first. The second questioning shall be made on ablution and namâz. With women the third questioning shall be made on (the rights of) their husbands. If a man is patient with his wife's petulance, Haqq ta'âlâ shall reward him with thawâb equal to that which was granted to Prophet Eyyûb (Job). And if a woman is patient with her husband's cantankerousness, Allâhu ta'âlâ shall promote her to the

grade of 'Āisha-i-Siddiqā.” If a man beats his wife I shall sue against him on the Day of Judgment,” is another hadīth-i-sherif uttered by the Rasūl-i-ekrem ‘sall-Allāhu ‘alaihi wa sallam’. There are three reasons for which a man is permitted to beat his wife with the palm of his open hand or with an unknotted handkerchief: For ceasing from namāz or ghushl or for refusing to come to his bed or for going out without his permission. By no means is it permissible to beat her with a stick or to punch her with the fist or to kick her or to beat her with a knotted handkerchief or to hit her on the head or on the body. And she must never be beaten for other faults. She must be warned a couple of times. If she does correct herself, then she must be left to herself lest you should torment yourself. [It is stated as follows in Shir‘at-ul-islam: “If your wife begins to exhibit surly behaviour, you should blame yourself. You should say to yourself, “She wouldn’t behave like that if I were good. If your wife is a sālīha (pious) one, you should not take a second wife. It is not permissible for a man short of rendering justice with respect to the maintenance of his family to marry a second wife. If he knows that he will be capable of rendering justice, then it is permissible for him (to take a second wife). However, it is more meritorious for him not to do so. When going to permissible places, he must cover his head and cover his body well. It is harām for a woman to go out on the street by applying perfume and showing her adornments. A righteous woman is the most precious of the world’s blessings. Showing compassion to a Muslim and not making him sad are more rewarding than superegatory worships.) (Riyād-un-nasihin) says, “In the eighteenth verse of the chapter of Nisa, it is purportedly stated, “Be kind to your wives!

In Hadith-I Sharifs, (Ya Eba Bakr! He who laughs at his wife and speaks softly will be rewarded for freeing a slave) and (Allah will not show mercy to a woman who marries a sinful man) and (Those who want to reach my intercession should not give their daughters to a sinner!) and (The best of people are those who do well to people. The worst of people is It is stated that it is the one who harms people [injures them]) and (Injuring a Muslim unjustly is a greater sin than destroying the Ka’ba seventy times).

OATH and VOW (NAZR)

Oath; It is to take an oath by saying one of the names or attributes of Allahu ta’ala in order to reinforce to be or not to be of something that

is likely to happen or not.(131)

The one who swears; He must be discreet and puberty, not have been forced to take an oath, and intend to take an oath while taking an oath, and must swear by Allahu ta'ala, one of His Names or Attributes.(132)

According to this; the oath of a child or someone who has lost consciousness due to sleep or illness is not valid. The oath of a person who has been compelled to take an oath and an oath utters of a person's mouth without intending is not valid. Again, an oath made to something other than Allahu ta'ala's dhat, names and attributes are also invalid. It is not necessary to give kaffarah for any of the oaths that are not valid. If a person utters an oath mistakingly without intending to take an oath, his oath is not valid, nor is he responsible for it. This is called "laghiw oath" (invalid oath). Just as an oath is sworn for past things, it is also possible to swear for future things. If the swear is made for something in the past and is true about it, nothing is required. However, if he tells a lie, he must give atonement (kaffarat) as well as being a sinner. This oath is called Ghamûs oath "yemîn-i ghamûs".(133) It has been called "yemîn-i gamûs" because it plunged its owner into Hell. For something in the future; For example, a person who takes an oath for something permissible, such as eating something and wearing a dress; It is sunnah for Allâhu ta'âlâ not to break his oath to honor his name. If an oath has been taken to do something for a makruh or to abandon a sunnat, it is sunnah to break that oath. If he breaks it, he has to give kaffarat. If he has taken an oath to commit a sunnat or to abandon a makrûh, it is makrûh for him to break his oath. If a person takes an oath to commit a sin or to abandon a fard, he becomes a sinner by taking an oath. At the same time, he must break his oath and give kaffarah.

It is makrûh to swear by something other than the dhat, names, and attributes of Allahu ta'ala. Consequently; An oath made to the Prophet, the Ka'ba and the walis is not sahîh (valid). It is stated in a ha-

131- *El-İknâ fî Halli Elfâzi Ebî Şucâ'* 4/298, *El-Fıkhul-Menhecî* 3/9, *Kifâyetu'l-Ahyâr* P. 539.

132 - *El-Fıkhul-Menhecî* 3/13.

133 - The word "gamus" is taken from the root "ams", which means to sink.

dīth-i-sherīf: “Whoever wants to take an oath let him swear by Allah.”(134)

Kaffarat for Oath

Kaffarat (atonement) is to do something that has the feature of eradicating sin.(135) A person who breaks his oath must give kaffarat. The kaffarat of the oath is one of three things:

- a) To manumit a slave.
- b) From the food that can be sadaqa-i fitr; to give food to ten poor (miskin), one mudd (handful) for each.
- c) To dress them with something that can be considered a dress, such as a shirt, turban and handkerchief. For example, that is, to give a shirt or handkerchief, etc. for each of them. A person is muhayyer (optional), he does whatever he wants of these. A person who cannot do any of these because he is unable to do so fasts for 3 days. It is not necessary to fast for these 3 days in a row.

Nazr (Vow)

Nazr, that is, a vow; It is to make a worship iltizam with a word that is not religiously necessary, that is, to make it necessary to do that work.

Rukns of Nazr Are Three

1- A person who makes a nazir. The condition for this is; to be a Muslim, discreet, puberty, freedom, and using the right to be valid in what he proclaims. Therefore; the vow of an unbeliever, a madman, a child or a forced person is not saḥīh (valid).

2- The thing that is vowed (nazr). The condition for this is that the sharʿan is a form of worship that is not obligatory (fard) for everyone. It can be a supererogatory thing such as reciting a surah from the Qurʿan al-karim, performing two rakʿahs of namaz, fasting for a day and giving alms; It can also be something that is fard-i kifāya, such as performing the funeral namaz. Contrary to this; Something that is fard al-ayn like performing the morning namaz, haram like drinking alcohol, makrūh like fasting on all days of the year except the days of Eid if it is likely to be damaged, or permissible like eating food is not made nazr (vow). There is no kaffarah of such a nazr. Because the nazr

134 - Nesâi.

135 - El-Fikhu'l-Menhecî 3/113.

that is made is not sahîh.

3- Siga (expression). The condition for this is; It is a word that expresses iltizam (necessity). It's like saying, "If my patient recovers, let it be my nazr to read Yasin-i Sharif". Nazr (vow) is not just about making an intention. However, it would be very good to fulfill the nazr that is intended but not spoken with the tongue. For example, with a word that does not express iltizam (necessity); there is no nazr with words such as "my property is charity" or "I will do this". If the ta'liq thing happens, that is, if the thing that is the subject of the nazr occurs, it is necessary to fulfill the nazr. However, the "lecac" nazr that is made in the moment of anger is not like this. For example, a person who says, "If I talk to so-and-so again, let it be my nazr (vow) to perform a pilgrimage (hajj)," must do one of these two things:(136)

a) To give kaffarat for an oath.

b) To do what he/she made nazr (vow). Doing either of these is not sudden, that is, it does not need to be done immediately, it can be delayed.

The one who makes a nazr; if he only said "I will perform namaz", he should perform at least two rak'ahs; If he just said "I will fast", he must fast for at least one day. If he just said, "I will give alms," he must give anything that can be called property. A person who makes a nazr without binding it to anything, for example, says, "Let me may nazr fasting one day for the sake of Allahu ta'ala", it must also fulfill his nazr according to the qawl (word, report, ijtihâd) which is "râcih".(137)

CONCERNING the STATES of DEATH

O you poor weaklings, you run away from death! "So and so is dead. If I am near him, death may pass on to me by contagion," you say. When plague or another infectious and fatal disease spreads over a certain quarter, you flee to another place. It is harâm to hold such belief. A disease will pass on to you if Allâhu ta'âlâ wills it to. O you poor weaklings, what place are you fleeing to! Death is an end you have been promised. Not even for a moment will death be postponed! When your time of death comes, Khallâq-i-'âlam (Creator of all beings) shall not allow you respite even as long as it would take a twinkle. It will take place neither sooner nor later than its predestined time.

136 - *El-Fikhu'l-Menheci* 3/23.

137 - *Kifâyetü'l-Ahyâr* P.545.

Wherever a certain person's destination foreordained by Haqq ta'âlâ is, that person shall go to that place, leaving all his property, family, and children. And his soul shall not be ordered out unless he arrives in that place where his soil awaits him. Everyone shall die when their time of death comes.

The thirtythird âyat-i-kerîma of A'râf Sûra purports: "... when their term is reached, not a little can they cause delay, nor (a little time) can they advance (it in anticipation)." Before a person is born, it has been foreordained how long they shall live. And it all has been written in the Lawh-i-mahfûz: where that person shall die, whether they shall die having made tawba or without having made tawba, what illness they shall die from (if any), whether they shall die with îmân or without îmân. In fact, this fact is pointed out in the final âyat of Loqmân Sûra. Khallâq-i-'âlam created death. Thereafter He created life. Thereafter He created our rizq and wrote it in the Lawh-il-mahfûz. Haqq ta'âlâ knows the number of breaths you are to take. And He wrote it in the Lawh-il-mahfûz. Angels watch over it, and when the time comes they let the Melek-ul-mewt (Angel of death) know. If you have spent your life believing the facts stated in the Qur'ân al-kerîm and practicing the commandments declared therein, you will go (to the next world) as a happy person! Deem everything from Allâhu ta'âlâ! Do not cry out behind a person who has passed! Things of this sort cause a person to die without îmân. We take refuge in Allâhu ta'âlâ. Should we commit a sin or a fault, we should make tawba-i-nasûh. Haqq subhânallâhu wa ta'âlâ orders Azrâil 'alaihîs-salâm' (Angel of death): "Take away My friends' souls with ease, and My foes' souls harshly!" Al-ayâz-u-billah, if one should be disobedient!

One day in the Hereafter is as long as one thousand or fifty thousand years. There are a lot of explanations (tafsir) concerning this matter. This fact is understood from the fifth âyat-i-kerîma of Sajda Sûra and from the fourth âyat-i-kerîma of Me'ârij Sûra. Thereafter angels extract the disobedient person's soul with torture. Language would fall short of describing it. We trust ourselves to Allah, who created us from nothing. Some dying people writhe and turn from one side to the other like a spring. As a matter of fact, Allâhu ta'âlâ describes them in Wan-nâziâti Sûra. The angels torment them bitterly, and in the meantime talk with one another. Jebrâil 'alaihîs-salâm' says unto them: "Do not

show mercy!” The munâfiq’s soul comes up to the point of his nose. Then the angels let it loose. So tightly do they squeeze all his limbs that the light of his eyes pours down. The angels say unto him: “You are not for Paradise! Have you forgotten the wrongdoings that you committed as you were living? O, you good-for-nothing person! The torment that has been prepared for you is the torment for munâfiqs and unbelievers. For, you had nothing to do with namâz, with zakât, with alms, or with mercy for the poor. You did not avoid harâms, and all your doings were fasâd. You committed backbiting and then said, ‘Allah is kerim.’ And now, bitter is the torment.” Then Hadrat Haqq subhânahu wa ta’âlâ addresses: “Those munâfiqs did not think of their death even for a day. They were arrogant. They did not observe farzes, sunnats, or wâjibs. So let them see My torment now!” Again, Zebânîs (Angels of Torment) hold his nails by the bottoms and pull his soul through the veins of his chest, taking it up to his pharynx, and then let it go down back again. Again, another voice comes (from Allâhu ta’âlâ), saying: “Didn’t scholars tell you? Didn’t you read Our Book? Didn’t it say: Do not be caught unawares, and do not follow the devil? Didn’t it say: Know that everything is from Allah?” Do not pine for this world, the place for carcasses! Be contented with what Allâhu ta’âlâ has given you, have mercy over His poor slaves, and feed the miskîns! Allâhu ta’âlâ is such a sovereign that He created you and took over Himself to feed you, and if a disaster from Him befalls you ask and beg Him again, and ask Him again to rescue you. Do not say, “I have paid doctors and they have cured me!” Know that it is Allâhu ta’âlâ who has rescued you! Property that you claim to be yours is something trusted to your care. It is no remedy for your sufferings. If it has been obtained by a way that is halâl, you will be called to account for it. Whatsoever Haqq subhânehu wa ta’âlâ has decreed for you, you will take it; no help will come from your property or from your children or from your friends, and you will not escape your end no matter how much you cry and wail and to whatsoever wilderness you flee to. Eventually, you will be buried at the place holding the soil of your foreordained grave. Unless the time of your death comes, no one will harm you. Only, you have been commanded to protect yourself against dangers and to adhere to the causes that will be a remedy to your sufferings. And whenever Haqq ta’âlâ gives you blessings such as health, property, and children, you rejoice in them and say, “Our Rabb has been kind to us.” But when Allâhu ta’âlâ gives you something disastrous, i.e. when He sends a ca-

lamiy unto you, you become sad instead of being patient and you forget about gratitude. A voice from Haqq ta'âlâ says: "O My angels! Hold him!" The angels hold his soul from the bottoms of all his hairs, letting him go again thereafter. No one has the power of rescuing a person being tormented by Allâhu ta'âlâ. When the person lying in his death bed sees this torment he laments: Alas, alas, how I wish I had performed the commanded (Islamic) practices as I was in the world, so that I would not be suffering from the policy being inflicted on me now!

Again, a voice from Allâhu ta'âlâ says unto the people attending the invalid: "O My arrogant slaves! Go ahead and rescue this friend of yours by spending property! In the world, you do not show patience about the disasters coming from Me, and complain about Me. Here, this slave is in torment and his soul has reached his pharynx. Of My Power!" The angels hear this voice and prostrate themselves, saying: "O our Rabb! Your torment is haqq (true, rightful)!" Haqq ta'âlâ informs us about these events in the Qur'an al-kerîm. Thereafter, another voice comes, bidding the angels to "Hold him." So severely painful is their hold that not a single hair-root all over his body feels free from torment. The angels shout in tandem: "O the soul of Allah's disobedient slave! Come on and get out of your body. Today is the day of torment for you, because you had affection for beings other than Allâhu ta'âlâ and you were too arrogant to greet the poor and you did things that were harâm and you deemed wrong to be right, and right to be wrong." These events are narrated in the Qur'an al-kerîm. Thereafter that person says to the angels: Allow me a moment's respite so that I may pull myself together. Presently he sees the Angel of death standing at the bedside. As soon as he sees the Angel of death he begins to tremble, forgetting about the torment he has undergone. When he sees the Angel of death he says: Who are you amidst the torment being inflicted by all these angels, and why are you here? Thereupon death bellows with all the awe it inspires: I am the death which shall take you away from earth, making your children orphans and letting your loathsome worldly relatives inherit from your property. When he hears these words from death, he shudders and turns his face here and there. For, this is the symptom pointed out by the Rasûl-i-ekrem 'sall-Allâhu ta'âlâ 'alaihi wa sallam' in the following hadîth-i-sherîf quoted in Sahîh-i-Bukhârî: "When he hears the angels, he turns his face towards the wall and sees death standing before him." Wherever

he turns he sees death right there, and then he turns backward again. The Angel of death shouts vehemently: I am that great angel who took away the souls of your parents; you were there then; what help did you give? And now all your kith and kin are watching. To what avail? I am that great angel, and the people I killed before you had more power than you do. As this person lying in bed talks with the angels, the angels of torment withdraw and they are gone. When he sees Az-râil ‘alaihi-salâm’ (Angel of death) with the entire angel’s awe-inspiring appearance, he loses his mind on the spur of the moment. Az-râil ‘alaihi-salâm’ enquires: How did you find the world? He replies: I indulged in tricks of the world. This is the result of my indulgence. And the Khallâq-i-jihân (Creator of all beings) changes the world into a woman. With her injurious sky-coloured eyes, her teeth like the horns of an ox, and her hideous smell, she sits on his chest. Then they bring that person’s property before him. Despite his utter grievance and before his eyes, they give his property, which he earned without discriminating between halâl and harâm, to his inheritors. Thereafter the property says unto its owner: “O you disobedient slave! You earned me and then spent me unfairly without giving alms and paying zakât. And now I have gone out of your possession and become the property of people you disliked. They have taken me without any gratitude from you.” As he is in this state, he looks all around him with such thirst as it makes his heart feel like burning. This state of his affords the accursed Satan the opportunity he would be so happy to grab: With a goblet in his hand, he comes to the bedside of that person for the purpose of stealing his îmân. He shakes the goblet with icy cold water in it at the invalid’s bedside. The invalid sees him and hears the water being shaken. That is the place and time where and when a poor person and a rich one are known from each other. If that person is without saâdat, he says: “Let me have a drink of that water.” What more could the accursed want! He says: Say that –hâshâ– the universe does not have a creator! If the invalid is a shaqî person, he says what he is asked to say, then –al– ayâzu billah–his îmân is gone. However, as hikmat belongs to Hudâ (Allâhu ta’âlâ), people with such an invalid should keep some water close at hand. Frequently, the invalid’s mouth should be opened ajar and he should be made to have some water. If hidâyat comes to his rescue, he accuses the Satan and rejects the water he offers. If his time is up –and if he is a Believer– Az-râil ‘alaihi-salâm’ is ordered to take his soul out and the blessed angel carries out the order. Three hundred

and sixty angels take that (fortunate) soul from Azrâil's 'alaihîs-salâm' hand and, all of them disguised in his friends and beloved acquaintances, they clothe his soul in Paradise garments and take it up to the Palace of Paradise and show it its place in Paradise and –immediately thereafter– take it back to where the corpse is. As yet if he left without îmân, three hundred and sixty angels from the sijjîn bring leaves of (a tree of Hell called) zaqqûm from Hell, which are even blacker than tar, wrap his soul, which has left his body without îmân, in them, immediately take it down to Hell, show its place, and take it back to where the corpse is. If a person reaches the age of puberty, leads a long life in the world, disobeys the commandments, and leaves this worldly life without having made tawba –naûzu billah (May Allah protect us against such an end)– he sees all these punishments, undergoes all the shameful treatments, and ends up in Hell, unless hidâyat (guidance) from Allâhu ta'âlâ comes to his rescue or he is blessed with the shafâ'at-i-Muhammadi 'sall-Allâhu ta'âlâ 'alaihi wa sallam'.

TO VISIT GRAVES and TO READ (or RECITE) THE QUR'ÂN AL-KERÎM

Grave-visiting is an act that is sunnat. Graves should be visited weekly, or on 'Iyd days at least. A visit that yields more thawâb is one made on Thursday or Friday or Saturday. It is written in the final pages of the book entitled Shir'at-ul-islâm, (and written by Muhammad bin Ebî Bakr 'rahmatullâhi ta'âlâ 'alaihi', d. 573 [1178 A.D.], Bukhâra,) that it is sunnat to visit graves. The visitor will meditate on the fact that the corpses in graves rot away, which in turn will give him a warning. Whenever 'Uthmân 'radiy-Allâhu 'anh' walked by a grave, so bitterly would he weep that his beard would become wet. In addition (to the warning for the visitor), the dead person in the grave will benefit from the blessings pronounced over them. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would visit the graves of his relatives and those of his Sahâba 'radiy-Allâhu ta'âlâ 'anhum'. After making the salâm' and pronouncing the benedictions and saying the prayers, the visitor sits with his face towards the grave and his back in the direction of Qibla. It is Christians' custom to rub your hands and face gently on the grave or to kiss the soil on the grave. It is stated in a hadîth-i-sherîf: "When a person visits the grave of an acquaintance of his and makes the salâm, his acquaintance in the grave recognizes him and acknowledges his

salâm.” Ahmad ibni Hanbal ‘rahima-hullâhu ta’âlâ’ states: “As you pass by a cemetery, recite the Ikhlâs, the two Sûras beginning with Qul-a’û-dhu..., and the Fâtiha, and send the thawâb earned thereby to the dead people lying there. The thawâb shall reach them.” A hadîth-i-sherîf quoted on the authority of Enes bin Mâlik ‘rahmatullâhi ta’âlâ ’anh’ reads: “When the Âyat-al-kursî is read (or recited) and its thawâb is sent to the dead people lying in graves, Allâhu ta’âlâ makes it reach all the dead people there.” It is stated in the book entitled *Khazânat-ur-riwâ-yat* (and written by Qâdî Hindî ‘rahmatullâhi ta’âlâ ’alaih’): “If certain scholars are being visited when they are alive, it is permissible even to make long-distance journeys to visit them after their death. With respect to benefits, there is no difference between visiting Prophets ‘alaihim-us-salawât-u-wa-t-teslîmât and visiting the Awliyâ or the ‘Ulamâ (Islamic scholars) ‘rahima-humullâhu ta’âlâ. The difference is in their ranks and grades.” [If a Muslim hangs a signboard with the name of someone whom he loves on it on one of the walls of his sitting room or erects a stone with the name of that person on that person’s grave, whenever Muslims who enter the room or visit the grave pronounce a blessing over that person, Allâhu ta’âlâ will bless the owner of the name with His Mercy and forgiveness. Writing the name on the wall or on the gravestone is not intended to remember the owner of the name. It is intended for Muslims to say the Fâtiha and to pronounce blessings over the owner of the name. For that matter, it has become customary in Muslim countries to write names on the walls of rooms and on stones erected on graves. If a Walî’s name is written, when you read the name and ask the owner of the name for shafâ’at (intercession) and prayers and benedictions over you, the Walî will hear you and pray for the realization of your wishes pertaining to this world and to the Hereafter and his prayers will be accepted (by Allâhu ta’âlâ).] Although grave-visiting is permissible for women as well, it is better for them not to visit graves other than that of Rasûlullah. Grave-visiting in a state of haid (menstruation) or junub is permissible, yet it is sunnat to have an ablution during the visit. It is stated in a hadîth-i-sherîf: “When you visit a Believer’s grave and say this prayer: ‘Allâhumma innî es-elu-ka bi-haqqi Muhammadin wa âli Muhamma-din an lâ-tu’adh-dhiba hâdhel mayyit,’ the Believer will be saved from torment.” Another hadîth-i-sherîf reads: “If a person visits his parents’ graves or that of either one them on every Friday, he shall attain forgiveness.” It is permissible to kiss the soil on a grave only if it belongs to

one of your parents. As is related in the book entitled *Kifâya*, someone asked Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’: “I have taken an oath to kiss the threshold of Paradise. How can I fulfill my oath?” “Kiss your mother’s foot,” said the Master of Prophets.

