

LOCATION : NATIONWIDE
DATE : 05.01.2018

لِهَا لَتَمِيزُ الْمُنْتَهَى

وَمِنْ آيَاتِهِ أَنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْتَكُمْ مَوَدَّةً وَرَحْمَةً أَنَّ فِي ذَلِكَ لَذَائِبٌ لِقَوْمٍ يَتَفَكَّرُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
تَخَيِّرُوا إِنْطَفِئُكُمْ وَإِنْكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ

OUR HEAVEN ON EARTH: THE FAMILY Blessed Friday to You, Honorable Believers!

A young girl came to our Prophet (pbuh) and said: "O Messenger of Allah! My father wants me to marry his brother's son against my will." The Messenger of Mercy immediately called the father because he wanted to listen to his side of the story and grant the girl the freedom to choose if he really wanted to marry her without asking her first. The young girl felt safe after this development and said: "O Messenger of Allah! I came to you to find out whether women have a say in marriage."¹

Dear Brothers and Sisters!

With this behavior, our Prophet (pbuh) suggested that a woman should be consulted and give her consent before marriage, the most important decision of her life. Indeed, he said: "**Do not give your daughters in marriage without their consent.**"² And this event was just one of the many examples that shows the place, honor and value of women before our Prophet.

Honorable Believers!

Our supreme religion Islam attaches great importance to a healthy marriage and a happy family. Our Prophet (pbuh) gave marriage a deep meaning and a great soul. Because marriage in our religion is a heavy agreement and breaking it is a great sin. Marriage is the oath that the spouses give one another to share a life, holding the name of Allah Almighty as witness. Marriage is a moral and legal responsibility that both women and men assume together with their consent and free will.

In our culture and traditions, marriage is more than bringing two person under a roof. On the contrary, marriage is a solid foundation established for protecting the society and future generations. Being a family is to share a life with love and respect, compassion and mercy, care and sensibility. Being a family is to face all kinds of troubles of the world together. It is to live the joy and sorrow, wealth and poverty together. Being a family is forming a whole through faithfulness and self-sacrifice, through thick and thin.

Dear Brothers and Sisters!

We want our families to be our heaven on the earth. We ask our Lord when we start a family: "O Allah! Bless this agreement and make it sacred. Unite this couple with feelings of intimacy, fondness and fidelity. Just like You did with Adam and Hawwa, our Prophet and Khadija, Ali and Fatima."

We take the steps to the marriage, which gives our lives meaning and makes it bountiful, in the presence of our parents, relatives and neighbors, brothers and sisters, and our loved ones. We also make people witnesses to our marriage that we started with the name of our Lord, with the intention to make it last a lifetime.

And we ground the foundations of our warm homes on the capacity, mutual consent, love and fidelity of the couples to be married. Because marriage is not a relationship of one-sided interest. On the contrary, marriage is about a couple deciding their future together. No one has the authority and right to capture another person's will, to claim ownership over her or him, and to determine her or his future. Allah is the sole owner of souls. And in the words of our Prophet, the husband and wife are entrusted to one another.

Honorable Believers!

Despite all this, occasionally people could give children in marriage who do not have the ability to distinguish between right and wrong, good and evil. Moreover, some groups try to ground these false perceptions and practices arising from ignorance and irresponsibility to the religion.

It is a fact that in Islam, marriage is a serious step that is closed to arbitrary and random practices. Marriage requires consciousness and responsibility. In our religion, freedom of will is required for responsibility, punishment and reward. It is absolutely impermissible in our religion to take away the right of a person to live his or her life with dignity, and in particular to expose children to various kinds of abuse. There is no religious and scientific legitimacy, no foundation for a child who is not yet aware of her responsibility for her Lord and her environment to be forced into marriage. It is unacceptable to try to marry a girl who has not reached the age of understanding how to build a home, be a wife and a mother. The rights of both sides in marriage must be observed in order to ensure the permanence of peace and happiness in the family, in the direction of our religion's principles and our Prophet's (pbuh) sunnah.

Brothers and Sisters!

I want to conclude this khutba with a verse and a hadith:

Our Lord Almighty enjoins in the Quran: "**And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.**"³

Our Prophet (pbuh) says: "**Select (fit) women (in respect of character) for your seed, and marry (your) equals and give (your daughters) in marriage to them.**"⁴

¹ An-Nasai, The Book of Marriage, 36; Ibn Hanbal, VI, 135.

² Al-Bukhari, Book of Wedlock, Marriage (Nikaah), 42.

³ Rum, 30/21.

⁴ Ibn Majah, The Chapters on Marriage, 46.

LOCATION : NATIONWIDE
DATE : 12.01.2018

لِقَاءُ الْحَقِّ وَرَهْقَ الْبَاطِلِ إِنَّ الْبَاطِلَ كَانَ زَهْوًا

وَقُلْ جَاءَ الْحَقُّ وَرَهْقَ الْبَاطِلِ إِنَّ الْبَاطِلَ كَانَ زَهْوًا

فَالَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ... أَنْتَ الْحَقُّ، وَوَعْدُكَ

الْحَقُّ وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ

حَقٌّ، وَالسَّاعَةُ حَقٌّ ...

TO STAND BY THE TRUTH, AND AGAINST THE FALSEHOOD

Blessed Friday to You, Brothers and Sisters!

Our Prophet (pbuh) conquered Mecca with his army, the city where he had to leave ten years ago with the journey of hegira. The Messenger of Allah was born and grew up in this blessed city and he was longing for it. He looked at the city with longing eyes then he went towards the House of Allah with enthusiasm and excitement. After the tawaf (circumambulation), he went in the Kaaba and cleared it and its surroundings from the idols after he recited this verse:¹

وَقُلْ جَاءَ الْحَقُّ وَرَهْقَ الْبَاطِلِ إِنَّ الْبَاطِلَ كَانَ زَهْوًا
“And say: truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish.”²

Honorable Believers!

One of the most beautiful names of Allah Almighty is “Al-Haqq” (The Embodiment of Truth). Our Lord is the only source and sole owner of the truth and justice. He invited people to know the truth with His holy prophets, from Adam to Muhammad Mustafa (pbuh.). The battle between truth and falsehood in human history started with the two sons of Adam, Habil and Qabil. While Habil stood by the truth with submission and sincerity, Qabil choose falsehood with his greed and jealousy. To the end of days, Habil will be the leader of the good ones and the goodness, while Qabil will be known as the symbol of evil ones and evil with the murder he committed.

Dear Brothers and Sisters!

The truth is the faith of tawheed. It is the faith in and submission to Allah. It is being a servant only to Him. The falsehood is to deny the existence and oneness of Allah and associate partners with Him. It is to serve others than Him. It is to be a servant to desires and wants. It is to be blind and deaf towards His countless blessings.

The truth is the life giving principles and the beauties of the manifest religion that is Islam which makes us human and the world a place to live. The falsehood is the beliefs and ideas that are incompatible with our supreme religion. It is the practices that wage war on Islam. It is the evil that harms the honor and dignity of the people.

The truth is the Holy Quran, our guide to salvation, which distinguishes between good and evil. It is the irreplaceable example of our Prophet (pbuh.). The falsehood is the behaviors that aim to remove our Holy Book and the holy sunnah of our Prophet from the hearts and the minds.

The path of the truth is the path of the prophets, martyrs, and good and faithful believers. At the end of this road lays a paradise of eternal blessings. The path of falsehood is the path of unbelievers, condemned, those who stray from righteousness, and the evil ones. The end of this road leads to hell that is home to doom and loss.

Brothers and Sisters!

While those who stay on the path of the truth become the hope of the oppressed and the downtrodden; those who unite in falsehood generally become the voice of oppression and the oppressors. While those who set their hearts to the truth fight for high values; those who fell into falsehood hold interests and self-seeking above all. While the lovers of the truth work in order to build the earth and make it livable; the servants of falsehood seek sedition, malice, lies, slander, and mischief. While those who stand by the truth strive to make peace, comfort, and justice prevail on earth; the followers of falsehood try to spill blood and tears, turn cities into ruins, and harm the minds and the hearts.

Brothers and Sisters!

Our Poet of Independence describes a heart that is a lover of truth in these lines, and how meaningful they are:

It cuts me to bone when I see a bleeding wound,
I would get whipped to relieve it, or get kicked!
I can't say "Never mind, let it go", I'll mind.
I'll trample, get trampled, I'll raise the truth!

So, brothers and sisters! Whatever the circumstances, let us continue to stand by the truth and against the falsehood, let us continue to be the voice of the truth. Let us not abandon recommending one another the truth and patience. We must not forget that the help and mercy of Allah is going to be with us as long as we keep serving the truth. The falsehood could never hurt us as long as we pick up and raise the truth.

I want to conclude this khutba with this hadith of our Prophet:

“O Allah! All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and The Final Hour is the Truth.”

“O Allah! Please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship. There is no God but You.”³

¹ Al-Bukhari, Oppressions, 32; Sahih Muslim, Jihad and Expeditions, 87.

² Al-Isra, 17/81.

³ Al-Bukhari, Oneness, Uniqueness of Allah (Tawheed), 35.

LOCATION : NATIONWIDE
DATE : 19.01.2018

لِلّٰهِ الْحُجَّةُ

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْثُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

فَالَّذِي أَنْهَا عَنِ الْمُصَ�بِ

... وَمَنْ سَرَّ عَلَىٰ مُسْلِمٍ سَرَّ اللّٰهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ.

WE ARE RESPONSIBLE FOR OURSELVES FIRST

Blessed Friday to You, Brothers and Sisters!

It was a time when our Prophet (s.a.w) used to invite the Meccans to tawhid (oneness of Allah). When our Lord

Almighty enjoined:

“And warn your tribe of near kindred.”¹, the Messenger of Mercy gathered his close relatives at the Safa Hill. He asked them to have faith in the existence and oneness of Allah and serve only Him. He said that each one of them was responsible for accepting this invitation, and everybody could be saved if they lived a life adorned with prayers and a sense of responsibility. Then he turned to his beloved daughter Fatima and said, “My dear child! Fulfill your responsibilities and save yourself from fire. I would do my task of being a father as long as I live. But I have no power to protect you on the Day of Judgement.”²

Honorable Brothers and Sisters!

We are living in a world that is meant to put us to the test. Moreover, as a servant, we are primarily obliged to be successful in our own test. We have to act in accordance with a sense of responsibility to attain peace in this world and in the hereafter. We have to fulfill our duties to our own selves, our Lord, and our community. In fact, the Lord of the Worlds enjoins in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَنِّيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

“O you who have attained to faith! It is (but) for your own selves that you are responsible: those who go astray can do you no harm if you (yourselves) are on the right path. Unto God you all must return: and then He will make you (truly) understand all that you were doing (in life).”³

Dear Believers!

A responsible person lives each day of his/her life with a sense of duty. S/he considers the life, events, and the universe as lessons to learn from. S/he knows very well that s/he is not left abandoned in this world, and that s/he will certainly give account for every blessing bestowed, word uttered, and action carried. A person with a sense of responsibility assumes sincerity and honesty, and morality and virtue in every area of life. S/he will not harm himself/herself and his/her community with misdeeds like such as telling lies, slandering, cheating, and deception.

Brothers and Sisters!

A person who knows his/her responsibilities will not deem himself/herself free of error, and fall for arrogance, as told in this verse of our Lord:

فَلَا تُرْكِوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ أَنْقَلَّ

“So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him.”⁴ A person conscious of responsibility works hard to correct his/her faults first. S/he does not stop giving account to himself/herself, nor does s/he talk about the sins of others. S/he does not point other people as targets while hiding his/her own faults. S/he cannot ignore the hadith: **“If anyone conceals a Muslim’s fault, Allah will conceal his fault on the Day of Resurrection.”⁵**

A believer with a sense of responsibility knows that his/her task is to live in compliance with the boundaries of Islam. It is to have sensitivity about halal and haram. It is to walk through the door of penitence with sincerity and regret for each of his/her wrong steps. It is not to insist on sins intentionally.

Brothers and Sisters!

Our Lord Almighty enjoins:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْثُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

“Do you bid other people to be pious, the while you forget your own selves -and yet you recite the divine writ? Will you not, then, use your reason?”⁶ First, a responsible person takes goodness as a principle for himself/herself. S/he will be an example to his/her community with his/her character and words. As a matter of fact, it is certain that a person who does not walk on the path of goodness cannot lead others to it. A person who has become a slave to badness cannot keep others away from it. Those who do not serve the right and the righteousness cannot teach them to others. Those who do not have a virtuous attitude cannot be an example of morals and virtue for others.

Esteemed Muslims!

We were created as humans, the most precious being on Earth. We crowned this preciousness with our faith. Come then, let us appreciate the value of these blessings of being human and having faith. Let us never forget that these blessings bring us responsibilities. Let us never abandon sincerity in our relations with ourselves, our Lord, and the ones for whom we are responsible. Let us be aware of our own responsibilities first and then instill trust and responsibility to our community. Finally, let us all work hard to gain the countenance of our Lord.

¹ Shu’ara, 26/214.

² Bukhari, Book of Virtues and Merits of the Prophet (s.a.w) and his Companions, 13; Sahih Muslim, The Book of Faith, 89.

³ Ma’idah, 5/105.

⁴ Najm, 53/32.

⁵ Abu Dawud, General Behavior (Kitab Al-Adab), 60.

⁶ Baqarah, 2/44.



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرُّوا وَإذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَغْدَاءً
فَالَّذِي بَيْنَ قُلُوبِكُمْ فَاصْبِخْتُمْ بِنِعْمَتِهِ إِخْرَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَأَنْقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَيَّاهُ لَعَلَّكُمْ تَهَتَّلُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا
الشَّهِيدُ يَقْمَنُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلُ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكَرَامَةِ

THE SPIRIT OF UNITY AND SOLIDARITY

Blessed Friday to You, Brothers and Sisters!

Our Lord Almighty enjoins in the verse I have recited: “And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.”¹

Our Prophet (s.a.w.) says in the hadith I have read: “Nobody who enters Paradise wishes to go back to the world even if he gets everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (in the Paradise).”²

Brothers and Sisters!

We have gone through great difficulties and trials as a nation. Not long ago, powers who are devoid of justice and humanity came at us with a rusted conscience at Çanakkale, Dumlupınar, and Sakarya to wipe us out and erase us from history. We have suffered one of the greatest treasons of our history on 15 July. We had a mighty power that gave us triumph in those hard times. This power was our firm belief in Allah. It was our love towards the homeland, adhan, flag and independence. It was our longing to become a veteran or a martyr.

Thousands of our sons and daughters have become martyrs in the east, west, north, and south for the religion and all sacred values, and we have transformed these lands into our homeland together. We have overcome all challenges by being servants of the Most Beneficent, converging on the same qiblah, our fondness towards each other, and our spirit of unity and solidarity.

Dear Believers!

We have been going through certain trials as a nation and as the Islamic ummah in the recent years. Those who want to weaken us and to pit Muslims against Muslims are coming at us with the weapons of sedition, terror, and treachery. They are trying to pull our country in the pits of fire they opened in all corners of the Islamic geography. Our independence and future are targeted through various tricks and plots, plans and traps. They are trying to drive the Islamic ummah to despair by threatening our unity and peace.

Honorable Brothers and Sisters!

Our noble nation will ruin the dark games played against them with their sagacity and foresight. We will overcome challenges once again in unison and fight the treachery off. Those who target this brave nation should know this very well: Our homeland comes first when we think of our most sacred values. We would live without food or water if needed, but we will never abandon freedom and independence, honor and dignity. We will be the shields for our sacred values but we will not waive an inch of our motherland.

This noble nation has preferred peace to war and coexistence to discord throughout history. Our core principle is to always stand by the oppressed and against their oppressors. It is to defend the right and the righteous. It is to be the hope for the homeless, downtrodden, refugee, and the needy. It is to offer help to the helpless.

We have supreme ideals as required by the concept of conquest in Islam. This ideal is the enrichment of the values, not exploitation of them. It is to offer peace, comfort, and civilization to the mankind. It is to strive to prevent what is bad and make goodness prevail. Today, the glorious struggle of our nation with its every member, be it a man or woman, young or old, and with our security forces is the manifestation of this spirit and ideal.

Honorable Believers!

As a nation, before Allah and before history, each one of us have duties and responsibilities for the sake of humanity. Let us continue to firmly unite our hearts with the fellowship of faith, in spite of those who want to play us against each other. Let us be alert to the plans that aim to fuel terror, sedition, and mischief. As our Poet of Independence said:

*Isn't the faith one in the heart of our front;
The goal is the same; the joy, pain, conscience is one;
Doesn't a heart beat there, unceasingly,
Even if the world is destroyed, make no mistake, this front will stand firm!*

Let us stay away from all kinds of words and actions that would harm the determination, fondness, unity and solidarity depicted in these lines.

Brothers and Sisters!

Let us ask our Almighty Lord together in this holy hour of Friday:

Our Lord! For the sake of all recitations of Al-Fath, give Your Help and Blessing to our brave soldiers and security forces fighting for our independence and future, our unity and solidarity! Grant us victory as a nation! Grant our martyrs Your Mercy and our veterans recovery!

O Allah! Do not allow success to those who set their eyes on our unity and peace, those who have plans against our honor and dignity! Protect our nation and the Islamic ummah against all kinds of enemies, outside or within!

Our Lord! Allow us to unite as a nation against those who feed on terror and violence, blood and tears, sedition, mischief and evil! Don't put this honorable nation to shame, for they have carried the banner of Islam for centuries and have been struggling to make Your Name heard under this sky!

¹ Al-i 'Imran, 3/103.

² Bukhari, Jihad, 21; Muslim, Imara, 109.

**LOCATION : NATIONWIDE
DATE : 02.02.2018**



يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِجِبُوا لِلَّهِ وَالرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُخْبِطُكُمْ

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُخْشَرُونَ

فَالَّرَسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

تَرَكْتُ فِيهِمْ أَمْرِيْنِ لَنْ تَصِلُوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابُ اللَّهِ وَسُنْنَةُ نَبِيِّهِ.

THE TWO MAIN SOURCES OF ISLAM: THE QUR'AN AND THE SUNNAH

Jumu'ah Mubarak, Honorable Believers!

Our Almighty Lord enjoins in the verse I have recited: "**O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.**"¹

Our Prophet (s.a.w.) said in the hadith I have read: "**I am leaving behind two things to you. As long as you hold to them tightly, you will not go astray. They are the Book of Allah and the Sunnah of His Prophet.**"²

Dear Brothers and Sisters!

The Holy Qur'an is the power and guide that constructs our world and our afterlife, our present and our future. Our Prophet's Sunnah is where the Qur'an meets with life, and becomes comprehensible and practicable. Therefore, we have been learning the sure religion of Islam from these two main sources for fourteen centuries.

The Holy Qur'an commands us to believe in our Prophet besides the belief in Allah. It asks obedience to the Prophet right after obedience to Allah. Because our Prophet (s.a.w.) is the one who conveyed and taught our Holy Book to us. The Qur'an has been transformed into a lifestyle through his exemplary life. Those who organize their lives in the light of the Qur'an and in the unique leadership of our Prophet would never lose their direction.

Honorable Believers!

The Holy Qur'an, the Book of our purpose of existence, commands us to believe in Allah and be a servant only to Him. Our Prophet (s.a.w.) showed us the real faith as he did not bow before any power except Allah, and he displayed a dignified and honorable stance in all circumstances and situations.

The Holy Qur'an commands us prayers which keep our faith alive and bring us closer to Allah. And through his life, our Prophet taught us how to pray, how to fast, how to pay zakat, how to perform the pilgrimage and how to worship our Lord.

The Qur'an commands us to enjoin what is good and forbid what is evil, to defend the right and the

truth, to be trustworthy, to have compassion and mercy, in short to become honored with morality. Our Prophet became an example to all of us about how to be a good believer by practicing these virtues.

Honorable Brothers and Sisters!

The history is our witness that we have always been attached to our Holy Book heartedly. We have felt a deep fondness towards the Messenger of Allah. We have been an honorable ummah and an example to humanity as long as we correctly understood and practiced the peaceful messages of the Holy Qur'an and the Sunnah of our Prophet. But when we became unable to reflect this devotion and fondness to our actions, when we strayed from the knowledge, wisdom, and determination that the Qur'an and the Prophet ask of us, then we lost our power and weakened. When we began to neglect the supreme spirit and ideals that the Qur'an and the Sunnah want us to achieve, then we got stuck in the swamp of ignorance.

Dear Muslims!

There is only one way for us to free ourselves from the pain and difficulties we have been suffering and once again become an ummah which offers peace, tranquility, and civilization to the humankind. This way is to hold tightly to the Qur'an and the Sunnah as the believers of our Holy Book and the ummah of our Beloved Prophet. It is to make no concessions from these two sources in learning and practicing our religion correctly. It is to be aware of those who try to put a wedge between the Qur'an and the Sunnah, and those who try to obtain power and interest by abusing these most sacred values of ours. It is to make efforts to raise generations who look at the world through the last Book of Allah and the pure Sunnah of the Prophet, who are devoted to their religion and nation with a sense of loyalty.

Esteemed Brothers and Sisters!

It is our duty to raise and educate our children with the sense of faith, the love of prayer and the consciousness of morality which are fed by the Qur'an and the Sunnah. It is our goal to ensure that they become good persons and exemplary believers. I would like to remind you esteemed believers an important issue that could serve this goal: As you know, The Holy Qur'an, The Life of Our Prophet and Basic Religious Knowledge are given as selective courses in our schools. We should be attentive to ensure our children to select these courses. Let us not forget that our beloved children are entrusted to us by our Lord and it is our responsibility to raise them to live in accordance with the consent of Allah. May our Almighty Lord make our children dutiful towards their parents and beneficial to their religion, nation and the humanity.

¹ Anfal, 8/24.

² Muwatta Malik, The Decree, 3.

LOCATION : NATIONWIDE
DATE : 09.02.2018

لِتَذَكَّرُ الْجَنَاحُ

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُشْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَاماً.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

كُلُوا وَاشْرِبُوا وَالْبَسُوا وَتَصَدِّقُوا، فِي غَيْرِ إِنْرَافٍ وَلَا مَحْيَلَةٍ

WASTAGE IS A RELIGIOUS AND MORAL FAILURE

Jumu'ah Mubarak, Honorable Believers!

It was one of the days of heat and famine in Madinah. Our Prophet (s.a.w.) went to visit one of his Companions with Abu Bakr and Omar. The Companion was extremely happy about the visit of these valuable guests since the honor of having the Messenger of Allah (s.a.w.) as a guest was an opportunity of mercy and blessing for him. His guests sat under a tree and he offered ripe dates and cool water to them, the most beautiful blessings he then had in his home. The Messenger of Mercy gave thanks to Allah after eating the date and drinking the water, and said: “**By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water.**”¹

Honorable Believers!

Our Prophet (s.a.w.) remembered and reminded us that we are going to give account for the blessings even at times of scarcity. He taught about knowing the value of every blessing and abstaining from being wasteful both in wealth and in poverty. Because wasting is forbidden in our religion. Wasting is a lack of respect towards Allah Almighty's name, Ar-Razzaq (*The Total Provider*). Therefore, our Lord enjoins in the Holy Qur'an when He tells us about Muslims: “**(They are) those who, when they spend, are not extravagant and not niggardly, but hold a just balance between those extremes.**”² Our Prophet explained that there is morality in consumption as: “**Eat, clothe yourselves and give charity without being arrogant and extravagant.**”³

Esteemed Brothers and Sisters!

Wastage is to use the blessings and means we have extravagantly, to squander them away, to spend them like they will not run out. Wastage is ingratitude towards the blessings Allah Almighty granted to us and it is such a comprehensive concept that it should not be confined to our dinner tables only.

For example, the inability to combine the blessing of intellect with the blessing of wisdom and faith is the greatest waste for a human. To squander away this very short life of ours with futile activities that do not benefit us in this world

and in the Hereafter is the waste of time. To put our body and mind in danger with bad habits is the waste of health. And not to use our knowledge and experience for the good of humanity is the waste of knowledge.

To ungraciously pollute the soil from which we are created and fed, the water that is our source of life, and the air that we need in each breath, is the waste of nature.

To turn the earth, which is entrusted to us, into a prisoner of badness, instead of leaving the future generations a prosperous and livable environment, is the waste of the universe we live in.

Esteemed Muslims!

I regret to say that we live in a world of waste today. Extravagance has surrounded almost every moment of our lives. Humanity is encouraged to earn and consume more and more. In a world where spending is presented as the meaning of life, our understanding of consumption is also quickly deteriorating. While a piece of bread can feed us for a day, about 5 million bread are wasted in our country every day. The annual waste of 18 million tons of fruits and vegetables create massive piles of garbage. As a result of all these, we not only waste 214 billion Liras per year, but also our efforts, our wealth, and more importantly our future.

Yet nearly ten million people die each year from the lack of a piece of bread or even a drop of water. In this case, as the hope of the needy, the downtrodden, and the poor; we have a great responsibility in the fight against wastage. We all need to support the campaign of fighting against wastage started in our country.

Brothers and Sisters!

Let us not forget that every blessing which Allah has given to us is both a test and a trust. Let us pay attention to ensure these blessings allow us to reach happiness in this world and in the Hereafter. Let us be conscientious, balanced and consistent in every action of ours. Let us abstain from luxury and excess in our eating habits, in our clothing, and in our expenses. Let us not forget that extravagancy drives us into failure and draw us away from the consent of Allah each passing day.

Esteemed Brothers and Sisters!

Let me conclude this khutbah with this supplication that our Prophet (s.a.w.) taught us: “**O Allah, forgive us our faults, our ignorance, our immoderation in our concerns. And Thou art better aware (of our affairs) than ourselves. O Allah, grant us forgiveness (of the faults which we committed) seriously or otherwise and which we committed inadvertently and deliberately.**”⁴

¹ Tirmidhi, Zuhd, 39.

² Furqan, 25/67.

³ Bukhari, Libas, 1; Nasa'i, Zakat, 66.

⁴ Muslim, Dhikr, 70.



يَا أَيُّهَا الَّذِينَ آتُوكُمْ عَلَى تِجَارَةٍ شَجَرْكُمْ مِّنْ عَذَابِ الْيَمِّ^{۱۰}
 ثُمَّ مُؤْمِنُوْنَ بِاللَّهِ وَرَسُولِهِ وَتَجَاهِلُوْنَ فِي سَبِيلِ اللَّهِ يَأْمُوْلُكُمْ وَآنْفَسِكُمْ
 ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُوْنَ^{۱۱}
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 جَاهِلُوْا بِأَيْدِيْكُمْ وَآلْسِنَتِكُمْ وَآمْوَالِكُمْ

JIHAD: THE STRUGGLE IN ALLAH'S CAUSE WITH ONE'S LIFE AND WEALTH

Jumu'ah Mubarak, Honorable Believers!

A Companion came to our Prophet (s.a.w.) and asked: "What do you think of a man who fights seeking both fame and spiritual rewards? What does he gain?" The Messenger of Allah replied, "**He will gain nothing.**" But the man repeated the question three times. Therefore, our Prophet said: "**Allah does not accept any deed, except that which is purely for Him, and seeking His countenance.**"¹

Honorable Believers!

Jihad is the name of the effort spent on Allah's path, the struggle made for the cause of the Truth. Jihad is the endeavor of a believer to win Almighty Lord's countenance by using every means of his existence. Jihad is to show the determination with one's body, tongue, ideas and heart to protect all that is sacred.

Jihad is not a struggle for an unjust attack, destruction, exploitation or oppression. On the contrary, it is the will of a Muslim to live in his/her homeland with his/her honor, identity, and freedom; to protect his/her faith, flag, independence and dignity. Jihad is the effort of a nation to protect its rights against oppression and the oppressors. It is the cause of lifting the truth up, and spreading peace, comfort, justice, and goodness on earth.

Esteemed Muslims!

Our Almighty Lord enjoins us in the Qur'an that people who believe in Allah and His Messenger strive for the cause of Allah with their wealth and their lives.² Our Prophet (s.a.w.) says: "**Strive in Jihad with your hands, your tongues and your wealth.**"³ This verse and hadith show that jihad is not always achieved by sacrificing one's life, it can also be achieved by serving the truth with one's hands or tongue or wealth.

The hadith "**Mujahid is the one who strives against his own soul.**"⁴ tells us that our jihad starts against our own desires first. The whispers of our nafs urge us towards badness, faults and rebellion; and struggling against them is a jihad as well. It is also a jihad to learn the religion of Allah from the truest source and live it in the most beautiful way. It is also a jihad to stand against the wants and desires that would alienate us to our creation and drive us to an endless abyss. Moreover, if a believer succeeds in the jihad with one's own soul, then s/he will succeed in the jihad against the enemies of Islam as well.

Dear Brothers and Sisters!

The jihad is made to spread the life-giving principles of Islam on earth and to end injustice sometimes by pens, and sometimes by words. A believer works and strives for the Truth at times with his/her hand, and at times with his/her wealth. S/he works day and night to tell the truth, to call people to goodness, and conduce to good things. The highest level of the jihad is the armed struggle for one's faith, existence, motherland, continuity, and freedom. The struggle we have made as a nation with its East, West, North, and South to protect this honorable motherland is the most vivid witness of jihad. Çanakkale, which we came out victorious with the help of Allah, is the name of the epic of existence, faith, courage, and determination.

Honorable Believers!

Jihad does not mean to take a weapon in hand and murder innocents. Some people have tried to attribute the suicide attacks, violence and savagery committed by the murderous gangs in the recent years to Muslims, but these things are not even remotely connected to the concept of jihad in Islam. Because in Islam, jihad is the name of the struggle to let live, not to kill; and to revive, not to destroy. Jihad is performed only to remove any evil that deviates humans from their purpose of creation. Whoever they may be and regardless of its purpose, attacks against innocent people would never comply with the supreme essence and ideals that Islam has ascribed to the concept of jihad. These are brutal murder attempts committed against humanity.

Esteemed Brothers and Sisters!

Today, we are striving with our lives and our wealth for existence as a nation. Our Mehmetçiks (soldiers) showed the whole world once again that we would sacrifice ourselves for our faith, our flag, and our motherland without hesitation. Each son of this motherland who has been honored with martyrdom at a very young age almost shouts out the glad tidings of our Lord to us: "**And say not of those who are slain in God's cause, 'They are dead': nay, they are alive, but you perceive it not.**"⁵

Honorable Believers!

We all have our responsibilities in this struggle for survival. By this responsibility, let us sincerely ask Allah Almighty together in this hour of holy Jumu'ah:

O Allah! Grant victory to our heroic army who has been fighting for our independence and our future, for our unity and solidarity! Grant Your Mercy to our honorable martyrs who sacrificed their lives to protect our peace and values; and bless our veterans with recovery. Grant us sagacity, foresight, strength and wisdom against those who seek sedition, malice and mischief, and those who tricks and set traps against our nation and the ummah of the Prophet! Grant us the honor to be among your sincere servants who comprehend the true meaning of jihad and do not escape from the struggle and endeavor for your cause!

Our Lord! In You we believe and in You we put our trust. Do not leave us without Your Mercy!

¹ Nasa'i, Jihad, 24.

² Saff, 61/11.

³ Nasa'i, Jihad, 48.

⁴ Tirmidhi, Virtues of Jihad, 2.

⁵ Baqarah, 2/154.

LOCATION
DATE

: NATIONWIDE
: 23.02.2018



يَا أَيُّهَا الَّذِينَ آمَنُوا قَوْا أَنفُسَكُمْ وَأَهْلِكُمْ نَارًا وَقُوْدُهَا النَّاسُ

وَالْحِجَارَةُ...

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتَبَعَ

نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ.

ADDICTION IS A TRAP

Jumu'ah Mubarak, Dear Brothers and Sisters!

Our Lord Almighty enjoins in the verse I have recited: **"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones..."**¹

Our Prophet (s.a.w.) said in the hadith I have read: **"The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah."**²

Brothers and Sisters!

Humans are the noblest of all creation; they are the most valuable and most honorable member of the world of creatures. Islam was sent to the humans for them to live a life fitting to this value and to attain happiness in this life and in the Hereafter. The goal of our supreme religion is to protect the life, property, mind, chastity and faith of humans from all evil, sedition and mischief. Therefore, Islam fights against anything that threatens the life and property of humans, weakens their mind and reason, harms their honor and descendants and takes away their freedom of religion and belief. Islam forbids all harmful habits and addictions that disturb the peace of the individuals, family, and society.

Honorable Believers!

The Holy Qur'an insistently repeats that the life in this world is a trial and those who want to be successful in this trial must not be captured by their nafs (desires). A person who pursues temporary whims, endless wishes and desires ends in defeat. Any addiction that makes us forget the importance, value and seriousness of this short life is a trap. Bad habits that waste our time, money and health are a threat to our future.

Dear Muslims!

While the Holy Qur'an repeatedly asks us **"Will you not reason?"**, how can a person whose brain is clouded by alcohol and drugs think? While our Lord warns us with the words **"How seldom are you grateful!"**, how can a person who spends hours in front of a screen detached from life see the blessings around him/her and give thanks to Allah? While our Prophet (s.a.w) says **"Sufficient sin for a man is that he neglects those he should provide for."**³, how can a person who spends the night on gambling and computer games take care of his/her family?

Brothers and Sisters!

Addiction breaks down families, wastes our national wealth and shakes our spirituality to its foundations. What a shame for a human who is created with the highest qualities to leave this world without using these qualities for the benefit of the society and the ummah! Our children, unfortunately, start bad habits through imitation, curiosity and temptation by their friends. Lacking the necessary care and support from their families, young people feel lonely and without love, and this makes it easy for them to fall into the hands of wicked criminals. It is our duty to guide them, follow their agendas, and meet their spiritual needs as well as their material needs. Our beloved Prophet (s.a.w.) reminds us this important task by saying **"Your children has a right upon you."**⁴

Honorable Brothers and Sisters!

Our Beloved Prophet said: **"There are two blessings which many people lose: Health and free time for doing good."**⁵ We should appreciate these two blessings that we notice when we get sick or busy. Let us keenly avoid and advise people to avoid smoking, alcohol and all kinds of drugs which are the biggest enemies of the health of our bodies and souls. Let us be alert about the internet addiction that swallows our time like a black hole and consumes our days by preventing us from taking the time to do good things. Let us learn and teach how to use the technological possibilities that Allah has bestowed us in a clever and conscious manner. Let us not forget that good habits, virtues and morality are acquired within the family; and that our youth can only stay away from addiction with our care and support.

Honorable Believers!

It is our duty to keep our eyes open for the addictions that poison our children and the young while entertaining them such as smoking, alcohol, drugs, gambling, internet, computers and smartphones. Our Lord warns us in this matter by calling attention to the end of a bad course of events: **"Yet they were succeeded by generations (of people) who lost all (thought of) prayer and followed (but) their own lusts..."**⁶

Let us not forget that our children are our future and our descendants are entrusted to us. For healthy, educated and conscious generations, let us equip the apples of our eyes, our children, with our religion, culture and identity so that they can protect themselves from all kinds of evil.

I would like to conclude this khutbah with the following hadith of our Prophet (s.a.w.): **"The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew."**⁷

¹ Tahrim, 66/6.

² Tirmidhi, Sifat al-Qiyamah, 25.

³ Abu Dawud, Zakat, 45.

⁴ Muslim, Siyam, 183.

⁵ Bukhari, Riqqaq, 1.

⁶ Maryam, 19/59.

⁷ Tirmidhi, Sifat al-Qiyamah, 1.

LOCATION
DATE

: NATIONWIDE
: 02.03.2018

لِقَاءُ الْعَزِيزِ الْجَنِينَ

وَيْلٌ لِّلْمُطْفَقِينَ۔ أَلَّذِينَ إِذَا اخْتَالُوا عَلَى النَّاسِ يَسْتَوْفِونَ۔
وَإِذَا كَانُوهُمْ أَوْ رَأَوْهُمْ يُخْسِرُونَ۔
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
... مَنْ غَشَّنَا فَلَنْ يَسْتَوْفِنَا.

ETHICS OF COMMERCE IN ISLAM

Jumu'ah Mubarak, Dear Brothers and Sisters!

The Messenger of Allah (s.a.w.) occasionally went to the market in Madinah to buy his needs. He watched people shopping and had conversations with them. One day when he was walking around the marketplace, a wheat salesman caught his attention. The wheat pile looked dry but when he stuck his hand in it, he found that the bottom of the sack was not what it appeared to be. The fingers of our Prophet got wet and he asked the salesman why. The man said the wheat got wet by the rain. Therefore, our Prophet (s.a.w.) said, “**Then shouldn't you have put the wet part up for people to see it?**” and warned him: “**Whoever deceives us is not one of us!**”¹

Honorable Believers!

Our religion deems it essential for a person to live his/her life self-sufficiently and provide sustenance for his/her family. To show an effort to earn one's sustenance through halal and lawful means and to engage in business and trade is worthy of praise. However, any kind of trade where one does not respect Allah's countenance, the debt to others and halal-haram sensitivity is forbidden in our religion. Indeed, our Almighty Lord enjoins in the verses I have recited at the beginning: “**Woe to those that deal in fraud. Who, when they take a measure from people, take in full. But when they have to give by measure or weight to men, give less than due...**”²

Brothers and Sisters!

Islam has provided the humanity a roadmap for a peaceful, balanced and righteous life. It has also set some principles for the ethics of trade and commerce. Undoubtedly, the most important principle of the ethics of commerce is earning through halal means. A Muslim not only cares about the earthly profits, but also cares more about the investments made for the Hereafter and about avoiding any haram to stain his/her earnings. S/he does not sell the things Allah Almighty forbids. S/he does not acquire wealth through haram means. S/he avoids ill-gotten gains, interest, black marketeering, abusing public property and tax evasion. S/he would never accept a monopolistic and opportunistic attitude which destroys others and tries to wipe out competitors. S/he does not embrace selfishness, but embraces altruism. S/he acts in accordance with the idea that his/her brothers and sisters should also gain.

Esteemed Muslims!

Another principle of the ethics of commerce is righteousness and honesty. It is being explicit and transparent in trade, and avoiding lies, tricks and deception. In this respect, our Prophet (s.a.w.) said: “**The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs.**”³

Being a trustworthy person who speaks the truth is an essential quality of a believer. A believer carries the consciousness of worship in his/her every step while s/he strives to earn halal income. Acting with this consciousness, our ancestors formed the “Ahi-order” tradition and made sure that ethics were respected in bazaars and markets as well as the law. This tradition equipped every craftsman, artisan or merchant with good morals and spirituality besides the professional skills. Throughout history, many communities were influenced by the commercial ethics of Muslim merchants, thus were honored by Islam.

Dear Brothers and Sisters!

Our Prophet (s.a.w.) said: “**It is not permissible for a Muslim to sell his brother goods in which there is a defect, without pointing that out to him.**”⁴ Because hiding the defects of goods destroys the trust of people and takes the blessing out of trade. The seller who conceals the truth ends in defeat, even though he seems to make a profit in the short run. A believer who is aware of this fact does not consider every means allowable for gaining profit, and does not trade temporary earthly goods with eternal bliss in the Hereafter. S/he does not gain profit or interest from the loss of others. S/he does not resort to disrupting the market with deceptive advertising and unfair competition.

Brothers and Sisters!

Another important matter we must pay attention in commerce is that the occupation of trade should not interfere with our duties to Allah as a servant. In fact, our Almighty Lord enjoins: “[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about.”⁵

Unfortunately, we can see that virtues like sensitivity to halal income, contentment, modesty, honesty and fairness weaken day by day. Greed and avarice, the fondness for wealth and property, luxury and excessive consumption grow like a snowball.

Let's review our lives to put an end to this situation. Let's construct our earnings on truth and sincerity. Let's invest in things that are halal, good and clean. Let's close the roads to haram, evil and fraud. Let us be believers who earn for the countenance of Allah and spend their income on goodness.

¹ Muslim, Iman, 164; Darimi, Buyu', 10.

² Mutaffifin, 83/1-3.

³ Tirmidhi, Buyu', 4.

⁴ Ibn Majah, Tijarat, 45.

⁵ Nur, 24/37.

لِلْهَ عَزَّوَجَلَّ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُورًا وَفَبِإِلَّتِ تَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَاقُكُمْ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
”أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًا...“

WOMEN IN ISLAM: JUSTICE, MERCY AND FAIRNESS

Jumu'ah Mubarak, Dear Brothers and Sisters!

Our Almighty Lord enjoins in the verse I have recited: “O mankind! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of Allah is the one who is most deeply conscious of Him. Behold, Allah has full knowledge and is well acquainted (with all things).”¹

Our Prophet (s.a.w.) said in the hadith I have read: “Indeed you have rights over your women, and your women have rights over you.”²

Brothers and Sisters!

Humans have a special place in the sight of Allah since they are intelligent, responsible and the most honorable of all creation. Of course, the creation of human as man and woman with different qualities has many reasons and wisdom behind it. That being said, man and woman share the same honor since they are both human, and take the same responsibility since they are both Allah's servants. It is the duty of both women and men to live in accordance with Allah's countenance and to work to spread goodness, justice and mercy and prevent evil, oppression and injustice. Indeed, our Almighty Lord enjoins: “If any do deeds of righteousness, be they male or female and have Faith, they will enter heaven, and not the least injustice will be done to them.”³

Honorable Believers!

There are many verses in the Qur'an about the status of women in society, their value before Allah and their rights. The Qur'an tells us about many women who left a mark in history, starting from Hawwa, mother of humankind. Asiya, with her faith and courage, Maryam, with her chastity and patience and Hajar, with her faithfulness and devotion are shown as examples to us all. Khadija was the first person who believed our Beloved Prophet (s.a.w.) and supported him no matter what. The first woman who became a martyr for Islam with the love of tawhid in her heart was Sumayyah. Aisha was the one who carried the knowledge, the Sunnah and the wisdom from the house of our Prophet to the humankind. The view of our religion, nation, and civilization regarding women under the light of these beautiful examples is always to protect their rights and respectability. Any outdated mentality and cruel attitude towards women are surely the remnants of the period of ignorance (Jahiliyya).

Honorable Believers!

Each human is born with the most fundamental rights and depriving a person of these rights because of their gender

is incompatible with Islam and justice. To feel sorry for the birth of a baby girl, to despise her, to deprive her of education, to marry her forcefully at a young age is simply oppression. However, our Beloved Prophet, the father of four daughters, gave us the good news that our daughters are the means of mercy and forgiveness for us and said: “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire.”⁴

Our mothers are our source of love and our door of prayer. Each mother who works and gives without any expectation in return and under whose feet the heaven is laid deserves goodness and kindness.

Brothers and Sisters!

A verse tells us about the fact that starting a family means finding peace for a man and a woman: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”⁵ We carry the burden of earthly life and endure sadness and sorrow together with our spouses, who are the shoulder for us to cry on. They are our life partners with whom we share our home, joy and happiness. Our Prophet (s.a.w.) defines men and women as “two halves that complete each other”⁶. He teaches us an attitude which protects and supports one another and connects us with love and trust. Because a healthy, peaceful and strong society is built together by women and men.

Dear Muslims!

Today humanity goes through a tough trial about women's rights, just like it does on many other subjects. In all parts of the world, war, violence and oppression affect women more than anyone. Women who are suffering, who were imprisoned and forced to migrate are waiting for help.

On the other hand, as the ummah of the Prophet who said: “Fear Allah concerning women! Verily you have taken them on the security of Allah, and they have been made halal (lawful) unto you by words of Allah (by marriage).”⁷, we often cannot protect his sensitivity, and forget that we must act merciful towards them when in fact we have to follow the path of the Messenger of Allah, who not once raised his hand against a woman. However, sadly, violence, abuse and murders of women keep rising.

Against this dire situation, let us never abandon mercy, justice and fairness when it comes to women. Let us heed the call of our Prophet (s.a.w.) who said: “The best of you are those who are best to their women.”⁸ Let us pray for the believers who protect those entrusted to them:

“Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”⁹

¹ Hujurat, 49/13.

² Tirmidhi, Rada', 11.

³ Nisa, 4/ 124.

⁴ Bukhari, Zakat, 10.

⁵ Rum, 30/21.

⁶ Abu Dawud, Taharah, 94.

⁷ Muslim, Hajj, 147.

⁸ Tirmidhi, Rada', 11.

⁹ Furqan, 25/74.

الْمُؤْمِنُونَ

فَالَّذِينَ هَاجَرُوا وَأُخْرَجُوا مِن دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِهِ وَقَاتَلُوا وَقُتُلُوا لَا كُفُرٌ عَنْهُمْ...
 سَيَّئَاتِهِمْ وَلَا دُخُلَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَبَّا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الْوَابِ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 كَفَلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَضْلِيلُ كَلْمَاتِهِ، بِأَنْ يُدْخِلَهُ
 الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

OUR NATION'S STRUGGLE FOR EXISTENCE: THE VICTORY OF ÇANAKKALE

Honorable Believers,

In the verse I have recited, our Almighty Lord enjoins:

“Those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward.”ⁱ

In the hadith I read, our Prophet (s.a.w.) says:

“Allah guarantees to the person who carries out Jihad for His Cause and to confirm the Kalimah al-Tawhid, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out.”ⁱⁱ

Dear Believers,

Homeland is where people build their homes and find peace. It is the place where people live in safety and freedom far from oppression and tyranny. Homeland love is a unique feeling that Allah the Almighty engraved in our hearts. While defending this homeland with a noble struggle, our heroic ancestors took the power from their faith, and survived thanks to their love for the homeland. They did not hesitate to sacrifice their lives with the aim of preventing the adhan from being quieted, our flag from falling, and our honor from being broken. Because defending the homeland is to defend all the material and spiritual values that a nation possesses. The reward for defending our sacred values is either being a veteran or a martyr.

Honorable Believers,

Martyrdom is such an eminent rank that it has been praised by our Lord and desired by our Prophet (s.a.w.). Martyrdom is to lay down one's existence for the domination of the right, the truth, and justice. It is to witness goodness and peace against evil and tyranny. The reward of this testimony is honor in this life, and paradise in the Hereafter. Martyrs are alive, they do not die, they are not called “dead”. In this respect, our Almighty Lord says:

وَلَا تَقُولُوا إِنَّمَا يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَفْعُرُونَ

“And do not say about those who are killed in the way of Allah, ‘They are dead.’ Rather, they are alive, but you perceive [it] not.”ⁱⁱⁱ

Honourable Believers,

There are many glorious victories that change the course of history. The victory of Çanakkale is one of them. Çanakkale is the place where people whose hearts beat by an unshakable belief and the love of the homeland, make their bodies shields against a heartless invasion. Çanakkale is the place where Mehmetçik fell

to the ground for the sake of independence and future with the motto “A martyr if I die, a veteran if I survive.” Çanakkale is the place where a nation that overflowed the oceans and made the history of re-existing. Çanakkale is the name of the struggle of a nation that came together from all corners of Anatolia, from Rumelia, Baghdad, Damascus, Skopje, Bosnia. Their languages and colors were different, but they became one for the same cause. Çanakkale is a flag carried by our ancestors, women and men, and a land hosting that saintly spirit in every inch.

Çanakkale is the place where Mehmetçik adopted as a principle the verse “... And do not let the hatred of a people prevent you from being just...”^{iv}, made the wounded enemy soldiers drink water and carried them on their back, acted humanly to the captives, and taught the morality of war to the world.

Çanakkale is the place where the good tidings “So do not weaken and do not grieve, and you will be superior if you are [true] believers.”^v manifested itself.

Honorable Believers,

Those aiming at our unity, solidarity and brotherhood, today, as it was yesterday, are surrounding us with no conscience or moral value. Terrorist organizations and gangs of persecution are trying to disrupt the peace and unity of our beloved nation. However, the end of those who try to create trouble among us, weaken our will and prudence will be disappointment. With the strength we receive from our faith and the inspiration we take from our history, we are struggling to establish peace, brotherhood and justice today as well.

Then, my brothers and sisters,

Let us not forget our history, our culture, our values, and our victories that made us and brought us to today. Let us teach our children the spirit that made Çanakkale insurmountable, the glory of our land which is full of the heroic memories of our martyrs. Let us keep the trust of our ancestors safe. Let us move this trust to the future with the same conscience and ideal.

Honorable Muslims!

Next Monday, we will once again have the pleasure of reaching the three months, which is the season of mercy, fertility and forgiveness. On the night that connects Thursday to Friday, we will also be celebrating the Night of Ragh'aib. May our Almighty Lord let all of us benefit from the three months in the most beautiful way, and reach Ramadan by gaining His countenance. May Allah grant mercy to the martyrs who sacrificed themselves for our religion, our holy things, our homeland, our nation, peace and blessings; and bestow healing to our veterans.

Brothers and Sisters,

Today, in all mosques across the country and the Presidency of Religious Affairs of Turkey and the Turkey Diyanet Foundation will receive donation to help our ongoing construction of mosques at home and abroad. We are waiting for your donation. And those who say “I would like to have a hand in” could type CAMİ and send an sms to 1379, and donate 10 TL by this way. May Allah accept your donation.

I end up with a hadith of our Beloved Prophet (s.a.w.):

“O Allah! Make Rajab and Shaban a blessing for us, and help us reach the month of Ramadan!”^{vi}

ⁱ Al-i 'Imran, 3/195.

ⁱⁱ Bukhari, Tawhid, 28.

ⁱⁱⁱ Baqarah, 2/154.

^{iv} Ma'idah, 5/8.

^v Al-i 'Imran, 3/139.

^{vi} Tabarani, al-Mu'jam al-Awsat, IV, 189.



 وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...
 فَإِنَّ أَحَدَ الْعَمَلِ إِلَى اللَّهِ أَدْوَمَةٌ وَإِنْ قَاتَلَ

WORSHIP & THE SPIRITUAL WORLD

Jumu'ah Mubarak, Honorable Brothers and Sisters!

Praise and glory to Allah the Almighty who has again granted us reaching the three blessed months. Last night we experienced the Laylat al-Raghaib. Our prayers and most sincere wishes of forgiveness were directed at Him alone.

Honorable Brothers and Sisters!

Mu'adh b. Jabal was honored with Islam at a young age. He was amongst the prominent Sahabah. The Prophet (s.a.w.) loved Mu'adh greatly, and often expressed his love and gave him advice. One day, the Messenger of Allah asked the young Sahabi: **“Mu'adh, do you know the right of Allah on His slaves and the right of His slaves on Him?”** Mu'adh answered, “Allah and His Messenger know better”. The Prophet (s.a.w.) then explained, **“The right of Allah on His slaves is that they worship only Him and never associate anything with Him. The slaves' right is that Allah not punish those who do not associate anything with Him.”**¹

Brothers and Sisters!

Our Almighty Lord created man as the noblest of all creatures and equipped him with superior capabilities. He put everything in the universe into the service of mankind. And in return for bestowing the most unique abilities to him, He only asked for worshipping Him. Being a slave of Allah requires that we attach to Him sincerely using our morality and freewill, use all our means and abilities for the countenance of Him, and abandon the desires of our nafs and follow the rules decreed by our Lord.

Worship, explained as **“The right of Allah over His slaves”**, is a phenomenon that makes man dignified in the presence of al-Rahman.² Worship is obedience, submission, and devotion to Allah Almighty. Worship is thanking Allah for the blessings He has bestowed upon us. It means to communicate with our Lord. It is when man, always in need of the Almighty, presents himself to Him without mediation. For this reason, the believer turns to

Allah saying **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** “It is You we worship and You we ask for help.”³ in every prayer. They accept their own weakness, ask Him for help and beseech Him. That is the awareness of worship and the conscience of servitude. The believer attains nobility above all creation by this awareness, earning happiness and peace on this world and eternal salvation in the afterlife.

Beloved Brothers and Sisters!

Worship is also a shield that protects us from all evil. Those who prostrate before Allah and fast, give alms

(sadaqah) and perform the tawaf for His sake are cleansed from bad characteristics such as arrogance, selfishness, envy and excessive ambition. Worship protects our souls from desolation and the fatigue of worries and sorrows. In this regard, Almighty Allah states,



الْآيَةِ الْيَنْذِيرِ اللَّهُ تَطْمِئِنُ الْقُلُوبُ “Verily, [only] by the remembrance of Allah hearts are assured.”⁴ Believers in sincere worship get closer to their Lord with every step, and strengthen their faith, trust, love and respect for Him.

The Messenger of Allah draws our attention to the fundamental acts of worship by saying, **“Islam is based on five principles: to testify that there is none but Allah to be worshipped and Muhammad is His Messenger, to offer the prayers, to pay Zakat, to perform Hajj, and to fast during Ramadan.”**⁵

In addition, any effort for goodness and struggle against evil is worship as well. To behave kindly and greet others is worship. Serving and honoring one's parents, providing the material and spiritual needs of one's family, wiping the tears of the needy, showing compassion to orphans, being on the side of the oppressed and injured are all acts of worship.

Dear Brothers and Sisters!

Turning the worships into good deeds and habits is as important as performing them without material expectations or vanity. In this respect, it is stated in the Holy Qur'an, **“Worship your Lord until there comes to you death.”**⁶ And the Prophet (s.a.w.) said, **“The most regular constant deeds even though they may be few [are beloved the most by Allah].”**⁷, advising consistency and resolve in worship.

Honorable Believers!

Our lives, entrusted to us by Allah, shall eventually end and we shall be judged for our actions. We must appreciate the value of living and being a servant before our fortune of life runs out. We must not deprive ourselves of the peace, blessing and pleasure of worship. Let us bring meaning to our lives with the awareness of worship and seize the opportunity of the three blessed months, the season of mercy, grace and worship. Let us cling to worship with patience, gratitude and submission to Allah. Let us keep performing our prayers in awe. Let us read and be guided by the Holy Qur'an. Let us open the doors of benevolence, and compete in good deeds. Let us purify our speech of lie, gossip and slander, and our hearts of grudge, hate and discord.

I would like to end the khutbah with this prayer from our beloved Prophet: **“O Allah! Help me in remembering You, giving thanks to You, and worshipping You well.”**⁸

¹ Bukhari, Jihad, 46, Muslim, Iman, 48.

² Furqan, 25/77.

³ Fatihah, 1/5.

⁴ Ra'd, 13/28.

⁵ Bukhari, Iman, 2.

⁶ Hijr, 15/99.

⁷ Bukhari, Riqaq, 18; Muslim, Musafirin, 215.

⁸ Abu Dawud, Tafriu Abwab al-Witr, 26.



 إِنَّا بِإِسْمِ رَبِّكَ الْأَعَلِيِّ
 إِنَّهُ أَنَّهُ خَلَقَهُ مِنْ عَلَيْهِ
 وَرَبُّكَ الْأَكْرَمُ
 الَّذِي عَلِمَ بِالْقُلُوبِ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّىٰ يَرْجِعَ

THE FIRST MESSAGE OF REVELATION TO HUMANITY: READ!

Jumu'ah Mubarak, Honorable Believers!

The first verses revealed to our Prophet at Cave Hira are those I recited at the beginning of the khutbah. In those verses, Allah states: **“Read in the name of your Lord who created - Created man from a clinging substance. Read, and your Lord is the most Generous - Taught man that which he knew not.”**¹

Our beloved Prophet, who was the addressee of this command, declared in a Hadith: **“Whoever goes out seeking knowledge is in Allah's cause until s/he returns.”**²

Brothers and Sisters!

As a noble creature, man is bestowed with the unique gift of intellect. It is intellect, the ability to discern good from evil, that separates man from other beings and imparts him with value. Intellect is the source of man's sense of responsibility and his tool in choosing between right and wrong. Servants of Allah realize His message through intellect and set it as their guide in life. They understand and fulfill their responsibilities to themselves, to Allah, and to those around them using intellect. They learn, teach, live and let live by means of their minds.

Esteemed Believers!

The one purpose of man worth toiling, suffering, and laboring the most for is knowledge acquisition. Knowledge is the treasure that enlightens the path of mankind and wisdom is the most honorable rank for man to attain. Thus begins the first book of the last revelation with the words “Read!”. For reading is the pursuit of virtue. Reading is reaching the truth. Reading is the closest companion of people on their journey of exploration of the meaning behind creation, life and the universe. Our Holy Book suggests,

هُلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ “Are those who know equal to those who do not know?”³ to emphasize the value of knowledge and the indispensability of wisdom for mankind. Our gracious book the Qur'an, the divine spring of wisdom, orders us to think, to use our intellect and reach true knowledge, criticizing ignorance with warnings such as,

وَأَغْرِضُ عَنِ الْجَاهِلِينَ “...turn away from the ignorant!”⁴ **فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ** “So never be of the ignorant!”⁵ For this reason, reading in order to learn our religious and social responsibilities, and embracing the Book and knowledge in order to discern between right and wrong, is the essential obligation of all Muslims.

Venerable Muslims!