When that person said that he did not have parents, Rasûlullah stated: “Kiss your parents’ graves! If you do not know their graves, then draw two lines with the intention of their graves and kiss those lines! You will have fulfilled your oath!” We should rather visit the graves of great people far away from our place when we go there for another business than specially make the long-distance journey only for the purpose of visiting their blessed graves. However, it yields plenty of *thawâb* to make a long-distance journey (specially) to visit our Master, the Prophet ‘sall Allâhu ‘alaihi wa sallam’. A person who visits (the graves of) Prophets ‘alaihim-us-salâm’ and Awliyâ ‘alaih-ir-rahma’ benefits from their blessed souls. His heart becomes purified in direct ratio to his love and attachment to them. If sins are committed at the tombs of the Awliyâ, e.g. if they are visited also by women who do not cover themselves properly, this should not be grounds for ceasing from visiting those blessed places; if we cannot prevent violations of that sort, we should hate them with our heart. Likewise, we should attend a Believer’s *janâza* (funeral) even if there are women or songs or eulogies are being chanted or speeches are being made. If women’s visiting graves is intended for mourning, crying and wailing or causing *fesâd* (sins) by mixing with men, it is *harâm*. Condemnations shower on women who do so. Although it is permissible for old women to visit the graves of their relatives or of the Awliyâ without mixing with men, even this conditional grave-visiting is *makrûh* for young girls. The same rule applies to women’s attending a *janâza* (funeral). It is stated in the book entitled *Jilâ-ul-qulûb* (and written by Zeyn-ud-dîn Muhammad bin ‘Alî Birghivî, 928 [1521 A.D.], Balikesir, Turkey-981 [1573] of plague, Birgi): A person who enters a cemetery says: “Es-salâmu ‘alaikum, yâ Ahla dâr-il-qawmil-mu’minîn! Innâ ins-hâ-Allâhu ‘an qarîbin bikum lâhiqûn,” standing as he is. Thereafter he makes the Basmala and recites the Sûra *Ikhhlâs* eleven times (making the Basmala at each time) and the Sûra *Fâtîha* once (making the Basmala before reciting it as well). Thereafter he says this prayer: “Al-lâhumma Rabb-el-‘ej-sâdil-bâliyeh, wa-l-izâmin nâhira-t-illatî harajat min-ad-dunyâ wa hiya bika mu’minatun, edhil-‘alaihâ revhan min ‘in-

dika wa salâman minnî.” He approaches the grave from the right-hand side [Qibla side] of the meyyit (dead Muslim in the grave), preferably closer to the meyyit’s feet. He makes the Salâm, (i.e. he says, “Salâmun ’alaikum.”) Standing or kneeling or sitting, he recites the initial and final parts of the Sûra Baqara, then the Sûra Yâsin, and then the Sûras Tebâraka and Tekâthur and Ikhâlâs-i-sherîf and Fâtiha, and sends the thawâb thereby earned as a gift to the meyyit (or mayyit).

An important note: Our scholars state in their discourse over performance of hajj on someone else’s behalf that it is permissible to donate the thawâb earned by performing acts of farz and/or nâfila worship and other pious acts and good deeds such as namâz, fasting, alms, reading (or reciting) the Qur’ân al-kerîm, dhikring, making tawâf, hajj, ’umra, visiting the graves of Prophets and/or Awliyâ, shrouding a dead Muslim, as a gift to someone else’s soul. Both the person who performs the act of worship and donates its thawâb and the person to whose soul the thawâb is donated as a gift shall be given thawâb (by Allâhu ta’âlâ). For that matter, the Qur’ân al-kerîm should be read (or recited) during grave-visiting and elsewhere and its thawâb should be donated to the souls of dead Believers and immediately thereafter blessings should be pronounced over them and prayers should be said for them. For, rahmat and barakat descends on a place where the Qur’ân al-kerîm is read (or recited). Any prayers said at that place is accepted (by Allâhu ta’âlâ). When it is read (or recited) by a grave, that grave is filled with rahmat (mercy of Allâhu ta’âlâ) and barakat. According to the Hanafi Madhhab, when a Muslim performs nâfila fasting, namâz or alms or reads (or recites) the Qur’ân al-kerîm or says prayers and donates the thawâb to other Muslims, dead or alive, the thawâb will reach those Muslims. There are Islamic scholars who say that the same rule applies to acts of farz worship as well. The thawâb is not divided by the number of the meyyits. The entire thawâb is given to each and every meyyit. According to the Madhhabs of Mâlikî and Shâfi’î, acts of worship that are performed only physically, such as reading (or reciting) the Qur’ân al-kerîm, are not donated to other Muslims. Blessings are pronounced over them on account of the physical acts of worship performed. It is written in the book entitled Kitâb-ul-fiqh ’ala-l-medhâhibil-erbéa: “Grave-visiting is an act of sunnat to be performed by men for the purpose of taking warning from the dead and meditating over the Hereafter. In the Madhhabs of Hanafi and Mâlikî, it is sun-

nat muakkad to do the visiting on Thursday, Friday, and Saturday. In the Shâfi'i Madhhab it is sunnat muakkad to do the visiting between late afternoon on Thursday and sunrise of Saturday. The visitor should read (or recite) the Qur'ân al-kerîm for the mayyit and pronounce blessings on them. These things will be useful to the meyyit. When you arrive in the cemetery, it is sunnat to say this prayer: "Es-salâmu 'alaikum, yâ Ahla dâr-ilqawm-il-mu'minîn! Innâ inshâ-Allâhu 'an qarîbin bikum lâhiqûn." Every grave is visited, far and near. In fact, it is sunnat to go long distance for the purpose of visiting Sâlih Muslims and Walîs 'rahima-humullâhu ta'âlâ. It is one of the most valuable acts of worship to visit Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' blessed grave. Grave-visiting is permissible for old women as well, provided they be properly dressed. It is harâm for old women as well if it should cause fitna and fesâd. It is not permissible to make tawâf around the grave or to kiss the soil or to ask for something from the dead during the visit." The Awliyâ 'rahima-humullâhu ta'âlâ' are asked for shafâat, for intercession for the blessing of Allâhu ta'âlâ.

IMÂM-I SHAFII

He is the founder of the Shafi Madhhab, which is one of the four righteous madhhabs of Ahl as-Sunnah in the deed, and one of the exalted of the awlias. His name is Muhammed bin Îdris and his surname is Abu Abdullah. He became famous with his Shafii identity (nisbat), in relation to his fourth grandfather, Shafi, who was one of the Ashâb-i kirâm. His ancestry is from the Quraysh tribe, and he is united with the ancestry of our Master the Prophet on both his mother and father's side. His maternal lineage dates back to Fatima bint Abdullah al-Mahmud bin Hasan al-Musenna bin Hasan bin Ali bin Ebî Talib. On his father's side, Abdulmanaf, who was the third grandfather of our Master the Prophet, is the ninth grandfather of Shafi'i hadrat. He was born in Gaza around Jerusalem in 767 (H.150). He died in Egypt in 820 (H.204). His grave is in the Kurafa Cemetery in Cairo.

Hadrat Shafi'i, his father passed away while he was still in the cradle. His mother brought him to their original hometown of Mecca when he was two years old. Shafi'i, who spent his childhood there, showed himself with his intelligence and maturity. He started going to school when he was six years old. He had a Zahida mother. People used to leave their trusts to her. When he was seven years old, he memorized

the Quran al Kareem. After that, he started to learn science.

He continued the lectures and conversations of the famous scholars of the time in Mecca. He said about these first days when he started to learn knowledge: “After memorizing the Qur’an, I went to the Masjid al-Haram and benefited from many scholars of fiqh and hadith. But we were very poor; we couldn’t even afford to buy a sheet of paper. I would write matters on bone fragments.”

After this first education in Mecca, Imam-i Shafii went among the Huzayl tribe living in the desert to learn the subtleties of Arabic and its literature. There, he furthered his knowledge and learned to shoot arrows. He also said the following about this issue: “I came out of Mecca. I learned the life and language of the Huzayl tribe in the desert. This tribe was the most proficient among the Arabs in terms of language. I traveled with them, wandered around, and learned how to shoot arrows. When I returned to Mecca, I learned many narrations and I had knowledge of literature.”

When Imam-i Shafii was only ten years old, he memorized the hadith book Muwatta by the most famous scholar of that time, Imam-i Malik, in nine nights. In the first years of his youth, he devoted himself entirely to science and received knowledge from faqih (a scholar in ilm al-fiqh) and hadith scholars such as Sufyan bin Uyeyne and Muslim bin Khalid ez-Zencî in Mecca. He excelled in hadith, fiqh, lexicon and literature. Among the young people of Mecca, he reached a degree that is pointed out in science.

The most important stage in Shafii’s education life began when he became a student of Imam-i Malik. He explained how he went from Mecca to Medina and took lessons from Imam Malik as follows:

“For the first time, I learned fiqh from Muslim bin Khalid in Mecca. I heard about the greatness of Malik bin Anas, who was in Medina at that time, and that he was the imam of the Muslims. It came to my heart that I could go to him and be his student. Then, his famous work, Muvatta’ I took and memorized a copy of it from someone in Mecca to give it back again. I went to the governor of Mecca and received two letters to give one to the governor of Medina and one to Malik bin Anas. When I got there, I went to the governor of Medina and gave

him the letter, and we went to Imam-i-Malik with the governor of Medina. Imam Malik came out. He was tall and had a very imposing appearance.

The governor of Medina presented the letter sent by the governor of Mecca to Imam. In the letter, "Muhammad bin Idris, He is honored by the side of his mother. And his state is like this..." when he read the part that was written; "Subhanallah! He said: Did the knowledge of the Messenger of Allah (salallahu alaihih wa sallam) become such that it is written, asked and demanded in a letter." I explained my situation and that I wanted to learn science. What is your name, he said. I said it was Muhammad. O Muhammad! In the future, you will have a great glory; Allahu Ta'ala has given a light (noor) to your heart. Don't extinguish it with a mâsiyyet! He declared, "Come with someone tomorrow who read Muvatta to you." And I said, "I've memorized it, I'll recite it." The next day I came to Imam Al-Malik and started reading. Whenever I wanted to stop reading for fear of upsetting the Imam, my good reading astonished him and said, "O young man! Read more." I finished Muvatta in a short time."

Imam-i Shafii was in his twenties when he came to Imam-i Malik. Imam-i Malik took him under his protection and taught him science for nine years. When Shafi'i, who attained a high degree of knowledge, returned to Mecca, the governor of Yemen, who came there, took him to Yemen and gave him the duty of kadi. After performing this duty for about five years, he went to Baghdad and began to take lessons from Imam-i Muhammad, a student of Imam-i Azam, in order to advance his knowledge. Imam-i Muhammad taught him the science of fiqh, which was compiled (tedvin) in Iraq, and the famous narrations in Iraq, by taking him under his protection and making him read the books he had written. Imam-i Muhammad also married Imam-i Shafii's mother and became his stepfather. Imam-i Shafii benefited greatly from his knowledge and books. Shafi'i had the following to say on this matter:

"No one has been as helpful to me as Imam-i Muhammad in science and otherworldly affairs."

Abu Ubayd said: I heard from Shafi'i, he said: "I wrote a camel-lo-

ad book with the knowledge and issues I learned from Imam-i Muhammad. If he wasn't, I'd be on the doorstep of science. All people in science are children of Iraqi scholars, and Iraqi scholars are children of Kufa scholars. As for them, they are the children of Abu Hanifa." In other words, just as a father earns the necessary alimony for his children and feeds his children, Abu Hanifa nourished and fed his successors with knowledge. Shafi'i also attained to the conversation of Selim-i Râi and attained the vilayet (evliyâlik) authorities.

Imam-i Shafii completed the lessons he took from Imam-i Muhammad in Baghdad and returned to Mecca. Here he conducted investigation and research for a while, and also gave lectures to students. Especially during the pilgrimage (hajj) season, scholars from various Islamic countries would learn from him. This residence in Mecca lasted for nine years. Then he went back to Baghdad. Meanwhile, Baghdad was an important science center of the Islamic world. The scholars present here showed respect to Shafi'i and students of science gathered around him. Even the scholars of Baghdad took lessons from him. Ahmad bin Hanbal, who had conferred with Shafi'i in Mecca before and heard hadiths from him, had become a student of him and was amazed by his superiority. Also, Ishaq bin Raheveyh and others, who were a peer with Shafi'i, learned knowledge from him.

Everyone used to rush to his lecture and admired the fatwas he gave. The method he used in giving lectures and fatwas was the usûl-i fiqh science which is istinbat method (referring to judgment from sources), which he broadly explained. He was making statements accordingly. He was very strong in terms of his beautiful and clear speech, his way of expression and explanation, power of debate and influence. Shafi'i wrote his work called *El-Kitâb-ul-Bağdâdiyye* while he was in Baghdad.

Some of his students who admired Shafi's superior personality and high knowledge and took lessons from him and learned knowledge are as follows: Ahmed bin Hanbal, Ishaq bin Raheveyh, ez-Zafarani, Ebû Sevr İbrâhim bin Khalid, Ebû İbrâhim Muzeni, Rebi' bin Suleyman-i Murad. Some of the famous scholars who grew up in the Shafi'i madhab in the following centuries are as follows: Imam-i Nesâi, one of the hadith scholars, Ebu'l-Hasan-i Esh'arî, one of the scholars of aqaid,

Imâm-i Maverdî, Imâm Nevevî, Imam-ul Haremeyn Abdulmelik bin Abdullah, Imam-i Gazali, Ibn-i Hacer-i Mekki, Kaffal-i Kebir, Ibn-i Subki, Imam-i Suyuti etc.

Shafii hadrats was the best of the scholars of his time in terms of knowledge, zuhd (turning away from worldly things), ingenuity, intelligence, memory and lineage. At the age of thirteen, in the Harem-i sherif; "Ask me what you want?" he would say. He gave a fatwa when he was fifteen years old. Imâm-i Ahmed bin Hanbal, who was the greatest scholar of his time and knew three hundred thousand hadith-i-sherifs by heart, would come to take lessons from him. Many people say to Imam-i Ahmed; "How can you sit in front of a young man like your own child while you are such a great scholar?" when they say; "He knows the meanings of what we have memorized. If I had not seen him, I would have remained at the door of knowledge. He is the sun that illuminates the world, it is food for the souls." he would say. Once he said; "The door of fiqh had been closed. Allahu ta'ala opened this door again to His servants with Imam-i Shafii." Once he also said; "I don't know anyone who serves to Islam more than Shafi'i now."

Imam-i Ahmad said also: "Allahu ta'ala creates a scholar in every century and teaches my religion to everyone with him." The scholar mentioned in this hadith-i-sherif is Imam-i Shafii. In the hadith; "Do not insult Quraysh. Because a scholar from Quraysh fills the earth with knowledge." was declared. Islamic scholars said that this hadith-i-sherif declared that Imam-i Shafii would come.

When Abdullah, son of Ahmed bin Hanbal, saw that his father prayed a lot to Imam-i Shafii, he asked why; "My son, Imam-i Shafii's place among people is like the sun in the sky. He is the healing of souls." he said. Sufyan-i Sawri had said: "Imâm-i Shafii's mind is more than the sum of the minds of half the people of his time." Abdullah-i Ansari said: "I love Imam-i Shafi'i very much. Because whenever I look at which rank in awliya issue, I see him ahead of everyone." He used to eat little, to sleep little. "I haven't had enough to eat in sixteen years," he declared. When asked about the reason; "Eating a lot gives weight to the body, weakens the heart, reduces understanding and perception, brings a lot of sleep, and thus prevents people from worshipping. The head of servanthood is eating little." he had declared.

Shafi'i hadrats, with his wise words and conciliatory advice, was instrumental in the salvation of people. When someone asked Imam-i Shafii for advice, he said: "Do not be jealous of anyone who has more wealth and money than you. He dies longing for his wealth and money. Envy those who have a lot of worship and devotion (tâat). Since those who live will die in the end, it is not worth emulating their worldliness." There is no one who has not friend and foe. If this is so, then find yourself with those who obey Allahu ta'ala and love them. Knowledge is not what is memorized, but the benefit obtained from what is memorized. If I see someone who is not in the way of the Messenger of Allah and his Companions flying in the air, I will not accept his truth. Not everyone is called smart. A wise person is one who protects himself from all kinds of evil. Become a zahid (not set their heart on worldly possessions) in the world; do not be attached to worldly possessions! Be willing for the Hereafter, work for it! Remember Allahu ta'ala in everything you do. If you do so, you will become one of the survivors. From the scholars who deal with Rukhsat (permission) and tawil (interpretations) will not benefit."

He said to a congregation of those who loved him:

"Whoever wants a window of divine light (noor) to be opened in his heart, let him do the following four things:

- 1) Let himself or herself be alone at a certain time of the day and be in peace.
- 2) Do not fill his or her stomach too much.
- 3) Let himself or herself stop quarreling with dissolute people, and not be with bad people.
- 4) Do not let himself or herself approach those who only desire worldliness with their knowledge."

"There is never a time when scientific studying does not destroy sadness and grief. Scientific studying activates the finest and most secret points of the heart, and awakens sublime feelings in people."

"A faithful friend is the one who is his friend's partner in sadness and joy."

"It is a sign of hypocrisy when two people reveal each other's faults after they are offended."

"He who affirms unjust words is sycophantic and hypocritical."

"When a faithful friend sees his faults, he warns them, he does not reveal them."

“If you want to take a lesson, look at the fate of the people who made mistakes and recover your heart.”

“What does not benefit himself is of no use to anyone else.”

“It is a lie to claim that the love of the world and the love of Allah are combined together.”

“The beauty of scholars is that they correct their nafs. The ornament of knowledge is to avoid doubtful things, to be soft and not show harshness.”

“It is very difficult to make pleased people completely. It is not possible for one person to please all people. For this reason, the servant should always try to please his Rabb and be sincere.

“None of those who seek knowledge in order to be arrogant and to see themselves as great has found salvation. But those who seek knowledge for humility and for the sake of serving scholars and people will certainly find salvation and be saved.”

Hadith-i-sherifs narrated by Imam-i Shafii have taken place in Sahih Muslim, Sunen-i Ebî Dâvûd, Sunen-i Tirmidhi, Sunen-i Nesâî, Sunen-i Ibn-i Mâce and Sahih-i Bukhari's ta'likat. The dhats whom he heard hadith-i sharif and narrated it; Muslim bin Khalid ez-Zencir, Malik bin Esed, Ibrahim bin Sa'd, Said bin Salim, Abdulwahhâb es-Sakafi, Ibn-i Aliyye, Ibn-i Uyeyna and other hadith scholars.

Ahmed bin Hanbal, Suleyman bin Dâvûd al-Hashimi, Abu Bakr Abdullah bin Zübeyr al-Hâmidî, Ibrahim bin Munzir, Ebû Sevr İbrâhim bin Khalid, Ebû Yâkûb Yûsuf bin Yahâî and many other dhats narrated hadiths from Imam-i Shafii. One of the hadith-i-sherifs narrated by Imam-i Shafii is as follows:

“He who is given gentleness is given the goodness of this world and the hereafter. A person who is deprived of gentleness will be deprived of the goodness of this world and the hereafter.”

After Imam-i Shafi'i went to Baghdad for the second time, he went to Egypt due to the political and intellectual turmoil in Baghdad and stayed there until the end of his life.

By continuing the lessons of Imam-i Muhammad who was the student of Imam-i Malik and Imam-i Azam learning of the ijthad ways of

Imam-i Azam and Imam-i Malik, Imam-i Shafii combined these two ways and established a different ijtiḥad way. Since he was very eloquent and adib (literary man), he would look at the expression style of âyat-i-kerîmas and hadîth-i-sherîfs and judge according to the side he found strong. If he could not find strength on both sides according to his own method, then he would make ijtiḥad by way of qiyas. Thus, he showed a way for Muslims to follow in their worship and work. The rulings he deduced from the shar'i evidence according to his own method, that is, the way he showed, were called the "Shafii Madhhab". Among the Muslims who follow the creed of Ahl as-Sunnah, those who do their deeds, that is, worship and duties, in accordance with the rules of this madhhab are called "Shafi'i".

Imam-i Shafii, the head of the Shafi'i madhhab, is the first person to classify the issues in the science of usûl-i fiqh and write it in a book. The name of his work in this science is *Er-Risâle fil- Usûl*.

Shafi'i madhhab is the most widespread madhhab after Hanafi madhhab. It has spread in Egypt, Mecca, Medina, Indonesia, Aden, Palestine, Azerbaijan and Samarkand, East Africa and other places. The face of Imam-i Shafii was quite beautiful and lovely. He had superior intelligence and ability. He used to strictly obey the Sunnah of our Master the Prophet (peace and blessings of Allah be upon him). With his knowledge, humility, majesty and dignity, he would affect hearts. Those, who listened to him while he recites the Qur'ân al-kerîm, would go into rapture. He would wear moderately. He had an imposing appearance. While he was watching, the people next to him couldn't even drink water. On his ring, it was written (*al-barakatu fil-kanâ'ati = Barakat is to be satisfied*).

Once he was teaching, he stood up ten times during the lesson. When they asked why, he said: "A boy from the Sayyids is playing in front of the door. When he came to the door and I see him, I stand up out of respect for him. It is not a suitable to sit while the grandson of the Messenger of Allah is standing." One of his students tells: One day of Eid, we left the mosque with Hadrat Imam-i Shafii. They were chatting about an issue. When he came to the door of their house, a servant brought him a bag of gold and brought his master salam to him and requested to accept it. Hadrat Imam-i Shafii accepted the pouch. After

a while, someone came and said, “My wife gave birth to a child. I have no money with me. I want some money from you for the sake of Allah.” said. Hadrat Imam-i Shafii gave the bag to that person as it was, without opening it. However, I knew that he had no money.