Knowledge is for man. Man is exalted with knowledge. With the true knowledge from the correct sources, he reaches righteousness, steers the society and shapes the world. Wisdom grants peace, happiness, and earthly and heavenly prosperity to man whereas ignorance brings shame and deception, and leads to faults and harm.

Beloved Believers!

Al-Masjid al-Nabawi, built in Madinah by our Prophet, is a center for learning. Our Prophet (s.a.w.) invited all believers to his masjid, men and women, the young and the elderly, and heralded that Allah would ease the path of heaven for those dedicated to learning.⁶

In our civilization, scholars are the ones who present knowledge, wisdom, morals, manners, righteousness and the truth to all humanity. They embody and represent these graces. For scholars know that knowledge untempered by wisdom and not embellished by scholarship is bound to create a heavy load in the Hereafter.

Honorable Believers!

We live in the age of information and technology. But mankind has often used these not for ensuring good on earth but instead abused them, and acted immorally. As knowledge is detached from morality, so are people detached from their inherent value as human beings. Many of the youth, deprived of the spirit of education and the meaning and purpose of knowledge are sent towards bigotry, violence and terror.

It is our duty to ensure peace and security in the Islamic geography plagued by oppression and ignorance, and to offer a new civilization to the world as Muslims. In this regard, it is our collective responsibility to pursue the true knowledge and correct sources, to receive knowledge from competent origins and to act in accordance with what we learn.

Brothers and Sisters!

Let us, as parents, raise our children with the conscience of faith fed by the Qur'an and Sunnah, with love of worship and the sense of morality. Let us strive for them to be good people and exemplary believers. Let us not deprive our children, whether boys or girls, of education provided by schools, mosques and Qur'an courses.

I would like to share a final consideration while ending my khutbah. It is the National Libraries Week in Turkey. Libraries are a source of learning and knowledge as they support the love of reading and reading habits. They are the places that instill us book-love. So let us appreciate their value. Let us all share the joy of spending our time reading in libraries.

¹ Alaq, 96/1-5.

² Tirmidhi, 'Ilm, 2.

³ Zumar, 39/9.

⁴ A'ruf, 7/199.

⁵ An'am, 6/35.

⁶ Tirmidhi, 'Ilm, 19.

لِلْحَمْدُ لِلّٰهِ الرَّحْمٰنِ الرَّحِيمِ

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ إِذْنَعْ بِالْتِي هٰي أَخْسَنُ فَإِذَا اللّٰهُ بَيْنَكُو وَبَيْنَهُ

عَدَاؤُ كَانَهُ وَلِيُّ حَمِيمٌ

فَالَّرَّسُولُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

إِنَّمَا تُحِسْنُ النَّخْلَقَ وَالإِثْمُ مَا حَالَكَ فِي صَدْرِكَ وَكَيْفَتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ.

THE THING THAT INCREASES BY SHARING: GOODNESS

Jumu'ah Mubarak, Honorable Believers!

In the verse I recited, our Almighty Lord enjoins, “**And not equal are the good deed and the bad. Repel [evil] by that which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.**”¹

Our Prophet (s.a.w.) states in the hadith I recited, “**Righteousness is good behavior, and sin is what fluctuates in your chest, and you would hate that the people discovered it about you.**”²

Dear Brothers and Sisters!

Goodness is the most basic aim of creation. Allah, who has created mankind, who sustains, protects and forgives man and covers him with His grace, has created death and life to test who amongst us does better deeds.³

The life we experience is a journey of goodness. Man is a traveler who came to this world to believe and do good deeds. Man exists to perform good, beneficial and virtuous acts, and to show righteous and kind behavior. It is man’s first duty to both avoid and prevent acts of evil, wrongdoing and harm.

Honorable Believers!

Goodness is simply the name of the character that faith and all acts of worship seek to impress on us. Goodness is all values that make us human. And the most important feature that our faith seeks us to be is being good believers, good children, good parents, good neighbors, good friends, i.e. being good persons.

Goodness is a call to faith and Islam. Sometimes it is high morality, virtue and good temper. Sometimes it is charity, sadaqah and zakat. Goodness is at times a smile and an embrace, a kind word and a smiling face. Goodness is the endeavor to be good and spread good deeds with good companions. It is the highest rank of faith and worship.

Esteemed Muslims!

Goodness is to be a companion for the lonely, a shoulder on which the tired may rest, a shelter for the

needy. It is embracing refugees, protecting orphans, helping the elderly. Goodness is to give without expecting anything in return; to share one’s strength, experience, wealth, love and mercy without the expectation of material benefit.

Goodness is compassion, sacrifice, justice, and affection. It requires to be at the side of the oppressed and against the oppressors. Goodness is supplication, invocation, and greeting. A pair of hands joining in saying “Ameen” at a time of trouble is goodness. A good deed is sometimes planting a tree, at others it is feeding a hungry animal. It is the meal shared with one’s neighbors, and giving directions to those who are lost.

Dear Believers!

The Islamic civilization has been carrying on the movements of charity and relief for centuries. Countless charity foundations have been established for this purpose. Our nation has been a refuge for the wronged and the ansar to the muhajirun through these organizations.

Esteemed Believers!

Unfortunately, good acts are passed over for evil ones in the memory of our time. Evil is besieging our world day by day and mankind is losing its high values such as conscience, justice, compassion and mercy each passing day.

In such a world, it must be the ideal of us all to make goodness dominant and to prevent evil. Because it is a tenet of our faith to say “No more!” to evil with our hands, tongues, and hearts. Let us not forget that **إِنَّ الْحَسَنَاتِ يُذْهِبُونَ السَّيِّئَاتِ** “**Good deeds do away with misdeeds.**”⁴ And evil takes over the place of every good deed we neglect.

Honorable Believers!

Let us call upon Allah in this auspicious day and say: Oh Lord! Render us amongst your fortunate servants who can build bridges of goodness and mercy between our hearts!

Our Lord, give us in this world [that which is good and in the Hereafter [that which is] good and protect us from the punishment of the Fire!⁵ Our Lord! Forgive us and our parents and the believers on the Day the account is established!⁶

¹ Fussilat, 41/34.

² Muslim, Birr, 14.

³ Mulk, 67/2.

⁴ Hud, 11/114.

⁵ Baqarah, 2/201.

⁶ Ibrahim, 14/41.

يَا بْنَى أَقِمِ الصَّلَاةَ وَأَمْرِزِ الْمَعْرُوفِ وَانْهِ عَنِ الْمُنْكَرِ وَاضْبِرْ عَلَىٰ مَا أَصَابَكُ
 إِنَّ ذَلِكَ مِنْ عَزْمِ الْأَمْوَارِ.
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 مَا نَحْنُ وَالِدُوْلَادُ مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبِ حَسَنٍ.

OUR HOPE FOR TOMORROW: CHILDREN

Jumu'ah Mubarak Honorable Believers!

Our beloved Prophet was fond of sharing the gifts that were given to him, starting from his right side. One day, as he was seated amongst his companions, he turned to his right to share a gifted drink. He saw that to his right was sitting the nephew of his uncle, Abdullah b. Abbas, who was a little boy at the time. To his left, the elderly amongst his companions were seated. The Prophet of Compassion (s.a.w.) did not wish to hurt the child's feelings and without skipping the child's turn asked him: "**Do you permit me to give it to them (the old men)?**", but the boy said: "By Allah! I will not give preference at your hand over me in my share." After this response, our Prophet began sharing the drink from the child.¹

Honorable Believers!

The Prophet of Allah (s.a.w.) always had a place for children in meetings and in masjids, valuing them as the "adults of tomorrow" and protecting their rights. For children are, as stated in the Qur'an, "an adornment of [worldly] life"², and as said by our Prophet, "acts [of good] which last after death."³ Children are the prosperity of homes, hope of families and the future of society. They are the answer to prayers, "**My Lord! Grant me from Yourself a good offspring.**"⁴, and a truly divine gift.

Brothers and Sisters!

We all hold responsibilities to our Lord, to each other and to our environment. One of our most important responsibilities is the ones we have towards our children. The Messenger of Allah (s.a.w.) who declared "**Your child has a right upon you.**"⁵ sought the Ummah's attention on this issue. For children, though little themselves, have rights which should never be belittled. And it falls upon us adults, to protect the rights of children – entrusted to us by Allah for safekeeping.

Whether girl or boy, it is our duty to accept the arrival of a children wholeheartedly, to welcome them with love and prayers. It is our responsibility to give children pleasant names, to show them the attention and compassion they deserve, and to be just by not showing favoritism between siblings.

We should raise our youngsters on halal and healthy food, pay attention to their education, and provide for their spiritual needs as well as material ones. We should guide our children in being introduced to social life, familiarizing them with their culture and teaching their customs and traditions. For the social and cultural development, bodily and mental education and religious and moral upbringing of children begin in the family. The dutiful generations that are our hope for tomorrow shall be the product of conscious parents. Let us not forget that a child who is made to suffer and whose rights are violated cannot appreciate the value of justice. A child hammered under violence cannot comprehend the meaning of mercy. A child who is humiliated and whose personality is ignored cannot build a healthy future.

Esteemed Believers!

Our best guide in children's education and in communication with children is our Prophet. He respected the honor children carried as human beings. He made them feel that they are valuable, greeted them on the street, asked how they were,⁶ and answered their questions. He would kiss and hug them, embrace them and play with them without heeding anybody's disapproval.

Allah's Messenger (s.a.w.) forbade speaking by evil words and cursing towards children. He prayed for all children who came to him or were brought to him. He paid special attention to the religious education of children, never turned them away from his masjid to raise mosque and worship-loving generations.

Honorable Muslims!

Let us heed the words of our Beloved Prophet claiming, "**There is no gift that parents give their children more virtuous than good manners.**"⁷. Let us take example of him, and use his education methods based on compassion and justice, patience and tolerance. Let us facilitate the opening of the doors of peace, success and beauty in this life and in the next for our children.

Luqman (a.s.) advised his son: "**O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, these matters require determination.**"⁸ Let us always stand by our children and hold their hands like him.

I wish to end this khutbah with a prayer from the Qur'an: "**Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.**"⁹

¹ Muslim, Ashriba (the Book of Drinks), 127.

² Kahf, 18/46.

³ Muslim, Wasiyyah (the Book of Wills), 14.

⁴ Al-i 'Imran, 3/38.

⁵ Muslim, Siyam, 183.

⁶ Muslim, Salam, (the Book on Greetings), 14.

⁷ Tirmidhi, Birr (the Book on Righteousness), 58; Ibn Hanbal, IV, 77.

⁸ Luqman, 31/17.

⁹ Furqan, 25/74.

لَيْلَةُ الْعِزْمَةِ

فُلْ يَا عِبَادَى الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخْطِكَ وَبِمُعَافَاتِكَ مِنْ عَقُوبَتِكَ وَأَعُوذُ بِكَ
مِنْكَ لَا أَنْخِصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ

BARA'AH NIGHT – AN OCCASION FOR FORGIVENESS, PURIFICATION AND SALVATION

Jumu'ah Mubarak, Esteemed Believers!

Our Almighty Lord with His infinite mercy and unlimited forgiveness gives us this glad tiding in the verse I recited, “Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’”¹

Honorable Muslims!

We are rejoicing in approaching the Bara'ah Night, an occasion for forgiveness, purification and salvation. Eternal praise be to our Almighty Lord. Inshallah, we will altogether attain the bounties of the Bara'a Night, on April 30th, the night that connects Monday to Tuesday.

In a hadith qudsi, our Prophet (s.a.w.) said: “Spend the fifteenth day of the month of Shaban by observing a fast and its night in prayer. Because, when the sun sets at that night, Allah Ta’ala manifests Himself at the nearest heaven in a state which we cannot know of, and until the time of dawn He says, ‘Is there nobody asking for forgiveness? Forgive I shall! Is there nobody asking for sustenance? Sustenance I shall give him! Is there nobody suffering a calamity? Felicity I shall give him! ...’²

Brothers and Sisters!

Life is our most precious wealth. Each hour is worth a treasure, each minute is worth riches. The Bara'ah Night is one of the most blessed stops on our journey of life. The Bara'ah is a night of opportunity for us to review our existence, granting us the chance for contemplation and consideration. The Bara'ah is forgiveness. It is the day when the Divine Mercy manifests itself. The Bara'ah is time for remorse and hope. The Bara'ah is the night when hands are raised for dua, and hearts are opened to the heaven. The Bara'ah means setting foot on the realm of mercy by turning towards our Lord.

The Bara'ah is the time of repairing broken hearts, collapsing the walls of resentment, and overcoming the feelings of grudge, hatred, and revenge. The Bara'ah is

the night of salvation from the hold of our desires, fancies and whims, and redemption from the cravings of our nafs. It is the time of alertness against the wiles and decoys of the nafs, and of the Devil.

Dear Believers!

The Bara'ah Night teaches us every year to keep away from all kinds of evil, oppression, wrongdoing and injustice. The Bara'ah Night reminds us of not only reaching Allah's forgiveness, but also of being forgiving. For those who expect forgiveness from Allah also become forgiving. They become forgiving and tolerant towards themselves, their families, their brothers and sisters in religion, their surroundings, and the entire universe. Those who seek Allah's content cannot despise or denigrate anybody. Those who seek to reach the love of Allah always bear love and mercy in their hearts.

Honorable Believers!

With the occasion of this night, I would like to once again remind that we all have responsibilities individually on the way to “become a beneficial ummah for all humanity” as it is not possible to be good believers by being indifferent to what is going on around us.

Let us, in this blessed time, recall the responsibilities we have forgotten and abandoned. If we have become of people who chose this world over the Hereafter, let us repent for love and compassion we refrained to show even to our nearest. If we have left orphans, our oppressed brothers and sisters alone, let us repent. Let us review our servitude to Allah if we have omitted it. Let us crown our worn-out hearts with dua, worship and contemplation. Let us block the roads that lead to sins and evil. Let us strive for a world where goodness rules. Let us put to good use these days when Allah's compassion manifests in abundance. Let us submit our repentance and contrition only to Him with our obedience, devotion, and good deeds. Let us turn away from our faults, wites, and sins, not to return again.

I would like to conclude this khutbah with the following dua of our Prophet (s.a.w.), “O Allah! I take refuge in your content from your wrath, I take refuge in your forgiveness from your punishment, I take refuge in You from You. I cannot finish counting praises for you. You are as You have praised Yourself.”³

“O Allah! Help us in remembering You, in expressing our gratitude for Your bounties, and in worshiping You in the most beautiful form.”³

¹ Zumar, 39/53.

² Ibn Majah, Iqamat al-Salat, 191.

³ Muslim, Salat, 222.

⁴ Abu Dawud, Witr, 26.

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَعْلَمُ
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 إِذَا ماتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ إِلَّا مِنْ صَلَوةٍ جَارِيَةٍ أَوْ عِلْمٍ
 يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُوهُ.

FOUNDATIONS – EVER-FLOWING FOUNTAINS OF BENEVOLENCE

Honorable Believers!

Umar (r.a) had come into the possession of a date palm orchard in Khaybar. It was the first time in his life that he had such a beautiful orchard. He came into the presence of Allah's Messenger (s.a.w.) and said, "O the Messenger of Allah! I would like to attain the countenance of Allah with this property, so what do you command me to do with it?" Our Prophet's counsel on this land has been the keystone for the civilization of foundations for centuries to come. He (s.a.w.) said, "**If you like, you may keep the corpus intact and give its produce as Sadaqah.**" Thereupon, Umar endowed his orchard with the condition that it should not be sold, impropriated and bequeathed.¹

Dear Believers!

The divine messages of our sublime book the Holy Qur'an and the exemplary life of our Prophet (s.a.w.) have encouraged Muslims to do charity works throughout the history of Islam. Muslims have strived to perpetuate the charity, adopting as principle the verse from the Qur'an, "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it."². Both the companions of the Prophet and the following generations acted with the awareness that foundations are ever-flowing fountains of benevolence. Thus, the four corners of the Islamic world have been furnished with foundations – the most precious sources bringing goodness to humanity.

Dear Brothers and Sisters!

Foundation turns into permanent goodness with the wealth spent in hope of winning the love and countenance of Allah. Foundation is to build bridges of mercy and compassion with the fortune gifted to us by our Lord. Foundation is the attempt to transform the wealth entrusted to the believers into a way of worship. Foundation is the name of charity without abashing people, without letting the left hand know of what the right hand gives.

Brothers and Sisters!

Investments in generosity and bestowment casting aside selfishness and ambition turn into continuous merits by means of foundations. Our civilization hosts many foundations providing haven for passengers, food for the poor, jobs for the unemployed, support for those in debt, and family for students. Our foundations are means of home of affection for the orphans, a touch of healing for the sick, a helping hand for the needy, and peace for the elderly. Our historical foundations, established for the protection of the forests and the injured and homeless animals, are unique examples of regarding not only for humans, but also all beings – animate and inanimate alike – with compassion.

Honorable Believers!

Today, we still benefit from the foundations established by our noble-hearted forefathers at home and abroad. Mosques, fountains, hostelleries, caravanserais, barracks, hospitals, libraries and many other charity services continue to exist as the reminders of our ancestors.

Come, let us protect these eminent heirlooms entrusted from the past; let us strengthen our tradition of foundations with a noble heart. Let us look after these sincere-at-heart foundations of ours, established for the ruling of the earth by benevolence and charity, goodness and beauty.

Dear Brothers and Sisters!

Bringing donations from our charitable nation to people in need from all over the world, the Turkiye Diyanet Foundation is building mosques in our country and in the crucial regions of the world. Our nation, enshrining the adhan in their hearts, is showing an intense interest in the charity campaign "One Brick from Me", which has been initiated recently by the Presidency of Religious Affairs of Turkey and our Foundation, and is still continuing. For this reason, we would like to express our gratitude to our grateful community. May Allah Almighty accept your donations in His rule of excellence. Even the smallest donation you make will be a brick on the walls of a mosque maybe in Kosovo, or in Djibouti, or at a university campus mosque in any city of our country.

I would like to conclude this khutbah with the following hadith from Our Prophet, "**When a man dies, his all acts come to an end except three: ongoing charity (sadaqah jariyyah), knowledge (by which people benefit), and a pious son or daughter who prays for him (after he is deceased).**"³

¹ Muslim, Wasiyyah, 15.

² Al-i 'Imran, 3/92.

³ Muslim, Wasiyyah, 14.



وَمِنْ آيَاتِهِ أَنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجاً لِتُسْكِنُوهَا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَذِكْرٌ لِقَوْمٍ يَتَفَكَّرُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
خَيْرُكُمْ خَيْرٌ لِأَهْلِهِ وَأَنَا خَيْرٌ لِأَهْلِي.

FAMILY – HOME OF JUSTICE AND BENEVOLENCE

Honorable Believers!

In the verse I have recited, Our Lord says, “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”¹

And in the hadith I have recited, Our Prophet (s.a.w.) says, “The best of you is the one who is best to his/her family, and I am the best of you to my family.”²

Brothers and Sisters!

One of the most beautiful bounties of Our Lord is family. Family embraces us the moment we open our eyes to the world. It protects and cherishes us. Family is a precious home that Our Lord nourishes with His mercy, and beautifies by bestowing children and pure sustenance. Family denotes finding peace and deeply feeling the sense of security. Family is where the value of affection, joy and zest increases by sharing. Family is a hearth and home of education where fidelity is blended with altruism, faith with benevolence, knowledge with wisdom, and love with respect. Family is our most precious treasure, and indispensable wealth.

Honorable Believers!

Our Lord has created man and woman justly. In our religion, the purpose of creation is the same for man and woman. Both are valuable, and both have basic rights and inviolabilities. They are not different than each other in servitude and responsibility, in reward and punishment, in living their lives in chastity and honor. The goal, which Islam has put forward as the most favorable approach on family is the ethics of fairness and benevolence. Each member of a family must base pleasing the other as the foundation of their behaviors, for families ruled by justice and benevolence are the homes of peace.

Honorable Believers!

Our supreme religion Islam has shown us the ways for the bliss and happiness of the family. The best role model for us in terms of family life is the Prophet (s.a.w.). He ordains benevolence, goodness and fairness in family life, as it involves competing in goodness with benevolence. Benevolence is a noble value which sustains love in the family, inholding altruism and

generosity. Benevolence is a favor made without expecting a reward in return and not pushing the receiver to be under obligation. Fairness in family is to observe mutual love and respect, to protect honor of individuals, to appreciate efforts of others, and to embrace a way of equity and moderation in rights and responsibilities.

Dear Believers!

Mutual understanding must rule over families. Spouses must trust and show loyalty to each other. Delight, sadness, fatigue and troubles must be shared. Helping each other and solidarity is of the essence for family members. Each individual in the family must act responsibly. Decisions must be made in consultation with each other. Individuals in the family must think of the others more than themselves. Then the divine mercy will manifest itself, and fondness, love and attachment will become perpetual.

Parents must treat both each other and their children with justness and fairness without discrimination of gender. Because each parent is responsible for the directive in this hadith, “Be afraid of Allah, and be just to your children.”³ Therefore, parents must act in line with their responsibilities, and never neglect their children. This prophetic commination from our beloved Prophet must be heeded, “It is sufficient sin for a man that he neglects him whom he maintains.”⁴

Then, let us protect our families commended by Our Lord, and treat them with kid gloves. Let us remember that when the day comes, we will be accountable to Allah, owner of these trusts. Let us strive to strengthen the ethics of fairness and benevolence in every area of our family life. Let us come together with our parents, our spouses and our children, and appreciate the value of our family. Let us not forget that it is our primary duty to protect our families from all kinds of moral and material perils and threats.

Dear Believers!

I would like to remind you that this week is also the Disability Awareness Week. We all know that we have disabled brothers and sisters in many families. Handicaps can be overcome in happy and peaceful families. Handicaps, whether occurred congenitally or subsequently, are never obstacles to work, to produce and to succeed. The real handicap is to shun one’s mind, hands and tongue to affection and mercy.

Dear Believers!

Inshallah, next Wednesday we will enter Ramadan – the holy month of mercy. Tuesday night, we will perform the first Tarawih prayer and wake up for Suhur. I pray to Allah that this holy month bring peace and tranquility to our families, our nation, our state, and all Islamic world.

¹ Rum, 30/21.

² Ibn Majah, Nikah (Marriage), 50.

³ Bukhari, Hiba (Gifts), 13.

⁴ Abu Dawud, Zakat, 45.

لِيَوْمٍ تَشَخَّصُ فِيهِ الْأَبْصَارُ
وَلَا تَخْسِبَنَّ اللَّهُ عَفِلًا عَمَّا يَعْمَلُ الطَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَاتَّقِ دَعْوَةَ الْمَطْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ

AL-QUDS: OUR NEVER-CEASING PAIN Jumu'ah Mubarak Honorable Believers!

In the verse I have recited, Our Almighty Lord enjoins, “**And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].**”¹

In the hadith I have read, our Prophet (s.a.w.) says, “**...Be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.**”²

Brothers and Sisters!

Al-Quds is an ancient city of the humanity. It is a blessed, sacred and celestial town. It is a sacrosanct place. It is forbidden to violate its honor or to harass its safety. This holy city – the first qiblah of Muslims – has been home to many prophets in the past. The land of al-Quds bears dear memories of many prophets.

Masjid al-Aqsa, one of the oldest and most precious mosques in the world, is also al-haram al-sharif. This noble masjid hosted our Prophet, and has sent him off for Mi’raj.

Dear Brothers and Sisters!

Al-Quds has been the symbol of a firm stand on faith, a resolute approach, and an affectional loyalty to the sacred throughout the history of Islam. Just as Mecca and Madinah are the soul and love of Muslims, al-Quds is the blood flowing in our veins. Al-Quds is the keystone in the “building of unity” of the Ummah.

Al-Quds is not an ordinary land. Al-Quds and Masjid al-Aqsa are entrusted to us by Our Prophet. Al-Quds does not only belong to people living in Palestine and its surroundings, but it is also the apple of our eyes as all Muslims in the world, and a common value for the humanity. Today, however, al-Quds is a test of conscience, law and morality for the Muslims and humanity.

Dear Brothers and Sisters!

Called “Dar as-Salam” throughout history, meaning the center of peace and tranquility, al-Quds is facing a barbaric invasion today. People living in al-Quds and its surroundings are being exposed to oppression and violence, and are being subjected to

inhumane practices. Tens of innocent people bearing nothing but faith and courage in their hearts have been brutally murdered before the eyes of the entire world in the Gaza, on the eve of the holy month of Ramadan. In the land of prophets, guns do not cease to fire, and continue spreading blood, tear and tribulation.

The duty on each of us in this test of al-Quds is to not condone these atrocities, and to not yield to oppression and injustice in whichever part of the world, and on whomever it is being committed. It is to not remain silent when people’s freedom to life and faith is inhumanely bereaved, and the adhan is silenced in the city blessed with Revelation. Today, our noble nation will take sides with the oppressed against the oppressors, as it has always done. But history will keep these flagrant attacks as a disgrace in its memory, and those threatening peace and tranquility will be sooner or later punished.

Honorable Believers!

Let us learn from these calamities, oppression and suffering befalling upon our brothers and sisters, the Islamic world and all innocent humanity. Let us strengthen our brotherhood in faith with the awareness of Ummah. Let us seek ways to overcome difficulties together. Let us not give a chance to the movements of dissension threatening our unity and harmony, and weakening our strength. Let us not refrain from telling the truth in the faces of those oppressors who turn our region into the land of blood and tears. Let us be on the side of mercy with all we have both materially and spiritually. Let us keep alive the awareness for al-Quds, for faith and for justice.

Dear Brothers and Sisters!

In this holy month, on this holy day, at this holy place, let us open hands for praying to our Lord and implore: O Allah! Have mercy for our brothers and sisters who are martyred in Gaza. O Allah! Unite our hearts in this season of peace in Ramadan, the month of mercy. Never let pull apart our ties of love with Masjid al-Aqsa. Keep alive our trust, love and faith in each other.

O Allah! Bestow upon us vision, foresight and wisdom! Do not let us be of the band of oppressors even for a blinking of an eye! Do not let us be of those who remain silent to injustice, lawlessness and cruelty! O Allah! Do not give a chance to those attempting to invade Masjid al-Aqsa! Help our Muslim brothers be freed very soon, of the predicament they are in! Destine us to uphold justice as a mighty Ummah again! O Allah, accept our prayers!

¹ Ibrahim, 14/42.

² Bukhari, Zakat, 63; Muslim, Iman (Faith), 29



شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ
 فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلَيَصُمِّمْ...
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 أَتَاكُمْ رَمَضَانُ شَهْرٌ مَبَارِكٌ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَةً تُفْسَحُ فِيهِ
 أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتَغْلُبُ فِيهِ مَرَدَّ الشَّيَاطِينِ...

RAMADAN: THE MONTH OF FASTING AND QUR'AN

Honorable Believers!

It had been eighteen months after Our Prophet Muhammad (s.a.w) migrated to Medina. It was the last days of the month of Shaban. The following verses of the Surah al-Baqarah were revealed, which informed that fasting in Ramadan was made obligatory:

"The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it."¹

Our beloved Prophet (s.a.w.) also addressed the Ummah on the pulpit at the Masjid al-Nabawi as, "There has come to you Ramadan, a blessed month, which Allah, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up."²

Dear Believers!

Ramadan, the sultan of eleven months, has a special place in our spiritual life. For Ramadan is the month of fasting and Qur'an. Ramadan is the month of patience, gratitude, repentance and contemplation. Ramadan is the most honorable month, including the Night of Qadr inside, which is more blessed than a thousand months. Ramadan means worship, abundance, and mercy. Ramadan means obedience, benevolence, and benefaction. As Our Prophet informed, an angel calls on the first night of Ramadan, "**O seeker of the good; come near (to worship and servitude)! And, O seeker of evil; stop (committing sins)!**"³

Brothers and Sisters!

Ramadan finds meaning with fasting. Our fasting, first of all, is a training for patience, willpower, and mercy. It is a shield that protects us from being enslaved by lust and whims, illicit relishes and desires. The following verse indicates that the purpose in fasting is to abstain from all kinds of evil and sins, "**O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.**"⁴ Indeed, Rasulullah (s.a.w.) enjoins, "**Fasting is a shield. So, the person fasting should avoid saying bad words and fighting. And if anyone fights or quarrels with him, he should say, 'I am fasting.'**"⁵

Esteemed Believers!