Hadrat Imam-i Shafii had made an expedition to Yemen. On his return, he came with ten thousand dirhams, had his tent set up outside of Mecca, and received his visitors there. The people came to Imam-i Shafii in groups and solved their problems. He would distribute money to the poor among the visitors. Thus, he distributed all of the ten thousand dirhams he brought from Yemen to the poor, and after that; “Oh, I’m relieved now,” he said. The wife of one of the notables of Egypt said to her husband in an argument; “O deserved of hell!” said. In the face of this answer, this person told his wife; “If I’m deserved of Hell, I divorced you.” he said, but he also loved his wife very much. He gathered scholars and asked about this issue. No one could answer. “Allah knows whether you are in Hell or not,” they said. Imam-i Shafii, who was still younger among the scholars, got up and said; “I’ll resolve your problem.” said. The people there were surprised. They wondered how he would answer that so many scholars could not answer.

Imam-i Shafii said: “You answer my questions first!” And he continued: “When you are going to commit a sin, have you ever abandoned that sin out of fear of Allah?” said. “I swear by Allahu ta’ala that it has happened a lot.” “It is understood that you are in Paradise with this state.” he said. The scholars present there asked him on what evidence he made this decision:

“In the Qur’an, it is stated, “If a person forbids his nafs from sins out of fear of Allah, his place will certainly be in Paradise.” I gave my verdict according to this verse,” he commanded. The people there were silent. During his various conversations with his students and fans, he said: A person who is in difficulty and trouble in worldly affairs should turn to worship.

Being proud and boastful is the quality of ordinary and vulgar people. Service is made who serves.

There is nothing cuter thing than chatting with friends. There is also nothing more distressing and sorrowful than the separation of friends. There is no benevolence in those who do not love science. Cut off all

ties and friendships with such people. Because knowledge is the life of hearts and the light of eyes.

A loyal friend and genuine chemistry are rare; don't look for it at all! The root of all enmity is to befriend bad people and do the favor to them.

Learning knowledge is superior to supererogatory worship.

Whoever teaches knowledge to those who do not know himself loses the right of knowledge. Whoever withholds knowledge from the worthy one also commits oppression. After, Rasulullah salallahu alaihi wa sallam, the highest of the people are hadrat Abu Bakr, then hadrat Umar, then hadrat Osman, then hadrat Ali. (radiyallahu anhum)"

There are three conditions for learning science (ilm): The teacher must be skillful, the student must be intelligent, and a long time. Science is in two parts; the first is ilm-i edyan (transmitted sciences), religious knowledge. The second is ilm-i ebdân (intellectual sciences), scientific knowledge.

Whoever's thought, desire and purpose are to eat and drink (world); his or her value is as much as the feces it extracts from its intestines.

The most restless people in the world are those who carry envy and hatred in their hearts. Someone, who backbites others besides you, will also backbite you where you are not.

Being contented brings comfort.

He who knows how to keep his secret is the sovereign of his business. Imam-i Shafi'i narrated as follows: One night, I was honored to see our Master the Prophet in my dream. He commanded me; "Who are you from?" In my answer, "I am from your tribe." said. To me; "Come closer," they commanded. I went to him. Rubbing the water of his blessed mouth on my tongue, mouth and lips; "Come on, may Allahu ta'ala bless you." they ordered.

Again, he tells: I saw our Master the Prophet in my dream in Mecca when I was a child. He would perform as imam for people in the Masjid al-Haram with full majesty. When the namaz is over, I went to him

and say; “Teach me science too,” I said. Thereupon, he took out a scale from under his robe and said; He said “This is for you” and gave it to me. I had my dream being interpreted. They said: “You will become an imam in science and you will follow the sunnat. The scale, on the other hand, is a sign that you will attain the truth of Muhammadiyya.”

“One day, in my dream, I saw our Master Ali. He took his ring off his finger and put it on my finger. This gesture was a sign that his knowledge and that of the Messenger of Allah passed on to me.”

Hadrat Imam-i Shafii spent the last moments of his life, which he spent in the service of the religion of Islam, listening to the Qur’an al-kareem. Until the end of his life, he would read thirty hatim (complete reading Quran al Kareem) a month, one hatim every day. In Ramadan, he would read sixty hatims, one for each, day and night. He fell weak on a Friday night in Egypt in the year 820 (H.204) when his death was approaching. He couldn’t read like before. But he wanted to hear from someone who read it.

While he was in the said state, his student Abu Musa Yunus bin Abdulla’la had come to him. He said to him; “O Abu Musa, read to me the verses after the hundred and twentieth verse of the Qur’an al-kareem, slowly!” He also started reading. Imam-i Shafii was immersed in the meanings of the verses recited and was listening in awe. As he was about to breathe his last, they asked about his condition. “I am leaving the world. Now I am leaving it. I am drinking the sherbet of hope. I am going to my Rabb, who is gracious.” he stated. His death was a great loss for the Islamic world.

Wherever he was heard, he was met with deep sadness and tears. While his grave was being dug, the smell of musk spread around. Those who were there were under the influence of this smell and passed out. He was buried in the Kurafa Cemetery at the skirt of al-Mukattam Mountain in Cairo. Later, a tomb was built over his grave. The current magnificent dome on his tomb was built by el-Malik al-Kaim, one of the Ayyubid sultans; It was built in 1211. A large madrasa was built next to his tomb by Selahaddin Eyyubi.

The precious works written by Shafi’i are as follows: 1) Ahkam’ul-Qur’an. It is printed. 2) İhtilâf-ül-Hadis, 3) Musned-üş-Şâfiî. It

is printed. 4) Risale fi'l-Usûl: It is about Usûl-i fiqh. It is the first work in which Usûl-i Fiqh was written as a book. It is printed. 5) Al-Mevâris, 6) Al-Umm: It is a work on the science of fiqh and includes the issues that Imam-i Shafii had reported by ijtiâh. This work has been published in seven volumes. 7) Kitâb'us-Sunan ve'l-Musnad: It is about the science of hadith. 8) El-Emâli El-Kübrâ, 9) El-İmlâes-Sagîr, 10) Ede-b'ül-Kadî, 11) Fedâil-i Qurayş, 12) El-Eşribe, 13) Es-Sebkû ve'r-Rem-yü, 14) İsbât-ün-Nübüvve and Redd-i ale'l-Berâhime, 15) Divân.

GO and BRING YOUR FRIEND

One day, two people came to Imam-i Shafii's mother and gave them a bundle. Then someone came and asked for the bundle. He gave the bundle to the one who came. After a while, the other one came and asked for the bundle. When she said that the bundle was given to his friend said; "We said don't give the bundle when the two of us didn't come together. Why did you give the bundle?" His mother was upset. Meanwhile, Imam-i Shafii came.

Seeing that her mother was upset, she asked why. His mother told him what had happened. Then to his mother; "Don't worry, I'll talk to the person who wants the bundle now." she said. He came to the person who wanted the bundle and said: "Your bundle is standing where it is. Go and bring your friend." Surprised by the answer he got, the man turned and left. It didn't come again.

GOOD HE DID NOT COME HERE

Harun Reshid used to receive a lot of money and property from the Byzantine Emperor as taxes every year. One year the emperor sent clergy to debate with the scholars; "If they beat us, we will continue to pay them our taxes. No, if we beat them, we won't." said.

Four hundred Christians came. The caliph ordered all scholars to gather by the Tigris. By calling Imam-i Shafii; "Answer the Christian clergy!" he said. Everyone gathered on the banks of the Tigris. Imam-i Shafii took the prayer rug on his shoulders and went towards the river. He threw the prayer rug onto the river and sat on it; "Whoever wants to argue with me, come here." he said.

All the clergy who saw this situation became Muslims. When the Byzantine Emperor learned that his men were Muslims in the hands of Imam-i Shafii; "It's a good thing he didn't come here. Otherwise, all of the people here would be Muslims and they would abandon their religion." said.

MAKE YOUR ABLUTION COMPLETELY

Abdullah bin Muhammed Bekri narrated as follows:

"I was sitting by the river in Baghdad with Imam Shafii. A young man came and started to make wudu. But he did it wrong. Imam Shafii said to that youth, "Take full ablution. May Allahu ta'ala give you the happiness of this world and the hereafter." The young man made wudu again and came to us and said, "Advice and teach me", Imam Shafii said: "He who knows Allahu ta'ala finds salvation. He who is meticulous in his religion is saved from evil. He who corrects his soul (nafs) attains bliss. Would you like some more?" He said. When the young man said "Yes", he continued as follows:

"Whoever does these three things, his imân will be complete:

1) To make amr-i bil-mârûf, that is, to make and spread the orders of Allahu ta'ala. 2) To do nehy-i anil-munkar, that is, not to do the prohibitions of Allahu ta'ala and to try to prevent them from being done. 3) To be within the limits revealed by Allahu ta'ala in religion in all your affairs." Then he said, "Do you want some more?" The young man said, "Please, my master." He said: "Don't be attached to the world and be fond of it, ask for the hereafter. Remember Allahu ta'ala in all your states and actions so that you may be one of the survivors." The young man, who listened to these advices, was extremely pleased, approached me and said, "Who is this person?" I told him that he is Imam-i Shafii. Thereupon, the young man; how lucky I am today that I saw such a great person and listened to his advice," said."

- 1) Menakib-i Imam-i Shafii (Beyheki)
- 2) Hilyetü'l-Evliyâ; v.9, p.63
- 3) Tabaqatü's Şafiiyye; v.1, p.2, 3
- 4) Tehzibü't-Tehzib; v.9, p.25
- 5) Tezkiretü'l-Huffâz; v.1, p.361, 369
- 6) Câmiu Kerâmâtü'l-Evliyâ; v.1, p.97
- 7) Sezerâtü'z-Zeheb; v.2, p.9

- 8) *Tabaqatu'l-Kubra*; v.1, p.50
 9) *Kâmûsü'l-A'lâm*; v.4, p.2820
 10) *Tezkiretü'l-Evliyâ*; p.133
 11) *Miftâhü's-Seâde*; v.2, p.221

HADRAT MUHAMMAD (Alaihissalâtu wassalâm)

Abu'l-Qasim Muhammad Mustafa and Ahmed-i Muhtar (sall-Allâhu 'alaihi wa sallam) is son of Abdullah, he Abdulmuttalib, he Hashim, he Abdi Manaf, he Kusey, he Kilab, he Murra he Ka'b, he Levi, he Galib, he Fihir, he Malik, he Nadr, he Kenana, he Huzeyme, he Mudrike, he of Ilyas, he of Mudar, he of Nezzâr, he of Ma'ad, and he son of Adnan.

53 years before the Hegira, in the year of the Elephant Incident, in the forty-second year of the Nûshirevan-ı Adil government, on the twelfth Monday of the month of Rabiul-Awwal, he having born before the sunrise and honored the world.

His father, Abdullah, was a son of Abdulmuttalib, who was born from Fatima bint Ömer bin Aid bin Imran bin Mahzum, and was a maternal brother to Zubayr and Abu Talha and Âtike, Emine, Beyda and Birre. For this reason, the Mahzumis in Medina were maternal uncles of Abdullah, the father of our Master the Prophet (sallallahu alaihi wa sallam).

His venerable mother is Amine bint Wahab bin Abdi Manaf bin Zuhre bin Kilâb bin Murre bin Ka'b bin Levi bin Galib bin Fihir, and her lineage merges with the line of his venerable housband in Kilâb, that is, in the fourth abdomen.

Excellency Abdullah has an extraordinarily beautiful and facial beauty, and since all the daughters of the Quraysh were eager to marry him because of the astonishing light shining on his face, Amine was lucky enough to marry him, and after the marriage, Amine was pregnant, the light in Abdullah had passed on to the face of Amina, and after birth, that light showed all its perfection in the blessed person of our Master Rasulullah (sallallahu ta'âlâ alayhi wa sallam).

His father Abdullah was sent to Damascus by his father Abdulmutalib

with a Quraysh convoy to bring foodstuff, in returning had stopped by due to his maternal uncle in Medina-i Mukarrama and had been ill there, the convoy had moved towards Mecca-i Munawwara during travel he died and was buried in Dâru'n-Nabiga. He was twenty-five years old at his death. According to strong reports, his death occurred before the birth of our Master Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam). And the master of those two worlds was born as an orphan, just like a durr-i orphan (an orphan like a pearl).

His grandfather, Abdulmuttalib, surrendered him to Halime bint Abi Zuwayb from Bani Sa'd bin Bakr bin Hahvazin to be a father and nurse him, and was in the Banu Sa'd tribe for five years and was returned to his benevolent mother when he was five years old. Since the language of the Bani Sa'd tribe is fluent, he said; He said, "I am the most fluent Arab of all, my origin is from Quraysh, my origination was in Bani Sa'd bin Bakr."

A year later, her mother took him to his maternal uncles in Medina-i Munawwara, and since she passed away there, their nanny Umm Ayman took him to Mecca and handed him over to their grandfather Abdulmuttalib. Thus, that durr-i orphan (the only pearl) of the sea of prophets was also orphaned by his mother when he was six years old. When he was eight years old, his grandfather Abdulmuttalib, who had been a father to him, also passed away, and his uncle Abu Talib took him under his protection. When he was twelve years old, he set out to go to Damascus with his uncle, Abu Talib. During these expeditions, priest Buhayra met with him in a village called Kefr and gave him the glad tidings of seeing the signs of prophethood on Hadrat Muhammad Mustafa (sallallahu ta'ala alaihi wa sallam). He told them not to go beyond Damascus. They had returned from the old city of Damascus with their purchases.

He went to Yemen with his uncle Zubayr bin Abdulmuttalib or Abbas (radiy-Allâhu ta'âlâ anh) when he was fourteen or, in a narration, seventeen years old, this time, many wonderful things were seen from him. When he was twenty-five years old, he went to Damascus for trade, on behalf of Hadice bint Huwaylid, a widow, and Meysera, the slave of Hadrat-i Khadijat-tul Kubra (radiy-Allâhu ta'âlâ anha), because he was famous for his confidence and true, that is, trust and honesty.

This time, when they came to the place where Buheyra was, Nestura, the successor of Buheyra, who passed away, gave the good news of his prophethood and forbade them to go to Damascus, and they returned with their goods purchasing from there. Two months after his return, he made a marriage contract with Hadrat Khadija, who was in her forties. In this way, Hadrat Khadijat-tul Kubra (radiy-Allâhu ta'âlâ anha) became the mother of his children and his first wife.

At the age of thirty-five, when the building of the Kaaba was renovated and there was a disagreement among the Quraysh tribes regarding putting of the Hajar-i Aswad stone at its place, they all agreed with the decision of our Master the Prophet (sallallahu ta'ala alaihi wa sallam), whom they called him as Muhammadu'l-Amin. With a wise precaution, he had the stone put on a rug and let each tribe attach one end of the rug, thus solving the case and relieving the tension. When he was forty years old, it was stated that he was sent as a prophet to humans and jinns, and wahy (divine revelation) began to come. Afterward, he started to invite people to Islam, firstly Hadîcetu'l-Kubra, then Abû Bekr-i Siddîq, and Hadrat Ali bin Ebî Talib who was still a child, Zayd bin Hârîse and Abdullah ibni Mas'ud (radiy-Allâhu ta'âlâ anhum) had come to Islam by bringing iman. Then, with the efforts of Hadrat Siddiq; Hadrat Osman bin Affân and then Abdurrahman bin Avf, Sa'd bin Ebi Vakkas, Zubeyr bin Avvâm, Talha bin Abdullah, Said bin Zayd, Bilâl-i Habashî, Suheyb-i Rûmî, Ammar bin Yasir, his mother Sumeyye, Umm Salama, Hawle bint Hakim (radiy-Allâhu ta'âlâ anhum) and many men and women were honored with Islam.

The wahy (revelation) was suspended for three years. Our Master the Prophet (sall-Allâhu 'alaihi wa sallam) continued the invitation secretly this year, and some people converted to Islam. However, in the face of the cruelty of the Quraysh disbelievers, who tortured and oppressed some Muslims, these Muslims would endure all of them without complaint, with the strength of the light (noor) of faith given by the sun of the prophethood.

In the fourth year, when the ninety-fourth verse of Surah Hijr, "Make it clear that you are ordered from commandments and prohibitions, and turn away from the polytheists" was revealed, the invitation began openly and publicly with regard to the unbelievers increased their torment and suffering even more against believers, so that permissi-

on was declared to migrate to Abyssinia for Ashab-i Kiram whoever want. Under the leadership of Hadrat Osman bin Affan (radiy-Allâhu ta'âlâ anh), a caravan of eleven men and four women crossed the Red Sea and sought asylum in Najashi (Es Hame), the ruler of Abyssinia. Rukiyya bint Rasûlullah (sall-Allâhu 'alaihi wa sallam), she was wife of Hadrat Osman, and Zubayr bin Avvâm and Abdurrahman bin Awf were among them.

When the sûra Ve'n-nacmi was sent down and recited in the Masjid al-Haram, the Quraysh disbelievers prostrated along with the Muslims. When this news reached the Companions in Abyssinia, they had prepared to return, however having learned on the way that obstinacy and harshness of disbelievers were continuing, they returned to Abyssinia again. This time, under the leadership of Ja'far bin Abu Talib (radiy-Allâhu ta'âlâ anh), a larger convoy of the men and women of the Companions migrated to Abyssinia, all 80 men and 18 women.

In the sixth year of Bi'that, the great uncle of our Prophet, Hamza ibn Abdulmuttalib and Hadrat Umar bin Khattab (radiy-Allâhu ta'ala anhum), one of the valiant and heroes of Quraysh entered faith, and Muslims and the religion of Islam found strength one more fold. However, his other uncle, Abu Lahab, and one of the notables of Quraysh, Abu Jahl, and other Quraysh disbelievers did not hesitate to show anger and grudge against our Master of the Universe and to oppress and torment Muslims.

However, Abu Talib, who was his other uncle, and his guardian, since protected and claimed the master of the two worlds even though he did not come to Islam, disbelievers would not harm this blessed person.

Just as his uncle Abu Talib passed away in the tenth year of the Bi'that and the invitation, Hazrat Khadija (radiyallahu ta'ala anha), who faithfully accompanied our Master Rasulullah with her self-sacrifice, consolation and zeal in the time of troubles in this ten years, from his property and body, also passed away three days later after Abu Talib's death too. The Quraysh disbelievers had the opportunity to increase their hostility once again. After suffering all kinds of hardships of these for three months, he honored Taif and stayed for a month and invi-

ted the people of that place to Islam, but since they also showed clearly their disbelief and obstinacy and started attacking and defaming, he left Taif returned and came to Mecca.

In the eleventh year of Bi'that, during the Hajj season, six people from Medina came to Mecca and became Muslims, and the following year, with their encouragement, a larger audience than the people of Medina swore allegiance (Biat) to our Master Sayyidul mursalin in a place called "Aqaba". In the thirteenth year, in the second Aqaba, more came and became Muslims. This time, more than five hundred men and women from the Aws and Hadrac tribes of Medina swore allegiance to this second Aqaba and swore that they were ready to sacrifice their lives for Islam and Nabiiy-i Muhtaram under any circumstances, and earned the right to be called Ansar (helper).

Thereupon, Ammar bin Yasir and Omar bin Khattab from the Companions set off to Medina publicly, taking twenty people from the Companions with them. Then, Rasulullah (the Messenger of Allah) put Hadrat Ali (radiy-Allâhu ta'âlâ anh) to his bed and left him as his deputy in order to deliver some of the trusts given to them to their owners.

He took Hadrat Abu Bakr-i Siddiq and set out to emigrate to Medina-i Munawwara when he was fifty-three years old, and due to they were followed by the infidels of Quraysh, so they hid in a cave, and during this time, many miracles were seen.

So they came to a place called Quba next to Medina. They laid the foundation of Masjid al-Quba in that place by performing the Friday prayer with Bani Salim bin Awf. After staying there for fourteen days, he honored the Medina-i Munawwara and went down to the houses of Hadrat Abu Ayyub-i Ansari. He was extremely well kindly received by the people of Medina. Almost all of the people of Medina had converted to Islam. This blessed city, which was originally Yathrib, became famous under the name of Medinetu'n-nabi.

It was ordered that there should be brotherhood between the Ansar and the Muhajirs, and each of the Muhajirs became a brother of hereafter one of the Ansars. Until that time, while the Baytul-muqaddas was qibla, it was commanded by Allahu ta'ala that the qibla to be the

Kaaba, and most of the conditions and principles of Islam had been informed.

The Battle of Badr took place in the second year of the Hegira, by taking orders for war and jihad against the disbelievers. In this war, although the Muslim soldiers were 313 and the soldiers of the polytheists were 950, Janab-i Haqq bestowed victory on our Master Rasulullah (sallallahu ta'ala alaihi wa sallam), and Abu Jahl, who was the leader of the polytheists, and other strict unbelievers were killed. Abu Lahab, who had stayed in Mecca, died of grief when he heard of the defeat of Quraysh. Fifty people from Quraysh were killed and forty-four captured in this battle. Among the captives, the uncle Abbas of the Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) and his cousin Ukayl bin Abu Talib, were also found and became believers.

After some minor wars against other Arab tribes, the Battle of Uhud took place against the Quraysh in the third year of the Hegira. Although the polytheists were three thousand and the Muslims were seven hundred, the return of some hypocrites such as Abdullah bin Ubayy saying, "What was the need for this war," caused a split between the believing soldiers. With the wisdom of Allâhu ta'âlâ, although some signs of disorderliness were seen on the Muslims side, the Messenger of Allah (sallahü ta'âla alayhi wa sallam) stood firm with his perfection, and also the Companions attacked like lions and killed the unbelievers in large numbers. Hamza bin Abdulmuttalib (radiy-Allâhu ta'âlâ anh) and three of the Muhajirs and seventy-one Companions from the Ansar were martyred, and one of the blessed teeth of our Master Fakhr-i-Kainat was also martyred.

In the fourth year of the Hegira, the Battle of the Hendek took place, the Muslims were victorious, and in the fifth year, the Bani Mustalak and Bani Lehyan wars took place.

In the sixth year of the Hegira, the Battle of Khaybar took place, five castles were conquered, and during this time, Ja'far bin Abi Talib and fifty-two Muslims returned from Abyssinia, and Fakhr-i Rasul (sallallahu ta'ala alaihi wa sallam) was very pleased with his safe return of Ja'far bin Abi Talib. Those who were in Fadak made peace on the condition that they gave half of their crops at that time, and that place

became the exclusive property of Rasulullah.

That year, with the intention of Umrah, one thousand four hundred people from Muhajir and Ansar set out to go to the Kaaba. Although they sent Hadrat Uthman (radiy-Allâhu ta'âlâ anh) to Mecca to inform them that they were not coming for the war, the Qurayshis did not find it appropriate to enter Mecca that year, so the Muslims took the oath of allegiance (Biat) to Rasulullah (sallallahu ta'ala alaihi wa sallam) under the tree in the village of Hudaibiye.

This is called Biât-1 Ridvân. It is mentioned in the Qur'an al-karim and great glad tidings are given to those who make this oath. Peace was made with the Quraysh and had been returned.

In the seventh year, letters were sent by the Messenger of Allah to the heads of states close to the borders, and they were kindly invited to Islam. A respectful answer was given by the Byzantine emperor, and Husrev Perviz, who was the ruler in Iran, had the audacity to tear up his blessed letter. Again this year, Umretu'l-qada took place and the Messenger of Allah (sallallahu ta'ala alaihi wa sallam) visited Baytullah with his two thousand Companions.

In the eighth year, a contingent was sent against the Byzantums of Damascus for the first time. In the war, the banner would be handed over to Zayd bin Harisa, to Ja'far bin Abu Talib when he was martyred, and to Abdullah bin Rawahah upon his martyrdom.

Since the Byzantine Greeks confront with very large soldiers against this small unit, the above-mentioned people were martyred one after the other and after each of them fought like lions and performed endurance. The rest of the Muslim soldiers were survived and returned due to the military tactics of Khalid bin Walid (radiy-Allâhu ta'âlâ anh).

In the same year, Mecca was conquered, the religion of Islam was elevated once more, and some of the notables of Quraysh became Muslims of their own accord. Abu Sufyan bin Harb, his son Muaviye, Ikrima bin Abi Cehl, and Abu Bakr-i Siddiq's father Kuhafa (radiy-Allâhu ta'âlâ anhum) were among them. Again this year, Hunayn's war against

Hevâzin and the siege of Taif took place, and after performing Umrah were returned to Medina.

In the ninth year, it had been gone to Tabuk. By having sent of Khalid bin Walid (radiy-Allâhu ta'âlâ anh) to Dûmetu'l-Cendel and holding and bringing the owner of the place, Ekider, peace was made with him. After returning to Medina-i Munawwara, Muslims were sent to Mecca under the leadership of Abu Bakr Siddiq (radiy-Allâhu ta'âlâ anh) to perform the Hajj first time in Islam, and then the Surah Tawba (Barâe) was revealed and having sent by hadrat Allahu Ali (radiy-Allâhu ta'âlâ anh) ta'ala anh) to the Haram-al-sharif, the surah was read and declared in after the performing of the pilgrimage (hajj) fariza.

In the tenth year, delegations from all over Ceziretu'l-Arab came to confirm the Prophethood and pledged allegiance. Surah Nasr (Îzâcae) was revealed and the religion of Islam spread among the Arabs with the help of Janab-i Allah.

That year, having gone personally to Mecca-i Mukarrama and performed hajj with all the believers, which is called the Farewell Hajj (wadâ' hajj). After returning to Medina-i Munawwara, on the twenty-eighth day of Safar in the eleventh Hegira year, while a unit was being gone to be sent against the Byzantines under the command of Usama bin Zayd, Rasulullah (sallallahu ta'ala alaihi wa sallam) became ill.

Ten days, fever and headache occurred, and on the twelfth Monday of Rabi-ul-Awwal, he left this full of a troubled world and migrated to the world of spirits. He was sixty-three years old at the time of his death and had a few white hairs in his blessed hair and beard.

He passed away at the house of Hadrat Âisha-i Siddîka (radiy-Allâhu ta'âlâ anhâ) and was buried in the place where he died, over his will by ghasil and takfeen made by Hadrat Ali, with the help of Hadrat Abbas and his son Fadil. That place has become the "Rawda-i-mutahhara", where is the visiting place for all believers until the Day of Judgment.

The Children and Wives of Our Master Prophet

They had three sons:

1- Qâsim: He lived for ten months. He was born in Mecca-i Mukarrama. In reference to the names of this son, the Rasulullah is called Abu'l-Qasim.

2- Abdullah: He was born in Mecca-i Mukarrama. He passed away when he was a little age.

3- Ibrahim: He was born in Medina-Munawwara in the eighth year of Hegira. He passed away at the age of one and a half (radiy-Allâhu ta'âlâ anhum).

They had four daughters:

1- Zaynab: She is the eldest of her daughters. She was born thirty-one years after the Elephant Incident. She died in the eighth year of Hegira.

2- Ruqayyah: She was born after thirty-three years of the Elephant Incident. She became the wife of Hadrat Osman (radiy-Allâhu ta'âlâ anh). She died in the second year of Hegira.

3- Umm Kulthum: Our Prophet (sallallahu ta'ala alaihi wa sallam) after the death of his daughter Rukiyye, who was under the marriage of Hadrat-i Osman, he also married this daughter of him to Hadrat-i Osman. She died in the ninth year of the hegira.

4--Hadrat Fatima: She was born after thirty-five years of the Elephant Incident. She was the youngest daughter of the Messenger of Allah. In the first years of the Hegira, she was married to Hazrat Ali (karramallahu ta'ala wajhah). She died on the third day of Ramadan, six months later, after the death of Rasûlullah. She passed away at the age of twenty-eight (radiy-Allâhu ta'âlâ anhunna).

The Pure Wives of Rasulullah

1- Hadîce-i Kubra (radiy-Allâhu ta'âlâ anhâ) binti Huwaylid: She is the first woman to be honored with being a Muslim. She is the first lucky one to lie in the holy bed of the Messenger of Allah. She gave all her property for his sake. Except for Ibrahim, all his other sons and daughters came from her. As long as he was alive, Rasulullah did not marry anyone else. She had been a friend of Rasulullah for twenty-five years. She died at the age of sixty-five.

2-Sevda (radiy-Allâhu ta'âlâ anhâ): She was honored to be the wife of Rasûlullah in the tenth year of Bi'that and passed away at the end of Hadrat Umar's caliphate.

3- Âisha-i Siddika (radiy-Allâhu ta'âlâ anhâ) binti Abû Bekr-i Siddîq (radiy-Allâhu ta'âlâ anh): The Messenger of Allah loved her very much. He had married her with the order of Allahu ta'ala. She was the best of those who chatted with him. She was very muttaqi (fearing from

Allahu ta'ala very much) and the owner of wara. She was far advanced in zuhd (turning away from worldly things) and science. She knew the rules of the Shari'a very well. She would have been asked for the matter about religious affairs. She was the owner of rey (opinion) and ijtihâd. There was no equal in the service and affection of the Messenger of Allah. She died in the fiftieth year of the Hegira, at the age of sixty-six.

4- Hafsa binti Omar (radiy-Allâhu ta'âlâ anhumâ): She attained this honor in the third year of the Hegira, and passed away in the year 45 or 50, at the age of sixties.

5- Zaynab binti Khuzayma (radiy-Allâhu ta'âlâ anhâ): She had the honor of being the mother of believers in the third year, and died eight months later.

6- Umm-i Salama (radiy-Allâhu ta'âlâ anhâ) binti Âtike binti Abdul-muttalib: She attained this honor in the fourth year of the Hegira and passed away at the age of 84 in the year sixty-one.

7- Zaynab binti Jahsh (radiy-Allâhu ta'âlâ anhâ): She attained this honor in the fifth year of the Hegira and passed away at the age of 53 in the twentieth year of Hegira.

8- Juwariyah Binti Haris (radiy-Allâhu ta'âlâ anhâ): She attained this honor in the fifth year of the Hegira, died in the fifty-six-year of Hegira, and lived for sixty-five years.

9- Umm-i Habibe (radiy-Allâhu ta'âlâ anhâ): She is the daughter of Hadrat Abu Sufyan. She attained this honor in the seventh year of the Hegira and passed away in the forty-four year.

10- Maymuna bint Haris (radiy-Allâhu ta'âlâ anhâ): As she attained this honor in the seventh year and passed away in sixty-three of Hegira.

11- Safiyya (radiy-Allâhu ta'âlâ anhâ): She gained this honor after the Battle of Khaybar and passed away in the thirty-six years of Hegira.

It means that Hadrat Khadijat-tul Kubra and Zaynab, among these wives, died in the life of Rasulullah. The others passed away after him.

Hilye-i Seadet

The blessed face of Fakhr-i-Kainât (sall-Allâhu ta'âlâ 'alaihi wa sallam) and all his âzâ-i-sherîfa (limbs) and blessed voice were more beautiful than the faces, limbs and voices of all people. His blessed face was somewhat round. When he was cheerful, his blessed face would shine like the moon. His joy would be clear from his blessed forehead. Rasû-

lullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) would see at night as he sees in the daytime. He could see what was in front of him as well as what was behind him. Hundreds of events proving this are written in books. Allahu ta'ala, who creates sight in the eye, is able to create sight even in the other limbs. His gaze at the earth was more than his gaze at the sky. His blessed eyes were big. His blessed eyelashes were long.

There was some redness in his blessed eyes. The iris of his blessed eyes was quite black. Fakhr-i alam's forehead was open. His blessed eyebrows were thin. The Interval of his eyebrows was open. The vein between his two eyebrows used to swell when he got angry. His blessed nose was quite beautiful and the middle part was somewhat high. His blessed head was big. His blessed mouth was not small. His blessed teeth were white. His blessed front teeth were sparse. When he spoke, it was as if the light came out from between his teeth. Among the creatures of Allahu ta'ala, there was no one more fluent and sweet-spoken than him. His blessed words were easy to understand, captivating hearts and captivating souls. When he spoke, his words were lined up like pearls. If one wanted to count, the words could be counted.

Sometimes he would repeat it three times for better understanding. It will be spoken like Muhammad (alaihiassalam) in Paradise. His blessed voice would reach where no one else's voice could reach.

Fakhr-i alam (sall-Allâhu ta'âlâ 'alaihi wa sallam) has smiling face. He used to laugh with a smile. When he smiled, his blessed teeth were visible. When he smiled, his light (noor) would shine on the walls. His cry was as light as his smile. He did not smile with laughter, nor did he cry loudly, but tears used to flow from his blessed eyes and the voice of his blessed chest used to be heard. Thinking of the sins of his ummah, he would cry and he also cries out of fear of Allahu ta'ala and when he heard the Qur'an al-kareem and sometimes while performing namaz.

The blessed fingers of the Fakhr-i-alam (sall-Allâhu ta'âlâ 'alaihi wa sallam) were big. His blessed arms were fleshy. His blessed palms were wide. The smell of his whole body was better than musk. His blessed body was both soft and strong. Anas bin Malik says: I served Rasulallah for ten years. His blessed hands were soft as silk. His blessed sweat smelled better than musk and flowers. His blessed arms, feet and fin-

gers were long. His blessed feet had big toes. The soles of his blessed feet were not very high but were soft. His blessed belly was wide and his chest and abdomen would not exceed each other. The bones of the head of the shoulder were large. His blessed chest was wide. The qalb-i sharif (blessed heart) of the Rasulullah was nazargah-i ilahi (a place of Divine Sight).

Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) was neither very tall nor short. If a tall person came near him, he would appear taller than him. When he sat, his blessed shoulder would be higher than all those sitting.

His blessed hair and beard hair were not very curly and straight, but undulate by nature. His blessed hair was long. He used to leave bangs before. Later he split in two. Sometimes he would lengthen his blessed hair, and sometimes he would cut it and shorten it.

He did not dye his hair and beard. At the time of his death, the number of white hairs in his hair and beard was less than twenty.

He trimmed his blessed mustache. The length and shape of his mustache were as long as his blessed eyebrows. He had special barbers under his command.

Rasûlullah would not separate his miswah and his comb from him. He would look at the mirror while combing his blessed hair and beard. At night, he used to apply kohl on his blessed eyes.

Fakhr-i kâinât (alaihi ekmelut-tahiyyat) would walk quickly, looking in front of him. It was obvious by his good smell that he was passing a road.

Fakhr-i alam (sall-Allâhu 'alaihi wa sallam) had a white complexion mixed with red and was very beautiful, with noor and lovely. If a person says that the Prophet (alaihi salam) was black, he becomes a disbeliever.

Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) was an Arab. Arab means beautiful in the lexicon. For example, the language of Arab means beautiful language. The term "Arab" means a person who was born

and grew up on the peninsula called Arabian, who grew up with the climate, air, water and food of that place, and who is of their blood. As they call those of Anatolian blood as Turkish, those born and raised in Bulgaria as Bulgarian, and those in Germany as German, Rasûlullah is Arab because he was born in the Arabian Peninsula. Arabs are white, wheat-color complexion.

Especially the family of our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) was white and very beautiful. In fact, their grandfather, Ibrahim, was white and was the son of a white Muslim named Târûh, who was from the city of Basra. Azer, who was a disbeliever, was not the father of Hadrat Ibrahim (alaihissalam). He was his uncle and stepfather.

The beauty of Abdullah, the father of Rasûlullah, was famous all the way to Egypt, and because of the light (noor) on his forehead, nearly two hundred girls came to Mecca to get married. But the light (noor) of Muhammad 'alaihi-salâm' was granted to Amina.

In many Islamic countries, for a century, the night of Abdullah's wedding is called Regaib Kandili. It is not correct to give such a meaning to the Night of Regâib. It would mean that Rasûlullah came into the world earlier than nine months ago, which is deemed as a deficiency and a flaw. Just as he was perfect in every respect, above every human being and in every respect, he was not flawed and deficient when he illuminated our Amina mother. The lack of time above mentioned is considered a shame and fault in the science of medicine.

The first Friday night of Receb-i Sharif is called Regâib Night. Because, on this night, Allahu ta'ala gives ragîbets, that is, grants, gifts to his believing servants. The dua made that night is not rejected, and reward is given for worships such as prayer, fasting and charity much time more. He forgives those who respect that night.

In the early days of Islam and before Islam, it was harâm to fight in the months of Rajab, Dhu al-Qâda, Dhu'l-Hijjah and Muharram. The book of Riyadu'n-nasihîn states in the eighth matter of the second chapter, that it is written in the tafsirs of Zahid and Alî Curcânî that before Islam, the Arabs used to change the places of the months, back and forth in order to fight in the months of Rajab or Muharram.

When Rasûlullah made the farewell hajj (Hajj-ul-Wada) with ninety thousand Muslims in the tenth year of the Hegira; “O my Companions! We are performing the hajj just in time. The order of the months is the same as when Allahu ta’ala created them,” he commanded. In the year Abdullah got married, the place of the months was different. The month of Rajab was in Jamazilahir place. So it was a month ahead. In that case, the transmission of the light of prophethood to our mother, Amina, was in the current month of Jamazilahir. It is not on the night of Regâib.

All of the good traits were gathered in Rasûlullah. His good traits were given by Allâhu ta’âlâ and were not acquired later by working. He never cursed or beat anyone with his blessed hand by saying the name of a Muslim. For himself, he would not take revenge on anything. He used to take revenge for the sake of Allah. He treated well to his relatives, Companions and servants modestly. He was very soft and smiling-face at home. He used to visit the sick and attend funerals. He would help his Companions in their works and would take their children in his arms. But his heart was not preoccupied with them. His blessed soul was in the realm of angels.

Anyone who suddenly saw Resûlullah would be frightened. If he had not acted softly, from the dignity of prophethood, no one would actually be able to sit next to him and be unable to hear his voice. However, out of his modesty, he would not look at anyone’s face with his blessed eyes.

Fakhri Kainat (sall-Allâhu ta’âlâ ’alaihi wa sallam) was the most generous of people. It has not been seen that someone asked for something and said no. If there is something asked, he will give, otherwise, he would not answer. He had so much goodness and benevolence that the Byzantine Greek emperors and Iranian shahs could not do so much. But he himself liked to live with adversity. He lived such a life that he couldn’t even remember eating and drinking. He wouldn’t say bring food to eat or cook such and such a meal. If they brought food, he would eat it and accept whatever fruit they gave him. Sometimes for months, eating little, he loved hunger. Sometimes he used to eat much. He ate with his fingers. At the end of the meal, he would not drink water.

He would drink the water while sitting. When dining with others, he would withdraw after everyone else. He would accept everyone's gift. He would give many times more in return to the one who brought the gift.

The Messenger of Allah was wearing a black turban on his blessed head while he was delivering a khutbah on the twentieth Friday of Ramadan Sherif in the eighth year of Hegira, the day he conquered Makkah with twelve thousand heroes. He used to hang the tip of the turban. He used to say, "The turban separates the Muslims from the disbelievers." It was customary to wear a variety of clothes. When foreign state ambassadors came, he used to decorate. In other words, he would show him a beautiful face by wearing precious and exquisite clothes. He had an agate ring. He used his ring as a seal. "Muhammadu'n-Rasûlullah" was written on his ring. His bed was made of leather and filled with palm fibers. Sometimes he would lie on this bed, sometimes on leather laid on the floor, and sometimes on straw or dry earth. He used to put his blessed palm under his right cheek and lie on his right side.

The Messenger of Allah would not take zakat, would not eat raw onions and garlic, or recite poetry. Rasûl-i Ekrem (sall-Allâhu ta'âlâ 'alaihi wa sallam) was born in the city of Mecca-i Mukarrama, on the twelfth Monday night of Rabîul-Awwal, which coincides with the twentieth of April. Every year, Muslims all over the world celebrate this night as the Mawlid Kandili. Mawlid means the time of birth. Rebiulevvel means spring. Our Prophet (sall-Allâhu ta'âlâ 'alaihi wa sallam) used to give importance to this night every year after his prophethood. The ummah of each prophet had celebrated the birthday of their prophet as the feast. Today is the feast of Muslims. It is a day of joy and delight. When Adam (alaihi-salâm) was between the spirit and the body, he was the prophet. Adam (alaihi salam) and everything was created in his honor. His blessed name with Islamic letters is written on the Throne, the heavens, and the paradises. His grandfather Abdulmuttalib named him Mohammad. He saw in his dream that his name would spread to the world and everyone would praise him and exalt him. Mohammad means the one who is much praised.

The fact that Gabriel (alaihis-salâm) came first and declared that he was the prophet, leaving the city of Mecca during the migration, setting foot in Medina-i Munawwara, conquering Mecca and his death all these happened on Monday.

When he was born, his navel was cut and he was seen circumcised. So the angels had circumcised him. When he honored the world, he raised his finger of martyrdom and prostrated. Angels used to rock his cradle. He started talking while in the cradle. When he stood up, he would watch the children's playings. He wouldn't interfere with the game. When he was six years old, his mother Amina (radiy-Allâhu ta'âlâ anhâ) passed away, and when he was eight years old, his grandfather Abdulmuttalib passed away. When he was twenty-five years old, he made the marriage contract and got married to Hadîce (radiy-Allâhu ta'âlâ anhâ).

When he reached the age of forty, it was announced that he was a prophet to all people and to jinns on Monday in the month of Ramadan. First of all, Gabriel (alaihis-salam) came. Then, for three years, Israfil (alaihis-salâm) came and taught some things. But he did not bring the Quran al Kareem.

Afterward, Gabriel (alaihis-salâm) started to come and sent down the entire Quran in twenty years. Gabriel (alaihis-salâm) came to him twenty-four thousand times. However, he had descended twelve times to Adam (alaihis-salâm), fifty times to Noah (alaihis-salâm), forty times to Ibrahim (Abraham)(alaihis-salâm), four hundred times to Moses (alaihis-salâm), and ten times to Jesus (alaihis-salâm).

He did not manifest his prophethood for three years, and then conveyed it by the order of Allah.

When he was fifty-two years old, on the twenty-seventh night of Rajab, in Mecca, Gabriel (alaihis-salâm) came and took him from Masjid al-Haram to Al-Masjid al-Aqsa in Jerusalem and from there to the skies. In this mi'raj, he saw Allahu ta'ala with his head's eye. Five daily prayers became obligatory (fard) on this night.

When he was fifty-three years old, he migrated to Medina with divine

permission. On the first Thursday of the month of Rabiul-Awwal, in the 622nd year of AD, in the afternoon, they left the house of Abu Bakr-i Siddiq and came to the cave on Mount Thawr, located on the southeast side of Mecca, five and a half kilometers south. The road of this mountain, which is seven hundred and fifty-nine meters (759 m) high from the sea, was very bad. His blessed feet bled. They stayed in the cave for three nights and left on Monday night. Traveling for a week, they came to the village of Quba in Medina on the twelfth Monday of Rabiul-Awwal. They entered Medina on Friday. The first day of Muharram in that year marked the beginning of the Muslims' Hegira year.

He fought twenty-seven battles, acted as a private in nine of them, and was in command in the others.

He died at the age of sixty-three in Medina-i Munawwara, and was buried with his blessed shirt on his back, washed three times, wrapped in three layers of the new white shroud, and buried in the place where his blessed soul was taken.

The blessed eyes of Fakhr-i alam (sall-Allâhu ta'âlâ 'alaihi wa sallam) would sleep, and his heart would not sleep. He slept hungrily and got up full. He never yawned. His blessed body was luminous and his shadow would not fall on the ground. No flies would land on his clothes, and mosquitoes and other insects would not drink his blessed blood. After Allahu ta'ala declared that he was Rasûlullah, the devils could not ascend to the sky and could not get news and tell the soothsayers. If a person sees Rahmatan lil Alameen in a dream, he has definitely seen it. Because the devil cannot take his form.

Fakhr-i alam (sall-Allâhu ta'âlâ 'alaihi wa sallam) is now alive with a life that we do not know. His corpse sheriff will never rot. An angel stands in his grave and informs him of the Salawat said by his ummah. Between its pulpit and its grave, it is one of the gardens of Paradise. Visiting his grave is the greatest of ta'at and the most precious of worships. He said, "My intercession becomes wajib for the one who visits me."

An important reason why Rasûlullah married a lot was to inform the

Shari'ah. He conveyed hundreds of gentle information about women to Muslim women through his blessed wives. If his wives were one, it would be difficult or even impossible for all women to ask her. He took the burden of getting married on his shoulders in order to fully inform the religion of Allahu ta'ala.

The Messenger of Allah was ummi. That is, he had not read a book, did not write, and did not take a lesson from anyone. While he was born in Mecca, grew up, improve among certain people, and did not travel except in his early youth, he gave knowledge about the information and events in the Torah, the Bible, and the books written in the Greek and Roman periods. He sent letters to the Muslims to inform the Shari'ah.