Ramadan is the month when the Qur'an, our book of life, started being revealed. The Qur'an is the word of Allah, the book of Allah. It is "**The most beautiful**

statement"⁶ as it came from Allah. As expressed by our Prophet, "**The truest of word is the Book of Allah, and best of guidance is the guidance of Muhammad.**"⁷ The Holy Qur'an is the guide that shows the truest path to people in all epochs and in all regions until the last day. The Qur'an is a cure for souls and mercy for hearts. The Qur'an teaches us Our Lord, informs us of our responsibilities, and reminds us of the afterlife. It teaches the meaning of being a human and secrets to live in a humane way.

Honorable Muslims!

Ramadan is the month of brotherhood, solidarity, and sharing. When we temporarily abstain from eating and drinking, we sympathize with the poor, we appreciate what we have, and we realize that we need to duly be grateful to Allah, the Sustainer (al-Razzaq).

Ramadan is also a chance to quit bad habits, and to open a new page for what is good and beautiful. Thanks to Ramadan, we exert ourselves for charity, we invest in goodness, and we stay away from bad words and deeds. We heartily feel unity, solidarity and brotherhood. Our ties of love and respect strengthen. Awards and rewards of worshipping, charity and benevolence, performed in this month, are more than that of other months.

Dear Brothers and Sisters!

So, let us introduce our tongues, hearts, minds and all our lives to the beauties of Ramadan and fasting. Let us make time for reading and understanding the Holy Qur'an more than ever. Let us repair our worn-out hearts and minds with the light of the Qur'an. Let us fast with awareness. Let us make our tongues, hands, eyes, hearts and all parts of us fast, not only our stomach, such that it protects us from all evil.

Brothers and Sisters!

The primary one of the important activities of Turkiye Diyanet Foundation is educational services. Our foundation carries out educational activities both at home and abroad in order to raise generations who truly understand and live Islam. It provides stipends and educational support for thousands of students from 111 countries within the framework of Qur'an Courses, International Imam-Khatib and Theology programs. Today, in all mosques throughout the country, you, dear Muslims, will be asked for donations to be used in educational activities. Also, you can include your zakat and fitra within these donations. May Our Lord accept the donation you have made and will make.

I would like to conclude this khutbah with this hadith of Our Prophet (s.a.w.): "**Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards, all his past sins will be forgiven.**"⁸

¹ Baqarah, 2/185.

² Nasa'i, Siyam, 5.

³ Tirmidhi, Sawm, 1; Ibn Majah, Siyam, 2.

⁴ Baqarah, 2/183.

⁵ Bukhari, Sawm, 9; Muslim, Siyam, 29.

⁶ Zumar, 39/23.

⁷ Nasa'i, Salat al-'Idayn, 22.

⁸ Bukhari, Iman, 27.

DATE: June 1, 2018

لَا إِلَهَ إِلَّا اللَّهُ وَلَا طَرِيقٌ إِلَّا مَعَنْهُ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا وَإِنَّمَا أَضْعَافًا مُضَاعَفَةً
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
مَا أَحَدٌ أَكْثَرَ مِنَ الرِّبَا إِلَّا كَانَ عَاقِبَةُ أَمْرِهِ إِلَى قَلَّةٍ.

USURY: ILLICIT EARNING

Honorable Brothers and Sisters!

In the verse I have recited from the Qur'an, Our Almighty Lord enjoins, "O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may prosper."¹

And in the hadith I have read, our Prophet (s.a.w.) says, "There is no one who deals in usury a great deal (to increase his wealth) but he will end up with little."²

Brothers and Sisters!

The true owner of all kinds of blessings that we benefit is the Supreme Lord, al-Malik (the Owner), who owns the earth and the heavens. Our Lord has granted us, His servants, things from his possession, and availed countless bounties for us. But He forbade us from resorting to certain earnings and misusages which could unsettle us in this world, and lead to punishment in the Hereafter. One of them is usury –ill-gotten gain without labor or effort. Usury is the illicit surplus people add in their assets. Usury is to disregard the values such as justice, mercy, helping, and solidarity, brought by Allah's Messenger (s.a.w.), who said, "Whoever deceives us is not one of us."³ Usury is to disrespect the holiness of toils. Usury is a great sin with a big price to pay both in this world and in the Hereafter.

Brothers and Sisters!

Usury is forbidden, because it contradicts the concept of Haqq –the rightfulness– which underlies Islam's system of laws and morality. Usury paves the way for deceiving people easily, disregarding rightful dues of others. It leads to disaster the individuals who think they are winning while losing in fact, and the societies who lose confidence in each other. Usury costs the liberty of not only assets but also life. Bankruptcies, suicides, scattered families and wasted lives are each the results of usury. Allah Almighty informs us of the warning aftermath of those who derived ill-gotten gains without hard work as follows: "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because

they say, 'Trade is [just] like interest.' But Allah has permitted trade and has forbidden interest..."⁴

Honorable Believers!

Certainly, trade cannot be thought the same as interest! Because, trade involves endeavor, pain, risk and labor. It entails the effort to make a living by halal (lawful) means. Usury, however, encourages people to make money without trouble, thus it makes people lazy and insusceptible. In this respect, Our Lord enjoins as such, "Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He does not love creatures ungrateful and wicked."⁵

Considering usury to be one of the seven devastating things,⁶ our Prophet (s.a.w) forbade usury for the entire society, his family any kin being in the first place, and gave this message in the Farewell Sermon, "Days of Ignorance is under my feet completely abolished. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of my uncle 'Abbas b. 'Abd al-Muttalib."⁷

Brothers and Sisters!

While the rich multiply their assets via usury, the burden on the weak and needy grows day by day. Those who become selfish with greed for property and prestige seemingly get rich in the eyes of people, but in fact grow poor morally and lose value before the Almighty Lord. Their life in this world and in the Hereafter is imperiled for the sake of petty gains.

Esteemed Muslims!

This world is ephemeral and merely a place of trial. What is eternal is the afterlife. When we are in the divine presence, we will definitely be asked "about our wealth, how we earned it and how we spent it upon."⁸ Then, let us avoid all kinds of ill-gotten and forbidden gains, in particular usury. Let us give up on all business with small and big amounts of usury. Let us not allow usury to destroy our generations, our society, and our future. Let us protect our morality in trade as in all other aspects of life. Let us protect ourselves and families from ill-gotten gains. Let us remember that usury will take us to only Allah's wrath, a great frustration, and remorse both in this world and in the Hereafter.

¹ Al-i 'Imran, 3/130.

² Ibn Majah, Tijarat, 58.

³ Muslim, Iman, 164.

⁴ Baqarah, 2/275.

⁵ Baqarah, 2/276.

⁶ Bukhari, Wasayah, 23.

⁷ Muslim, Hajj, 147.

⁸ Tirmidhi, Sifat al-Qiyamah, 1.

لِقَاءُ الْجَنَاحَيْنِ

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوْامًا.
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 كُلُّوا وَاشْرِبُوا وَالْبَسُوا وَتَصَدِّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَخْيَلَةٍ.

ENJOY, WASTE NOT

Jum'ah Mubarak Esteemed Believers!

One day, our Beloved Prophet (s.a.w.) dropped by his dear relative, Sa'd ibn Abi Waqqas. Sa'd was performing ablution at that moment. He must, apparently, have used much water, so our Prophet said, “**What is this extravagance?**” Then Sa'd asked “Can there be any extravagance in ablution?” and our Beloved Prophet (s.a.w.) replied, “**Yes, even if you are on the bank of a flowing river.**”¹

Honorable Believers!

Our Beloved Prophet (s.a.w.) knew the value of blessings Allah granted us, and he reminded his companions of them at each occasion. He taught us using what we have in moderation, whether we are in opulence or deprivation, and made us refrain from extravagance. For extravagance is to use lavishly any blessing and opportunity, from food and beverage to clothing, time, and health, and to lose balance and moderation. It is to spoil oneself, their surrounding and the universe. Extravagance is to digress from our conscience of existence and purpose of creation. It is also to disrespect Allah Almighty's attribution of Razzaq – the Sustainer.

Dear Brothers and Sisters!

One of the greatest calamities pervading the earth today is extravagance. It is a vital mistake to waste away and spend unnecessarily while there are millions of people are in the grip of hunger, poverty, and misery. While the oppressed people struggle even in want of basic necessities like bread and water, it is inequitable to waste even small portions of food.

Dear Brothers and Sisters!

Extravagance does not only pertain to one's goods and possessions. The greatest extravagance for human beings is to forget why they were created and for what purpose they should spend their life. It is failure to bring together the blessing of reason with faith and wisdom. It is to waste one's body, strength, and willpower for futile pursuits instead of goodness and truth. It is to use their knowledge and experience for the destruction of humanity, rather than to the benefit of them.

Brothers and Sisters!

Today, a mentality which promotes more earning and more consuming claiming that the more earning and spending, the more valuable people will be, is being more popular. A lifestyle with blazonry and pomposity, spending on luxury and vanity is brought forward. Thus, humanity is consuming its spiritual values and purpose of living by dedicating their lives on consuming rather than producing.

Whereas our book of life, the Qur'an, highlights that humans come into this world with the purpose of construction and correction, and that they need to maintain moderation, thrift, and balance for both worldly life and the afterlife. When defining believers, Our Lord Almighty enjoins, “**And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.**”² Our Prophet (s.a.w) also expressed that we should acquire an ethics of consumption as such, “**Eat, drink, clothe and give alms without arrogance and extravagance.**”³

Esteemed Muslims!

Let us know the value of all blessings Our Almighty Lord bestowed upon us. Let us not waste any blessing extravagantly. Let us not waste our time. Let us avoid what is more than needed in the way we eat, drink, dress and spend. Let us protect our natural resources and our natural assets. Let us remember that we will be kept liable for each blessing granted to us. Let us shield ourselves with the morality of sharing and helping, without getting spoilt on blessings, and spending lavishly and irresponsibly. Let us observe the balance Our Lord has set for life and the universe. Let us remember that when breached, this balance will cost us the abundance in our life, and peace in society, and damage ourselves and the generations to come. Let us not forget that blessings are limited while our wishes and desires are unlimited.

Brothers and Sisters!

The night of Sunday into Monday, inshaallah, we will observe the Laylat al-Qadr, the night when our Holy Book, the Qur'an started to be revealed. Let us treasure this night, which is better than one thousand months. Let us review our lives, repenting on our sins, and question ourselves again. With this occasion, I celebrate your Night of Qadr now, and I pray to Allah Almighty that it bring much goodness for our country, our nation and the entire Islamic world.

1 Ibn Majah, Taharat (Purification), 48.

2 Furqan, 25/67.

3 Bukhari, Libas (Dress), 1; Nasa'i, Zakat, 66.

لِّلَّهِ الْمُبْرَكُ الْجَنِينُ

وَأَعْذُّ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ
فَالَّذِي أَنْذَلَ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

... وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ

SPENDING A LIFE WITH THE AWARENESS OF SERVITUDE TO ALLAH

**Jum'ah Mubarak Honorable Brothers and
Sisters!**

One day, Our Prophet (s.a.w.) was asked, “Which act is the most precious before Allah?” The beloved Messenger replied, **“The acts most precious before Allah are those which are done continuously, even if they are small.”¹**

This answer indicated that worship and servitude, goodness and benevolence need a balance and an order. With this answer, the Prophet of Mercy advised us to observe simplicity and continuity in worshiping Our Lord as a sign of our faith. In order to keep our awareness for servitude for a lifetime, our ties of affection with Allah Almighty needed to be regularly fed with our prayers and deeds.

Estimable Brothers and Sisters!

We had an indescribable joy with the arrival of the Holy Ramadan, and we had welcomed it with great enthusiasm. We had experienced the spiritual peace of reaching the season of fasting, iftar, suhur, tarawih, and muqabala. Today, we are bidding farewell to the schooling of Ramadan which trained us, dignified us, warned us against the desires of the nafs, and encouraged us for good deeds. We are ending the month of forgiveness which equipped our souls and our tables with its riches and generosity for the whole month. May Our Lord make us of His servants who duly observed Ramadan and are honored by Ramadan. May He allow us to reach many blessed months and eids.

Honorable Believers!

During the Holy Ramadan, we stood up for salat day and night as instructed by this verse from the Qur'an, **قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُنَّ فِي صَلَاتِهِمْ خَاضِعُونَ** “Certainly will the believers have succeeded. They who are during their prayer humbly submissive.”² We prostrated ourselves, knowing our weakness. We questioned ourselves, we repented and we prayed. We ran for tarawih with an extra ardor, relieving not only our bodies, but also our hearts. We realized again the value of health, time, youth, a morsel of food, and a sip of water. We felt the bliss of pleasing our brothers and sisters with zakat, fitr and sadaqas.

We once again remembered the great responsibility to extend a hand to the relatives, the orphans, the refugees, the poor and the forlorn. We grasped the wisdom in Our Prophet's (s.a.w) saying, **“O Aisha, what you have distributed is our, not what you left.”³** when an animal had been sacrificed and its meat had been allotted and distributed.

Brothers and Sisters!

In the month of forgiveness, we prayed for forgiveness and mercy from Our Lord with the good tidings of **إِنَّهُ كَانَ تَوَابًا** “Indeed, He is ever Accepting of repentance.”⁴ We tried to be purified from our sins with our gratitude and prayers during iftar, and with our repentance and supplication.

Following the divine order of **وَاعْتَصِمُوا بِرَبِّكُوكُمْ جَمِيعاً وَلَا تَفَرَّقُوا** “And hold firmly to the rope of Allah (the Qur'an) all together and do not become divided.”⁵ we refrained from all kinds of disunity and discord in this season of mercy. We became one and we stood for unity, forgetting all our differences. We strengthened our brotherhood with the iftar tables we attended together, tarawih prayers we did shoulder to shoulder, and the charity activities which found abundance by sharing.

Dear Brothers and Sisters!

Now, it is time to look after the beauties acquired from Ramadan and spread them all over the year, even the entire lifespan. It is time to set Ramadan as a starting point which disciplined our lives, refreshed our awareness of servitude, and conducted that we deploy all our material and spiritual possibilities for the goodness of humanity. It is time to follow the Holy Qur'an, which reminds us that our responsibility will continue until our last breath as enjoined in this verse, **“And worship your Lord until there comes to you the certainty (death).”⁶**

Estimable Muslims!

Let us make the peace and awareness of Ramadan rule over our lives. Let us maintain our ties with our Holy Book—the Qur'an. Let us continue frequenting the mosques with our families just as we did in Ramadan, and do not leave the masjids in gloom. Let us stand by everybody who needs our love, compassion, attention, and support. Let us earnestly avoid words and behaviors which undermine our unity and solidarity and weaken us by playing us against each other. May Allah ordain all of us to protect the legacy of Ramadan, and to have good morals and to be constant in worshipping.

¹ Muslim, Salat al-Musafirin, 216.

² Mu'minun, 23/1-2.

³ Tirmidhi, Sifat al-Qiyamah, 35.

⁴ Nasr, 110/3.

⁵ Al-i ‘Imran, 3/103.

⁶ Hijr, 15/99.



 وَاعْصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا لَا تَفْرَقُوهُ أَذْكُرُوكُمْ فَأَضْيَخْتُمْ بِنَعْمَتِ اللَّهِ عَلَيْكُمْ
 إِذْ كُشِّنَتْ أَعْدَادُهُ فَأَلْفَتْ بَيْنَ قُلُوبِكُمْ فَأَضْيَخْتُمْ بِنَعْمَةِ إِخْرَاجِكُمْ...
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَاتِبَيْنَ، يَشْدُدُ بِعَصْنَةِ بَعْصَنَةٍ

EID AL-FITR

Brothers and Sisters!

We feel deeply sad about leaving the Holy Ramadan behind, which captured our hearts with its mercy and forgiveness, and made us experience again the awareness of being a servant to Allah and the peace of worshiping Him. But we also feel the joy of waking up to this blessed morning of Eid Al-Fitr, having attained the three holy months, the holy nights and the sultan of the eleven months. Eternal praise be to our Almighty Lord, who let us reach the Eid. May our Eid be blessed.

Honorable Believers!

In the verse I have recited, Our Almighty Lord enjoins, **“And hold firmly to the rope of Allah (the Qur'an) all together and do not become divided. And remember the favor of Allah upon you –when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”¹**

And in the hadith I have read, our Prophet (s.a.w.) defines us as such, **“A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.”²**

Honorable Brothers and Sisters!

We have reached this Eid after days of fasting, abundant iftars, and sleepless suhurs. We have struggled with our nafs throughout Ramadan only in hopes of attaining our Lord's countenance. We have started the test of patience with suhur and completed it with iftar. We have had our share of unity and solidarity from tarawih, and of freshness from sadaqa and infaq. We have fed our souls by the recitation of the Qur'an. While we went back to 14 centuries ago with muqabala, we have recited, pondered, drawn lessons, and acquired direction. Thanks to Ramadan, we have grasped once again the value of being contented with less, and sharing. Finally, we have reached the Eid—one of the most valuable stations in our journey of life. Today it is time to be grateful for our Lord's unique blessings, and share our peace and happiness.

Dear Brothers and Sisters!

In days of Eid, we once again feel deeply the values and principles of Islam, which are a blessing for the humanity, and the honor and responsibility of being a Muslim. For believers who refrain from frailties of nafs in imsak, this Eid is a gift which comes together with the iftar. Eid is a return to our nature and turning towards our essence, following a material and spiritual purification. Eid is worship, salutation, supplication, silat al-rahim, habituation, and brotherhood. Eid is the time for remembering our elders, relatives, friends and neighbors whom we neglect at times because of daily constraints. Eid is the time for fondling an

orphan's head, visiting the forlorn people, putting a smile on the faces of the needy, and spend time with the sick people. It is every believer's duty in Eid to spread this merriment as much as possible, and to salve the broken hearts.

Honorable Brothers and Sisters!

Let us remember that Ramadan is an opportunity and Eid is a reward. Let us open our hearts to each other just as we open up our dining tables. Let us build bridges of trust and sincerity by ending resentments and discontents. Let us take the first step and go to those who do not come to us, call those who do not call us. Let us hug each other, turning our back to hatred, rage, grudge, and malice.

Come, let us go through the gates of Heaven with the blessings of our parents. Let us make up to our spouses with whom we take the burden of life together with its ups and downs. Let us make our children happy and work for our families to attain Allah's countenance.

Dear Brothers and Sisters!

Let us remember and send salat wa salam to our Beloved Prophet who personally invited all believers—the young and the old, the kids and the elders, the men and the women, the rich and the poor, the married and the single, and brought them all together in the morning of Eid at the mosque. Just as our Prophet who did not deprive any member of the Ummah of being united with the Salat al-Eid, being illuminated with the Eid Khutbah and refreshing with the Eid Takbir, let us strive for our nation and the Ummah. Let us pray to Our Exalted Lord for the salvation of our brothers and sisters who cannot enjoy the Eid in the shadow of the guns, and cannot know of suhur or iftar while suffering under tyranny and oppression.

Honorable Muslims!

On this Eid, let us follow this divine advice, **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** “The believers are but brothers.”³ and strengthen our unity and solidarity. Let us strive to be perfect believers by desiring for others what we desire for ourselves. Let us not forget that we believe the same God, the same Book, and the same Prophet, and we face the same Qiblah. Let us remember that the real Eid, peace, salvation and justice will be achieved on Earth with our hardwork.

Brothers and Sisters!

Following the order of Allah Almighty, **وَاعْبُدُرَبَّكُمْ حَتَّىٰ يَأْتِيَكُمُ الْيَقِينُ** “And worship your Lord until there comes to you the certainty (death).”⁴, let us continue the spiritual gains we have acquired during Ramadan throughout our lives. Let us reach many Eids during which we will observe the borders of haram and halal, and dedicate ourselves for the Qur'an, and to the benefit of Islam and the humanity just as we do when we fast. May this Eid conduce toward our unity, solidarity and brotherhood, and peace and prosperity in the Islamic world, and salvation and guidance for the humanity. Amin.

¹ Al-i 'Imran, 3/103.

² Bukhari, Salat, 88; Muslim, Birr wa Sila, 65.

³ Hujurat, 49/10.

⁴ Hijr, 15/99.

لِشَفَاعَةِ الْجَنَاحَيْنِ

الرِّبُّ كَتَبَ أَنْزَلَنَا إِلَيْكُمْ لِتُخْرِجَ النَّاسُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَأْذِنُ رَبِّهِمْ
إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﷺ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ...
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ
أَوْ عِلْمٍ يَنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُوهُ

SUMMER COURSES OF QUR'AN AND THEIR IMPORTANCE

Jumu'ah Mubarak Honorable Brothers and Sisters!

In the verse I have recited, Our Lord Almighty enjoins, “Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy - Allah, to whom belongs whatever is in the heavens and whatever is on the earth....”¹

And in the hadith I have read, our Beloved Prophet (s.a.w.) says, “When a man dies, his acts come to an end except for three: sadaqah jariyah (ceaseless charity), knowledge by which people benefit, or a pious descendant, who prays for him.”²

Brothers and Sisters!

Our Lord Almighty has bestowed an excellent book upon humanity through our Prophet –Mercy to the Worlds. This book has taught us the reason of our creation and the purpose of our existence. It heralded us that life would find meaning with faith and humankind would be exalted with servitude to Allah. Believers have instilled this book in their minds and hearts for fourteen centuries. They have committed themselves to it with a steadfast faith and a profound attachment. This book is the Holy Qur'an–our guide for the truth and the formula for salvation.

Honorable Believers!

The Holy Qur'an is the greatest gift from Our Almighty Lord to us, believers. The Holy Qur'an is the most exalted trust from our Beloved Prophet (s.a.w.). Therefore we, as believers, illuminate our minds and hearts with its light. We build our present and future under its guidance. We strive to teach our children –the light of our life– its merciful messages, its halals and harams.

Because we know that our children are the greatest trusts from Allah Almighty. It is the most important duty for all parents to raise them as

generations who are conscious of themselves and their Lord, who are aware of their responsibilities, who are beneficial to their nation and the humanity. As enjoined by this hadith of our Prophet (s.a.w.), “There is no gift that a father gives his child more virtuous than good manners.”³ Our biggest inheritance for our children is to teach them about faith and Islam, and to equip them with good morals.

Brothers and Sisters!

Another period of time is starting to raise dutiful generations, and to introduce our children –apples of our eyes– with the Qur'an and the exemplary life of our Prophet (s.a.w.). Our Qur'an courses will start on June 25 and continue until August 17. Our mosques will become a home of education for millions of children with the motto “Sound of Children at Mosque, Joy of the Country.”

Our children will be more acquainted with our Lord. They will instill faith and Islam in their taintless hearts. They will know the Holy Qur'an and the exemplary life of our Prophet more closely. They will grasp deeper integrity and honesty, compassion and mercy, love and respect, fairness and justice, sharing and solidarity, brotherhood and affection, in short, moral values, as commanded by the Qur'an and exemplified by the Prophet with his actions. They will feel the value of loving books, the importance of reading and science. They will meet at mosques, which are symbols of our independence. They will hear even closer the adhan – the vibrant sound of unity. They will learn worshiping to protect their tender minds and immaculate nature from evils.

Dear Muslims!

Let us take advantage of summer Qur'an courses to be started at each mosque. Let us, as parents, encourage our children to attend these courses! Let us not deprive them of the light of the Qur'an. Let us strive to become examples for our children to read and understand the Qur'an, to ponder and draw lessons from it, and to make it our guide in our life. Let us strengthen our ties with books, and add peace and wisdom in our lives thanks to the reading halls. Let us exert ourselves to raise generations who shape their lives by following our Holy Book and our Prophet.

I would like to conclude this khutbah with the following hadith from our Prophet, “The best of you is he who learns the Qur'an and teaches it.”⁴

¹ Ibrahim, 14/1-2.

² Muslim, Wasiyyah, 14.

³ Tirmidhi, Birr, 33.

⁴ Tirmidhi, Fadhal al-Qur'an, 15



وَلَا تَنْأِيْبُوْرَا بِالْأَقَابِ بِنَسَ الْفُسُوقُ بَعْدَ الْأَيْمَانِ

وَمَنْ لَمْ يَتَبَّعْ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

إِنَّكُمْ تُذَعَّنُونَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَخْسِنُوا أَسْمَاءَكُمْ

GIVING A BEAUTIFUL NAME – ONE OF THE RIGHTS OF CHILDREN ON PARENTS

Jumu'ah Mubarak Dear Brothers and Sisters!

Our Prophet (s.a.w) attached great importance on paying regard to Islamic values at every step of life. Because, he was a Prophet, sent to us to teach the awareness of servitude, grace and elegance. His sensitivity to make each moment of his life meaningful manifested itself even in naming babies. Such that he named his two beloved grandsons Hasan and Husain, meaning beautiful, graceful and nice. While doing this, he first embraced them with affection. Then he recited the Adhan to their right ears, and Iqamah to their left ears. And he prayed for these babies to have a benevolent and blessed life.¹

Brothers and Sisters!

With that Adhan and Iqamah, our Prophet (s.a.w) was actually whispering the purpose of life to the ears of the baby. He was preaching faith and Islam, in short, tawhid to him. He was teaching that he should be a servant to only Allah throughout his life. The Messenger of Allah (s.a.w) was giving a direction for the baby with the nice and meaningful name he gave. He was advising to be in the service of benevolence and goodness all his life.

Honorable Believers!

As expressed in the Qur'an, our children are the light of our eyes, and the felicity of our hearts. They are both a blessing and a trust of our Lord to us. Every baby is special and every baby is dear regardless of their sex. Allah created him as the most honorable creature and His vicegerent on earth, and entrusted to us, adults. This baby, for whom we will work so that he can be a peaceful servant and a good person, deserves a proper welcome. One of the first steps in this welcoming is giving him a beautiful name.

Brothers and Sisters!

As babies start to know the worldly blessings in his mother's arms, he also acquires an identity with his name that will reach towards the eternal life. Our Prophet (s.a.w) said, “**On the Day of Resurrection you will be called by your names and by your father's names, so give your children good names.**”²

This hadith teaches us that people deserve names which have a beautiful pronunciation and a beautiful meaning. As much as people's bodies, dignity and honor are respectable, their names are also respectable, and deserve esteem. Let alone giving a person a name which he will dislike all his life, even calling someone with an offensive nickname is forbidden in our religion. Our Lord Almighty warns us in this issue as, “**Do not call each other by [offensive] nicknames.**”³

Estimable Muslims!

Names are the reflections of a faith, a civilization, and a culture. The importance attached by our civilization, inspired by the perspicuous religion of Islam, is obvious. Our nation have taken pride in giving children the names of great people, who put their stamps on history, our Prophet being in the first place.

In our tradition, a name is, first of all, a factor that reminds a person of his value as a human being, the meaning of his existence, and his civilization. Sounding nice alone is not a name's worth. It should also have a meaning that will reach the bearer to moral perfection and a high personality. In this sense, our Prophet changed the names that disregarded the Islamic faith and personal dignity, and connotated violence and hatred.

Brothers and Sisters!

Let us give our children meaningful names that is suited for our religious and national values, and that will remind them at all times that they are Muslims. Let us not forget that as much as we are responsible for feeding and educating them, we are also responsible for giving them beautiful names. Let us remember that names contradicting our faith and culture will destroy their world of values. Let us give our children names, which instill in them morality, good manners, awareness and ideals, and navigate them like a compass to goodness, beauty, and benevolence throughout their lives.

¹ Bukhari, Manaqib al-Ansar, 45; Adab, 109; Adab al-Mufrad, 286.

² Abu Dawud, Adab, 61.

³ Hujurat, 49/11.

لِلّٰهِ الْعَزُّوْلُ الْجَنَّةُ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمُ خَيْرُ النَّبِيِّةِ ﴿٧﴾ حَرَأَوْهُمْ عِنْدَ رَبِّهِمْ
جَنَّاتُ عِنْدِنَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَلِكَ لِمَنْ حَشِّيَ رَبَّهُ .
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

إِضْمَنُوا إِلَى سِتَّاً مِنْ أَنْفُسِكُمْ أَضْمَنْ لَكُمُ الْجَنَّةَ أَضْدَقُوا إِذَا حَدَّثُتُمْ وَأَوْفُوا إِذَا وَعَدْتُمْ
وَأَدُّوا إِذَا أَؤْتُمْتُمْ وَأَخْفَطُوا فِرْجَكُمْ وَغَضَّوْ أَبْصَارَكُمْ وَكُفُّوا أَيْدِيكُمْ

GOOD DEEDS THAT LEAD TO ALLAH'S COUNTELENCE

Honorable Believers!

One day, during a conversation with his companions, the Messenger of Allah (s.a.w) asked, “Who amongst you is fasting today?”. Abu Bakr replied, “I am.”. Then, Our Prophet asked these questions, “Who amongst you joined a brother’s funeral today? Who amongst you served food to the needy? Who amongst you has visited the sick today?”