In the sixth year of the Hegira, he sent letters to the Byzantine Greek, Iranian and Abyssinian rulers and other Arab sultans. More than sixty foreign ambassadors came to his service.

It is wâjib for everyone who hears the prophethood of the Rasûlullah to believe in him and in the Qur'an al-Kareem and Islam that he brought. Whoever dies without belief after hearing it, will enter Hell and will suffer eternal torment there. The names and states (Hal) of the Fakhr-i alam were written in the Torah and the Bible. Jews and Christians were waiting for his presence. However, they were jealous and denied because he did not come from their own kind, but from Arabs. However, many of their scholars and wise people were merciful and became Muslims.

If a person does not follow Rasûlullah in all his acts, does not like and does not obeys his orders, he or she does not become a believer. If someone does not love him more than his or her own life, his or her îmân will not be complete.

He is the prophet of all humans and jinn. It is wâjib for every nation living in every century to follow him. Every believer must help his religion, adopt his morals, utter his blessed name a lot, utter salat-u salam with respect and love more as long as utters and hears his name, and fall in love to seeing his blessed beauty, and must love the Qur'an and the Shari'ah that he brought and it should be respected.

THE MIRACLES OF HADRAT MUHAMMED

The following texts are taken from the book *Mir'at-ı Kâinât*. Although the sources of most of the miracles are reported in this book, we did not write these sources. We have written most of the miracles in abbreviation.

There are many witnesses declaring that Muhammad 'alaihi-salâm' is the true (haqq) Prophet. Allahu ta'ala declared, "If you weren't, I wouldn't have created anything." As all beings show the existence and oneness of Allahu ta'ala, as well as showing that Muhammad 'alaihi-salâm' is the true Prophet and his sueriority. The prophecies (karamat) that occur in the Awliyâ of his Ummah are all his miracles. For, prophecies (karamat) occur in those who follow him and those who are on the way of him. In fact, since all Prophets "alaihimussalawatu wattaslimat" wanted to be from his ummah, or rather, they were all created from his light (noor), their miracles are also considered being the miracles of Muhammad 'alaihi-salâm'. Imâm-i Busayrî's(138) (Kasîde-i Burde) expresses this word of ours very well.

The miracles of Muhammad 'alaihi-salâm' are divided into three in terms of time:

The first is what happens from the time his blessed soul was created to the time when his prophethood was announced (Bi'that).

The second is those in the time from his Bi'that to his death.

The third is the things that have happened and will happen from his death to the end of the world.

The first of these is called (Irhâs), which is called beginnings. Each of them is also divided into two being miracles that can be by seeing or not seeing but understood by the mind. All these miracles are so many that it is impossible to count them. It has been reported that the miracles in the second part are about three thousand. We will report the famous eighty-six of them below. 1-The greatest miracle of Muhammad 'alaihi-salâm is the Qur'an al-kareem. All the poets and literary figures that have come so far have been incapable and amazed in the verse (nazm) and meaning of the

Qur'an al-karim. They could not say the like of a verse (ayat). Its concision (icaz) and eloquence do not resemble human speech. That is, if a word is removed or a word is added, the beauty in its wording and meaning is destroyed. Those who searched for another word to replace a word could not find it. Its verse (nazm) does not resemble the poems of Arab poets. It tells of many secret things that have happened in the past and will happen in the future. Those who hear and those who read can't be full of its taste. Even they are tired, they do not get bored. It has been understood by countless experiences that reading or listening relieves the troubles. It has been seen that among those who heard, terror and fear fell in their hearts and even those who died because of this. Many ferocious enemies of Islam have softened their hearts by listening to the Qur'an al-kerim and have come to believe.

Although there were some among the enemies of Islam and the heretics (zindiqs, disbelievers who pretending to be as Muslims) who were called muattala, melâhide and karamita, who tried to change the Qur'an al-karim, to corrupt it and to say the same, none of them could achieve their desires. The Torah and the Bible, on the other hand, have always been changed by people and are still being changed. Beautiful things that cannot be found with all science and experience, good morals, virtues that give people superiority, blessings that will bring happiness in the world and the hereafter, information about the beginning and end of beings, and things that are beneficial or harmful to people are all stated explicitly or implicitly in the Qur'an has been reported. He is able to understand the closed ones, the connoisseur. All of the sciences and mysteries found in all the heavenly books, the Torah, the Psalms and the Bible have been reported in the Qur'an al-karim.

Only Allahu ta'ala knows all the sciences in the Qur'an al-karim. He reported most of them to his beloved Prophet "sall-Allâhu ta'âlâ 'alaihi wa sallam". Ali and Huseyn "radiy-Allâhu ta'âlâ anhumâ" reported that they knew most of these sciences.

Reading the Quran is a great blessing. Allâhu ta'âlâ has bestowed this blessing on the Ummah of His Habîb. Angels are deprived of this blessing. For this reason, they gather at the place where the Quran is read and listen to. All tafsîrs report very little of the sciences in the Qur'an

al-kerîm. On the Day of Judgment, when Muhammad ‘alaihi-salâm’ ascends to the pulpit and recites the Qur’an, those who listen will understand all his knowledge.

2- One of the greatest miracles of Muhammad ‘alaihi-salâm’ is that he split the moon into two. This miracle did not be granted to any other Prophet. When Muhammad ‘alaihi-salâm’ was fifty-two years old, the leaders of the Quraysh disbelievers came to him in Mecca and said, “If you are a prophet, divide the moon into two.” Muhammad ‘alaihi-salâm’ wanted everyone, especially his acquaintances and relatives, to have faith. He raised his hands and prayed. Allahu ta’ala accepted and divided the moon into two. Half appeared on one mountain, the other half on another. The disbelievers said that Muhammad had done sihr (sorcery) on us. They did not believe.

3- When it was dehydrated in some of his ghaza (war in the way of Allahu Taala), Muhammad ‘alaihi-salâm’ had put his blessed hand in a bowl of water and as water flowed between his fingers, and the water had constantly overflowed from the container. Sometimes eighty, sometimes three hundred, sometimes one thousand five hundred, and in the Battle of Tabuk all seventy thousand people and their animals drank from this water and used it. When he took his blessed hand out of the water, flowing had stopped.

4- One day, he went to his uncle Abbas’ house, made him and his children sit next to him, and covered them with his ihram, saying, “O my Rabb! This is my uncle and my father’s brother. These are my Ahl-i Bayt (family of the Prophet Muhammed (alaihi-salam), too. Just like I covered them with my blanket, You also cover themselves from Hellfire”, protect!) he declared. Three times the sound of amen was heard from the walls.

5- One day, he called a distant tree against those who asked him for a miracle. The tree came, dragging its roots, saluting and saying, “Eshhedu en lailahe illallah wa Eshhedu enne Muhammeden abduhu ve rasûluh.” Then it went and was planted in its place.

6- When they put a poisoned sheep kebab in front of him during the Battle of Khaybar, the voice of “O Rasûlallah! Don’t eat me, there is poison in me” was heard.

7- One day, he said to the person who had an idol in his hand, “Will you believe if the idol tells me?” Man, I’ve been worshiping this for fifty years. He didn’t tell me anything. How does he tell you?, he said. When Muhammad ‘alaihi-salâm’ said, “O idol, who am I?” the voice

of “You are the Prophet of Allah” was heard. The owner of the idol immediately became a believer.

8- There was a palm stump planted in the Masjid an-Nabawi in Medina. While the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sallam’ was delivering the khutbah, he would lean on this pole. It was called Hannane. After the pulpit was built, he did not go to Hannâne.

All the jamaat (congregation) heard the cries from it. He got down from the pulpit and hugged Hannane. His voice stopped. He said, “If I had not hugged, he would have cried until the Doomsday.” Such miracles have been seen and reported many times.

9- It has been seen many times that the pebbles he holds and the pieces of food he holds making dhikr of Allahu ta’ala like the sound of a bee.

10- ‘How should I know that you are a prophet? An unbeliever said when he came. Rasûlullah “sall-Allâhu ‘alaihi wa sallam” said, “Would you believe if I called the bunch on that date tree and it came too?” The disbeliever said, yes, I believe. The Messenger of Allah called a bunch of dates and came jumping. The Messenger of Allah said, (Go to your place!). He got up and hung in his place on the tree. Seeing this, the disbeliever believed.

11- In Mecca, a few wolves snatched sheep from a flock and took it away. When the shepherd attacked and saved it, one of the wolves said, didn’t you fear Allahu ta’ala due to you took away our sustenance sent by Allahu ta’ala? When the shepherd said, “I was very surprised, does the wolf speak?” the wolf said, “Shall I tell you what is more surprising than this? Muhammad, the Prophet of Allahu ta’ala “sall-Allâhu ‘alaihi wa sallam” in Medina, shows miracles.” The shepherd came and told it Rasûlullah “sall-Allâhu ‘alaihi wa sallam” and became a Muslim.

12- While Muhammad “sall-Allâhu ta’âlâ ‘alaihi wa sallam” was walking in a meadow, he heard the voice of “O Rasulallah” three times. He looked over and saw a tethered deer. A man was sleeping next to it. He asked the deer what he wanted. He said, “This hunter hunted me. I have two babies on the opposite hill. Let me go! Let me go and nurse them.” Rasul alaihis sallam said, “Will you keep your promise, or will you come?” It said, “I promise for Allahu ta’ala, if I do not come, let the punishment of Allahu ta’ala be upon me.” The Messenger of Allah left the deer. He came a little later. The Messenger of Allah tied her up. The man woke up and said, “O Messenger of Allah, do you have an order?” He said, (Free this deer!). The man untied the deer’s rope and let it go. The deer stamped his two feet on the ground for his joy

- and said, “Eshhedü en lailahe illallah wa ennake Rasûlullah” and left.
- 13- One day, he invited a villager to faith. He said, “If you resurrect the deceased daughter of my Muslim neighbor, I will believe.” They went to her grave. He called her by saying her name. A voice was heard from within the grave and she went out. (Do you want to come to the world?), he said. She said, “O Messenger of Allah! I do not want to come to the world. I am more comfortable here than in my father’s house. Muslim’s hereafter is better than his or her world.” When the peasant saw this, he immediately came to faith.
- 14- Jabir bin Abdullah “radiy-Allâhu ta’âlâ anh” cooked a sheep. Rasûlullah “sall-Allâhu ’alaihi wa sallam” ate with his Companions. (Do not break his bones!) ordered. He gathered the bones and placed his blessed hands on them and prayed. Allahu ta’ala resurrected the sheep.
- 15- They brought to Rasulullah a child who never spoke even though he grew up. (Who am I?), he asked. He replied that you are the Messenger of Allah. He talked until he died.
- 16- A person became blind by stepping on a snake egg. They brought that person to Rasulullah “sall-Allâhu ’alaihi wa sallam”. He began to see by rubbing his blessed saliva into his eyes. Even being at the age of eighty, he was threading a needle.
- 17- Muhammad bin Hatib says that he was a junior child. “Boiling water spilled on me. My body burned. My father took me to Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam. With his blessed hands, he rubbed his saliva on the burning places and prayed. The burns were fine right away
- 18- A woman brought her bald son. The Messenger of Allah rubbed his head with his blessed hands. He found a cure. Her hair started to grow.
- 19- It is written in the books of Tirmuzi and Nasai (Sunan) that a blind person with two eyes will come and said, O Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”! He said, pray to Allahu ta’ala, that my eyes will be opened. Rasul alaihis sallam said to perform this dua: (Make a perfect ablution! Then, O my Rabb! I beg you. I ask you by means of your beloved Prophet Muhammad ’alaihi-salâm. O my beloved Prophet Muhammad ’alaihi-salâm that I love much you! I beg my Rabb by making you an intercessor! Accept my prayer for his sake! I want my dua to be accepted for the sake of you. O my Rabb makes this exalted prophet intercessor to me! Accept my dua for the sake of him). The man performed ablution and then dua. His eyes opened immediately.

Muslims have always read this prayer and reached their purpose.

20- He was going in a desert with Abu Talib. Abu Talib said that he was very thirsty. Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam” got down from the animal and said, “Are you thirsty?” and struck the heel of his blessed feet to the ground. Water gushed out. (My uncle, drink from this water!) he said.

21- During the Hudaibiye war, they were put near a well with little water. The soldiers complained of thirst. He asked for a bucket of water, made ablution and spat it out, and poured it into the well. He took an arrow and threw it into the well. They saw that the well was filled to the brim with water.

22- In a battle, a soldier complained of thirst. Rasulallah (sall-Allâhu ta’âlâ ’alaihi wa sallam) sent two soldiers to look for water. They saw a woman on a camel with two leather water bags and brought them. The Messenger of Allah asked the woman for some water. He poured it into a bowl. All the soldiers came and filled their containers and water bags in turn. They gave her some dates and filled her water bags. He said, “We did not decrease your water. Allahu ta’ala gave us water.”

23- While delivering a khutbah in Medina, on the pulpit, someone said, O Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”! Our children, our animals, our fields are destroyed by thirst. He said come to our rescue. He raised his hands and prayed. When there was no cloud in the sky, the clouds gathered without putting his blessed hands on his face. It started raining right away. It went on for a few days. While reading on the pulpit, that person again said, O Resûlallah! When he said that they would be destroyed by the rain, the Messenger of Allah smiled and said, “O Rabb! Bestow your mercy on other servants as well!” The clouds cleared and the sun appeared.

24- Jabir bin Abdullah says “radiy-Allâhu ta’âlâ anh”: I had a lot of debt. I informed Rasûlallah “sall-Allâhu ta’âlâ ’alaihi wa sallam”. He came to my garden and walked around the date pile three times. (Call your creditors, let them come!) said. Each of them was given their rights. Nothing was missing from the pile.

25- A woman sent honey as a gift. She accepted the honey and sent the empty container back. The container came back filled with honey. The woman came and said, O Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”! Why didn’t you accept my gift? So what is my sin?, said. He said, “We have accepted your gift. The honey you see is the blessing Allahu ta’ala gives to your gift.” The woman ate the honey with their children

for months. It has never been lost. One day they made a mistake and put the honey in another container. They ate from there. They informed the Messenger of Allah about this. He said, "If it had remained in the container I sent, they would have eaten as long as the world exists, it would never have decreased."

26- Abu Huraira says: I brought some dates to the Messenger of Allah. I told to pray them for blessings. He prayed for them to be fruitful and said, "Take these and put them in its container. When you want to take them, take them out with your hand, and do not pick them up from the ground by emptying!" I kept my bag containing dates with me day and night, and ate it until the time of Osman "radiy-Allâhu anh". I also fed the people with me and gave handfuls to charity. On the day that Osman "radiy-Allâhu anh" was martyred, my bag was lost

27- Rasûlullah "sall-Allâhu 'alaihi wa sallam" used to understand the language of all animals like Süleyman "alaihis-salâm". There were a lot of animals coming and complaining about their owners or others. The Messenger of Allah would inform the Companions of this. During the battle of Hunayn, he said to the white mule named (DULDUL) on which he was riding, (Go down). When Duldul collapsed, he took a handful of sand from the ground and scattered it on the unbelievers.

28- It has often been seen that the Messenger of Allah "sall-Allâhu ta'âlâ 'alaihi wa sallam" reported on the unseen. This miracle has three parts:

The first part is the things that happened before his time and when he was asked, the answers he gave to these caused many unbelievers and hard-hearted enemies to come to believe.

The second part is that it informs about things that have happened and will happen in their own time.

The third part is that he tells what will happen in this world and in the hereafter until the Day of Judgment. Here a few of the second and third parts will be reported below.

[At the beginning of the invitation to Islam, some of the Ashâb-i-kirâm migrated to Abyssinia due to the oppression and distress of the polytheists. Rasûlullah 'sall-Allâhu 'alaihi wa sallam', together with the Companions who stayed in Mecca-i Mukarrama, were prohibited from all social practices such as meeting, shopping, not talking to anyone other than Muslims for three years. The Qurayshi polytheists wrote an ahdnâme (treaty) declaring this decision and their alliance and hung it on the Ka'ba-i Muazzama. All-powerful Allahu ta'ala in-

fested a type of worm [tree worm] called (Arza) on that document. Except for the phrase (Bismikallahumma = in the name of Allahu ta'ala) that was written on it, whatever was written, that worm ate and finished it. Allâhu ta'âlâ informed this state to our Prophet "sall-Allâhu 'alaihi wa sallam" through the trusted Gabriel. Our Prophet "sall-Allâhu 'alaihi wa sallam" told this situation to his uncle, Abu Talib. The next day, Abu Talib came to the leaders of the polytheists and the Rabb of Muhammad informed him: If what he says is true, by removing this station and do not prevent them from walking around and meeting with others as before. "If what he says is not true, I will no longer protect him," he said. The leaders of Quraysh accepted this offer. Everyone gathered and came to the Ka'ba. They opened the Ahdname (treaty) by lowering it from the Ka'ba and saw that all the writings were destroyed, except for the phrase (Bismikallahumma), as the Messenger of Allah "sallallahu alaihi wasallam" said.] Ambassadors came to Medina from the Persian Sultan Hüsrev. One day, he called them and said, "His own son killed your Kisra tonight."

After a while, news came that his son had killed his father. [The shahs of Iran are called Kisra.]

29- One day, his wife Hafsaya "radiy-Allâhu anhâ" said, "Abu Bakr and your father will take over the administration of my ummah." With this word, he gave the good news that Abu Bakr and Omar who was the father of Hafsa "radiy-Allâhu anhum" would become the caliph.

30- Abu Huraira "radiy-Allâhu ta'âlâ anh" was in charge of the preservation of the dates that had come as zakat in Medina. He caught someone stealing dates. He said, 'I will take you to the Rasulullah. When the thief begged, saying that I am poor, I have many children, he left. The next day, the Messenger of Allah called Abu Huraira and said, "What did the man you left last night do?" When Abu Huraira told him, he said, "He betrayed you. He will come again." He came back the next night and was caught. He begged again and said, for sake of Allah, let me go, and he escaped. On the third night, when he came back and was caught, their begging was of no avail. If you leave me, I will teach you a few things, it will be of great use to you, he said. Abu Huraira accepted. He said that if you recite the Ayatul Kursi at night, Allahu ta'ala will protect you, the devil will not come near you, and he left. The next day, when the Rasulullah asked Abu Huraira again and got an answer, he said, "Now he has spoken the truth. However, he is a very liar. Do you know you have been talking to for three nights with

whom?” When he said no, I don’t know, he said, “He was the devil.”

31- When the soldiers were sent to the place called Mûte to fight with the armies of the Byzantine Greek Emperor, he saw that three emirs from his Companions were martyred one after the other, while he was on the pulpit in Medina via Allâhu ta’âlâ showed him, he informed his companions overthere.

32- While sending Mu’az bin Cebeli “radiy-Allâhu ta’ala anh” as governor to Yemen, he made farewell him up to off the outside of Medina and gave him much advice. He said, “We will not be able to meet you until the Day of Judgment.” While Mu’adh was in Yemen, the Messenger of Allah “sall-Allâhu ‘alaihi wa sallam” passed away in Medina.

33- While he was dying, he said to his daughter Fatima, “You will be the first to reach me among my relatives.” Six months later, Fatima “radiy-Allâhu anhâ” passed away. None of his relatives died before him.

34- Rasulullah said to Kays bin Shammaasa “radiyallahu anh”, (You live beautifully and die a martyr). While Abu Bakr “radiy-Allâhu ta’âlâ anh” was the caliph, he was martyred in the battle with Museylemet-ul-Kezzab in Yamama.

He even informed that Omar-ul-Fârûk, Osman and Alî “radiy-Allâhu ta’âlâ anhum ecma’in” would be martyrs.

35- He gave the good news that the lands of the Persian Sultan Kisra and the Byzantine Greek Sultan Kayser will be captured by Muslims and their treasures will be distributed in the way of Allah

36- He informed that many of his ummah would go to war via the sea and that Umm Hiram, who was a companion, “radiy-Allâhu ta’âlâ anhâ” would be in that war. While Osman “radiy-Allâhu ta’âlâ anh” was the caliph, Muslims went to the island of Cyprus with ships and fought. This lady was also with them. She was martyred there.

37- The Messenger of Allah was sitting in a high place one day. Turning to those around him, he said, “Do you see what I see? I swear I see the strife that will occur between your houses and on the streets.” In the days when Osman “radiy-Allâhu anh” was martyred and later, in the time of Yazid, great strife arose in Medina. A lot of blood was shed on many people in the streets.

38- He informed that one of his wives would rebel against the caliph one day. When Âisha “radiy-Allâhu ta’âlâ anhâ” laughed at this statement, she said, “O Humeyrâ! Do not forget my word! This woman should not be you.” Then he turned to Ali “radiy-Allâhu anh” and said, “If this duty falls into your hands, be gentle with her!” Thirty years la-

ter, Âisha “radiy-Allâhu anhâ” fought with Ali “radiy-Allâhu anh” and was taken prisoner by her. Ali “radiy-Allâhu anh” sent him from Basra to Medina, with honor and kindness.

39- Rasulullâh (alaihis salam) said to Mu’awiya “radiy-Allâhu anh”(139), “If you dominate my ummah one day, reward those who do goodness! Forgive those who do evilness!” Mu’awiye “radiyallahu anh” was the governor of Damascus for twenty years during the times of Osman and Ali “radiyallahu anhum” and then the caliph for twenty years.

40- One day, he said, “Mu’awiya will never be defeated.” When Ali ‘radiy-Allâhu ta’âlâ anh’ heard this hadith in the battle of Siffin, he said, ‘If I had heard it before, I would not have fought Mu’awiya ‘radiy-Allâhu ta’âlâ anh.’

41- He said to Ammar bin Yâser “radiy-Allâhu ta’âlâ anh”, “People who are rebellious will kill you.” He was martyred while fighting together with Ali “radiyallahu anh” against Mu’awiya “radiyallahu anh”.

42- For His daughter Fatima’s son Hasen “radiy-Allâhu ta’ala anhumâ” said, “This son of mine is very auspicious. Allahu ta’ala will cause two great armies of Muslims to make peace.” When he was going to fight against Mu’awiya “radiy-Allâhu anh” with a large army, he handed over the caliphate to Mu’awiya “radiy-Allâhu anh”, which had the right, so as to prevent strife and not to spill the blood of Muslims.

43- Abdullah bin Zubayr “radiy-Allâhu ta’âlâ anhumâ” drank the blood of Rasûlullâh “sall-Allâhu ta’âlâ ‘alaihi wa sallam” while he was being cupped. When he saw this, he said, “Do you know what will happen to you from people? A lot will happen to people from you, too. Hellfire will not burn you.” When Abdullah bin Zübeyr declared his caliphate in Mecca, Abdûlmelik bin Mervan sent Hajjâj with a large army to Mecca from Damascus. They captured Abdullah and killed him.

44- He looked at the mother of Abdullah ibn Abbas “radiyallahü taâlâ anhum ecma’in” and said, “You will have a son. Bring it to me when he is born!” When they brought the child, he recited the adhan and iqama in his ear and rubbed his blessed saliva into his mouth. He named him Abdullah and gave it to his mother. He said, “Take the father of the caliphs, take them away!” When Abbas “radiy-Allâhu anh” heard this and came and asked him, he said, “Yes, I said so. This boy is the father of the caliphs. Among them, there will be a person who

139 - [1] Mu’awiya, 60 [680 AD] passed away in Damascus.

performs namaz with the Seffah, the Mahdi, and Îsâ ‘alaihi-salâm.” Many caliphs came to the head of the Abbasid state. All of them were descendants of Abdullah bin Abbas.

45- One day, he said, “Among my Ummah, many people called Râfîzî will come into existence. They will leave the religion of Islam.”

46- He had made benevolence duas for many people from his Companions, and all of them were accepted and saw their benefits. Ali “radiy-Allâhu ta’âlâ anh” says that the Messenger of Allah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” wanted to send me to Yemen as a kadi [Judge]. O Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”! I said I don’t know how to act as a kadi. He put his blessed hand on my chest and said, “O Rabb! Let his heart know the right things. Let him always tell the truth!” After that, I would immediately understand what was right from the complaints that came to me, and I would judge with the right.

47- The ten people to whom the Messenger of Allah gave the good news that they will go to Paradise are called Ashare-i mubasshare. One of them, Sa’d bin ebî Vakkasa “radiy-Allâhu anh” said in the battle of Uhud, “O Rabb! Make the arrows of this reach their targets and accept his prayers (duas)!” After that, every dua of Sa’d was accepted and every arrow he shot hit the enemy.

48- He placed his blessed hands on the forehead of his uncle’s son Abdullah bin Abbas “radiy-Allâhu ta’âlâ anhümâ” and said, “O Rabb! Make him a deep scholar in religion and an owner of wise. Grant him the knowledge of the Qur’an al Kareem.” After that, he became number one of his time in all sciences and especially in the knowledge of tafsir, hadith and fiqh. The Companions and the Tabi’in learned everything from him. He became famous with the names of (Tercuman-ul-Qur’an), (Bahr-ul-ilm), and (Reis-ul-Mufessirîn). Islamic countries were filled with its students.

49- He prayed one of his servants, to Enes bin Mâlike “radiy-Allâhu ta’âlâ anh”, “O Rabb! Make his wealth and children a lot. Make his life long, forgive his sins!” As time passed, his possessions increased. His trees and vineyards produced fruit every year. He had more children than a hundred. He lived a hundred and ten years. At the end of his life, O Rabb! You accepted and bestowed three of your Habib’s prayers for me! When he asked how the fourth one, the forgiveness of sins, would be, he heard a voice, “I accepted the fourth one too. Do not worry

50- He prayed to Malik bin Rebi'a "radiy-Allâhu ta'âlâ anh" by saying, (May your child be plentiful!). He had eighty sons.

51- When the famous poet named Nabiga read some of his poems, he said the dua, which is famous among Arabs (May Allah not let his teeth fall out). Nâbiga was one hundred years old. His teeth were white and clear, lined up like pearls.

52- He said for Urve bin Cu'd "radiy-Allâhu ta'âlâ anh", "O Rabb! Give blessings to his trade!" Urve says that "all the trades I made after that were profitable. I had no loss."

53- His own daughter Fatima "radiy-Allâhu ta'âlâ anhâ" came to him (sallallahu alaihi wa sallam) one day. She was pale with hunger. He put his hand on his chest and said, "O my Rabb, who feeds the hungry! Do not starve Fatima, the daughter of Muhammad!" Fatima's face immediately became bloodied and enlivened. She never felt hungry until she died.

54- He prayed with blessings for Abdurrahman bin Avfa, one of the Asharat al-Mubashshara. His wealth increased so much that it became epic in tongues.

55- He said, "Every Prophet's prayer will be accepted. Every Prophet prayed for his ummah in the world. I pray that my umma will be allowed intercession on the Day of Judgment. Insha'Allah, my prayer will be accepted. I will intercede for all that non-polytheists."

56- He went to some villages in Mecca and tried much for them to believe. They did not accept. He prayed for them to suffer hardships like the famine seen in Egypt at the time of Prophet Yusuf "alaihissalâtu wassalam". That year there was such a famine that they ate carrion

57- Even though his uncle, Abu Lahab's son, Utayba, was the son-in-law of the Messenger of Allah, he did not believe in Rasûlullahin, and he saddened him very much. He divorced his blessed daughter, Umm Kulthum khâtûn. He said ugly things. He was very upset about this and said, "O Rabb! Make one of your dogs haunt him!" Utayba was sleeping among his friends one night while he was going to Damascus to trade. A lion came and sniffed and left his friends. When it was Utayba's turn, he snatched it and smashed it

58- A person was eating with his left hand. (Eat with the right hand!) he commanded. He lied saying my right arm wasn't moving. (Don't let your right-hand move any more!) he said. He couldn't bring his right hand to his mouth until he died.

59- He sent a letter to the Persian Sultan Husrev to believe. The lowly

Husrev smashed the letter and martyred the messenger who brought it. When Rasûlullah (sallallahu alaihi wa sallam) heard this, he became very upset and said, "O Rabb! Tear up his property, as he destroyed my letter!" While the Messenger of Allah was alive, Husrev's son Shireveyh tore him to pieces with a dagger. While Omar "radiy-Allâhu ta'âlâ anh" was the caliph, the Muslims conquered the whole of the Persian land, and neither Husrev's generation nor his property remained. 60 - While Rasûl alaihissalâm was giving advice and nahy-i munkar in the bazaar, the scoundrel named Hakam bin As, the father of Marvan, came behind Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam", blinked his eyes and wrinkled his face, would mock. When the Messenger of Allah turned back and saw this ugly state of him, he said, "Stay the way you show yourself! His face remained playful until he died.

61- Allâhu ta'âlâ would protect His Habîb from troubles. Abu Jahl was the greatest enemy of Rasûlullah "sall-Allâhu 'alaihi wa sallam". When he lifted a large stone to hit his blessed head, he saw a snake on each of the shoulders of Rasûlullah, the stone fell from his hand and ran away

62- While he was praying next to the Ka'ba, the inferior Abu Jahl, saying it was time, wanted to walk on him with a knife, but immediately turned back and fled. When his friends said why are you afraid, I saw a ditch full of fire between me and Muhammad "sall-Allâhu ta'âlâ 'alaihi wa sallam". Many people were waiting for me. If I had taken a step, they would have caught me and set on fire. When Muslims heard this and asked Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam," he said, "The angels of Allahu ta'âlâ were going to catch him and tear him apart

63- In the third year of the Hegira, while the Messenger of Allah ("sall-Allâhu ta'âlâ 'alaihi wa sallam) was lying alone under a tree during Katfan ghaza (war in the way of Allahu Taala), a disbeliever wrestler named Da'sur came with a sword in his hand and said, Who will save you from me? When the Messenger of Allah said, "Allah will save me", the angel named Gabriel appeared in human form and struck the unbeliever's chest. He collapsed and the sword fell from his hand. The Messenger of Allah took the sword in his hand and said, "Who will save you from me?" He begged that there is no one better than you to save me. Rasulullah forgave him and released. He came to îmân and caused many people to come to îmân (faith).

64- In the fourth year of the Hegira (Bani Nadir), while the Messenger of Allah "sall-Allâhu ta'âlâ 'alaihi wa sallam" was talking with his Companions under the walls of the Jewish fortress, a Jew wanted to throw

a big millstone from above. When the Jew extended his hand to the stone, both of his hands were disabled.

65- In the ninth year of the Hegira, people were coming from far away and believing. Two infidels named Amir and Erbed joined the crowd and while Amir was telling the Messenger of Allah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” that they had come to faith, Erbed wanted to go behind and take his sword out of its sheath. He was out of hand. When Amir pointed to what are you waiting for, the Messenger of Allah said, “Allahu ta’ala has protected me from the harm of both of you.” When they left, Amir said to Erbede, “Why didn’t you keep your word?” How many times have I wanted to draw the sword? “I’ve always seen you between us,” he said. A few days later, when the sky was clear, suddenly clouds covered sky. Erbed died with his camel by lightning.

66- One day, while Rasûl alaihissalam was making ablution, putting on one of his mests and reaching out to the second one, a bird came. It snatched up this mest and shook it in the air. A snake fell from inside. Then the bird dropped the mesti on the ground. After today, while wearing shoes, it is sunnat to shake them first.

67- Resûl alaihissalam had set aside guards from his Companions to protect himself in the battles and in the deserts. When the 67th verse in the chapter of al-Maide came, which means “Allah will protect you from the harm of people”, he gave up it. He wandered alone among the enemies, slept alone, and was never afraid.

68- At Anas bin Malik had a handkerchief “radiy-Allâhu ta’âlâ anh” of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”. With this handkerchief, Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” had wiped his blessed face. Enes would wipe his face with it, and when it was dirty, he would set it in the fire. The dirt would burn, the handkerchief would not burn, it would be clean.

69- He drank the water of a well from a bucket and poured the rest into the well. It always smelled musk from the well.

70- A disease called urticaria [urticaria] appeared on the body of Utbe bin Firkadin “radiy-Allâhu anh”. The Messenger of Allah undressed him, spit on his blessed hands, and rolled up his body with his hands. The patient found healing. His body smelled like musk. This situation continued for a long time.

71- Salman-i Farisî “radiy-Allâhu ta’âlâ anh” left Iran and began to travel to various countries in search of the true religion. While they were coming to Arabia with a caravan with the Bani Kelb tribe, they

betrayed him in the place called Vadi'-ul kura and sold him as a slave to a Jew. This Jew also sold him to his relative as a slave to a Jew from Medina. When Salman-i Farisi heard that the Messenger of Allah "sall-Allâhu ta'âlâ 'alaihi wasallam" had visited Medina during the Migration, was very happy. For, he was a scholar of Nasrânî. He heard that the Prophet of the End Times would appear in Arabia with the advice of a great scholar who was his last guide, and that scholar taught him the qualities of Rasulullah "sall-Allâhu 'alaihi wa sallam". He had informed Salman "radiy-Allâhu anh" that there was a (Prophethood) seal between his two shoulders and he also had many miracles. Salman-i Farisi brought dates to Rasulullah as charity. The Messenger of Allah did not eat any of them. He brought about twenty-five dates on a plate, saying it was as a gift. The Messenger of Allah ate from it. All the Ashâb-i kirâm also ate. The date seeds eaten were about a thousand. He also saw this miracle of Rasulullah. The next day, he wanted to see the seal of the prophethood at a funeral. The Messenger of Allah understood this and stripped off his blessed shirt and showed the seal of prophethood. Salman "radiy-Allâhu anh" came to faith immediately. A few years later, it was promised that he would be freed on the condition of paying 300 date palm trees and a thousand six hundred dirhams of gold. Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" heard this. He planted two hundred and ninety-nine date trees with his blessed hands. The trees began to bear fruit that year. One of them was planted by Omar "radiy-Allâhu ta'âlâ anh". This tree did not bear fruit. Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" took it off and planted it back with his blessed hands. And this also immediately bore fruit. In one ghaza (battle), they gave Salman "radiy-Allâhu ta'âlâ anh" gold, the size of an egg, from which booty was taken. He came to Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" and said, "this is very few". He also said it wouldn't weigh one thousand six hundred grams. Rasulullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" took it in his blessed hands and gave it to Salman again. He said, take it to its owner. He paid his debt with its half to his master. Half of it remained to Salman "radiyallahu anh".

72- While Rasulullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" was praying, when the devil came and wanted to interrupt his prayer, he caught it with his blessed hands. He took a promise from him that he would not come and break the prayer again and released him.

73- Abdullah bin Ubayy bin Salul, the leader of the hypocrites in Me-

dina called the Messenger of Allah, while he was about to die. He begged Rasûlullah to shroud with his shirt. He bestowed his shirt, as it was his custom to give whatever was asked. Even he performed his funeral prayer. A thousand hypocrites in Medina admired this favor of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” and they all came to believe. 74- Walid bin Mugîre, As bin Vâil, Haris bin Kays, Aswad bin Yagûs and Aswad bin Muttalib, who were among the Quraysh disbelievers, were more than others in torturing and persecuting Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”. Jabrâil ‘alaihi-salâm’ came and brought the 95th verse of the Hijr sura, which means, “We will punish those who make fun of you...” and pointed to the foot of Walid, the heel of the second, the nose of the third, the head of the fourth, and the eyes of the fifth. An arrow sank into Walid’s foot. Being so arrogant, it was hard for him to bend down and throw the arrow out. He got sciatica after his iron got stuck in his heel vein. A thorn pricked As’s heel. It swelled up like a jumpsuit. Blood came continuously from the nose of Haris. While Eswad was sitting happily under a tree, he hit his head on a tree, and the other Eswad also became blind, and they all perished.

75- Tufayl, the leader of the tribe of Devs, had come to believe in Mecca before the Hegira. He asked the Messenger of Allah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” for a sign to invite his people to faith. He said, “O Rabb! Grant this a verse.” When Tufayl went to his tribe, a light shone between his two eyebrows. Tufayl, O Rabb! Take this omen off my face and put it somewhere else. Some of those who see this on my face they would think I was punished for leaving their religion. His prayer was accepted and the light (noor) went off his face. It shone like an oil lamp on the tip of the whip in his hand. His tribesmen came to believe in the course of time.

76- There was a woman from the tribe of Banu Najjar in Medina who had a beautiful face. A jinn falls in love with her and would always come. After Rasul alaihissalam came to Medina, one day this jinn was sitting on the wall in front of the woman’s house, and the woman recognized him. “Why didn’t you come to me?” she said. The Jinn said that the Prophet of Allâhu ta’âlâ “sall-Allâhu ta’âlâ ‘alaihi wa sallam” forbade adultery and all harâms.

77- In the battle called (Bi’ri Ma’ûne), the unbelievers broke their promise and martyred all but one or two of the seventy Companions. Among these, there was Amir bin Fuheyra “radiy-Allâhu ta’âlâ anh”,

who was one of the first believers when Abu Bakr “radiy-Allâhu anh” freed due to he was a slave of him, and when he was bayoneted, the angels lifted him to the sky in front of the disbelievers. When they informed Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam” about this, he said, “The angels of Paradise buried him and his soul was taken to Paradise.”

78- The disbelievers captured the Companion Hubeyb bin Adi “radiy-Allâhu anh” and took him to Mecca. They executed him. They did not let it go down from the gallows-tree, saying that the disbelievers should see it and be happy. He stayed at the gallows-tree for forty days. His body did not rot and stink. Fresh blood always flowed. Hearing this, the Messenger of Allah sent Zubayr bin Avvâm and Mikdâd bin Eswadi “radiy-Allâhu anhumâ” to bring his body and took it from the gallows-tree at night. While they were bringing him to Medina, seventy horsemen came up behind them. These two Muslims left Hubeybi on the ground to protect themselves. The ground split and Hubayb became invisible. The disbelievers saw this situation and returned and left.

79- Sa’d bin Muâz “radiy-Allâhu ta’âlâ anh” was wounded in the battle of Uhud. He passed away some time later. Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam” informed that there were seventy thousand angels in his funeral namaz. While his grave was being dug, the smell of musk spread throughout.

80- In the seventh year of the Hegira, Rasûlullah “sall-Allâhu ta’âlâ ’alaihi wa sallam”, sent letters to the Abyssinian sultan Najashi, the Byzantine Greek emperor Heraclius, and the Persian sultan Husrev, and the governors Mukavkase and Haris of Byzantium in Egypt and Damascus and Oman Sultan Samâmeye to invite belief all. The envoys who took the letters did not know the language of the place they were going to. The next morning, they began to speak those languages.

81- Zayd bin Harise “radiy-Allâhu ta’âlâ anh”, one of the elders of the Companions, was going to a far place. His muleteer whom he rented wanted to kill him in a secluded place. He asked for permission and performed two rak’ahs of namaz.

Then he said (Yâ Arhamarrahimin) three times. There was the sound of (do not kill him) as he saying each one. Thinking there was a man outside; the muleteer came out and went in. In the third, a cavalier with a sword entered and killed the muleteer. Then He turned to Zay-

de, "I was in the seventh heaven while you started the dua of Ya Arhamar Rahimin. While saying the second, I caught up with the first sky. "I came to you on the third time," he said. He realized that it was an angel.

82- One of the wives of Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" Ummu Salama "radiy-Allâhu ta'âlâ anhâ" freed the Companion named Safina, who never left the service of the Messenger of Allah. In the war against the Byzantine Greeks, he left the army and was taken prisoner by the infidels. While he was running away, a terrible lion appeared before him. He said, "I am the slave of the Messenger of Allah," and told the lion what had happened to him. Rubbing its face and eyes to him, Lion walked next to him. It did not leave his side lest the enemy harms him. When the Islamic soldier was seen, it turned and left.

83- Someone named Cehcâh-i Gaffârî rebelled against the caliph Osman "radiy-Allâhu ta'âlâ anh". He broke the staff with his knee that Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" always carried in his blessed hand. A year later, anthrax disease happened in his knee caused his death.

84- Coming from Damascus to Hajj, Mu'awiya "radiy-Allâhu ta'âlâ anh" wanted to take the pulpit of Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" in Medina to Damascus for being barakat. When they moved the pulpit, there was an eclipse. Everything darkened and the stars appeared. He gave up on this desire.

85- In the battle of Uhud, one of Abu Qatada's "radiy-Allâhu ta'âlâ anh" eye came out and fell on his cheek. They brought him to Rasulallah "sall-Allâhu ta'âlâ 'alaihi wa sallam". He put his eye in its place with his blessed hand and said, "O Rabb! Make his eye beautiful! This eye was more beautiful than the other. He would see stronger than another one. One of Abu Qatada's grandchildren came to the caliph Omar bin Abdulaziz. Who are you? said. He recited a couplet and informed him that he was the grandson of the person whom the Messenger of Allah had put his eye in its place with his blessed hand. When the caliph heard these couplets, he offered more favors and gifts to himself.

86- Iyâs bin Salama says that during the war of Khaybar, the Messenger of Allah sent me and asked for Ali "radiy-Allâhu anhumâ". Ali's eyes were aching. I took it by his hand and brought it with difficulty. Rasûlullah spat on his blessed fingers and rubbed it into Ali's eyes. He handed over the banner and sent him to fight at the gate of Khaybar. Ali "radiy-Allâhu anh" removed the door, which could not be opened

for a long time, and the Ashâb-i-kirâm entered the castle. There are many miracles of Rasûlullah's "sall-Allâhu ta'âlâ 'alaihi wa sallam" written in the book entitled (Shawâhid-un-nubuwwah) of Molla Abdurrahmân Câmi "rahima-hullahu ta'âlâ" and in the book entitled (Hucetullahi al-âlamîn) of Yûsuf-i Nebhânî. (Shawâhid-un-nubuwwah) is Persian. [Its Persian and Turkish translation was also printed by (Hakikat Kitabevi) in 1415 [AD. in 1995].]

VIRUTES OF MUHAMMAD ALAIHISSALAM

There are hundreds of books describing the virtues of Muhammad 'alaihi-salâm. Virtue means superiority.

Eighty-six of his superiorities are stated below:

1- The soul of Muhammad 'alaihi-salâm' was created first among the creatures.

2- Allâhu ta'âlâ has written his name on the Arsha, the Paradises, and the seven-floor heavens.

3- On the leaves of a rose grown in India, "La ilaha illallah Muhamma-dun rasulullah" is written.

4- In a river near the city of Basra, Allah is seen on the right side of the fish caught and Muhammad "sall-Allâhu ta'âlâ 'alaihi wa sallam" is written on the left side.

There are many cases like these. On the two hundredth page of the book (A History of Fishes), which was published in London in 1975, there is a picture of a fish written with the letters of the Qur'an al-karim (Şanullah) on its tail. In the information given, it was stated that "La ilaha illallah" was written on the other side of the tail. The examples of this are many.

5- There are angels who have no other duty but to say the name of Muhammad 'alaihi-salâm.

6- The angels were ordered to prostrate before Adam 'alaihi-salam' because he had the light (noor) of Muhammad 'alaihi-salam' on his forehead.

7- In the time of Âdem 'alaihi-salâm', the name of Muhammad 'alaihi-salâm' was also said in the adhan for namaz.

8- Allahu ta'ala has ordered all Prophets that if Muhammad 'alaihi-salam' becomes a Prophet in your time; order your ummahs to believe in him too!

9- In the Torah, Bible and Psalms, Muhammad ‘alaihi-salâm’ and his four caliphs, his companions and some of his ummah are described and praised with beautiful attributes. Allâhu ta’âlâ removed the word “Muhammad” from his name Mahmud and named His Habîb. Allâhu ta’âlâ also gave the names Rauf and Rahîm from His names to His Habîb. 10-

When he was born, he was circumcised by angels.

11- When he was born, great signs were seen. It is written in the books of history and mawlid.

12- When he came to the world, the devils could not ascend to the sky and could not hear from the angels.

13- When he was born, all the idols and statues on earth fell face down.

14- Angels used to rock his cradle.

15- He used to talk to the moon in the sky while he was in the cradle. Moon would incline towards the direction he was pointing with his blessed finger. 16-

He started talking while he was in the cradle.

17- When he was a child, when he was walking in the open air, a cloud at the level of his head would move together and cast a shadow. This state continued until his Prophethood began.

18- When he was three years old and when his prophethood was announced at the age of forty and he was being taken to the ascension (Miraj) at the age of fifty-two, angels slit his chest. They washed his heart with the water of Paradise in the basin they brought from Paradise.