Abu Bakr al-Siddiq (r.a.) replied all these questions affirmatively by saying, “I did.” Thereupon, Our Prophet gave us the following good news in the presence of his companions, “Anyone in whom (these good deeds) are combined will certainly enter paradise.”¹

Estimable Muslims!

The reason for our creation is, first of all, to be cognizant of the Lord Almighty properly, to be bond with Him at the heart, and to observe what He commands and forbids. The purpose of our being is to establish faith, good deeds, goodness and good morality in life, which can be achieved by faithfully complying with the Qur'an and the Sunnah. Because the Qur'an and the Sunnah are the most sound, the most reliable and the most essential guides in our journey of life. At the end of this journey, there is the Paradise, as a grace and reward from our Lord, for the servants of Allah who attain His countenance.

Dear Brothers and Sisters!

The first step in the path of truth that will take us to the Paradise is faith. Those who have faith in the existence and oneness of Allah will reach the Paradise. Those who abide by the tenets of faith at the heart will gain eternal blessings. Our duty is to remain loyal to our faith till the last breath, to keep our promise of servitude to our Lord, and to reflect our faith in our words and behaviors, and keep it alive with our deeds. Hence, our Almighty Lord enjoins in the Holy Qur'an, “Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.”²

Brothers and Sisters!

The second step on the way to the Paradise is good deeds. There is no limit to the good deeds, i.e. the good and beautiful manners and true and meaningful moves, which we hope will lead us to attain Our Lord's countenance. Each benevolent word uttered with the awareness of servitude, each beautiful action worthy of being a human being, or each good intention that aims to attain Allah's content are good deeds as long as the countenance of Allah is not given up for other aims or expectations.

Dear Brothers and Sisters!

Every act of worship is a good deed. However, our worship, which will take us to the Paradise, are the ones which also help us attain beautiful traits. Our prayer (salah) should protect us from sinning and evil deeds. Our fasting (sawm) should protect our tongue from bad words, and our hands, our minds and hearts from evils. Our pilgrimage (hajj) should strengthen our submission and our awareness of the Ummah. Our Zakat, our charities and sacrifices should remind us of the fact that we should not be captivated by worldly possessions.

Honorable Believers!

The most effective way that makes faith perfect and takes a believer to the Paradise is good morality. Believers show affection and compassion to their parents, spouse, children, neighbors and relatives, and every living thing. They do not hurt anybody with their actions or words. They inspire trust in their surroundings. They are as true as commanded by our Lord and never deviate. They do not lie even when they know they will be hurt. They keep their promises. They do not waste their lives with unnecessary and meaningless things. Those destined to the Paradise observe only Allah's countenance in every moment of their lives on every matter.

Brothers and Sisters!

At this time of Jumu'ah, let us question ourselves while supplicating for salvation and becoming of those deserving the Paradise. Let us ask ourselves these questions: For what are we spending our lives, entrusted to us by our Lord? Will this path we follow take us to the Paradise? Or will it deviate us from the path to the Paradise? Are we building a bridge with our living that will take us to the Paradise? Or are we building walls between us and the Paradise? Do our words and behaviors have sincerity? Or are we just wasting our deeds with hypocrisy and vanity?

Dear Believers!

I would like to conclude this khutbah with this hadith of our Beloved Prophet, “If you warrant me on these six things, and I will warrant you on the Paradise; Say the truth when you speak. Keep your word when you promise. Respect it when you are entrusted with something. Protect your chastity and dignity. Protect your eyes from haram. Do not extend your hand to evil things.”³

¹ Muslim, Fadhl al-Sahaba (Merits of the Companions), 12.

² Bayyinah, 98/7-8.

³ Ibn Hanbal, V, 323.

DATE : June 13, 2018

لِئَلَّا يَرْجِعُوا

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَخْرُقُ مُضْلِحَوْنَ ۝ أَلَا إِنَّهُمْ هُمُ

الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْمُسْلِمُ مَنْ سَلِيمٌ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَبَيْدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَتِ النَّاسُ

عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

JULY 15 – REBIRTH OF A NATION

Jumu'ah Mubarak Honorable Believers!

The homeland we inhabit is not just a piece of soil. It is the land of our forefathers. It is a trust from the martyrs. Homeland is the land where we cherish heartily and for which we sacrifice our lives so that we move forward to the future with firm steps.

We have held to our homeland with affection and loyalty throughout history. We walked towards martyrdom for our sacred values without batting an eyelid. We had a matchless fight for survival despite poverty and penury at Çanakkale and at the War of Independence. But we never retreated. We rendered our chests as armors against many disgraceful assaults. With Allah's (s.w.t.) grace and help, and our courage and dedication, we won great victories.

On the night of July 15, the salas we recited until the morning, takbirs, prayers and beseechings united with the prayers of believing brothers of ours from all corners of the world for the salvation of our nation. United wholeheartedly as a nation, we flooded the squares. We put a lid altogether on this treacherous assault directed at our unity and solidarity, at our independence and future. With that spectacular spirit we derived from our faith and love for the country, we rebutted the treacherous desires. With our foresight, vision and equanimity, we returned from the threshold of a huge disaster.

Honorable Muslims!

Our Lord Almighty (s.a.w.) enjoins in the verse I have recited at the beginning of my khutbah, “**And when it is said to them, ‘Do not cause corruption on the earth’, they say, ‘We are but reformers.’ Unquestionably, it is they who are the corrupters, but they perceive [it] not.”¹**

Dear Muslims!

The invasion attempt we were subjected to on the night of July 15 was cloaked in the guise of religion. Seeming to favor the truth yet serving the falsity, the terrorist organization FETO abused our faith, our moral sensitivities, our love for the Prophet (s.a.w.), our zakat and sadaqah, our sacrifices, in short all our religious values and concepts. They had a design against our nation, our unity and solidarity, and the future of our country for their own interests.

These traitors tried to separate children from their families and remove their love for the country and the awareness for the Ummah from their hearts. They dragged

our people into the swirls of insecurity by abusing religious feelings in the guise of peace and betterment. But, as expressed by our Prophet (s.a.w.), “**Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one whom people trust regarding their lives and their wealth.”²**

Dear Believers!

We have a book, in which not even a single letter has been altered, a prophet whose whole life is known in its clarity, and a religion whose basic principles are quite obvious. Those who try to build a so-called Islamic world upon dreams, mysteries and devious plans will never succeed. It should be noted that those who abuse our religion for their hideous purposes by mentioning Allah (s.w.t.) and His Messenger (s.a.w.) will always end up in disappointment. This disappointment will seize them in abasement in this world, and in torment in the afterlife.

Venerable Muslims!

Our duty is to not establish a sublime truth such as religion on individuals in order to prevent any recurrence of the July 15. We should not entrust our intelligence, our will, and our conscience to anybody without questioning. We should learn Islam from the correct sources, from rightminded and trustworthy people. We should live our lives in the guidance of the Holy Qur'an and the Sunnah of our Beloved Prophet (s.a.w.). We should know that all approaches except the prudent path on which the majority of Muslims, from the generation of the Companions to this day, are deviant of the true path. We should not give credit to those who invite us to servitude to themselves instead of to Allah (s.w.t.). We should protect the Anatolian wisdom, which came into being for centuries in our homeland and sustained our religious life.

Honorable Believers!

In this hour when Our Lord (s.w.t.) accepts prayers, let us all beseech Him.

O Lord! Protect us from all internal and external disasters to undermine the perpetuity of our religion, our country, our nation, and the Islamic World.

O Lord! Do not give a chance to those who desire to burn us with the flames of disorder, and have designs against our dignity, honor and brotherhood.

O Allah! Protect us from all kinds of disunion, discord and violence which overshadow our unity, amity and affection.

O Allah! Do not deprive this honorable nation, who believe in You, of your help, your grace, your support and your mercy!

O Lord of the Worlds! Bestow mercy upon our martyrs who sacrificed their lives for the perpetuity of this sacred homeland and bestow upon our veterans health and a benevolent life for the sake of Your name al-Shafi (the Curer).

O Allah! Grant us the chance to be a generation worthy of them!

¹ Baqarah, 2/11-12.

² Tirmidhi, Iman, 12.



وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنَ النَّفَّٰثَٰتِ سُكُونًا لَهَا وَجَعَلَ يَسِّٰكُمْ مَوْدَةً وَرَحْمَةً
 إِنَّ فِي ذٰلِكَ لِآيٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
 وَقَالَ رَسُولُ اللَّٰهِ صَلَّى اللَّٰهُ عَلَيْهِ وَسَلَّمَ:
 خَيْرُ النِّكَاحِ أَيْسَرُهُ

WEDDING ETIQUETTE

Jumu'ah Mubarak Honorable Believers!

Our Prophet (s.a.w.) married his dear daughter Fatimah and his uncle's son Ali in the second year of his the Hijrah to Madinah. Fatimah's dowry consisted of just a piece velvet, a lyster bag and a pillow filled with a redolent herb called idhkhir. Fatimah's wedding dinner was just as plain and humble as her bridewealth (mahr) and dowry. Despite that, those who witnessed the Prophet's (s.a.w.) daughter's wedding said, "**We have not seen a more beautiful wedding than this.**"¹

Honorable Believers!

Marriage is the order of Allah (s.w.t.) and the Sunnah of our Prophet (s.a.w.). It is a precious beginning that leads someone to peace, happiness, blessing and heaven in both this world and afterlife. As expressed by our Prophet (s.a.w.) words marriage is the means "**to protect the half of religion.**"²

Our first step to marriage, our weddings are the ceremonies that take place with our loved ones' best wishes and their presence. Establishment of a new family is announced with a wedding; two lives get united at one home. Hopes regarding the future get stronger, joys of life are shared. Everybody prays to Allah (s.w.t.) for healthy, benevolent generations, habituation, affection and mercy.

My Dear Brother and Sisters!

Our beloved Prophet (s.a.w.), who was an example to his ummah with his life, prayed for newlyweds, saying "**May Allah (s.w.t.) make this wedding blessed for you.**"³ He allowed for decent entertainment in joyful and happy wedding occasions. As such; unpretentious, modest, warm and moderate wedding ceremonies are of his Sunnah because one of the most important measures of life for believers is to avoid extravagancy. Being balanced is always essential in servitude to Allah (s.w.t.), in happiness, anger, sorrow, and entertainment.

Dear Muslims!

The Holy Qur'an asks believers to support each other in the matter of marriage and starting a family, our Prophet (s.a.w.) heralded that Allah (s.w.t.) will help those who intend to marry. What is essential in Islam is to facilitate marriage. Therefore, forgetting our Prophet's (s.a.w) principle that says "**The most fruitful wedding is the one with least burden.**"⁴ usually causes material and moral damages. Redundant wedding spending at every stage to marriage put families into trouble. Young people

who want to marry get into trouble because wedding expenses are over reasonable limits, even avoid marriage just because of that. Paying debts for a long time after wedding causes a family's early years to pass in financial distress and unrest. However, in simplicity there is nobility, and in humbleness there is wisdom.

Venerable Muslims!

Our Prophet (s.a.w.) advised one of his newlywed companions to "**Give a wedding dinner even with only a sheep.**"⁵ However, our wedding dinners, which are supposed to be where our friends meet and share happiness, should not turn into the tables of squander, vanity and gaudiness. Our Prophet (s.a.w.) demanded not to make any difference between rich and poor while making wedding invitations. He described wedding dinners which invited the rich but forgot the poor as "the worst meal."⁶

Dear Muslims!

What is appropriate for believers is to act according to what Islam deemed rightful in our marriage, engagement, circumcision and wedding ceremonies. Being temperate and balanced in entertainment is to observe Islamic principles, and to obey the following expression of Allah (s.w.t.) by heart: "**O you who have believed, do not prohibit the good things which Allah (s.w.t.) has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.**"⁷

A believer cannot be slack about haram actions by taking shelter in the excuse of "his or her children's happiness." A believer does not resort to mind-numbing things like alcohol, drugs and guns which turn happiness to sorrow, or does not violate anyone's privacy while pursuing happiness. A believer does not violate anyone's rights or disturb anyone in entertainment. A believer lives every moment with the awareness that Allah (s.w.t.) sees and observes him every moment. A believer praises Allah (s.w.t.) and acts in line with the approval of Allah (s.w.t.).

Brothers and Sisters!

Let us stay away from actions that could shadow our happiness in these months of frequent weddings, in which our children get married. Let us be careful about sinking into material passions, and plunging into pleasure and debauchery when making a wedding ceremony. Let us not be the captives of luxury and wastefulness on such occasions. Let us remember that life does not consist of joy and entertainment only. Let us turn our wedding ceremonies into opportunities to praise Allah (s.w.t.) who "created for us from ourselves mates that we may find tranquility in them; placed between us affection and mercy."⁸

¹ Ibn Majah, Marriage, 24

² Al-Bayhaqi, Shuab al-Iman IV, 382

³ Muslim, Marriage, 79

⁴ Ibn Hanbal, VI, 83

⁵ Bukhari, Marriage, 69

⁶ Bukhari, Marriage, 73

⁷ Ma'idah, 5/87

⁸ Rum, 30/21



إِنَّ الَّذِينَ قَاتَلُوا رَبِّنَا اللَّهَ ثُمَّ اسْتَقَامُوا تَنَزَّلَ عَلَيْهِمُ الْمَلَائِكَةُ لَا تَخَافُو وَلَا تَحْزَنُو
 وَابْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 اللَّهُمَّ حِبِّنَا إِلَيْنَا الْإِيمَانَ وَرَزِّقْنَا فِي قُلُوبِنَا، وَكَرِّهْنَا إِلَيْنَا الْكُفْرَ، وَالْفُسُوقَ
 وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

THE RELATIONSHIP BETWEEN FAITH AND DEEDS

Honorable Believers!

One day when the Messenger of Allah (s.a.w.) was riding his camel, he called out to Mu'adh bin Jabal who was sitting behind him, “**O Mu'adh!**” Mu'adh replied, “Your word is my order, o the Messenger of Allah!” Our Prophet repeated, “**O Mu'adh!**” Mu'adh answered for the second time, “Your word is my order, o the Messenger of Allah!” This repeated for a third time and the Messenger of Allah said, “**There is none who testifies sincerely that none has the right to be worshipped but Allah (s.w.t.) and Muhammad (s.a.w.) is his Messenger, except that Allah (s.w.t.) will save him from the Hell-fire.**”¹

Dear Muslims!

On top of the most important blessings bestowed upon us by the Lord Almighty (s.w.t.) comes the faith. Faith stands for believing sincerely in the existence and unity of Allah, His Angels, His Books, His Prophets, the Day of Judgment, and the Qada and Qadar (the Predestination and the belief that all things, good or bad, come from Allah (s.w.t.). It is to acknowledge sincerely and profess all truths conveyed to us by the Prophet of Mercy (s.a.w.). It is to be submitted to Allah (s.w.t.) with loyalty and devotion.

Venerable Believers!

Every human is born on al-Fitra (the Islamic disposition). Fitra means that every person has an essence of creation that is inclined to faith and goodness. Those who choose faith, Islam and beneficence (ihsan) are blessed with unending blessings. Allah (s.w.t.) is always with believers who have complete faith and trust in Him. Allah (s.w.t.) protects and helps them, and never leaves them alone.

Faith adds meaning to people's life, gives them an awareness of living in accordance with the purpose of creation, shapes their behaviors, directs their ideas and decisions. Faith makes people strong, patient and enduring against the hardships of life. Faith removes solitude, weakness and hopelessness. Faith helps people be fully aware and grateful for the blessings.

Dear Believers!

Faith in Allah (s.w.t.) requires us to live according to our Prophet's sunnah in all aspects of our lives. Defining a believer as “**one from whose tongue and hand the people are safe**”², the Messenger of Allah (s.a.w.) mentions doing beautiful deeds, keeping promises made, not betraying what is entrusted, treating well the guests, and speaking of the good as the manifestations of faith. When a companion asked him (s.a.w.) to “tell him something about Islam that

later he never has to ask anybody else about it”, he (s.a.w.) replied, “**Say I affirm my faith in Allah (s.w.t.), and be steadfast.**”³

My Brothers and Sisters!

What keeps our faith alive is our good deeds, what makes it to reach maturity is good morals. Our Lord (s.w.t.) heralded this to everyone who believes and does right, good and beautiful deeds in line with His approval: “**Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.**”⁴ Our Beloved Prophet (s.a.w.) remarked that the connection between faith and good morals is indispensable as follows: “**The most complete of the believers in faith is the one with the best character among them.**”⁵

Honorable Believers!

Faith and good deeds are the most valuable wealth we have that will help us attain the mercy of Allah in the Afterlife. It is expressed in the Holy Qur'an, “**Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."**⁶

Every believer who reflects their faith on their life with good deeds and good morals is an addressee for the good tidings of Allah (s.w.t.) as long as they turn towards

حَسِّبْنَا اللَّهَ وَنَعْمَلُ الْوَجْهَ

“**Sufficient for us is Allah, and [He is] the best Disposer of affairs.**”⁷

in every situation.

Venerable Believers!

Faith is a whole. Declining to believe even one of the fundamentals of faith means to be faithless, which is a great catastrophe, because being faithless distances a human from the purpose of creation and leads to a meaningless life. It damages the feeling to be self-sacrificing for the noble ideals. Those who do not believe in the Power of Allah, the guide sent and the truth promised by that Power, and the existence of the unending life cannot find peace and happiness. They will be deprived of Allah's (s.w.t.) mercy and help in the Afterlife.

Brothers and sisters!

Let us know the value of our faith. Let us have the kind of true faith that glorifies our souls, reinforces our servitude to Allah (s.w.t.), protects us from being a slave to our nafs-driven desires, build our future just as our present day. Let our faith prosper our world and our afterlife.

I finish my khutbah with the prayer of our Beloved Prophet (s.a.w.), “**O Allah! Make us love faith, adorn our hearths with faith! Stop us from loving blasphemy, disobedience and rebellion, make them seem vile! Make us be among the ones on the right path!**”⁸

¹ Bukhari, 'Ilm, 49

² Nasa'i, Iman, 8

³ Muslim, Iman, 62

⁴ Nahl, 16:97

⁵ Tirmidhi, Rada, 11

⁶ Fussilat, 41:30

⁷ Al-i Imran 3/173

⁸ Ibn Hanbal, III, 424

يَا أَيُّهُ الْمُرْسَلُونَ
بِإِنَّمَا خَلَقْنَاكُمْ مِّنْ طِينٍ فَإِذَا
أَتَاهُنَّ أَدْمَنَهُمْ فَإِذَا
أَتَاهُنَّ أَدْمَنَهُمْ فَإِذَا
أَتَاهُنَّ أَدْمَنَهُمْ فَإِذَا

إِنَّمَا لَا يُحِبُّ الْمُسْرِفِينَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلَيَعْتَزِلْ مَسْجِدَنَا، وَلَيَقْعُدْ فِي بَيْتِهِ

ETIQUETTE TO FOLLOW IN MOSQUES AND CONGREGATION

Esteemed Believers!

Sent as Mercy to the worlds, our beloved Prophet (s.a.w.) woken up to the last day in his worldly life. He was not able to go to the masjid that morning because of his illness. He cracked open the window of his room overlooking the masjid and watched for a while his companions performing the morning prayer. When he saw the rows of his companions performing the prayer all together in awe under the imamah (leadership) of Abu Bakr (r.a.), he got happy, smiled and thanked his Lord (s.w.t).¹

Honorable Muslims!

Gathering us with the promise of peace and tranquility, mosques are the symbol of Islam and the sign of our unity and amity. With the expression of our Beloved Prophet (s.a.w.), mosques are, “**the most favorable places in the sight of Allah.**”² Mosques are sacred structures that call humanity to salvation with the adhan; wage war against blasphemy and ignorance with the Mihrab; enable believers to climb up the knowledge and wisdom stairs of the minbar and the pulpit; and reinforce the brotherhood and the consciousness of being an ummah for the believers who perform prayer shoulder to shoulder in rows.

Jama’ah is the common name of the believers who come together in the presence of Allah with the purpose of performing prayers. Jama’ah is a religious concept that has deep roots in our civilization. Unfortunately, an organization that exploited all our religious values and concepts tried to devalue the concept of jama’ah as well in such a way as to deviate it from its original meaning, making it the organization’s identifying feature and causing divergence. It turned that symbol of tawhid and wahdat into a concept remembered together with corruption, mischief, separation, and betrayal. Yet, jama’ah in our tradition means to unite with the consciousness of tawhid, and thereby reaching amity in unity. In this sense, the word “jama’ah” contains Muslims of all ages and all classes from all walks of life, including men-women, old-young, rich-poor, disabled-abled.

Dear Believers!

There are some rules of etiquette to be followed in mosque individually and in congregation. The believers, on the way to mosque to purify their soul, pay attention to their bodily cleaning, perform ablution properly as required

by the following verse: “**O children of Adam, take your adornment at every masjid, ...**”³ They ensure that their clothes are clean and in compliance with the satr al-awrah (for clothes to leave no private parts on body uncovered), which is a condition of the prayer. The Messenger of Allah (s.a.w.) informs that the prayer performed in the mosque in congregation is twenty-seven times more meritorious.⁴ A Muslim, who wants to become the beneficiary of the good tiding by the Messenger of Allah (s.a.w.) knows that it is against the Sunnah to eat smelly food before going to a mosque.⁵ They wear good perfume, do not disturb any brother or sister, and avoids any behaviors to obstacle the performance of prayers by others in the mosque in awe. They pay attention to not violating the rights of others while performing their duty of servitude to Allah. They never forget the following warning of our beloved Prophet (s.a.w.) to the congregation: “**Beware! Every one of you is calling his Lord. Do not disturb each other!...**”⁶

Honorable Muslims!

Sermons and khutbas are the sounds of the mosques, which are educational homes, that invite humanity to have faith, wisdom, and morals. Just as being in a mosque and in a congregation has its rules and etiquette, so does listening to the khutbah. It is a religious necessity to listen to the preacher in awe as khutbah is preached. Talking with each other, being engaged in other things such as mobile phones cause you to miss the essence and message of the khutbah, and to be deprived of its rewards. Our Beloved Prophet (s.a.w.), expressed the sensitivity that a believer should show during the khutbah as follows: “**When the imam is delivering the khutbah, even asking your companion to keep quiet and listen is an incorrect behavior.**”⁷

Dear Brothers and Sisters!

Let us keep our mosques alive by making an effort to join the congregation for our prayers. As it was in the Age of Bliss (Asr al-Sa’adah), illuminated with our Beloved Messenger (s.a.w.), let us go to the mosques with our families today so that our children can get familiar with the mosque. Let us not distance our children from the mosques because of their naughtiness. Let us explain them the value of being a member of congregation, and teach them its rules and etiquette. All Muslims, men and women, let us not fail in showing respect to our mosques that we are heart-bound. Let us be all ears to listen to the sermon and the recitation of the Qur'an. Let us not forget that khutbah is one of the conditions of the validity and a part of Friday prayer. Let us give our attention and interest to preacher and the khutbah only. Let us be one of those who listen and follow the best of the word. Let us live with the awareness of being in the presence of Allah and in the state of worshipping constantly.

¹ Bukhari, Adhan, 46, Muslim, Salat, 98.

² Muslim, Masajid, 288.

³ A’raf, 7/31.

⁴ Muslim, Masajid, 51.

⁵ Bukhari, I’tisam, 24.

⁶ Abu Dawud, Tatawwu, 25.

⁷ Bukhari, Jumu’ah, 36.



لَن يَنْالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنْالُهُ التَّقْوَىٰ مِنْكُمْ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَا عَمِلَ آدَمُ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمْ

QURBAN BRINGS US CLOSER TO ALLAH

Jumu'ah Mubarak Dear Brothers and Sisters!

In the verse I have recited, it is stated by our Lord Almighty (s.w.t.) that, “**Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you...**”¹

And our Prophet (s.a.w.) says in the hadith I have read, “**A human does no action from the actions on the days of Eid al-Adha more beloved to Allah than sacrificing an animal for the countenance of Him...**”²

Honorable Muslims!

A tradition that has been in practice since the Prophet Adam (a.s.), qurban is one of the worships that brings us closer to Allah (s.w.t.). The meaning of qurban is not just to slaughter an animal on the days of Eid. On the contrary, qurban is a manifestation of loyalty, obedience and submission to Allah (s.w.t.). It is a symbolic expression of sacrificing our wealth, souls and all our existence in the path of Allah (s.w.t.) if needed. We refresh the memory of the Prophet Abraham (a.s.) and his son Ismail's (a.s.) absolute submission to Allah the Almighty (s.w.t.) every year on Eid al-Adha. We once again remember that our lives must be built on such faith, submission, and sincerity.

Dear Brothers and Sisters!

Qurban is, above all, a worship we perform in the hope of earning the countenance our Lord (s.w.t.). Its legitimacy is confirmed by both the Holy Qur'an and the Sunnah. As a matter of fact, our Almighty Lord (s.w.t.) commands in the Holy Qur'an, “**And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals...**”³ Our beloved Prophet (s.a.w) performed this worship every year from the second year of the Hijrah until his demise.⁴

Esteemed Muslims!

Through the worship of qurban, we, believers, acquire the habit of sharing for the sake of Allah, and extending our helping hand to the needy. It recovers us from being stingy, and being a captive of worldly possessions. It helps us to establish bonds and intimacy among our neighbors, relatives, friends, and all believers. It brings us closer to our brothers and sisters thousands of miles away, unites us, and raises the awareness of being ummah.

Qurban means being able, to some extent, to add a new taste to the meals of those who long for it; running to the aid of those who are in need regardless of their faith; having some share in the joy of the oppressed and in making them happy for the Eid. It is a hand of goodness reached out to our brothers and sisters whom we have never met –living in the remotest corners of the world– that we have never heard about. It is more than just sharing some meat with them, but it means to give them hope, confidence, and affection as well.

Brothers and Sisters!

Welcoming others to have their share in our qurban cracks open the door to eternal happiness and peace for us. As a matter of fact, our beloved Prophet (s.a.w.) also informed us that sharing our qurban with those in need would actually make us gainful. When one day he (s.a.w.) asked what amount of meat was left of the qurban, our mother Aisha (r.a.) replied that only a shoulder was left. Upon her reply, our beloved Prophet (s.a.w.) said, “**It seems all of it except one shoulder is ours.**”⁵

Esteemed Believers!

The Presidency of Religious Affairs and Turkiye Diyanet Foundation have been organizing programs for qurban by proxy both in Turkey and abroad for about twenty five years. The animals to be sacrificed, entrusted to us by our generous and open-handed nation, are slaughtered according to Islamic methods and distributed to our brothers and sisters in Turkey and all corners of the world. Donations for this year's qurban by proxy organization, initiated with the slogan “**Donate Your Qurban, Unite the Hearts**”, will be accepted until the evening of Arafah.

Brothers and Sisters!

A share from the qurban that we distribute will return to our honorable nation as thousands, maybe millions of du'as, we believe. Let us join this caravan of charity for sharing what comes from our heart with the orphan, the needy, the abandoned, and the refugees in the camps. Let us not leave alone the ummah waiting for our help, and let us support this journey of affection.

I would like to conclude my khutbah with the following hadith of the Messenger of Allah (s.a.w.). “**... If anyone cares for his brother's need, Allah will care for his need; if anyone solves a Muslim's problem, Allah will solve one of his problems on the Day of Judgment; and if anyone helps someone in trouble, Allah will help him both in the world and in the Hereafter...**”⁶

¹ Hajj, 22/37.

² Tirmidhi, Adahi (The Book on Sacrifices), 1.

³ Hajj, 22/34.

⁴ Tirmidhi, Adahi (The Book on Sacrifices), 11.

⁵ Tirmidhi, Sifat al-Qiyamah (Description of the Day of Judgement), 33.

⁶ Abu Dawud, Adab (General Behavior), 60.

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَفْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفُ
 لَهُمْ وَلَهُمْ أَجْرٌ كَبِيرٌ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 إِنَّ طَلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتْهُ

CEASELESS CHARITY (SADAQAH JARIYAH)

Honorable Muslims!

In the verse I have recited, our Almighty Lord (s.w.t.) enjoins, “**Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.**”¹

And our Prophet (s.a.w.) says in the hadith I have read, “**On the Day of Resurrection, the shade of the believer is the charity he gave.**”²

Dear Brothers and Sisters!

All the blessings we have are bestowed upon us by Allah (s.w.t.). They are entrusted to us by our Lord (s.w.t.). These blessings are at the same time a trial for all of us. Using the blessings our Lord (s.w.t.) created for us in the direction of His countenance is a requirement of being a believer³ and putting on the consciousness of taqwa (piety)⁴. It is an indispensable condition to reach goodness. In this regard, Allah the Almighty (s.w.t.) states, “**Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend-indeed, Allah is Knowing of it.**”⁵

Esteemed Believers!

Ceaseless charity (sadaqah jariyah) is to leave behind a charity to be benefitted by people for generations. It is to turn the goods and wealth, which are the blessings of Allah, into worship. It is to prefer generosity and benevolence over selfishness and worldly desires. It is a virtuous act to use what we have for the benefit of society instead of wasting and consuming them for ourselves only. It is to make the temporary worldly blessings an occasion for earning the eternal life. It ensures the permanence of our good deeds, charitable works, and aids, and provides their rewards to be continuous. In this sense, ceaseless charity actually means to do a favor to ourselves in the future as well as today.

Our Almighty Lord (s.w.t.) says in the Holy Qur'an, “**...And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.**”⁶ In that sense, any act of

goodness that builds the future means investing in the Hereafter as well as this world.

Dear Brothers and Sisters!

Sadaqah jariyah refers to the endeavour to do charitable works without being limited to a particular time or place. It indicates the wish to ensure that one's book of deeds continues to record the deeds even after death. This is explained by the Messenger of Allah (s.a.w.) as follows, “**When a man dies, his deeds come to an end except for three things: Sadaqah jariyah, knowledge by which people benefit, and a pious descendant who prays for him.**”⁷

Honorable Brothers and sisters!

Islamic civilization has for centuries been the pioneer of charity, goodness, benevolence, and beneficence. Many mosques, fountains, hospitals, libraries, bridges and schools built by our ancestors with the intention of offering a ceaseless charity continue to keep goodness alive in our lives today. Alhamdulillah, our nation is well aware of both preserving the legacy of our ancestors and bequeathing long-lasting works to future generations. Our nation has always been attentive to sadaqah jariyah, which represents reliability, sincerity, prudence, and spending moderately. The caring and open hand of this honourable nation spreads goodness not only in our country but also on all four corners of the world. Constructions of thousands of mosques where the adhan echoes all around from their minarets as the symbol of Islam, and the ummah stands shoulder to shoulder in the same row under the same qubbah are completed thanks to the efforts of our nation. Believing sincerely that charitable works help increase the blessings bestowed upon us, our nation always felt the support of the rising du'as from those mosques whenever in the face of a difficulty.

Esteemed Muslims!

Consolidating our unity, amity and fraternity, the mosques are holy places that bring us together, inspire faith in our hearts and provide safety to where we live both in good and bad days. The greatest supplication of our nation, who has considered constructing and developing the masjids of Allah one of the most honorable works to do, is to not be left without the mosques, the sounds of adhan, the fatherland, and the flag. We have full faith in you that you will not leave helpless the ongoing constructions of mosques in Turkey and abroad today as well. We hope to become the beneficiary of the good tiding by our Prophet (s.a.w.): “**Those who build a mosque for Allah, Allah will build for them a house like that in Paradise.**”⁸

¹ Hadid, 57/18.

² Ibn Hanbal, IV, 233.

³ Baqarah, 2/3.

⁴ Al-i 'Imran, 3/134.

⁵ Al-i 'Imran, 3/92.

⁶ Baqarah, 2/272.

⁷ Muslim, Wasiyyah, 14.

⁸ Muslim, Zuhd wa Raqa'iq, 44.

لِلَّهِ الْحَمْدُ

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ

فَاللَّهُمَّ إِلَهَ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبِشِّرِ الْمُخْتَيْرِينَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ أَوَّلَ مَا تَبَدَّأُ مِنْ يَوْمِنَا هَذَا أَنْ نُصَلِّى، ثُمَّ نَرْجِعَ فَتَنَحَّرَ، فَمَنْ فَعَلَ فَقَدْ

أَصَابَ سُنْتَنَا

EID AL-ADHA

Honorable Believers!

It was the tenth day of the month of Dhu al Hijjah, in the second year of the Hijrah. Our Prophet (s.a.w.) was going to celebrate Eid al-Adha with his companions for the first time. Animals were going to be slaughtered for the sake of Allah (s.w.t.), and Muslims were going to feel the peace of the Eid in unity and solidarity. The Messenger of Allah (s.a.w.) ordered the women to attend the Eid prayer in the hope for them to enjoy the blessed morning of the Eid and the excitement of the Eid prayer, and be enlightened by the du'a and khutbah. When he (s.a.w.) arrived at the masjid, he greeted the believers and addressed the companions as follows after thanking and praising Allah (s.w.t.): **“The first thing to be done on this day (first day of Eid al-Adha) is to perform the Eid prayer; and after returning from the prayer, slaughtering our sacrifices. And whoever does so, he acted according to our Sunnah.”¹**

Dear Muslims!

In this morning of Eid, one of the rarest days of our lives, we feel the same excitement with our beloved Prophet (s.a.w.) and his great companions. We praise our Almighty Lord (s.w.t.), who lets us reach the Eid al-Adha in unity and solidarity and brings us together in the masjids like the shadow of the Ka'bah; and we send salat wa salam to our beloved Prophet (s.a.w.), who is sent as Mercy to the worlds.

Esteemed Believers!

Eids are the holy days on which the brotherhood of faith reaches to the loftiest point. These are the times of happiness that remove the clouds of sorrow from hearts and warm our hearts with the sun of gratitude to Allah. These are the moments of opportunity bestowed upon us by Allah Almighty (s.w.t.) for the acceptance of our du'as, forgiveness of our sins, and perfection of our servitude.

Eid al-Adha is a divine blessing for the pious servants of Allah (s.w.t.) who make efforts to have the faith of the Prophet Ibrahim (a.s.), the loyalty of Hajar, and the submission of the Prophet Isma'il (a.s.) just as the Eid al-Fitr is a blessing for those who fast for a month patiently.

Dear Muslims!

Qurban is, above all, a worship. What is essential in worship is ikhlas (purity of intention) and sincerity. Our Almighty Lord (s.w.t.) states in the Holy Qur'an, **“And for every people We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit...”²**

Our priority while experiencing the Eid al-Adha and offering our qurban to our Lord (s.w.t.) is to attain His countenance. Our Prophet (s.a.w.) would himself slaughter his

sacrifice, and express his intention and submission by reciting the following verses.³

إِنِّي وَجَهْتُ وَجْهِي لِلَّهِ فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.”⁴

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ

أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’”⁵

Honorable Believers!

Let us be sensitive in order to celebrate these blessed days in accordance with the Sunnah. Let us fulfill our responsibilities in order to spend these rare times that are as valuable as a treasure properly and efficiently. First of all, let us not forget the takbir al-tashriq starting from the morning prayer on the day of Arafa and ending with the afternoon prayer ('asr) on the fourth day of the Eid.

The symbol of devotion, purification, and getting closer to Allah (s.w.t.), qurban is entrusted to us by Him (s.w.t.). Let us not hurt it. Let us show mercy and compassion, goodness and politeness. Let us not hurt either the qurban or ourselves during the slaughtering process if we do not know the correct method.

Let us pay attention to the cleanliness of the environment while performing the worship of qurban as the Ummah of the Messenger of Allah (s.a.w.), who says **“Purification is half of faith.”**⁶ Let us not violate the rights of other people.

Let us remember that our neighbors, relatives, the poor, the orphans, the needy, and the refugees have shares on our qurban, and that we earn as much as we give, and sharing enriches us.

Although holiday is a need, we should not consider the days of eid as a holiday opportunity only. The essence of the eids is silat al-rahim (visiting the relatives). Let us make happy the people we love, especially our parents. Let us share our happiness with the sick, the elderly, the lonely, and the offended. Let us race to win the hearts, receive du'a from people, and end quarrels.

Dear Believers!

Today is the Eid al-Adha. Today is the day to embrace and forgive each other, and to refresh ourselves. It is the day to be the hope for our oppressed and victimized brothers and sisters in faraway countries, who welcome the Eid in pain and tears.

On this blessed day, I congratulate the Eid of the people of our nation and all Islamic world. May Allah's peace, mercy and blessings be upon all of us. May the Eid conduce to mercy, justice, guidance and salvation of us.

¹ Ibn Hanbal, IV, 283; Bukhari, 'Eidayn, 3, 15.

² Hajj, 22/34.

³ Abu Dawud, Dahaya, 3-4.

⁴ An'am, 6/79.

⁵ An'am, 6/162-163.

⁶ Tirmidhi, Da'awat, 86.



وَاطِّيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازِعُوا فَتَفْشِلُوا وَتَذَهَّبَ رِيحُكُمْ وَاضْبِرُوا

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

جَاهِدُوا بِأَيْدِيكُمْ وَالْأَسْتِكْمُ وَأَمْوَالِكُمْ

EFFORT IS FROM BELIEVERS, VICTORY IS FROM ALLAH

Honorable Muslims!

Our Almighty Lord (s.w.t.) commands in the verse I have recited, “**And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.**”¹

Our Prophet (s.a.w.) says in the hadith I have read, “**Strive in jihad with your hands, your tongues and your wealth.**”²

Esteemed Muslims!

Homeland is the land on which people live in peace and safety with the honor of being free. It is the country of those who write history with the same courage, who sacrifice their lives for the same values, and who build the future with the same ideals. Homeland is the legacy of those who attained the honor of being a martyr to protect their glory and future, and those who sacrificed their existence and became veterans.

Our ancestors have defended these sacred lands for centuries and struggled heroically against oppression and cruelty with their faith in Allah and love for the homeland. This noble nation, whose only aim is to not let the enemy touch their sacred values, has never let any harm reach their dignity and honor. The victories of Malazgirt, Otlukbeli, Çaldıran, Mercidabık, Mohac, Sakarya and the Great Offensive, which left their marks on history and are commemorated in August annually, bear witness to it.

These auspicious victories have shown that effort is from believers, and victory is from Allah (s.w.t.). The hearts which beat to attain the countenance of Him (s.w.t.) and make goodness prevail the earth can never be enslaved. Those who have designs against the unity and solidarity of our nation, who worships Allah only, are doomed to be disgraced and destroyed. Our flag will continue to wave and our adhan will continue to echo until the lights of the last home on these lands go off.

Honorable Muslims!

Today, we must put on the consciousness of victory in the face of attempts to oppress our country

and compel the Islamic geography to surrender. The consciousness of victory means to show patience and perseverance against difficulties. It means to leave the conflicts, disputes and intrigues that consume this nation, resembling a deep-rooted grand plane tree. It means to be alert to those who want to shake our brotherhood and disrupt our affection.

Our noble nation, with their insightfulness and with the aid of Allah, will stop the traitors today as well, just as they made the powerful nations of the world kneel in the past despite the heaviest conditions. Our noble nation will fearlessly resist any kind of economic and technological attack today as well, just as they used their chests as a shield against the July 15 invasion attempt. After all, there is only one truth that does not change even though the name, time, place, and conditions of the battle between right and wrong change, which is the divine decree of:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرُكُمْ وَيُبَيِّنُ أَفْدَامَكُمْ

“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”³

Dear Brothers and Sisters!

Let us strengthen our loyalty, submission and trust in Allah (s.w.t.) for the perpetuity of our nation. Let us wholeheartedly believe in the verse of our Almighty Lord (s.w.t.):

وَلَا تَهْنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَغْلَونَ إِنْ كُفِّنْتُمْ مُؤْمِنِينَ

“**Do not weaken and do not grieve, and you will be superior if you are [true] believers.**”⁴ Let us protect our national wealth, moral values, labor, products, and the future of our children. Let us pay extra attention to be economical, to spend as needed and moderately, and to stay away from extravagance more than ever.

My Brothers and Sisters!

History witnesses that Allah Almighty (s.w.t.) will not leave helpless our noble nation, who deems protecting their religion and homeland as the most supreme duty. The mercy and grace of Allah (s.w.t.) will be with those who stand by the oppressed, the refugee, and the immigrant.

O our Lord who has been holding these lands as a home for Muslims for centuries, honored this nation many times with being martyrs and veterans and thus made this people children of martyrs! Allow us to put on the consciousness of victory, to hold on to each other in any material and spiritual sense, to overcome difficulties, and to live on this land as brothers and sisters forever! AMEEN.

¹ Anfal, 8/46.

² Nasa'i, Jihad, 48.

³ Muhammad, 47/7.

⁴ Al-i 'Imran, 3/139.



وَأَنَّ لَنِسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ثُمَّ

يُجْزِيهُ الْجَزَاءُ الْأُوْفَىٰ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِيهِ

WORKING ENRICHES OUR LIVES

Honorable Brothers and Sisters!

In the verse I have recited, our Almighty Lord (swt) states: “**And that there is not for man except that [good] for which he strives. And that his effort is going to be seen. Then he will be recompensed for it with the fullest recompense.**”¹

The Beloved Prophet (saw) says in the hadith I have read: “**Nobody has ever eaten a better meal than that which one has earned by working with one's own hands.**”²

Dear Believers!

Our Lord, who is al-Razzaq (The Provider and Sustainer), is the One Who bestows upon us every sip we drink, every morsel we eat, the air we breathe, the bread, and the water. He is the Owner of eternal offerings. We know and believe while saying “O Razzaq!” that Allah is the One Who gives the nourishment of both our souls and our bodies, and He is the Guarantor of our sustenance. What is incumbent upon us as believers is to work in lawful ways to obtain sustenance, to pursue the income that is clean and decent. Our beloved Prophet (saw) expressed this point as follows: “**No soul will die until it has received all its provision decreed by Allah (swt). So, fear Allah and seek your provision from the convenient ways. Take that which is halal (permissible) and leave that which is haram (forbidden).**”³

Brothers and Sisters!

The prophets who were sent as guides to mankind were also engaged in various professions such as tailoring, carpentry, farming, or trade, and provided halal sustenance for themselves and their families without being a burden on anybody. It is the Sunnah of the prophets to work with elbow grease and hand labor, to be in struggle for the halal gain, to produce and spend lawfully.

Allah the Almighty (swt) makes the following call to all mankind in the Holy Qur'an:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

“O mankind, eat from whatever is on earth [that is] lawful and good...”⁴

Esteemed Muslims!

Working brings peace and blessings to our life. Honorable for servants is to work in jobs that will be approved by Allah (swt), using the mind, body, and the heart bestowed by Him (swt). Believers, then, should always renew themselves, knowing that they shall be in loss if “two of their days are equal”.

Our religion prohibits laziness, irresponsibility, and any act of fraud and dishonesty with the purpose of acquiring unearned gains. It does not in any manner allow any means to acquire unearned gains such as bribery, usury, hoarding, and black-marketing, which disrupt the safe and peaceful environment of the society by disregarding its moral values. As a matter of fact, our Prophet (saw) states, “**It is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not.**”⁵

Dear Brothers and Sisters!

In the Holy Qur'an Allah (swt) commands, “**But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world...**”⁶. Muslims should take this divine warning into consideration and not forsake their life in the Hereafter for the worldly life, or vice versa. They should maintain such virtues as honesty, justice, and fairness in business life, and not lose the consciousness of servitude to Allah (swt) while working to maintain their life.

I would like to conclude my khutbah with the following verse describing the believers: “[They are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about.”⁷

¹ Najm, 53/39-41.

² Bukhari, Buyu, 15.

³ Ibn Majah, Tijarat (Business Transactions), 2.

⁴ Baqarah, 2/168.

⁵ Bukhari, Zakat, 50.

⁶ Qasas, 28/77.

⁷ Nur, 24/37.



وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ

اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ...

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

الْمُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ

مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

THE HIJRAH

Jumu'ah Mubarak Beloved Brothers and Sisters!

With the grace and beneficence of Allah the Almighty (swt), we will attain the first day of the month of Muharram next Tuesday, and we will start the 1440th year after the Hijrah. I pray to our Almighty Lord (swt) that this beginning, which is the anniversary of the the Hijrah, bring goodness to our nation and the Islamic world.

Esteemed Believers!

The polytheists, who did not accept the prophethood of our Prophet, the Pride of the Universe (saw), did all kinds of persecution, repression and torture to him and the believers. When it became impossible for them to live in Mecca, Allah the Exalted (swt) permitted them to migrate to a peaceful city, i.e. Madinah, where they would be able to live their religion freely and perform their worships easily. A group of the believers had departed first, and then our Prophet (saw) with His faithful friend Abu Bakr (ra) migrated to Madinah.

Honorable Muslims!

This noble journey of the Islamic history is not an ordinary migration only, but a symbol of search for opportunity for the right and the truth to dominate the earth. Hijrah is the indicator of belief in Allah, loyalty, submission, patience, and perseverance to Him (swt). Hijrah is the meeting of the devout Muhajirun (immigrants), who gave up everything they possessed for the countenance of Allah and for the serenity and peace of humankind, with the generous Ansar (helpers) who received them with open arms.

In the Holy Qur'an, the Muhajirun and the Ansar, who became brothers through this troublesome and blessed journey, are heralded as follows: "And the first forerunners [in the faith] among the Muhajirun and the Ansar and those who followed

them with good conduct - Allah is pleased with them and they are pleased with Him..."¹

Dear Brothers and Sisters!

The Hijrah is not an incident that took place and came to an end in the Asr al-Saadah (the Age of Bliss). Today, too, many Muslims have to leave their homes and homelands in tears and hit the roads, seeking asylum with people who would become Ansar for them as the representatives of the goodness. What falls upon us in this regard is that we endeavor to stand against and stop oppression and injustice, remembering again this fact on the anniversary of the Hijrah.

Hijrah also means leaving behind any kind of badness, staying away from evil, and taking steps towards goodness and benevolence. The spiritual aspect of Hijrah is, in fact, expressed with the following words of our beloved Prophet (saw): "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir is the one who refrains from what Allah has forbidden."²

Esteemed Believers!

In the essence of Hijrah lie sincerity and good intention. Devotion to Allah (swt) and affection for the Prophet (saw) make up the yeast of it. Believers become Muhajir when they hold on to life with faith and hope despite the sorrowful days they have experienced. The Muhajir comprehend the meaning of Hijrah when they turn their back on haram and meticulously follow halal.

Honorable Muslims!

As the new Hijri year is around the corner, we as Muslims should better hold ourselves to account for the year we are leaving behind soon, and shape our future plans accordingly. Our Hijrah should be from disobedience to obedience, sin to repentance, arrogance to humility, discord to unity, enmity to brotherhood, ignorance to knowledge, and from evil to good.

Come! In this blessed hour of the Jumu'ah prayer while remembering the Hijrah, let us become Ansar for our Muhajir brothers and sisters who had to leave their homes and homelands in an effort to escape from the oppression of the oppressors. Let us once again set our intention to flourish the journey of our life with perfect faith, good deeds, and good morality. Let us direct our route, road, and Hijrah towards Allah (swt) and the Prophet (saw).

¹ Tawbah, 9/100.

² Bukhari, Iman, 4.

وَإِنْ هَذَا صِرَاطٌ مُّسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقُ
 بِكُمْ عَنْ سَبِيلِهِ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 وَلَا تَحْسَسُوا، وَلَا تَجْسِسُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَابِرُوا، وَلَا
 تَبَاغِضُوا، وَكُوئُوا عِبَادَ اللَّهِ إِخْرَاجًا

THE MONTH OF MUHARRAM AND THE DAY OF ASHURA

Esteemed Believers!

There are many precious seasons of benefit among the months, days and nights created by Allah (swt). The month of Muharram, which we are in now, is also a precious period of time that must be considered as a gift and spent effectively. It is the first month of the Hijri year, and the beginning of divine favor and blessing, peace and trust.

Dear Muslims!

The month of Muharram is one of the four haram months in which war is prohibited. Our Almighty Lord (swt) states in the Holy Qur'an: "**Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the straight usage....**"¹ Our Prophet (saw) also pointed out the spiritual fruitfulness of this month with the following hadith: "**The most virtuous fasting after the month of Ramadan is the one performed in Allah's month al-Muharram.**"²

Honorable Brothers and Sisters!

The tenth day of the month of Muharram, which we will be experiencing on Thursday next week, is the Day of Ashura. Our beloved Prophet (saw) recommended believers to fast for two days by adding either the ninth or the eleventh day of Muharram to the day of Ashura³, and said, "**Fast on the Day of Ashura, for indeed I anticipate that Allah will forgive (the sins of) the year before it.**"⁴

Dear Muslims!

The Day of Ashura has also been placed with deep sorrow in our history and memories. On this grievous day, the grandson of our beloved Prophet (saw) and the apple of Ali and Fatimah's (ra) eyes, Hussain (ra) was martyred in Karbala with more than seventy Muslims beside him. Karbala is the common pain and heartache of those who believe in Allah (swt) and His Messenger (saw), and in whose hearts the love of Ahl al-Bayt is engraved. Those who committed this nefarious act have been condemned in the conscience of all Muslims

regardless of their madhdhabs (sects) and mashrabs (nature) without exception.

By suffering with pain and tears, many Islamic regions have almost turned into Karbala today. While our brothers and sisters are being persecuted, and innocent women and children are killed, our duty is to understand Karbala correctly, and to stand against injustice with an attitude like that of Hussain (ra).

Brothers and Sisters!

Hussain (ra) took the Holy Qur'an and the glorious Sunnah of the Prophet of Mercy (saw) as his guide. He did not manifest consent to oppression nor was he a mere spectator to injustice. Ignoring the warning of others, he hit the road for the right, truth, peace and quiet to prevail in the world. Thus, his honorable struggle has become a unique example that will guide all humanity until the Last Day.

Honorable Believers!

Allah the Almighty (swt) commands in the Holy Qur'an, "**And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way...**"⁵ The Messenger of Allah (saw) also gave the following advice to us: "**Do not look for each other's faults; do not spy on each other's private life; do not be jealous of each other; do not turn your backs on each other; and do not hate each other. O the servants of Allah! Be brothers!**"⁶

So, come! Let us be awake against those who by hiding behind ethnic, cultural, sectarian and ideological differences target our brotherhood, and seek to cause new incidents of Karbala in our geography. Let us stand by the side of the good and goodness and be against the bad and badness; and let us keep in good standing the right and the truth just as Hussain (ra) did. Let us run towards solidarity, amity, and unity, with our hearts together under the light of Islam.

Peace be upon Hussain (ra) and Ahl al-Bayt who were martyred in Karbala, and then upon all our martyrs who sacrificed their lives for what is sacred. May their rank in the Hereafter be exalted and their place be heaven.

Esteemed Brothers and Sisters!

A new school year is starting next Monday. I pray to Lord Almighty (swt) that the new school year bring all the goodness to our children who are our hope for the future, and our teachers who prepare our children for the future. May the Almighty Allah (swt) bestow the light of understanding upon our children, and success upon our teachers.

¹ Tawbah, 9/36.

² Tirmidhi, Sawm, 40.

³ Tirmidhi, Sawm, 48.

⁴ Ibn Hanbal, I, 240.

⁵ An'am, 6/153.

⁶ Bukhari, Adab, 57.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالَمُ الْعَيْنِ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ اللَّهَ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَخْصَاهَا دَخَلَ الْجَنَّةَ

MESSAGES TO BELIEVERS FROM THE BEAUTIFUL NAMES OF ALLAH

Esteemed Believers!

We as Muslims recite the last three verses of the Surah al-Hashr after the fajr (morning) and maghrib (evening) prayers. We think of the existence, oneness, and exaltedness of Allah (swt), and glorify Him with His Asma al-Husna (the Most Beautiful Names). We seek to become the beneficiaries of the Prophet's (saw) glad tiding that angels will pray for those who recite these verses in the morning and in the evening.¹

Valuable Muslims!

The last three verses of the Surah al-Hashr starts with the precept of oneness of Allah that reads as, **هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ** “He is Allah, other than Whom there is no deity”. It teaches every human being that they need to acknowledge this truth by heart and be sincerely devoted to Allah (swt).

عَالَمُ الْعَيْنِ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ

Our Lord knows all things, visible or invisible. He is al-Rahman, most merciful for all people in the world. He is al-Rahim, especially merciful for the believers in the Hereafter.

Believers live their life knowing that Allah (swt) sees them at any time and at any place, and knows their all intentions as we believers acknowledge that our Lord is closer to us than our jugular vein²

Esteemed Brothers and Sisters!

Allah (swt) introduces Himself to us with His names as follows:

الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ

Our Lord is al-Malik, the Only Owner of Sovereignty. To him belongs existence and non-existence. It is He who entrusts all the blessings in our possession. Believers live their life with the awareness that every blessing in their possession is entrusted to them by Allah (swt). They do not fall captive to possessions, high ranks or positions, and fortune or fame. On the contrary, they believe that they will account for all blessings they have had, so they observe and respect the entrusted blessings.

Allah the Almighty (swt) is al Quddus, far from any kind of deficiency. He has the absolute perfection. He is al-Salam, the Source of Peace. Believers, therefore, seek to establish peace and quiet particularly in their family, and in any area of their life as well.

Allah the Almighty (swt) is al Mu'min, the Giver of Security and the Preserver of Safety. He is the Bestower of Faith for those who open their hearts. He is al-Muhaymin, the Guardian of Faith and the Overseer of all things. In the face of

all worldly troubles, He (swt) is Whom we depend, seek refuge in, beg and pray with our hands open for.

He is al-Aziz, the only Victorious, the Real Owner of glory and fame. He is al-Jabbar, the One Who performs what He wills in every situation, heals the wounds and grieves the troubles. He is al-Mutakabbir; greatness suits only Him; He has no match in greatness. Everyone is helpless and incapable

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

before Him. Our Lord (swt) is free from any kind of imperfection, He has no match or counterpart.

Honorable Muslims!

In the last verse of Surah al-Hashr, our Almighty Lord

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ

Allah (swt) states: Allah (swt) is He Who creates what He wills in the form He wills uniquely without an example. He (swt) determines the shapes and characteristics of creatures. Believers look out for their disposition bestowed by their Lord until their last breath. They know that the valuable thing in the presence of Allah (swt) is not appearance, wealth or property but a perfect faith, a kind heart, righteous deeds and good morality. They protect their heart from the evil such as grudge, hatred, corruption, and envy.

لَهُ الْأَسْمَاءُ الْحُسْنَى

The most beautiful names belong to Him (swt). We supplicate Allah (swt) with His most beautiful names. Our Prophet (saw) said, “Allah has ninety-nine names. Whoever learns them and counts by acting accordingly will go to Paradise.”³. Comprehending the meaning of our Lord's Asma al-Husna and acting accordingly must be our purpose.

يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever is in the heavens and on earth all exalt and glorify Allah (swt). To Him (swt) belongs the absolute power, judgement, and wisdom. Our duty is to glorify our Almighty Lord and to submit to Him with both our words and attitudes in compliance with His consent.

Esteemed Brothers and Sisters!

The necessity of faith in Allah is not associating anything with Him (swt), and not bowing down before any other power. It is never to neglect the duties of servitude which are the indicators of submission to Allah (swt).

Let us all pray to Allah (swt) wholeheartedly on this blessed hour of Friday and say: Our Lord! Allow us to become of your servants who properly believe in you, who sincerely devote themselves to Islam, understand and live the truths you have taught in Surah al-Hashr! Do not deprive us of the guidance of the Holy Qur'an, the exemplary life of our Prophet Muhammad Mustafa (saw) even for a blink of an eye!

O Lord! Grant a life full of health, welfare, and peace on our heroic veterans, who risked their lives with the wish of martyrdom, and honored with the rank of being a veteran!

O Allah! Have mercy on our noble martyrs who sacrificed their lives for the sake of religion, homeland, and sacred values!

¹ Tirmidhi, Fadhlil al-Qur'an, 22.

² Qaf, 50/16.

³ Bukhari, Shurut, 18.



وَمَنْ أَخْسَنَ قَوْلًا مِّنْ دَعَاءِ إِلَيْهِ وَعَمَلَ صَالِحًا وَقَالَ إِنِّي مِنْ

الْمُسْلِمِينَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

أَحَبُّ الْبِلَادِ إِلَيَّ اللَّهُ مَسَا جِلْدُهَا...

MOSQUES, AND LIVES DEDICATED IN SERVICE OF RELIGION

Jumu'ah Mubarak, Dear Brothers and Sisters!

The first thing done following the Hijrah to Madinah by our beloved Prophet (saw), who was sent as a mercy to the worlds, was to have a masjid built there. Right alongside this masjid, which we know by the name of al-Masjid al-Nabawi, he (saw) had a canopy built for the lonely and poor companions to take shelter. Those companions who lived in the canopy called Suffah spent most of their time with the Messenger of Allah (saw) and learned Islam. One day our Prophet (saw) saw his companions sitting in two groups when he entered the masjid. In one group, some companions were reciting the Qur'an and praying. In the other group were sitting those companions who were learning and teaching. After watching them with eyes filled with love and mercy, our Prophet (saw) sat near those companions who were learning and teaching after saying, **“Both of them are good. These people are reciting the Qur'an and supplicating to Allah, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.”¹**

Honorable Muslims!