19- Every Prophet had the seal of prophethood on his right hand. On the other hand, Muhammad ‘alaihi-salâm’ was on the skin on the left shoulder, at the level of his heart. When Gabriel alaihissalam washed his heart and covered his chest, he sealed his back with the seal he brought from Paradise.

20- He would see from behind as he saw in front of him.

21- He could see in the dark as he saw in the light.

22- He saw with his eyes the seven stars in the star cluster called (Surreyya) next to the Taurus [ox] sign and reported their number. This star cluster is also called Pervin and Pleiades.

23- His saliva made bitter waters sweet. He healed the patients. It became food for babies like milk.

24- While his eyes were sleeping, his blessed heart would be awake. All the Prophets were like this “alaihi-mussalawatu wattaslîmat”.

25- He never yawned in his life. All Prophets were like this “alaihi-mus-

salawatu wattaslimat”.

26- Her sweat smelled like a rose. A poor person asked him for help while getting his daughter married. He had nothing to give at that moment. He put his sweat in a small bottle and gave it to him. When that girl rubbed her face and head, her house would smell like musk. It became famous with the name of the home (beautiful fragranced house).

27- Although he was of medium height when he was with tall people, he would appear taller than them.

28- When he walked in the sun and moonlight, his shadow would not fall on the ground.

29- Flies, mosquitoes and other insects would not be allowed to land on his body and clothes.

30- The more he wore his laundry, the more it would not get dirty.

31- Every time he walked, angels would follow him. For this reason, he would allow his Companions walk in front of him “radiy-Allâhu ta’âlâ anhum ajma’in” and say to leave my behind to the angels.

32- When he stepped on the stone, the trace of his foot would be left on the stone. It wouldn’t leave any traces on the sand. When he broke ablution in the open, the ground would split open and the urination and similar things would remain into the ground. From there, good smells spread all around. So all the Prophets were like this.

33- There were those who drank from the blood of cupping. When he heard this, he said, (Hellfire will not burn him).

34- Another great miracle is that he is taken to the ascension (Miraj). He was taken from Mecca to Jerusalem with the animal of Paradise called Burak. From there he was taken to the heavens and the Arsh. Strange things were shown to him. He saw Allahu ta’ala in an unknown way with his head’s eye. [However, this sighting happened outside the world of matter, that is, in the realm of the hereafter.] He was brought back to his home in an instant. The Miraj Miraculous was not given to any other Prophet.

35- It has become obligatory (fard) for his ummah to recite salatu and salam on him once in their lifetime. Allahu ta’ala and the angels send salatu and salam to him.

36- The most knowledge was given to him among men and angels. Even though he was ummi, that is, he did not learn anything from anyone, Allahu ta’ala informed him about everything. Just as the name of everything was revealed to Adam alaihissalam, the name and knowledge of everything was informed to him as well.

37- The names of his ummah and all that will happen between them were informed to him.

38- His mind is more than the mind of all people.

39- All the good habits that can be found in people have been bestowed on him. When the great poet Omar bin Farida was said, "Why didn't you praise the Messenger of Allah," I realized that I would not be able to praise him. He said that he could not find the words to praise him.

40- In the kalima-i shahadah, in the adhan, in the iqamat, in the tas-hahhud in the namaz, in many duas, in some worships and khutbahs, in giving advice, in times of trouble, in the grave, in the judgment day, in Paradise and in the language of every creature, Allah has put His name next to his name.

41- The highest of his superiorities is that he is Habibullah. Allahu ta'ala has made him his beloved and friend. He loved him more than anyone, more than any angel. Allahu ta'ala has said in a hadith-i qudsi, "If I made Ibrahim Khalil, I made you Habib to Myself."

42- In accordance with 5th ayat-i-kerima of Duhâ surah, in which Allahu ta'ala declares "I will give you whatever you want until you are satisfied with it", means that Allahu ta'ala is to promise to grant all knowledge, all superiority, rules of Islam (Ahkam-i Islamiyya), help and victory to His prophet sall-Allahu ta'ala 'alaihi wa sallam' against his enemies; as well as conquests, victories and every kind of intercession and manifestations to his ummah on the Day of Judgment. When this ayat-i karima was revealed, our master Prophet said, "I do not approve of one of my ummah staying in Hell," by looking at Gabriel alaihissalam.

43- His blessed heart was always with Allahu ta'ala at night, when he was awake, asleep, alone, when he was in a crowd, when he was on a journey, when he was at home, when he was at war, when he was smiling and crying. In some times, he would be only with Allahu ta'ala. In order to fulfill his duties in the world and to return his blessed heart to the world of humanity, he would come to his wife Aisha "radiy-Allahu anha" and say, "O Aisha! Talk to me a little [so I can come back to myself]." After that, he would go to his Companions for advice and guidance. He used to perform the sunnat of the morning namaz at home and after talking to Aisha "radiy-Allahu anha" for a while, he would go to the mosque to have his Companions lead the fard. This state is peculiar to prophets. If he had gone out without speaking to

Aisha “radiy-Allâhu anhâ”, no one would be able to look at his face due to divine manifestations and lights.

44- Allâhu ta’âlâ has declared every Prophet with the name “alaihimussalawatu wattaslimât” in the Qur’ân al-kerîm. He had informed Muhammad ‘alaihis-salâm’, with qualifications which glorify him by saying, “O my Messenger, O my Prophet.”

45- He spoke clearly and easily understandable way. He spoke in every dialect of the Arabic language. He would answer those who came from various places and asked with their vocabulary. Those who heard would be amazed. He said, (Allahu ta’ala raised me very well).

46- He used to say a lot with few words. More than one hundred thousand hadîth-i-sherîfs show that he is (Jawâmi-ul-kalim). Some scholars said that Muhammad ‘alaihis-salâm’ revealed the four foundations of the religion of Islam with four hadîth-i-sherîfs.

These:

(Actions are evaluated according to intentions) and, (Halal is in the clear, haram is in the clear) and, (The claimant has to show a witness and the defendant has to take an oath) and, (Unless a person wants for his brother what he wants for himself, his faith will not be complete).

The first of these four hadîth-i-sherîfs is the basis of knowledge of worship, the second of knowledge of transactions, the third of knowledge of enmity, that is, of matters of justice and politics, and the fourth of knowledge of manners and ethics.

47- Muhammad ‘alaihis-salâm was innocent. He has not committed any sin knowingly or unknowingly, big or small, before or after the age of forty. No ugly movements were seen.

48- Muslims are ordered to greet Muhammad ‘alaihis-salam’ by reciting Assalamu alayka ayyuhannabiyyu wa rahmatullahi while sitting in the namâz. It was not permissible to say it for another Prophet or angels in namâz.

49- He did not want rank and sultanate, he wanted prophethood and poverty. One morning, while talking to Gabriel alaihis-salam, he said that we didn’t have a morsel to eat in our house tonight. At that moment, Israfil ‘alaihis-salâm’ came and said, “Allahu ta’ala heard what you said and sent me. If you want, every stone you touch is gold, silver or emerald. If you want, you perform prophethood as a king.” The Messenger of Allah said three times, “I want to be a prophet as a slave.”

50- Other Prophets “alaihimussalawatu wataslîmât” prophesied in a certain country at a certain time. Muhammad ‘alaihi-salâm’, on the other hand, was sent as a Prophet to all people on earth and to the jinn until the Day of Judgment. There are also scholars who state that he is the Prophet of angels, animals, plants and inanimate objects, in short, all creatures.

51- His mercy and benefit have spread to all beings. Its benefit for believers is in clear. In the time of “alaihimussalawatu wataslîmât” of other Prophets, unbelievers were tortured and destroyed in the world. There was no torment in the world for those who did not believe in him. One day, he said to Gabriel alaihis-salam, “Allahu ta’ala declared that I am rahmat (mercy) to the worlds. Have you had any share of my rahmat, too?” Gabriel said, “I was always afraid of how I would end up in the face of Allah’s greatness and terror. When I brought the verses [verses 20 and 21 in the Takwir sure] stating that I was sure, I got rid of this terrible fear, I was sure. Is there greater rahmat than this?).

52- Allâhu ta’âlâ wanted Muhammad ‘alaihi-salâm’ to be pleased. [As we have stated in the forty-second virtue, Allahu ta’ala will give what he wants until he is satisfied. This matter has been reported in Surah Duha.]

53- Other Prophets answered the slanders of the disbelievers themselves. Allâhu ta’âlâ responded to the slanders made against Muhammad ‘alaihi-salâm’ and defended him.

54- The number of Muhammad’s ‘alaihi-salâm’ ummah is greater than the sum of the ummahs of other Prophets “alaihimussalawatu wataslîmât”. They are higher and more honorable than them. It is stated in hadîth-i-sherîfs that two-thirds of those who will enter Paradise will be from this ummah.

55- The hadith in Mawâhib-i ladunniyya, “I asked my Rabb not to unite my ummah on aberration. He accepted it” is a well-known hadith. In another hadîth-i-sherîf, “Allâhu ta’âlâ has protected you from three things. One of them is saved from uniting on aberration. Secondly, a person who dies from a contagious disease attains the reward of a martyr. Thirdly, if two pious Muslims witness for one Muslim who is a good Muslim [we know well]], that Muslim will go to Paradise). In a hadîth-i-sherîf, he said, “The disagreement of my Companions is a rahmat (mercy) for you” and “The disagreement of my Ummah [dividing into madhhabs in deeds] is a rahmet.” While his ummah tries to find the truth, they fall into conflict. As for these efforts of they

are a cause for rahmat. Two people have denied this hadīth-i-sherīf: One is mâcin and the second is mulhid (atheist). Mâcin is a trickster who uses religion for worldly gain. A mulhid is also a heretic who disbeliever by interpreting verses according to worldly interests. Yahya bin Sa'īd says that Islamic scholars are facilitators. Someone called something is halal and someone else said it is haram. What they call halal for righteous people, they say it is harâm in times of mischief. The hadīth-i-sherīfs above show that the consensus of scholars (ijmâ-i ummat) called mujtahid is from (Adilla-i shar'iyya). That is, it is one of the four sources of religious knowledge and the four madhhabs are right. Madhhabs are the rahmat of Allahu ta'ala for Muslims.

56- The rewards to be given to the Messenger of Allah are many times greater than the rewards to be given to other Prophets. It will be given to his teacher as much as the reward is given to a person who does acceptable worship and a good deed. Every teacher up to the Messenger of Allah will be given twice as much reward (thawab) as his student, that is four times as much for the teacher of his teacher, eight times as much for the teacher of his teacher, and sixteen times for the teacher of his teacher. For example, five hundred twenty-four thousand two hundred and eighty-eight rewards will be given to his twentieth teacher. Muhammad 'alaihi-salâm' will be rewarded with thawabs for every single deed of his Ummah. If the number of rewards to be given to Muhammad 'alaihi-salâm' for each of his deeds is considered according to this account, no one but Allahu ta'ala knows the amount of all of them. If the number of rewards to be given to Muhammad 'alaihi-salâm' for each of his deeds is considered according to this account, no one but Allahu ta'ala knows the amount of all of them. It has been reported that the Salaf as-Salihî was more virtuous and superior to those who came after them. This superiority is evident in terms of the number of thawabs.

57- It is haram to call himself by his name, to speak loudly when he is next to him, to call out to him from afar, and to get ahead of him on the way. The ummahs of other Prophets "alaihimussalawatu watastîmât" used to call themselves by their names.

58- Îsrâfil 'alaihi-salâm' came to Muhammad 'alaihi-salâm' many times. Only Jibril 'alaihi-salâm' came to other Prophets "alaihimussalawatu watastîmât"

59- He saw Gabriel alaihis-salam two times in the form of an angel. He did not appear in the form of an angel "alaihimussalawatu watastî-

mat” to any other Prophet.

60- Gabriel alaihis-salam came to him twenty-four thousand times. Among other Prophets, “alaihimussalawatu wattaslimât” came to Musa ‘alaihis-salâm’ four hundred times the most.

61- It is permissible to swear by Allahu ta’ala with Muhammad ‘alaihis-salam, but not with other Prophets and angels.

62- After Muhammad ‘alaihis-salâm’, it was forbidden for other people to marry his blessed wives “radiy-Allâhu ta’âlâ anhunna”, and in this respect, it was declared that they were mothers of believers.

The wives of other Prophets “alaihimussalawatu wattaslimât” were either harmful to them or they were useless. The blessed wives of Muhammad ‘alaihis-salâm’, on the other hand, helped him in worldly and hereafter affairs, persevered in poverty, showed gratitude, and served a great deal in spreading Islam.

63- The blessed daughters and wives of the Messenger of Allah “radiy-Allâhu ta’âlâ anhunna” are the most superior women of the world. All of his Companions, apart from the Prophets, are the best of all human beings. Their cities, Mecca-i Mukarrama and then Medina-i Munawwara, are the most precious places on earth. For one rak’at of prayer performed in the Masjid-i-sherif, the reward of a thousand rak’ats is written. The same is true for other worships. Between his grave and pulpit is the garden of Paradise. He said, “A person who visits me after death is as if he visited as I was alive. A believer who dies in one of the Haramain will be resurrected in safety on the Day of Judgment.” The cities of Mecca and Medina are called Haremeyn.

64- In terms of lineage and reason, that is, kinship in terms of blood and marriage will not be of any use in the Doomsday. The relative of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” is an exception to this.

65- Everyone’s lineage continues from his son. The lineage of Muhammad ‘alaihis-salâm’ is his daughter Fatima. This issue is also reported in a hadîth-i-sherif.

66- True believers who bear his blessed name will not enter Hell.

67- Every word, every action of his is true. Every ijthihad has been confirmed by Allahu ta’ala.

68- Loving him is fard for everyone. He said, “He who loves Allahu ta’ala loves me.” The sign of loving him is to follow his religion, way, sunnat and morals. It is ordered in the Qur’an al-kareem to say, “If you follow me, Allahu ta’ala will love all you.”

69- It is wâjib to love his Ahl-i-bayt “radiy-Allâhu ta’âlâ anhum ec-

ma'în". He said, "Anyone who is hostile to my Ahl al-Bayt is a hypocrite." Ahl al-bayt is his relatives that to get zakat is haram. These are our master Prophet's wives and the believers descended from his grandfather Hashim, who are descendants of Alî, Ukaylin, Ca'fer Tayyar and Abbas.

70- It is wâjib to love all of his Companions "radiy-Allâhu ta'âlâ anhum ecma'în". He said, "Do not be hostile to my Companions after me! To love them is to love me. To be an enemy to them is to be an enemy to me. Whoever hurts them hurts me. And whoever hurts me hurts Allahu ta'ala. Allahu ta'ala punishes those who hurt Him."

71- Allâhu ta'âlâ created two helpers in the heavens and two on the earth for Muhammad 'alaihi-salâm'. These are Gabriël, Mikâil, Abu Bakr and Omar "radiy-Allâhu ta'âlâ anhum ajma'în".

72- Every person has a jinn friend. This devil is an infidel. By giving delusions, he tries to take his belief and make him commit sin. Rasul alaihis-salam brought his friend, the Jinnî, to faith.

73- Everyone, male or female, who passed away at an old age, will be asked about Muhammad 'alaihi-salâm' in their graves. It will be said, who is your prophet, as it is said who is your Rabb.

74- It is an act of worship to recite the hadîth-i-sherîfs of Muhammad 'alaihi-salâm'. The reader is given thawab. To recite a hadîth-i sharîf, it is mustahab to make wudu, to wear clean clothes, to apply perfume, to put the hadîth-i-sherîf book on a high place, the reader not to stand up for outsiders, and not to talk to one another. The faces of those who read hadîth-i-sherîfs will be luminous, bright and beautiful. While reading the Quran al kareem, it is also necessary to observe these adabs (manners).

75- When Rasûlullah "sall-Allâhu ta'âlâ 'alaihi wa sallam" was about to die, Gabriel alaihis-salam came and brought salam from Allahu ta'ala and said that He was asking about his health. He declared that he would die. He gave a lot of good news for himself and his ummah.

76- Azrâil 'alaihi-salâm' came in human form to receive his blessed soul. He asked permission to enter inside.

77- The soil inside his grave is better than anywhere else and the Ka'ba [and Paradises].

78- He is alive in his grave with a life we do not know. He reads the Quran-al kareem in his grave and performs namâz. All Prophets "alahimussalawatu wattaslimat" are like this.

79- Hearing Muslims reciting salawat to the Messenger of Allah

“sall-Allâhu ‘alaihi wa sallam” all over the world, angels come to his grave and inform him. Thousands of angels visit his grave every day.

80- The deeds and worships of his ummah are shown to him every morning and evening. He sees those who do. He prays for those who commit sins to be forgiven.

81- It is mustahab for women to visit his grave. It is permissible to visit other graves only in secluded times.

82- Allahu ta‘ala accepts the duas of those who always make tawassul to him, that is, for his sake and honor, all over the world, as when he was alive and after his death. A villager came to his tomb and said, “O Rabb! You have ordered to free a slave. This is your Prophet. I am one of your slaves. For the sake of your Prophet, release me from Hellfire!” (O my servant! Why did you want only yourself to be free? Why did you not want all my servants to be free? Come on! I freed you from Hell) was heard. Hatim-i Esam(140), one of the famous awliyâs, stood next to the tomb of the Messenger of Allah and said, “O Rabb! I visited the grave of the Prophet. Do not turn me empty-handed!” (O my servant! I accepted your visit to the grave of my Habib. I forgive you and those who visited with you) was heard.

Imâm-i Ahmed Kastalânî “rahmatullahi aleyh” says, I suffered from illness for a few years. Doctors could not find a cure. One night in Makkah, I begged the Messenger of Allah a lot. That night, I saw a person in a dream. On the paper in his hand, I read, “Here, with the permission of the Messenger of Allah, the medicine has been written for Ahmed Kastalânî’s illness.” When I woke up, I was not sick. Kastalânî says again that a girl fell ill with epilepsy. I begged the Messenger of Allah a lot for her to be well. In my dream, someone brought me the jinn who made the girl sick. He said, “The Messenger of Allah sent you this. I was angry with the jinni, I shouted. He swore to me that he would not hurt the girl, so I woke up. I have heard that the girl has recovered from epilepsy disease.

83- Rasûlullah “sall-Allâhu ta‘âlâ ‘alaihi wa sallam” will rise from the grave first. He will be wearing the clothes of Paradise. He will go to the place of the mahshar [the Day of Judgment] on Burak. He will have the flag called (livâ-ulhamd) in his hand. Prophets and all people will stand under this flag. All of them will get much bored of waiting a thousand years.

First, they will go to the prophets Adam, then Noah, then Ibrahim

140 - Hatim-i Esam Belhi, 237 [852 AD] passed away.

(Abraham), Moses, and Jesus “alaihimmussalawatu wattaslimat” and ask them to intercede for the reckoning to begin. Each of them will notify an excuse and say that they are ashamed and afraid of Allahu ta’ala, and they will not be able to intercede. Then they will go to Rasulullah and beg. He will prostrate, pray and his intercession will be accepted. First, his ummah will be accounted, first, they will pass through the sirat bridge and enter Paradise. They will illuminate every place they go. When Fatima “radiy-Allâhu anhâ” passes through the sirat, it will be said, “Everybody closes their eyes! Muhammad ‘alaihissalâm’s daughter is coming.”

84- He will intercede in five places.

The first one, with his intercession called Makâm-ı Mahmud, will save all people from the torment of waiting in the mahshar.

Secondly, with his intercession, he will let many people enter to Paradise without an account.

Thirdly, he will expel the believers who have many sins from Hell.

Fourth, those whose rewards and sins are equal and he will intercede for those who wait in the place called Araf to go to Paradise.

Fifth, he will intercede for elevation of the grade of those in Paradise. With the intercession of each of the seventy thousand people he saved from reckoning with his intercession, a group of seventy thousand people will enter Paradise without an account.

85- It is stated in a hadith-i qudsi, “If you were not, I would not have created anything.”

86- The name of the rank where Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” resides in Paradise is (Wasîle). This is the highest degree of Paradise. The root of the tree (Sidrat-al-muntaha), whose branch will grow for everyone in Paradise, is there. Every blessing for those in Paradise will come from these branches.

BEAUTIFUL ETHICS AND TRADITIONS OF THE RASULULLAH “sall-Allâhu ta’âlâ ‘alaihi wa sallam”

Fifty of Rasûlullah’s “sall-Allâhu ta’âlâ ‘alaihi wa sallam” beautiful ethics and customs are given below:

1- The science, insight, understanding, yaqin (certainty of truth), intelligence, brain, wisdom, generosity, humility, gentleness, compassion, patience, effort, patriotism, loyalty, trust, bravery, majesty, valor, eloquence, fluency, fatana (superintelligence), malahat [beauty], wara,

chastity, favor, mercy, modesty, zuhd (turning away worldly things), taqwa of Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam” were more than all the Prophets. He would pardon the harms and oppression he had suffered from his friends and enemies. He wouldn’t respond to any of them. In the battle of Uhud, when the unbelievers bled their blessed cheek and broke his teeth, he prayed for those who did this, “O Rabb! Forgive them! Forgive their ignorance.”

2- He had a lot of compassion. He would give water to animals. He would hold the water bowl with his hand and wait for them to satisfy. He would wipe the face and eyes of the horse he was riding.

3- He used to answer every caller by saying “labbayk” (sir). He wouldn’t stretch his feet up in front of anyone. He was sitting on his knees. When he was riding on an animal, if he saw a pedestrian, he would let him ride backside.

4- He did not consider himself superior to anyone. On a trip, when a sheep kebab was to be made, someone said, I will cut it. Another said I will skin him. The other said I will cook. When the Messenger of Allah said, I will collect wood, O Rasûlullah “sall-Allâhu ta’âlâ ‘alaihi wa sallam”! You take a rest! They said, “We will collect.” (Yes! I know that you will do everything. However, I do not want to stay away from those who work. Allahu ta’ala does not like those who leave their friends and sit). He got up and went to gather wood.

5- When he came to the place where his Companions “radiy-Allâhu ta’âlâ anhum ajma’in” were sitting, he would not go to the upper side. He would sit in an empty place he saw. When he went out one day with his walking stick in his hand, those who saw him stood up. He said, “Do not stand up for me as other people pay respects to each other! I am a human being like you. I eat like everyone else. When I get tired, I sit down.”