Masjids and mosques have been honorable places for us to worship Allah, and acquire knowledge and wisdom since the Asr al-Sa'adah (the Age of Bliss). Mosques which are the most favored places in the sight of Allah² are sacred places in which we contemplate Lord (swt) and present our servitude, du'as, and invocations to Him (swt). Mosques unite the believing hearts without discrimination of language, color, race, rank or position; consolidate our unity; and represent our faith and independence. Their minarets are the symbol of oneness; their adhans are the foundation of shahadah; their mihrab, pulpit, and minbar are the voice of the right and truth; and their rows and ranks are the assurance of peace and trust.

Esteemed Believers!

People who carried out duties in mosques and served for the religion of Islam from their minbar,

mihrab, and pulpit were deemed worthy by our ancestors to be called as “Hadamah al-Khayrat”, meaning “Servants of Goodness”.

Servants of goodness are people who devote their lives in service of religion. They are those people who work sincerely and seek only the countenance of Allah (swt) for the good they do. A mufti gives direction to the spiritual life in cities; a muadhdhin calls humanity to salvation with adhans; an imam leads the prayer in mihrabs; a wa'iz teaches the straight path of Islam from minbars and pulpits. A Qur'anic course teacher brings together our children with the Holy Qur'an and the exemplary life of the Prophet (saw), and is the beneficiary of the Prophetic compliment, **“The best of you is he who learns the Qur'an and teaches it.”³** They are those who try to become the beneficiary of our Lord's (swt) glad tiding **“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’”⁴**

They are the ones who are with us at every stage of our lives. They are there to whisper the divine glad tiding of adhan and iqama in the ears of our newly born babies. They are there in the most memorable moments of our childhood, and provide guidance at our young ages when guidance is most needed. They are always there with their prayers when we leave for the military service, when we take a step to start a family, and eventually when we depart from this world for the eternal journey.

Honorable Believers!

Every year, the first week of October is celebrated as the Week of the Mosques and Religious Officials. This year, it will be celebrated with the theme of “Mosques, and Lives Dedicated in Service of Religion”, and the importance and place of mosques in our civilization and the exemplary people who have dedicated their lives in service of religion will be highlighted throughout the week. The support and sacrifices of our esteemed nation for the improvement of our mosques and Qur'anic courses will be remembered.

Esteemed Believers!

I would like to take this opportunity to pray Allah the Almighty (swt) for mercy for our deceased brother and sister religious officials, and for a healthy and peaceful life for the remaining ones, who all have put efforts, from the past to the present day, in the material and spiritual reconstruction of our mosques. May the Lord Almighty (swt) allow us to become a servant of goodness and provide good services for humanity.

¹ Ibn Majah, Sunnah, 17.

² Muslim, Masajid, 288.

³ Tirmidhi, Fadhlil al-Qur'an, 15.

⁴ Fussilat, 41/33.


 كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِرِ،
وِإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيمُ الْعَاطِسِ.

FUNERAL ETIQUETTE: LAST DUTIES FOR THE TRAVELER OF THE ETERNAL LIFE

Jumu'ah Mubarak, Dear Brothers and Sisters!

Our Almighty Lord (swt) states in the verse I have recited: **“Every soul will taste death. Then to Us will you be returned.”**¹

Our Prophet (saw) says in the hadith I have read: **“The rights of a Muslim on the Muslims are five: to respond to the salam (greeting), to visit when they are sick, to attend their funerals, to accept their invitation, and to wish mercy for them when they sneeze.”**²

Honorable Believers!

As life is a divine grace, death is an inevitable fact. Every born person will live the life preordained for them, and will eventually die. Death will surely catch every person no matter where they are, no matter how much they try to escape, or no matter how much they try to find a remedy.³ Although it seems like leaving behind the world, parents, children, and the loved ones; death is actually the name of the reunion of the believing servants with their loved ones in the presence of Allah the Almighty (swt). It is the beginning of a new and eternal life full of peace and happiness for those performing their duty of servitude to Allah (swt).

Esteemed Muslims!

As believers, we have some religious and humanistic responsibilities to fulfill while seeing off our brothers for the Hereafter. Our primary responsibility is not to leave our brother/sister on their deathbed alone, to accompany them till their last breath, and to utter the kalimah al-tawheed aloud to help them breathe their last by acknowledging the kalimah al-tawheed. The Messenger of Allah (saw) says, **“Exhort to recite**

لَا إِلَهَ إِلَّا اللَّهُ ‘There is no god but Allah’ to those of you who are dying.”⁴

Honorable Believers!

There is sorrow in the heart and tears in the eyes of the person who loses a loved one. Our beloved Prophet (saw) also shed tears when he lost his son Ibrahim as a baby. But at that moment when he faced with the reality of death which is full of lessons, he (saw) said the following words: **“Our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. By Allah, o Ibrahim, we are grieved for you.”**⁵

Both death and life are created by Allah (swt). A believer's part is to submit to the command of Allah (swt) no matter how fresh and great the pain is, without screaming or revolting; and to hope to meet in heaven inshaallah, and asking patience from Allah. Belief in our Almighty Lord's divine

address of **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** “Indeed we belong to Allah, and indeed to Him we will return.”⁶, is cure to the pain of hearts, and a remedy for the longing of hearts.

Honorable Muslims!

One of the arrangements to be made for a deceased person is called “tajhiz and takfin”, which includes the washing and enshrouding the body, performing the funeral prayer (salat al-janazah), and burial. When a person passes away, their relatives, friends, neighbors and other Muslims are informed. The body is washed and enshrouded carefully with due attention to privacy. The closest relative or suitable persons who are appointed by the closest relative attend the washing of the body. If the deceased person has outstanding debts, their debts should be paid off, by funeral prayer if possible, from the property left behind, and their bequest, if any, should soon be realized.

Honorable Believers!

Another religious responsibility for us is to attend the funeral prayer of our deceased brother/sister and pray Lord Almighty (swt) to forgive him/her while leaving off the mortal world for the eternal life. The Messenger of Allah (saw) said, **“When you perform funeral prayer, make a sincere supplication for the deceased.”**⁷

Sorrows decrease when shared. Being a brother in religion requires condoling with the deceased person's relatives and wishing them patience and fortitude. Condolences should not be delayed, and any word or behavior to hurt the deceased's relatives should be avoided. Our beloved Prophet (saw) says, **“Make a mention of the virtues of your dead, and refrain from (mentioning) their evils.”**⁸

Esteemed Believers!

It is not appropriate nor expected of mourners who are in grief of their loss to be further bothered and busied by the preparations of food for people coming to deliver their condolences. It is the Sunnah of our Prophet (saw) that the neighbors and relatives prepare and offer food for the mourners and their guests. As a matter of fact, hearing the news about His cousin Ja'far's martyrdom in the Battle of Mu'tah, our beloved Prophet (saw) said, **“Prepare some food for the family of Ja'far, for indeed something has happened to them that will keep them busy.”**⁹

Valued Muslims!

The Beloved Messenger (saw) says, **“Frequently remember ‘the destroyer of pleasures’, meaning death.”**¹⁰

Death, then, has a language that preaches, teaches, and warns. Funeral ceremonies function not only as an opportunity to pray for the deceased, but also to look at ourselves and review our lives. One day we will run out of our life-span capital, and each one of our deeds, no matter how small, will get their reward.

We as believers have always husn adh-dhann (good assumption) about our Lord (swt). We expect His forgiveness, mercy, and compassion. We believe that death will leave the hope of eternal spring to our faithful hearts. While so, we also endeavor to stay on the straight path of Islam and strive to live our lives with integrity. Only then becomes death a greeting, from Allah (swt), of eventual meeting with Him and a door opening to the realm of everlasting peace.

¹ Ankabut, 29/57.

² Bukhari, Jana'iz, 2.

³ Nisa, 4/78; Jumu'ah, 62/8.

⁴ Muslim, Jana'iz, 2.

⁵ Muslim, Fadhlain, 62.

⁶ Baqarah, 2/156.

⁷ Abu Dawud, Jana'iz, 54, 56; Ibn Majah, Jana'iz, 23.

⁸ Abu Dawud, Adab, 42; Tirmidhi, Jana'iz, 34.

⁹ Tirmidhi, Jana'iz, 21.

¹⁰ Nasa'i, Jana'iz, 3.



وَأَنْقُوا يَوْمًا نَرْجِعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَمَنْ لَا يُظْلَمُونَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

إِنَّ حَقَ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا فَإِنَّ حَقَ الْعِبَادِ عَلَى اللَّهِ إِذَا

فَعَلُوا ذَلِكَ أَنْ يُذْخِلُهُمُ الْجَنَّةَ

ALLAH THE ALMIGHTY GIVES EACH RIGHHOLDER THEIR RIGHTS

Esteemed Believers!

Following the Hijrah, our Beloved Prophet (saw) declared the muhajirun and the ansar brothers. Salman al-Farsi (ra) and Abu Darda (ra) were among the Companions between whom the bonds of spiritual brotherhood were established. After being honored with Islam, Abu Darda (ra) decided not to engage in anything but worship Allah (swt). He quit commercial activities and even began to neglect his family. Seeing his situation, Salman (ra) warned his brother Abu Darda (ra) with the following words: **“Your Lord has a right upon you. Your soul has a right upon you. Your family has a right upon you. So, give every rightholder their rights!”** When Abu Darda (ra) conveyed these words of Salman to our Prophet (saw), The Messenger of Allah (saw) said, **“Salman has spoken the truth.”¹**

Honorable Muslims!

The source of the rights is Allah (swt). To Him (swt) belongs everything; He (swt) is the Owner of the earth, and the heaven. Allah (swt) is the One Who created us from nothing, and Who bestows upon us countless blessings. Therefore, it is He (swt) Whose rights we must observe most. Our Prophet (saw) informed us of our responsibility towards our Lord (swt) and the reward we would get when we have carried out this responsibility as: **“The right of Allah upon His servants is, to worship Him alone and to associate none in worship with Him. If they do so, their right upon Allah is not to punish them, and let them in the Heaven.”²**

Dear Believers!

After servitude to Allah (swt) comes the observing of the rights of parents, who are the reason of our creation, in terms of significance before Him (swt), as stated in the Holy Qur'an: **“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both reach old age [while] with you, say not to them [so much as], ‘uff’ and do not repel them but speak to them a noble word.”³**

As parents have rights upon their children, children have rights upon parents as well. It is our children's right upon us to feed them with halal food, to raise them as morally good individuals who are heartily attached to their religion, beneficial to their homeland, nation, and humanity. In this respect, the Messenger of Allah (saw) stated in a hadith: **“There is no gift that a father gives his child more valuable than good manners.”⁴**

Honorable Muslims!

Regardless of religion, race, or gender, every person has the right to life. It is a great sin to take a life, to violate the right to life of women, children, and innocent people for whatever reason except the

boundaries determined by Allah (swt). Our Lord (swt) commands as follows in this regard: **“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”⁵**

Esteemed Muslims!

According to our religion, we should approach not only humans but also animals with compassion and mercy. The consequence of persecuting animals and ignoring their rights to life will result in devastation in the afterlife. Indeed, the Prophet of Mercy (saw) told a woman who kept captive a cat and caused it to die of hunger that would go to hell because of this cruelty⁶, on the other hand, informed man who gave water to a thirsty dog that he would be forgiven by Allah because an action as such would please Him.⁷

Esteemed Believers!

It is stated in the Holy Qur'an, the book of truth and right, that: **“And from their properties was [given] the right of the [needy] petitioner and the deprived.”⁸** The believers who are conscious that the needy have right in their wealth never hesitate to help the poor, the indigent, the orphan, and the forlorn. They are moderate in their expenditures, and avoid waste and vanity. They prefer simplicity and frugality. They know that the inhabitants of the earth have rights even in a morsel of bread.

Valuable Believers!

We also have responsibilities to the society we live in. To fulfill them, each of us should protect the rights of the public as well as the rights of individuals since the violation of rights is the greatest threat to the peace and brotherhood of a society. Behaviors such as condoning violence, polluting the environment, disobeying traffic rules, consuming electricity illegally, stockpiling, damaging the public property result in social tension and loss. Our Prophet (saw) describes the extent of this loss to the Hereafter as: **“Neither gold nor silver money is available on the day of Judgment. Therefore, the rewards of those who have wronged their brothers are taken from them and given to the wronged person. If they do not have any rewards, then some of the sins of the wronged are taken and given to them.”⁹**

Brothers and Sisters!

Let us get prepared for the Day of Judgment, the day we shall be returned to Allah (swt), and that everyone shall be given exactly what they have deserved. Let us take refuge in Allah (swt) from defrauding, asking for what is not ours, and doing injustice by not giving the people their rights. Let us become sincere servants, respectful children, compassionate parents, and loyal spouses. Let us love the created for the sake of the Creator (swt), and show mercy to them.

¹ Bukhari, Sawm, 51.

² Ibn Hanbal, V, 239.

³ Isra, 17/23.

⁴ Tirmidhi, Birr wa Sila, 33.

⁵ Nisa, 4/93.

⁶ Bukhari, Bad' al-Khalq, 16.

⁷ Bukhari, Musaqat, 9.

⁸ Dhariyat, 51/19.

⁹ Tirmidhi, Sifat al-Qiyamah, 2.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَكُنْ يُرِيدُ لِبَطْهَرَكُمْ وَلَيَتَمَّ نِعْمَةُ اللَّهِ عَلَيْكُمْ

لَعَلَّكُمْ تَشْكُرُونَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَاتِ نَظِيفٌ يُحِبُّ النَّظَافَةَ

MATERIAL AND SPIRITUAL PURIFICATION: CLEANLINESS

Honorable Muslims!

After commanding wudu (minor ablution), ghusl (major ablution), and tayammum (dry ablution), Allah the Almighty (swt) states in the Holy Qur'an: **"Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful."¹**

In the hadith I have read, our Prophet Muhammad Mustafa (saw) says: **"Allah is flawless from all kinds of imperfection, He loves his servants who are decent in their actions and words; He is clean, loves clean servants."**²

Esteemed Believers!

Cleanliness is to be purified from the dirt and impurity both materially and spiritually, and to become pure and decent. It means keeping pure both our body, which is entrusted to us by our Lord (swt), and our heart, which attained peace with faith. Cleanliness is both the source of a healthy life and prerequisite of a precious act of worship as the prayer, which protects the believer from doing evil.

Dear Muslims!

Islam; is the religion of nature (fitrah) and life that encourages all kinds of material and spiritual cleaning. The universe is in a constant state of renewal and purification. All creatures on earth inherently try to be clean. Human being, however, has a special place and responsibility in terms of cleanliness among all other creatures as he is the most honorable of creatures. As a matter of fact, he is the one who both pollutes the nature and who will keep it clean.

Valuable Believers!

Cleanliness is in a sense purifying ourselves from the material dirt. The well-being of our bodies and the peace of our inner world is hidden in cleanliness. Body cleansing, oral and dental care constitute the primary stage of material cleaning befitting the honor of being human. Our beloved Prophet (saw) attached importance to this issue to the extent that he stated he would have ordered cleaning mouth by miswak if he had known it would not have been difficult for the Ummah.³

Valuable Muslims!

When our Prophet (saw) received the revelation and was honored with the duty of prophethood after the seclusion period in the Cave of Hira, he was commanded: **"And your clothing purify. And uncleanness avoid."**⁴ It is not important whether the clothes are old, but it matters if they are dirty. Coming to the mosques with dirty clothes and socks, and

disturbing our brothers and sisters with unpleasant smells is not a favorable attitude. Believers should be the exemplar of cleanliness, elegance and freshness wherever they are. When the Messenger of Allah (saw) met a man with dirty clothes, he said, **"Could this man not find something to wash his garments with?"⁵**

In addition to cleaning the body and clothes, it is a religious and human duty to pay attention to the cleanliness of the environment and to keep clean the whole world that was made a place of worship for believers. It is our responsibility towards future generations to act according to the environmental ethics, for example by using recycle boxes for plastic and similar wastes instead of randomly disposing them.

Honorable Believers!

Cleanliness also refers to becoming purified of non-material uncleanness. In this respect, it means for believers to protect their hearts, illuminated by Islam, from darkness and evil. It means recovering the heart from diseases such as arrogance, hypocrisy, envy, lie, stinginess, and embellishing it with beautiful traits such as humbleness, honesty, generosity, compassion, and decency. It means preventing the tongue, which is the mirror of the soul and the translator of the heart, from uttering vulgar and disgraceful words, impertinent talks, lies, and slanders. It means protecting their eyes, ears, hands, feet, and other limbs and organs from all kinds of evil and haram. It means always turning towards the halal in everything they are engaged in. It means loading off the burden of sins by repenting for them. Our Lord Almighty (swt) says in the Holy Qur'an, **"Give glad tidings to those believers who repent, worship, praise Allah, travel for His cause, bow and prostrate in prayer for Him, and enjoin what is right and forbid what is wrong, and observe the limits set by Allah."**⁶

Esteemed Believers!

Being clean and decent is the requirement of our faith. Let us pay due attention to the criteria of material and spiritual cleanliness as ordered by our religion. Let us neither leave our body uncared for and be ungroomed, nor go to extremes just to be well-groomed. As believers who hope for happiness in this world and in the Hereafter, let us be the exemplars of cleanliness and good morality. Let us give hope to others with our appearance; peace and reliance with our words and actions. Let our cleanliness be the evidence of our faith. Let us ensure that we keep our inside, outside, and surroundings clean.

Valuable Muslims!

The Presidency of Religious Affairs builds many mosques in Turkey and abroad with the support of our noble nation. We have full faith that our generous nation will contribute to the construction of mosques today, too, just as in the past. May our Lord Almighty (swt) allow us to continue worshiping with a clean body and pure heart, and not allow us to remain without the mosque and the adhan.

¹ Ma'idadah, 5/6.

² Tirmidhi, Adab, 41.

³ Bukhari, Jumu'ah, 8.

⁴ Muddaththir, 74/4-5.

⁵ Abu Dawud, Libas, 14.

⁶ Tawbah, 9/112.



وَمِنْ آيَاتِهِ أَنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ
 مَوَدَّةً وَرَحْمَةً إِنْ فِي ذَلِكَ لَا يَأْتِ لِقَوْمٍ يَتَفَكَّرُونَ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 خَيْرُكُمْ خَيْرٌ لِأَهْلِهِ وَأَنَا خَيْرٌ لِأَهْلِي.

COMPASSION AND KINDNESS LANGUAGE IN THE FAMILY

Honorable Muslims!

Islam has put an end to any kind of bad words and habits of jahiliyya (period of ignorance), and built an “age of bliss”, in which faith and good morality prevail. The Companions of the Prophet (saw), which were the first to embrace of Islam, were a distinguished group consisting of good-natured and eloquent people with good intentions. What befits the following generations of them and to us today is to follow the footsteps of the noble Companions (ra). We should reflect their lifestyle shaped according to the Qur'an and developed according to the Sunnah; and be the pioneers of good morality, compassion, and mercy.

Valuable Believers!

Our closest people deserve to hear the most beautiful words from us. Our family is most worthy of courtesy, tolerance, they deserve the most attentive attitudes with love and respect. In this regard, our Prophet (saw) said, **“The best of you is the one who is best to his family, and I am the best of you to my family...”¹**

It is invaluable that the Messenger of Allah (saw), portrayed his relationship with his own family established on kindness and beneficence as an example to us. Because family is the warmest atmosphere in which we can experience love, peace and trust throughout our lives.

Esteemed Believers!

Through our families, Allah the Almighty (swt) grants us the pleasure of being grandparents, spouses, children, grandchildren, brothers, or sisters. Family is the beauty of the mother's heart, and the abundance of father's home. It is the depth of love and loyalty between spouses. It is the width of the reverence and kindness that children show to their parents. Our Almighty Lord (swt) informs us of the importance of a precious treasure as family in the Holy Qur'an as, **“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you, affection and mercy. Indeed, in that are signs for a people who give thought.”²**

Honorable Muslims!

A peaceful family is established with love and sacrifice. It is kept alive with justice and conscience. It is protected by friendship and mercy. Even in the most

troubled moments, a couple of words of conciliation tighten the bonds in the family back. If respect towards each individual prevails in a family, mercy speaks while violence quiets. In a family where all people, women and men, are put on the shield of mercy, no one can hurt one another even through implication.

Indeed, our Beloved Prophet (saw) never hurt anyone throughout his life. He was always understanding, patient, kind and tolerant towards his wives. He invited us to see the positive aspects and be fair by saying, **“A believer should not hate his/her spouse; if they dislike one of his/her characteristics, he/she will be pleased with another.”³**

Honorable Muslims!

Good believers appreciate the value of the family members who suffer the difficulties and sorrows of life with them as well as sharing their happiness. They realize that they are entrusted to us besides being a blessing of Allah for us. They comprehend that being a believer, which means being a person “from whose hand and tongue people are safe”, begins in the family.

A good spouse is committed to the promise s/he made when s/he got married; they adhere to their covenant. A good father is loved in his family for his just and merciful behaviors. He walks with family members on the way of good, always in unity, arm-in-arm, and shoulder to shoulder.

Dear Muslims!

Peace and happiness in the family becomes permanent through healthy communication. Our Beloved Prophet (saw) said, **“...he who believes in Allah and in the last day should speak good or keep silence.”⁴**, and always recommended believers to speak of good and pursue the good. As the addressees of this advice, we should not withhold our smiling face, kind words, appreciation, and gratitude from our family.

Esteemed Believers!

Let us once again remember the value of our family, with whom we spend the life journey together, with its ups and downs. Let us be affectionate and kind to our spouses and children. Let us not cut off our nose to spite our face. Let us neither hurt people nor get hurt ourselves. On the contrary, let us adopt being merciful and virtuous to everybody and in any case as a principle in our lives. Let us not be the cause of unrest in the family, but the guarantee of happiness and trust. Let us keep on saying this prayer that is taught to us by our Lord (swt) in the Holy Qur'an: **“Our Lord, grant us from among our wives and offspring comfort to our eyes, and make us an example for the righteous.”⁵**

¹ Tirmidhi, Manaqib, 63.

² Rum, 30/21.

³ Muslim, Rada', 61.

⁴ Abu Dawud, Adab, 122, 123.

⁵ Furqan, 25/74.



وَإِذَا تَوَلَّ مِنْ سَعْيِ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهَلِّكَ الْحَرَثَ
 وَالنَّسْلُ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 مَطْعَمَةُ حَرَامٍ وَمَشْرِبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَذَى بِالْحَرَامِ
 فَأَئِنَّ يُسْتَجَابُ لِذَلِكَ

PURE FOOD, PURE GENERATION

Honorable Muslims!

One day the Messenger of Allah (saw) addressed all humankind, in presence of his Companions, “**O people, Allah is pure and He therefore, accepts only that which is pure. And Allah commanded the believers as He commanded the Messengers...**” He continued by reciting the following verse: “**O messengers, eat from the good foods and do right. Indeed, I, of what you do, am Knowing.**”¹

The Messenger of Allah (saw) then mentioned a person who had made long-distance travels, with his hair disheveled and his clothes covered with dust, he lifted his hand towards the sky (supplicating as): “O Lord, O Lord!”. Then our Prophet (saw) said: “**Whereas his diet was unlawful, his drink was unlawful, and his clothes were unlawful, and his nourishment was unlawful. How could then his supplication be accepted?**”²

Esteemed Believers!

Allah, the Owner of the heavens and the earth, created a vast universe and a habitable world in it for humankind. He embellished it with sweet and pleasant waters, and countless kinds of delicious food. He bestowed us with the lands of crops, gardens of fruits, and the sun and rain to grow them. He gave, in service of humans, countless beings, each one of which is unique, beautiful and precious. Then, He commanded his servants to be selective by stating, “**And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in Whom you are believers.**”³

Humankind, however, mostly took the way of mischief and harmed not only themselves but also the world, our home, instead of benefiting from the blessings of the Lord (swt) and beautifying the earth and reproducing goodness. Charmed by city life, luxury, and comfort, they have abandoned agricultural

activities, the natural and balanced lifestyle. Modifying the genetics of seeds, and poisoning the nature with chemical and artificial products, they have spoiled the purest blessings. It was however, the duty of all of us to take care of our soils, crops, and hand labor.

Not heeding the divine warning, “**That you not transgress within the balance.**”⁴, they have polluted the soil, the air, and the water, with their own hands. Lured into material benefits, they have forgotten the responsibility towards other beings and future generations despite the warning of Allah the Almighty (swt), “**And cause not corruption upon the earth after its reformation...**”⁵

Esteemed Believers!

The material and spiritual destruction in a society begins with the genetic modification of food. Indifference to halal and haram contaminates people’s consciousness. When moral values and human values are not observed, the things that people eat, drink, produce and consume start to cause rather harm than benefit, which eventually leads to social degeneration, and corrupts the nature of young minds and generations. As a result, an environment emerges in which love, respect, and tolerance become extinct, and evil, impudence and injustice increase. As a matter of fact, the Lord Almighty (swt), referring to the hypocrites, states in the Holy Qur'an, “**And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.**”⁶. Therefore, those who want to destroy peace and order on earth strive to corrupt the crops and generations. The verse above is both a warning and an invitation for believers to produce clean foods and build a virtuous posterity.

Dear Muslims!

A deep effect has every word, every action, as well as every morsel, on our lives. We as human beings are responsible to watch what we eat and what we provide for our family and loved ones to eat. The world is entrusted to us, and we are entrusted to each other. Then, let us be aware of our responsibilities, and opt for a moderate and moral lifestyle. Let us pursue halal earning, clean production, balanced consumption, and healthy generations.

¹ Mu'minun, 23/51.

² Muslim, Zakat, 65; Tirmidhi, Tafsir al-Qur'an, 2.

³ Ma'idah, 5/88.

⁴ Rahman, 55/8.

⁵ A'raf, 7/56.

⁶ Baqarah, 2/205.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الَّذِي خَلَقَنِي فَهُوَ يَهْدِنِي وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِيْنِي وَإِذَا
 مَرِضْتُ فَهُوَ يَشْفِيْنِي وَالَّذِي يُمْبَيْتُنِي ثُمَّ يُخْبِيْنِي
 وَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
 مَنْ أَضْبَحَ مِنْكُمْ آمِنًا فِي سِرِّهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ
 يَوْمَهُ فَكَانَمَا حِيَرَتْ لَهُ الدُّنْيَا

A BLESSING WORTH THE WORLDS: HEALTH

Honorable Muslims!

In the verse I have recited, the Prophet Ibrahim (as) introduces our Almighty Lord (swt) as, “Who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me. And who will cause me to die and then bring me to life.”¹

Our Prophet (saw) said in the hadith I have read: “Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him.”²

Esteemed Believers!

Our religion, which is the source of mercy, invites us to respect the limits set by Allah on the one hand while setting universal principles for us to be healthy individuals and build a peaceful society on the other. The protection of life comes on top of these principles, which are indispensable for the believers. Because life, which is entrusted to us by Allah Almighty (swt), is the gate to the world of trials. Both goodness and evil can be achieved only when we are alive. To believe and act righteously proper to the purpose of our creation is possible only by being healthy both physically and mentally.

Dear Believers!

It is a matchless blessing to live, to feel the dignity and responsibility of being human, and to have the mind and will to build the world. Leaving beautiful traces behind requires to be healthy. However, we unfortunately cannot appreciate the value of life and health bestowed by Allah (swt). We squander this treasure with harmful habits, neglect, and wastefulness. We comprehend the true value of a healthy breath and body, and a peaceful heart only when it is too late. For this reason, the Messenger of Allah (saw) warns us as, “There are two blessings which many people fail (to appreciate): (They are) Health and free time.”³

Honorable Muslims!

People who appreciate the value of their health protect themselves from any kind of material and spiritual damage and also pay attention to the treatment when ill. It is our responsibility to seek treatment by taking refuge in the Shafii name of Almighty Allah (swt), and to treat well the entrusted life. In this respect, our Prophet (saw) said, “Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure.”⁴ and advised not to give up hope in recovery.

Honorable Believers!

What suits virtuous and conscientious Muslims is to protect the health of their environment as well as their own health, care for their brothers and sisters who are waiting for healing, and do their best for their treatment. The Messenger of Allah (saw), who placed great importance on praying for the patients and giving spiritual support to them by visiting, said, “Whoever relieves a Muslim of a burden in the world, Allah will relieve him of a burden on the Day of Judgement...”⁵.

Nowadays, many patients and relatives who have lost their health due to different reasons and who are running out of treatment options are hoping for organ transplantation for a long time. It is humane and moral to donate one’s organs to others who need healing, without any material expectation in return, before the moment to leave this temporary world comes as preordained by Allah (swt). For what is essential in our religion is to save people’s lives, protect the life on earth, and support the hope.

Honorable Muslims!

So, let us not forget that every healthy moment is an invaluable blessing. Let us make it count and use wisely the days when we are young, lively, and healthy. Let us pay attention to eating halal and clean food. Let us stay away from harmful substances that threaten our health and are prohibited by our religion. Let us always listen to the following advice of our Prophet, “Appreciate the value of five things before five things come. Your young age before old age, your health before sickness, your wealth before poverty, your leisure time before being busy, and your life before death.”⁶

¹ Shu’ara, 26/79-81.

² Tirmidhi, Zuhd, 34.

³ Bukhari, Riqaq, 1.

⁴ Ibn Majah, Tibb, 1.

⁵ Abu Dawud, Adab, 60; Tirmidhi, Birr, 19.

⁶ Hakim, Mustadrak, IV, 341.



لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَعْجِبُ مِنَ الشَّابِ لَيَسْتَ لَهُ صَبَّوْةٌ

MAWLID AL-NABI (THE BIRTH OF PROPHET MUHAMMAD)

Esteemed Believers!

We will attain the anniversary of the Mawlid al-Nabi, which is the day our Beloved Prophet (saw) honored the world, on Monday night next week. All praise be to our Lord (swt) for bestowing us the bliss of being the ummah of Muhammad. May peace, greetings and blessings be upon our Prophet, the cause of mercy and guidance to humankind, to his family and companions.

Honorable Muslims!

Allah the Almighty introduces our Prophet (saw) as: "**O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.**"¹ Our Prophet is a witness to the right and the verity, he is a bringer of good tidings on the path of goodness, and a warner against the falsehood. He is the one who conveyed the Holy Qur'an to the ummah, explained and taught it by living himself accordingly. He is the one who invited humanity to serenity, peace, and justice. The Messenger of Allah (saw) is also the one who led the ummah in every phase of his life, directed to the right way and enlightened our path in this world of tests by being a guide to us.

Valued Believers!

For those who believe in Allah and seek His countenance, and who want to be august and happy in both worlds, Muhammad Mustafa (saw) is "uswatun hasanah", the most beautiful example. It is stated by our Lord (swt) as follows: "**There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.**"²

The Companions (ra), who were educated by him observing such a distinguished example, have become the symbols of faith and justice, knowledge and wisdom, courage and mercy. Each member of the Islamic society that he built was dignified by leaving behind the darkness of the jahiliyya (age of ignorance), and they delivered the revelation's message of peace and trust wherever they went.

Dear Muslims!

The Messenger of Allah (saw) was a decent young before his prophethood as well. Those who first

recognized Muhammad, who was known as "Muhammad al-Amin (Muhammad the Reliable) in his society, were also the young people of the time. His honest, virtuous, conscientious and just persona was the greatest assurance for the youth. Our Prophet (saw), who taught his young companions to live with perfect faith, righteous deeds, and good morality, raised them as role models that would shine on the horizon of humanity.

Esteemed Believers!

Our Prophet (saw) is a unique example for us also in understanding the young people and preparing them for the future. He (saw) always trusted young people, gave them responsibility, paid attention their ideas, and corrected their mistakes without hurting them. When the Prophet (saw) sent Mus'ab to Madinah as a teacher, Mu'adh to Yemen as a judge, appointed Usama to be commander of the army, and left Ali (ra), before setting out for the Hijrah with the carry-on food that Asma gave him, in his own bed to buy time, they were all young.

Young Brothers/Sisters!

The Messenger of Allah (saw) stated, "**Allah loves the young one, who is not subject to his/her desire, who does not deviate from what is right.**"³ Today, just like the young companions, you are going through the most fertile years of your life capital. Even though there are many deceptive and diverting fake attractions around you that may drag you away from the truth, you should always rely on the power of faith, the motivation of worship, and the value of morality. You need to expend your youth energy in the efforts that are appropriate for the contentment of your Lord, and you need to take the Prophet (saw) as your guide and role model. For it is you who are going to strive to help goodness dominate the world and find a cure for the bleeding wounds of humanity! For it is you who are the burgeoning hope of this noble homeland, this great nation, and the ummah of the Prophet Muhammad (saw)!

Valued Believers!

The birthday of our Beloved Prophet, the 12th night of the month of Rabi al-Awwal in the Hijri calendar, falls on November 19 this year. The week of that night will be celebrated as "Mawlid al-Nabi Week". The Presidency of Religious Affairs has determined the theme of the week for this year as "The Prophet Muhammad and the Youth" We will take this opportunity to get to know our Prophet (saw) more closely, understand him better, and particularly take as example his communication with the young people, and look for solutions in his Sunnah to address the problems of our young people. May the Week of Mawlid al-Nabi bring auspiciousness to our noble nation and all the Islamic world. Amin!

¹ Ahzab, 33/45,46.

² Ahzab, 33/21.

³ Ahmad ibn Hanbal, IV, 151.



إِذَا أُوْكِدَتِ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبِّنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْنِي لَنَا مِنْ أَمْرِنَا

رَشَدًا

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا يَزَالُ اللَّهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَغْمِلُهُمْ فِي طَاعَتِهِ

OUR GREATEST WEALTH, OUR YOUNG PEOPLE

Honorable Muslims!

Allah Almighty in The Holy Qur'an says: "[Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."¹"

What is described in this verse, is a handful of young people known as Ashab e Kahf (companions of cave) who do not hesitate to believe in Allah and say what is right.² Just like Abraham, at His young age put on tawhid, warned the people with beautiful exemplary and cautionary words.³ Like the youngster Ismael tested with His life and said "**O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.**"⁴. Like Joseph a symbol of chastity, in spite of the dark and heavy tests, such as He was thrown into the well by his brothers, He did not abandon His duty in obedience to His Lord, he who fights with his soul/nafs saying, "**[I seek] the refuge of Allah.**"⁵. Like Mary, who Her mother dedicated herself to the temple, despite insults and slanders, went down in history with his faith and devotion⁶.

Valuable Believers!

The Messenger of Allah (s.a.w.), declared that the young people who find joy and peace in servitude to The Lord is ideal youth, heralded that the youth who maintained their chastity and who their hearts was devoted to the masjid, would be overshadowed by the shadow of Allah's Throne on the day of judgment⁷. Because youth; is the most intense period of dreams, excitement, curiosity and quests. It is the most productive and valuable age of life. It is time to gain happiness in the world and in the Hereafter, to work tirelessly and to increase the goodness. For this reason, the believer must act with the awareness that s/he will be questioned about where and how s/he spent his/her youth and should appreciate the value of that blessing⁸.

Esteemed Muslims!

As in every century, there are some problems surrounding our youth today. There are treacherous hands who want to steal their hopes and ideals, to exploit their excitement and energies. When we close our channels of communication with young hearts,

many false rescuers and virtual realms open their doors to them. A stray world that seems attractive and fun, offering temporary benefits, will cause young people to break away from the family and society, break the limits of privacy and fall into the trap of addiction.

Honorable Muslims!

Another problem that threatens our youth is harmful currents and toxic ideologies. Young people who do not see enough interest and love from their family, cannot find convincing answers to their questions, feel alone and unsupported, are the target of the religion traders who claim to represent Islam, and the mischievous bloodshedding networks. In this case, our responsibility must be to guide our youth, to bring them together with our values of faith and civilization, in order to free them from all the traps established in the virtual world or in the real world.

Valuable Believers!

One of the most important dangers for our young generations is the loss of meaning of life, the loss of the purpose of existence and addiction of harmful habits which are the biggest enemy of physical and mental health. Many parents are deeply grieved about this. Apples of our eyes, our joys, our hopes, our young babies are lost at a young age. our priority must be to cling our supreme religion Islam, to the guidance of the Qur'an, and to the Sunnah of the Messenger of Allah (s.a.w.), the best example and the mercy of the worlds.

Esteemed Believers!

Young people are the future, the greatest opportunity and the richness of a nation. The societies that protect their youth and educate them in beautiful morality, have built their future. Our Master Prophet (s.a.w.) heralds that, "**Allah will continue to plant new people in this religion and use them in His obedience.**"⁹. For the survival of our esteemed nation and the Ummah Muhammad, we must understand and value our young people. We must embrace all of them regardless of their thoughts, ways of life, clothing. We must be a good role model that will enable them to discover themselves. We must equip our youth with precise and authentic religion and knowledge for conscious generations. If we can approach the youth of our age like Our Magnanimous Prophet/Rasul Akram (s.a.w.), if we can represent and communicate Islam with his method, we must never forget that, the valiant people who will be the companions of the companions of the Prophet (s.a.w.) will come in this century.

¹ Kahf, 18/10.

² Kahf, 18/13-14.

³ Al-Anaam, 6/74.

⁴ Saffat, 37/102.

⁵ Yûsuf, 12/23.

⁶ Maryam, 19/16-21.

⁷ Bukhari, Ezân, 36, Zakat, 16; Hudud, 19; Tirmidhi, Zuhd, 53.

⁸ Tirmidhi, Description of the Day of the Judgement, 1.

⁹ Ibn Majah, Muqaddimah, 8.

Nafs is the battleground between the good and the evil. The history of humankind is full of examples of people and societies who have driven themselves to devastation by following their nafs. One of the sons of the Prophet Adam (as), Qabil killed his brother Habil, motivated by his ambition, malice, or following his nafs in other words. The sons of the Prophet Yaqub (as) (Jacob) threw their brother Yusuf into the well because of their jealousy and becoming captives of their nafs. Fir'awn, Namrud, Qarun, Abu Jahl, and similar people all followed their nafs, turned their back on the guidance of the revelation, and by feeling confident in their throne, power, wealth, and own self, they finally became destroyed in this world and doomed to the punishment in the Hereafter.

Honorable Muslims!

It is essential for believers not to curse their nafs, but to train it and equip it with good qualities; keep it under control for any desire against the boundaries drawn by Allah (swt), morality and conscience; and stand by what is good and by the good people while standing against what is evil and the evil people.

Esteemed Believers!

"The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah."³ said the Messenger of Allah (saw). So let us not pursue our nafs that fancies the deceptive colors of the temporary world. Let us always keep our mind, our will, and our patience alive. Let us always keep in mind that life is a test, and that death and the account of the Hereafter may come suddenly. Let us live with the awareness that our Sublime Lord (swt) sees each and every state of us whether it be secret or open. Thus, away from the darkness of the kufr or denial of the truth and free from the burden of the sins, let us become peaceful, perfect and absolute believers. I would like to conclude my khutbah with the following prayer of our Beloved Prophet (saw): **"O Allah grant to my soul the sense of piety and purify it, for You are the Best Purifier thereof. You are the Protecting thereof, and Guardian thereof. O Allah, I seek refuge in You from the knowledge that does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented, and from the supplication that is not responded."**⁴

¹ Yusuf, 12/53.

² Shams, 91/7-10.

³ Tirmidhi, Sifat al-Qiyamah, 25; Ibn Majah, Zuhd, 31.

⁴ Muslim, Dhikr, 73.

لِقَاءُ الْمُرْتَجَى

وَمَا أَبْرَئُ نَفْسِي إِنَّ النَّفْسَ لَا تَمَارِدُ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبُّهُ إِنَّ رَبَّهُ
غَفُورٌ رَّحِيمٌ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتَيَ نَفْسَهُ
هَوَاهَا وَتَمَّنَى عَلَى اللَّهِ

NAFS: THE BATTLEGROUND BETWEEN GOOD AND EVIL

Honorable Muslims!

The most precious member of the universe of existence is the human being who is the addressee of revelation. Being the most honorable being of the earth brings along the trial as well as the blessing. Human beings are sometimes tested by fear, hunger, their life and children, and sometimes by possession, wealth, authority, and position. One of the greatest tests is the struggle of human beings with their nafs.

Nafs is the inner source of negative emotions, illegitimate wishes, bad habits and acts of the servants. This feature of the nafs is described in the Holy Qur'an by the words of the Prophet Yusuf (Joseph) as follows: **"And I do not acquit myself. Indeed, the nafs is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."**¹

Valued Believers!

Allah the Almighty (swt) has created human beings in the most beautiful way, and has equipped them with a sound mind, a firm will and a profound heart. He has bestowed upon them the Qur'an and the exemplary of the prophets to distinguish right from wrong. He (swt) commanded them to use His blessings properly and fight against their boundless, self-defiant desires. Those who make right choices, control their own will, say "Stop!" to their nafs, purify themselves of their sins, and correct themselves can attain salvation. Those who succumb to the desires of their nafs, who are captivated by their evil desires and cannot control them by using their mind are doomed to be disappointed. Our Sublime Lord (swt) reminds us of this issue in the Holy Qur'an as: **"And [by] the nafs and He who proportioned it; and inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, and he has failed who instills it [with corruption]."**²



يَا أَيُّهَا الَّذِينَ آمَنُوا اذْخُلُوا فِي السَّلَامِ كُلَّهُ وَلَا تَتَّبِعُوا

خُطُوطَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوهُ الطَّعَامَ وَصَلُّوا وَالنَّاسُ

نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

SALĀM (THE GREETING):

THE CALL OF ISLAM FOR PEACE AND TRUST

Dear believers who came together in the same row on this blessed Friday!

All praise and thanks be to Allah (swt), Who created us, Who let us live, Who equipped us with all kinds of blessings! May peace and blessings be upon His decent beloved Prophet Muhammad Mustafa (saw)! Peace be upon the pure and clean family, and dignified and gracious Companions of the Noble Prophet (saw)! Peace be upon the Muslim hearts who tightly hold on to the religion of peace and soundness Islam, and who give peace and confidence around!

Honorable Muslims!

When the Messenger of Allah (saw) set out for emigration from the secure city Mecca to the land of soundness Madinah, the Muslims of Madinah had been waiting for him for days in excitement and longing. Finally, when the message of our Beloved Prophet's arrival to the city was heard, people flooded the streets in great enthusiasm. Everyone was all ears, waiting for the first words to come out from the blessed mouth of our Prophet (saw). The Messenger of Allah (saw) addressed the crowd as: **"O people! Spread the Salām (greeting) among each other, feed (others), and perform prayer while other people are sleeping; that you shall enter Paradise in peace."**¹

Valued Believers!

"al-Salām" is one of the beautiful names of our Lord (swt). Allah the Almighty is He Who bestows on His servants peace, health and appetite. Muhammad Mustafa (saw) is the last prophet, who invites mankind to tawhid and justice, calls them to servitude to Allah, to make peace and trust prevail, and to live in unity as brothers and sisters. As can be inferred from its lexical meaning, Islam is the religion of peace and eternal salvation. Muslim is the one from whose tongue and hand other Muslims are safe.²

Esteemed Muslims!

Each and every moment believers greet each other with "Assalamu alaykum—may the peace of Allah

be upon you", the rich world of meaning of "salām—peace" is reflected on our lives. Believers spread their feeling of peace and trust coming from their faith to their surrounding by exchanging greetings, and also in the same way they put their good intentions in utterances of prayers.

Exchanging greetings familiarizes and brings together people who have become alienated to one another while being busy minding their own business in the crowds. A friendly greeting reminds them that they are not alone. It softens the hearts, and eliminates hard feelings. When the sea of salām tides high, it washes away the hatred from the hearts. The salām-driven affection also has a milestone on the road to the heaven. In this respect, the Messenger of Allah (saw) stated, **"You cannot enter the Heaven without having proper faith, and you cannot have proper faith without having love among yourselves. Let me tell you about an act that will foster love among yourselves when performed. Let exchange of greetings among yourselves prevail."**³

Honorable Muslims!

Believers establish a relationship of peace and trust with every creature in the universe, and a language of peace and trust they use in all their deeds. Muslims who wish the peace of Allah upon one another become the assurance of peace where they are with their words and actions. They do not hurt or break others' hearts, look down on them, harm their honor and dignity, and use vulgar words or speak rudely to them. In brief, when they exchange greetings by saying "salām", it is not just an empty expression, but rather a sign of goodness fit for its meaning and purpose.

Esteemed Believers!

The Almighty Allah appeals to people in the Holy Qur'an, **"O you who have believed, enter into Islam [namely, peace and security] completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."**⁴

Then, let us spread the peace and let the exchange of greetings prevail among ourselves in the immediate surrounding to begin with, and let us increase the number of believers we greet even if we do not know them personally. Let us give due diligence to the exchange of greetings that is the prayers for peace and abundance. Let our presence spread peace and trust wherever we are. Let us establish ties of brotherhood from tongues to hearts. This way, let us stop the temporal life in this world from becoming a place of fights and troubles, and turn it into a place of peace and welfare.

¹ Tirmidhi, Sifat al-Qiyamah, 42.

² Tirmidhi, Iman, 12,

³ Muslim, Iman, 93.

⁴ Baqarah, 2/208.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
 فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا.
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 التَّوْبَةُ مِنَ الذَّنْبِ أَنْ يَتُوبَ مِنْهُ ثُمَّ لَا يَعُودَ فِيهِ.

MERCY AND FORGIVENESS DOOR: REPENTANCE

Esteemed Believers!

Adam (a.s.) and his wife, our mother Eve, had done a mistake in the heaven. Immediately, they became aware of their mistake and regretted it. Our Sublime Lord, had blessed them with the virtue of repentance, the virtue of returning from their mistake. They also voiced their regret; “They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.””¹, They wished forgiveness from Allah. Thus, humanity learned the first instance of repentance from Hazrat Adam and his wife.

Valuable Muslims!

We're all human. Throughout our lives, we struggle with the devil who gives us evil suggestions, and our evil self which tries to refer us to mistakes. In this struggle, sometimes we fulfill the needs of our servitude; sometimes we experience skids, heedlessness and error. When we make a mistake, we do not give up hope from Allah and we open the gates of mercy with the key of repentance.

Valuable Believers!

Repentance is the gospel of salvation and purification, which Almighty Allah favored to His servants. It is the remembrance of the Lord by the servant, expression of weakness and asking forgiveness and mercy of The Supreme Allah. This is the servant's asylum to Almighty Allah, the most Merciful of the merciful. So to speak, repentance is a treat for us from Our Lord, to start life again, to open a clean page. For the believer who is caught in temptation, it is the most important guide that determines the way and direction.

Esteemed Muslims!

Allah has many names, meaning forgiveness and pardoning. He is the Tawwab; The Ever-Pardonning, Ever Relenting, he is the great accepter of repents. He is Afuw; The Pardoner, The Forgiver, he who forgives those who take refuge in his great mercy. He is Ghafur; The All-Forgiving, forgives who wishes to be forgiven and whom he wills. He is Sattar, The Veiler, He veils errors and flaws.

The Supreme Allah never turns those who turn to Him and repent sincerely, empty handed. He never embarrasses those who sincerely submit to him. He graces His servants with His mercy. Thus, Our Sublime Lord in The Holy Qur'an commands so: “...Except for those who repent, believe and do righteous work. For

them Allah will replace their evil deeds with good. And ever is Allah Forgive and Merciful.”²

Honorable Muslims!

The essence of the repentance is a sincere and cordial appeal. Our Sublime Lord commands, “O you who have believed, repent to Allah with sincere repentance...”³.

The essence of repentance is the regret we feel in our hearts. The Magnanimous Prophet (s.a.w.), has expressed this fact in a hadith, saying “Regret/remorse for the sin is repentance”⁴.

The essence of repentance is to realize our mistakes and sins as soon as possible and to turn to Almighty Allah. As it is commanded in the Holy Qur'an: “The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.”⁵.

The essence of the repentance is perseverance to not to return to the sins, and not to be a slave of whim and ambition. Our Master Prophet (s.a.w.) described repentance as “To leave the sin, never to return it again.”⁶.

Valuable Believers!

The repentance door is wide open. It will remain open until the last breath. So, our duty is to seek the ways of sipping the sea of mercy of Allah. With sincerity, with regret, with determination to take refuge in His mercy and miracle. In the chaos of everyday life, it is to purify our hearts and our minds. May Allah give us all awakened hearts, forgiveness and mercy, happiness in the world and Hereafter as beneficence.

I am finishing our khutbah with the prayer of Our Prophet (s.a.w.):

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ . . .

“O Allah, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit to my sins. So forgive me, for there is none who can forgive sins except You.”⁷

¹ A'raf, 7/23.

² Furqan, 25/70.

³ Tahir, 66/8.

⁴ Ibn Hanbal, I, 423.

⁵ Nisa, 4/17.

⁶ Ibn Hanbal, I, 446.

⁷ Tirmidhi, Supplication, 15.

وَمَا أَذْرَيْتَ مَا الْعَقَبَةُ، فَكُلْ رَقَبَةً، أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَةٍ،
 يَتَّبِعُهَا دَارِمَةٌ، أَوْ مِسْكِينًا دَارَ مَنْرِيَةً، ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا
 تَوَاصَوْا بِالصَّبَرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ.
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 الرَّاحِمُونَ يَرَحِمُهُمُ الرَّحْمَنُ، إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرَحِمُكُمْ
 مَنْ فِي السَّمَاوَاتِ.

DIVINE YEAST OF EXISTENCE: MERCY

Honorable Muslims!

Our Beloved Prophet's (saw) daughter Zaynab's (ra) child had a severe illness. Zaynab (ra) sent a message to the Messenger of Allah (saw), "My son is dying; please come to us." The Messenger of Allah (saw) went to his daughter's house with a group of Companions. The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet (saw). One of the Companions there asked him, "What is this, [tears in your eyes] O Allah's Messenger?". Upon this, our Prophet (saw) uttered the following words: **"This is Mercy, which Allah has embedded in the hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy except on the merciful among His servants."**¹

Valued Believers!

Mercy is the kindness and softness of heart. It is to be sensitive to every living creature. All the virtues such as love of the child, respect for parents, helping the elderly, the poor, patients, orphans, the homeless, and even compassion for plants and animals are all the manifestation of mercy. Mercy, the manifestation of Allah's name "al-Rahman", is the divine yeast of being. Mercy contains the most effective medicine for the material and spiritual diseases and the remedy for the various troubles that occupy the hearts.

Esteemed Muslims!

Our Beloved Prophet (saw) is the most splendid example that introduced compassion to the community of the jahiliyya (age of ignorance) and spread mercy in all aspects of life. To the believers, He was kind and merciful.² By mercy from Allah, He was lenient with the people around Him constantly.³ He eased them with beautiful words. He never hurt anybody. He never left fairness and justice even while punishing, and he never

persecuted anyone. He recommended that believers treat each other with love, compassion and mercy.

Valued Believers!

Today, more than ever before, humanity is in need of compassion and mercy, and conscience and justness. Countless innocent people in different corners of the world are writhing in the grip of mercilessness, and subjected to oppression and violence. Damaged by this remorselessness are not only humans, but also all other living beings, as well as our future. The Messenger of Allah (saw), on the contrary, enjoined that people treat all creatures with mercy, and said, **"The Compassionate One [Allah] has mercy on those who are merciful. If you show mercy to those who are on earth, He Who is in the heaven will show mercy to you."**⁴

Honorable Muslims!

Mercy is to not leave our parents in solitude, but stretch our wings of compassion for them. It is to be considerate, have a smiling face for our spouses, and say a couple of warm words for them. It is to be forgiving and tolerant for our children, and treat them justly.

Mercy is to caress an orphan's head with mercy. It is to help those who are lost and in trouble. It is to share our bread with the hungry and the homeless.

Mercy is to avoid any action to not distort the balance of the world. It is to plant a sapling even it is the Doomsday. It is to provide a bowl of food and water for the hungry and thirsty animals on these cold winter days. All in all, it is to ensure that the world is a livable, safe place for all living beings.

Esteemed Believers!

Let us regard every creature created by Allah (swt) as something entrusted to us from Him, and as a precious member of the family of the universe. Let us turn mercilessness into compassion and mercy. Let us, again, instill mercy in the conscience of the time.

I would like to conclude my khutbah with the translation of the verses I recited at the beginning: **"And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave. Or feeding on a day of severe hunger, an orphan of near relationship, or a needy person in misery. And then being among those who believed and advised one another to patience and advised one another to compassion."**⁵

¹ Bukhari, Marda (Patients), 9.

² Tawbah, 9/128.

³ Al-i 'Imran, 3/159.

⁴ Abi Dawud, General Behavior, 58.

⁵ Balad, 90/12-17.



كُلُّ نَفْسٍ ذَاقَتُ الْمَوْتَ وَإِنَّمَا تُؤْفَنُ أَجُورُكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُزِّحَ
 عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ
 وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتَبَعَ نَفْسَهُ
 هَوَاهَا وَتَمَّنَى عَلَى اللَّهِ

LIVING A LIFE WITH THE AWARENESS OF RESPONSIBILITY

Honorable Muslims!

In the verse that I recited, Our Sublime Lord declares that: **“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”¹**

In the honorable hadith that I read Our Dear Prophet (s.a.w.) says: **“The clever person is the one who subjugates his soul and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah.”²**

Esteemed Believers!

Our Lord created death and life to test us [as to] which of us is best in deed.³ In the eternal world, what will turn into good news of heaven or torment of hell is what we have done during this line of life, or what we have neglected and abandoned. We all see that we live by the time that flows like water and every day we are running out of our life capital. Every minute passes us away from our youth and brings us one step closer to maturity and even old age. We're moving towards the day of our death and judgement that we do not know when, where and how we are going to face, inevitable ending.

Valuable Muslims!

Our Sublime Lord in The Holy Qur'an, declares that, **“Does man think that he will be left neglected?”⁴**. This verse warns us that all the blessings of our Lord, especially life, also require responsibility. Like all the blessings that we are incapable to give their due thanks, our life is a trust to us from Our Lord. So, we are responsible for where and for what we spend our life. In the words of Our Beloved Prophet (s.a.w.), there are two blessings which many people lose: (They are) Health and free time for doing good.⁵ Yet, the times spent with the awareness of responsibility towards Allah turn into earnings and save the owner from the frustration. Those lives are blessed which believing Allah and abiding by the Sunnah, the life of the Messenger of Allah. The lives

adorned with goodness, beneficence, virtue and beautiful morality, flourishes.

Valuable Believers!

We are leaving behind another year of our life, where we are sent to develop a peaceful and just world that is appropriate to our Lord's contentment. These days in which the calendars are changed are an important opportunity for us to account for the past. To review our mistakes, to repent to our sins, to make new and correct decisions, to open immaculate pages of our lives, it is a rare opportunity. Otherwise, the new year is not a time period for forgetting our religious and moral values and displaying behaviors that are incompatible with our national and spiritual sensibilities.

Esteemed Believers!

Let us ask ourselves as we enter a new year based on Christian calendar: Are we able to place the faith and determination to win our contentment of Our Lord in the center of our lives? Or did we go after our desires? Did we spend our power and strength, our knowledge and labor, our mind and our experience for the sake of exalting Islamic values, human and moral values? Or did we prioritize our daily desires and personal expectations? In our heart, have we included mercy, justice, humility and wisdom? Or have we succumbed to arrogance, stinginess, envy and showing off and pretending to do good actions, without having the real intention for doing it? Did we connect faithfully to the divine edict of Our Lord? **“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”⁶** Did we get our hands-off evil? Do we keep our tongue away from sinister words? Did we clear our mind of bad thoughts? Did we fill our heart with the love of Allah? Have we been able to protect the rights of our parents, our spouse, our children? When was the last time we caress an orphan's head? Which of our neighbors did we ask about their wellbeing? Which elderly heart we conciliated? Which poor person's need did we eliminate?

Valuable Muslims!

Let's decide to equip our remaining life with good and beautiful deeds that will earn our Lord's contentment. Let us not forget the honorable responsibility of being a human, the weight of shouldering the trust of Allah and the proximity of the day of the judgement. Let's not waste our time. Let's stay away from null and useless jobs. Let's give up our mistakes and errors. Let's multiply our worship, good deeds and charity. Then every year of our life will become a true milestone for us, a real possibility and hope.

¹ Al-i Imran, 3/185.

² Tirmidhi, Description of the Day of Judgement, 25.

³ Mulk, 67/2.

⁴ Kiyâme, 75/36.

⁵ Bukhari, To make the Heart Tender, 1.

⁶ Mâide 5/90.