6- Many times he would sit on his knees. He has also been seen sitting with his knees in upright position and his arms wrapped around them. He did not separate his servants from himself in food, clothing and everything. He would help them with their work. He was never seen beating or cursing anyone. Enes bin Malik, who was always in his service, says: I served the Messenger of Allah for ten years.

His service to me was more than what I did to him. I’ve never seen him hurt, saying harshly to me.

7- He used to patch up his own rips and tears, milk his sheep himself, and feed his animals himself. He would take home what he bought

from the market himself. He used to feed his animals on the journey, and sometimes he used to groom. Sometimes he would do these alone, and sometimes he would help his servants.

8- When the servants of some people came and called him, he would walk with them, following the custom of Medina.

9- He would visit the sick and attend funerals. He would also visit the sick of unbelievers and hypocrites to please their hearts.

10- After leading the morning prayers, he would sit facing the jamaat (congregation) and say, "Is there a sick brother of ours? Let's go to visit him!" If there was no patient, he would say, "Does anyone have a funeral? Let's go to help!" If there was a funeral, he would help in washing and shrouding, lead his namaz and go to his grave. If there was no funeral, he would say, "Is there anyone who saw the dream tell it! Let's listen and interpret it!"

11- If he did not see one of his Companions for three days, he would ask about him. If he went on a journey, he would pray for goodness, and if he was in the city, he would visit him.

12- He would first greet (salam) a Muslim he met on the way.

13- He used to ride camels, horses, mules and donkeys, and sometimes he would make someone else sit behind him.

14- He would serve his guests, his Companions, and said, "The master of a nation, the best one is the one who serves them."

15- He has never been seen smiling with laughter. He would smile silently. Sometimes when he was smiling, his blessed front teeth were visible.

16- He would always look thoughtful, sad, and talk little. He started the conversation with a smile.

17- He would not say anything useless and unnecessary. When necessary, he would say it in a short, useful and clear way. Sometimes he would repeat it three times for better understanding.

18- He used to make jokes and jests with foreigners, acquaintances, children, old women and mahram (private) women. However, these would not have caused him to forget Allahu ta'ala for a moment.

19- No one could look at his face because of his majesty. When someone came and looked at his blessed face, he trembled. He said, "Don't be bored! I'm not a king, I'm not cruel. I'm the son of a woman who eats dried meat." The fear of the man would go and begin to tell his troubles.

20- He had no guards, no gatekeepers. Everyone would easily come to

him and tell him his problem.

21- He had a lot of modesty. He would be ashamed to look into the face of anyone he spoke to.

22- He wouldn't tell someone's fault on his face. He wouldn't complain from anyone, he wouldn't say anything behind his back. When he disliked someone's word or work, he would say, "Why do some people do like that?"

23- When he was Allahu ta'ala's lover, messenger and beloved, he used to say, "I am the one who knows Allahu ta'ala best and fears Him the most." He would say, "If you had seen what I saw, you would laugh less and cry more." When he saw a cloud in the air, he would say, "O Rabb! Do not punish us with this cloud!" When the wind blew, he would pray, "O Rabb! Send us a beneficial wind." When it was thundering, he would say, "O Rabb! Do not kill us with your anger, do not destroy us with your torment, and grant us well-being before that!" While performing namaz, a voice would be heard from his chest, just as a sighing person was crying. This would be also the case when reciting the Qur'an al-karim.

24- The strength of his heart and his bravery were surprisingly high. During the ghaza of Hunayn, Muslims dispersed to collect booty and remained with three or four people. The disbelievers attacked at once, all at once. The Messenger of Allah stood against them and had them run away. It's happened a few times. It never regressed.

25- At the end of the second chapter of the third purpose in Mawâhib-i ladunniyya, it is said: Abdullah ibni Omar said, "I have never seen a stronger wrestler than Fakhr-i kainat." Ibn Ishaq says that there was a famous wrestler named Rugana in Mecca. He met the Messenger of Allah outside the city. He said, "O Rugane! Why don't you become a Muslim?" He said, "Do you have any witnesses that you are a prophet?" He said, "Let's wrestle with you. If your back comes to the ground, will you believe?" He said yes, I believe. Even at the beginning, when Rugane's back came to the ground, he was stunned. There has been a mistake. He said let's do it again. Thus, three times, he collapsed on his back. At the beginning of the third part of (Shawâhid-un-nubuwwa) it says, "I did not intend to have faith. I did not even remember that my back would fall to the ground. Now, "I was surprised that you are stronger than me and I liked it very much, I don't want to believe," he said, and half of his flock presented to Rasulullah and left. While Rasulullah was going towards Mecca with his herd, Rugane came run-

ning and said:

— O Muhammad! If Meccans say, where did you find this herd? What answer would you give?

“I would say Rugane gave it as a gift,” he said.

— If they say, why did he gift it for?

- We wrestled with him. I brought his back to the ground. I say he liked my strength and gave it to me.

- Oh, don't say that! My honor will disappear. It would be better to say, “he liked my words, so he gave the herd to me.

“I promised my Rabb not to lie,” Rasulullah said.

“Then I'll take the herd back,” Rugane said.

- If you want, take it! Let a thousand herds be sacrificed, for the sake of my Rabb, he said. Rugane fell in love with the belief and truthfulness of the Messenger of Allah and immediately became a Muslim by saying the word (Kelime-i shahâda). There was another wrestler named Ebu'l-Esvedi'l-Cumehî. Standing on cowhide, ten strong people could pull the skin around, the skin would tear, and they could not move it. He said, “If you defeat me, I will come to faith.” When he wrestled, his back came to the ground. But he did not believe.

26- He was very generous. He would donate hundreds of camels and sheep, leaving nothing for himself. Numerous hard-hearted unbelievers have come to believe by seeing these blessings of him.

27- When something was asked from him, it was never heard that he said no. If there was, he would give, if not, he would keep silent.

28- While Allahu ta'ala declared “Let me give” he did not want worldly wealth. He never ate the sifted wheat flour bread. He always ate the unsifted barley flour bread. He was not seen to eat until he was full. He ate the bread pure or with dates, vinegar, fruit, soup, or olive oil. He also ate chicken, rabbit, camel, gazelle, fish and cured spiced meat and cheese. He liked the arm side of the meat. He grabbed it with his hands and bit it off. [It is also permissible to cut and eat with a knife.] He often ate milk or dates. There were months when food was not cooked, bread was not made at home for two or three months, and only dates were eaten for months. It was also possible that he did not eat anything for two or three days. At the time of his death, a jacket of iron armor was pawned at a Jew for thirty kilos of barley.

29- It was not heard that he did not like a meal. He would eat what he liked, he would not eat what he did not like, and he would not say anything.

30- He would eat once a day. it would be sometimes morning, sometimes evening. When he came home, he would say (Is there food?) and if it was said no, he would fast.

He used not to eat the food on something like a table cloth, tray, table, but would eat it on the ground, kneeling down, without leaning on anything. He would start the meal by reading the basmala. He would eat a meal with his right hand.

31- He would sometimes set aside a year's worth of barley and dates for his nine wives and a few servants, and he would give alms to the poor.

32- Among the dishes, he liked mutton, broth, pumpkin, sweets, honey, dates, milk, cream, watermelon, melon, grapes, cucumber, and cool water.

33- He would drink the water slowly; starting with basmala, in three sips, at the end he would say (Alhamdulillah) and pray.

34- He would not take zakat or charity like other Prophets. He would accept the gift. He would mostly give their return extremely plentiful

35- He used to wear whatever he could find among those that were permissible to wear. He used to cover himself with things that were not sewn in the form of ihram made of thick fabric, wrapped in loincloth, and also wore shirts and robes. These garments were woven from cotton, wool or hard yarn. He would often wear white, sometimes green. He would also be wearing a sewn dress. He would wear precious shirts and robes on Fridays and holidays, when foreign ambassadors came and during war times. The colors of their clothes were usually white. It would have been green, red, and black. He used to cover his arms up to his ankles and his blessed feet up to half of the calf.

Imam-i Tirmuzî "rahima-hullahu ta'ala" states, in his book entitled "Shemali Sherif", The Messenger of Allah loved to wear a shirt, that is, Qamis. The sleeves of his shirt were long up to his wrists. There were no buttons on the sleeves and collar of his shirt. His shoes were made of leather, and it had one leash and two qibals. The qibal being a belt was sewn with one end to the leash and the other end on the front end. It passes between two fingers. It is customary to wear suits and shoes. Leaving from the custom leads to fame. Fame must be avoided. When he entered Mecca, a black turban was wrapped on his blessed head).

36- Sometimes a white, sometimes a black cheesecloth would wrap around his head as a turban and let it hang between his two shoulders about a handspan. His turban was not very large and not very small,

but was about three and a half meters long. He would wrap his turban without a skullcap (takke) and sometimes he would wear a curdory takke without a turban.

37- Following the custom in Arabia, he used to grow his hair up to half of his ears and have the excess cut. He used to oil his hair. He used to take oil with a bottle even on the trip. When oil was applied, he would first put a cheesecloth on his head and put his hood on the cheesecloth. Thus, it would not be obvious from the outside that it was oiling. Sometime he used to grow his hair long and separate it on both front sides. On the day he conquered Mecca, he had two hairs stretched out like this.

38- Musk or other scents were applied to his hands, head, face, and he also used to camphor of the oud tree olibanum.

39- Its bed was made of leather, filled with date threads. When they brought a bed filled with wool, she did not accept and said, "O Aisha! I swear by Allah, if I wanted to, Allahu ta'ala would have heaps of gold and silver with me everywhere." Sometimes he slept on straw, wood, mattresses, felt woven from wool, or dry earth.

There is extensive information in the books (Se'adet-i Ebediyye, Endless Bliss) and (Ethics of Islam) about using radio, loudspeaker and tape recorder in namaz, adhan and khutbahs in mosques. It is a grave sin to make a bid'ah or make minor changes in worship. Making jihad is an act of worship for the government, the army, to fight the enemies. However, it is not bid'ah to use all kinds of scientific means in war. On the contrary, it will be very rewarding. Because it was ordered to use all kinds of scientific tools in war. In worship, it is necessary to make innovations that help to do what is commanded. It is bid'ah to make changes and innovations that help to do prohibited things. For example, it is necessary to climb the minaret to recite the adhan. Because it has been commanded to read adhan at a high place. However, reciting the adhan with a loudspeaker is bid'ah. Because it was not commanded to read with an instrument. Man is commanded to read. The use of musical instruments such as ringing bells and blowing horns was also prohibited by the Messenger of Allah "sall-Allâhu 'alaihi wa sallam" to announce the times of prayer and to perform other acts of worship.]

40- Rasûlullah "sall-Allâhu 'alaihi wa sallam" would not grow his beard more than a small handful. He would trim the excess with scissors. [It is sunnat to grow a small handful of beard. It is wâjib for a person

who is in a place where it is customary to grow a beard. It is sunnat to cut more than a small handful. It is bid'ah to make it shorter than a small handful. It is wâjib to grow such a short beard as long as a small handful. It is makrûh to shave the beard. It is permissible to scrape it with an apology.]

41- Every night, he used to apply kohl to his blessed eyes three times.

42- There was no lacking of mirrors, combs, brushes, miswak, scissors, needles and threads in his house. He would take them with him on the trip.

43- He liked to start from the right in every job and to do it with his right hand. He would only make taharat (cleansing) with his left hand.

44- As much as possible, he would do all his work in an odd number.

45- After Isha (night namaz), he would sleep until midnight and then perform namaz until the morning namaz. He would lie on his right side; put his right hand under his cheek, read some surahs and sleep.

46- He used to make tefâ'ül. That is he would interpret auspiciously the first things he saw, the things he saw all of a sudden. He did not consider anything unlucky.

47- When he was sad, he would keep his beard and thought.

48- When he was sad, he would immediately start namâz. The taste and purity of namâz would relieve the pain.

49- He would never listen to the words of the one who gossips, that is, the one who backbites someone else.

50- If it was necessary to look to the side and behind while walking, he would turn with his whole body and look. He would not just turn his head to look.

GLOSSARY OF RELIGIOUS TERMS

Arafat: It is the place where the waqfa is performed, located in the southeast of Mecca-i Mukarrama.

Aqîqa: It is an animal slaughtered by a person who has a child. It is sunnat-i muakkada to cut aqîqa.

Âyise: It is a woman who reached the age not to see menstruating.

Jem-i taqdîm: It is to perform a namaz with a namaz its prescribed time has not yet entered that means to perform the late afternoon namâz immediately after the early afternoon namâz within the time prescribed for the early afternoon namâz or to perform the night namâz immediately after the evening namâz within the time prescribed for the

evening namâz.

Jem-i Te'khir: It is to perform a namaz whose time has come, together within the time prescribed the next namaz. For example, performing the noon namaz together with the afternoon namaz, the evening namaz together with the night namaz.

Jamra: Located in Mina; are certain places where hajis throw pebbles on the Eid day and the three days following it.

Jamra -ul-ûlâ: The first Jamra.

Jamra-ul-vusta: The Jamra in the middle.

Jamra-ul-Aqaba: While heading towards Mecca from where the Jamra ends, there is a mountain on the right. There is a gorge at the foot of this mountain. This is Aqaba. The Jamra, which is close to it, was called "Jamra-i Aqaba" for this reason.

Jimâ: Coitus.

Caiz (Permissible): A work that is not harmful or forbidden to be done.

Dem: In the dictionary, it means blood. In the aspect of term, it usually means slaughtering a sheep or goat.

Dinar: A gold coin weighing 2 grams and 42 centigrams.

Dirham: Silver coin weighing 2 grams and 2 centigrams.

Ahl-al-Kitab (People of the Book): It means Jews and Christians.

Adâ: It is to perform a worship within the appointed and prescribed times.

Ayyam-al-tashrîq: It means 3 days following the first day of Eid al-A-dha.

Fard: It is the things that our religion clearly and unequivocally orders to be done. It is haram to abandon the fards. He who does not believe in their fardiat becomes a disbeliever.

Fard al-ayn: It is a fard that every responsible Muslim must do itself. Such as believing, making wudu, ghusl, performing the five daily prayers, fasting in Ramadan, giving zakat when you are rich in religion, and going on pilgrimage.

Fard al-Kifâya: It is an obligation that a few or only one of the Muslims does, and the others are freed from responsibility. Like receiving the greeting and performing the funeral namaz.

Fâsiq: It means a person who commits major sins or continues to commit minor sins.

Firaq: It is the word of divorce in the sense of separation.

Fidyah: A certain amount of goods that should be given to the poor

due to the faults made in some worships.

Ghayr-i muakkada: Not muakkada.

Ghusl: To bathe, to wash the whole body once.

Months of Hajj: The months of Shawwal, Dhulqadah, and the first ten days of Dhul-Hijjah.

Hajj Time: It is five days, including the days of Arafa and Eid.

Hajer-i-aswad: A hollow, shiny black stone found in the eastern corner of the Ka'ba and coming from heaven.

Haram: They are the things that our religion strictly forbids, that is, orders not to be done. Such as taking an interest, drinking alcohol, committing adultery and stealing.

Hâtemu'n-nabiyyîn: It means Prophet Muhammad, the last one of all prophets.

Iddat: A certain amount of time that a woman whose husband has died or divorced must wait before she can marry another man.

Ijâb: It means "I sold" in shopping contracts.

Ihtikâr: To buy and stock foodstuffs and not to put them on the market before prices increase.

Ka'ba: A single-roomed masjid in the middle of the Masjid al-Haram in Mecca, around which circumambulation (tawaf) is performed.

Time of Karâhat: Each of the times when it is makruh to perform a namaz without a reason. Like the time after the morning namaz until the sun rises.

Qadâ: It is to perform the worships that cannot be performed in due time, after their time.

Innuendo (Kinaya): To express something indirectly, the opposite of explicit.

Kur': The cleansing period of a woman between two menstruations.

Kaffarat: It is a fard that our religion commanded in order to erase a sin that has been committed. In the month of Ramadan, it is like someone who breaks the fast due to sexual intercourse so fasting for 2 months.

Laghiv oath: Invalid oath.

Mandub: If it is performed, thawab is something that is not a sin if it is not performed.

Mubâh: It is the things that are not ordered and forbidden to be done.

Mahr: It is the property that the man gives to the woman when he gets married.

Makrûh: There are two types of makrûh, "makrûh tahrîmi" and "makrûh tanzîhi". Makrûh tahrîmi is what our religion strictly orders

not to do. But this order is lighter than the haram order. It is like performing an absolute supererogatory prayer at sunrise and sunset.

Makrûh tanzihî is something that our religion unequivocally orders not to be done. It is like fasting on the day of Arafah for a person who is performing the pilgrimage.

Menâsik: Acts and worships related to hajj.

Merva: One of the two hills where Sa'y was performed.

Miqat: The region between Mecca and Muzdalifah, within the borders of the Harem, and where the jamras are located.

Muakkad Sunna: The supererogatory worships that our Master Prophet would perform continuously.

Mukallaf: means Muslim every man and woman who is discrete and reaches the age of puberty.

Muzdalifah: The place between Arafat and Mina, where Adam and Hawwa first met on earth. Staying overnight in Muzdalifah is one of the wâjibs of Hajj.

Nafilah: Worships other than fard worships.

Intention: It means to fulfill a divine order in order to gain Allahu ta'ala's consent, and to turn heart sincerely towards Him.

Nisab: The amount of wealth required for zakat to be obligatory (fard). For example, the number of sheep must be at least 40 units.

Ribâ: It means interest.

Rawatib: The supererogatory prayers are performed together with the five daily prayers (namazs).

Rukn: These are the things we have to do and are a part of worship. In namaz; It's like reciting the Fatiha.

Sahih: Correct, valid act.

Salat: Recited for our Prophet; duas like Allâhumma salli 'alâ Muhammadin wa 'alâ âli Muhammad.

Sa': A scale that measures volume. It is about 4 palms. This is 1680 grams.

Sa'y: Hajj means going back and forth between Safa and Merva hills 7 times. The departure counts as one and the arrival as one.

Safâ: The hill from which Sa'y started.

Sarih: With clear meaning, without allusion.

Serah: The word of divorce, which means to let go.

Sagire: A woman who is not yet puberty.

Talaq: Woman; She is tied to her husband with three ties by marriage contract. Talaq means to dissolve these ties, that is, to divorce the wo-

man.

Tawaf: is circumambulation around the Ka'ba seven times.

Tawaf-i Qudum: The first tawaf performed when reaching Mecca-i-mukarrama. This tawaf is sunnat.

Tehlîl: Means "La ilaha illallahu, wahdahu la sharika lahu, la hulmulku wa lahulhamdu, wa Huwa 'ala kulli sha'in Qadir" in hajj.

Tawâf-i-wadâ' (farewell visit): The last tawaf performed while leaving Mecca-i Mukarrama.

Tawaf-ul ifâda: The obligatory (fard) tawaf. The time starts after midnight on the night of Eid.

Takbir: It means Allahu Akbar.

Talbiyah: It means "Labbayk-allâhumma labbayka, labbayka lâ šarîka laka labbayka, inna -l-hamda wa-n-ni'mata laka wa-l-mulka lâ šharîka lak".

Ten'im: It is a famous place outside the Harem, one farsah away from Mecca. Ihram can be worn here for Umrah.

Day of Terwiya: It means the 8th day of Dhul-Hijjah. It is mustahab for pilgrims (hadjis) to go to Mina on the day of Terwiya after performing the morning namaz in Mecca-i Mukarrama and spend that night in Mina.

Uhdîye: To slaughter an animal that can be qurban for the sake of Allah on Eid al-Adha. Sacrificing an animal is Muakkad Sunnat.

Waqfa: It is to stop for a while in the afternoon on the day of Arafa, in any part of Arafat except the "Wâdi-yi Urana". Waqfa is fard.

Wâjib: It is used in the sense of fard everywhere, except for the subject of hajj. The difference in Hajj is; If one of the wâjibs of the pilgrimage is abandoned, it is necessary to pay a fidya (ransom) and thus the hajj will be sahih. However, if something that is fard (obligatory) is abandoned, the hajj will not be sahih.

Waad (Promise): To make a promise. To promise for goodness and reward.

Wahid: One and only.

Wahdaniyya: Oneness. The oneness of Allâhu ta'âlâ in His dhat (self-Essence), attributes, and actions.

Va'id: The word of threat and intimidation.

Waris (Inheritor): Heir, one who gains rights from the property left by the deceased.

Wasi: A person appointed by a person to dispose of his property or the affairs of his children.

Wasiyyat (Will): Deeds that a person wishes to be done after his death.
Homeland: The place where a person settles, lives, homeland.

Vehm (Illusion): The weaker one of the two possibilities of something exists in the heart of a person. The information that is unlikely to be true.

Power of Attorney: Putting someone else in your place to do something. That is, transfer work to someone else.

Dignity: Dignified, having a strong personality.

Wali: From His Esmâ-i husnâ: The one who loves the believers, helps them, finishes their work, makes the people he loves winner, superior to those he doesn't like, and doesn't like the unbelievers.

Warâ: Avoiding haram and doubtful things.

Waswasa (Delusion): Harmful doubt, delusion.

Wildan: The smiling and soft-spoken servants, created from light (noor) for the people of Paradise.

Wujud: One of the Attributes of Allahu ta'ala; to exist.

Oath: It is taking an oath by saying Allahu ta'ala's dhat (self-essence), a name of Him, or one of His attributes in order to confirm that something that is likely to happen or not happen is happening or not.

Ye's: Despair. the despair of something.

Dhat: Person, person.

Zahir: From His Esma-i husnâ. There is no doubt or suspicion in His existence; there are proofs and signs of His existence in every work.

Darûrat: Obligation. The reason, excuse that makes it permissible to do something that is haram. It's like eating a few bites of haram in order not to die.

Zarûrat-ı diniyye: Basic religious information that every scholar and ignorant Muslim should know.

Zabani: Angel of Hell, the angel of torment.

Psalms: One of the four great books. The holy book was revealed to David Alaihissalam.

Zawal: Removing, disappearing, and ending.

Dhikr: Commemoration and remembrance. Remembering Allahu ta'ala, commemorating.

BOOKS OF HAKİKAT KİTABEVİ PUBLICATIONS

Books in English

Seâdet-i Ebediyye Endless Bliss First Fascicle
Seâdet-i Ebediyye Endless Bliss Second Fascicle
Seâdet-i Ebediyye Endless Bliss Third Fascicle
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