

# BEING A FRIEND TO ALLAH

YALKIN TUNCAY

Islam is to obey, to surrender, to turn to Allah. To become an Muslim by accepting Islam is to obey Allah and to accept what our Prophet (PBUH) conveyed in the name of religion. In short, it is to be a friend to Allah.

Allah, who knows the weaknesses of his creations very well, has informed his servants of the real solutions and prescriptions by saying, "Hearts are satisfied only with the remembrance of Allah." (Ra'd/28).

Before dying, a person should call himself to account, investigate the wisdom and purpose behind his being sent to this world, and therefore meet his heart and spiritual needs in the way Allah has shown. Otherwise, neither the spiritual collapse experienced can be prevented, nor the social depression and corruption.

First of all, a Muslim is a person of service. He helps everyone in need as much as he can. He sees it as a Muslim duty to feed the hungry, clothe the naked, teach the ignorant, protect the oppressed, prevent the oppression of the oppressor, and advise everyone to do good, and he serves accordingly by acting accordingly. He who does this will also earn his afterlife.

Our Prophet (PBUH) drew attention to the importance of being a person of service by saying, "The best of people are those who are beneficial to people." Being a person of service also requires having a cause. This cause is to live Islam in its best form and to be a means for it to be lived. This is possible by enjoining goodness and forbidding evil.

We live in a bipolar world where faith and disbelief are at war. As believers who want to be in the consciousness and perception of service, if we are loyal to our cause, we must clearly determine our sides. Supporting both and appearing to be so will primarily constitute a contradiction. This situation is also a sign of hypocrisy on the other hand. The person's exterior should be the same as his interior. Even if we are going to pay a price in the end, we need to clearly define our attitude towards faith. Those who serve Islam will certainly not be considered equal to those who waste their time.

At this point, the work you have read also informs us about what kind of a person a Muslim should be on the path to being a true believer and servant.

## **Who is Called a Muslim?**

A person who accepts Islam and submits to Allah is called a Muslim. Islam means obeying, surrendering, and turning to Allah. To accept Islam and become an Islamic is to obey Allah Almighty and to accept what our Prophet (PBUH) conveyed in the name of religion. It also means to be loyal to the provisions of religion and to accept Islam as a religion.

### **How Did Allah Zul Jalal Address the Believers?**

The religion conveyed by our Prophet (PBUH) was given the name Islam, and the name "Muslim" was given to the followers of that religion by Almighty Allah Himself. This fact is clearly expressed in the following verse.

"... It is He who gave you the name of Muslim before and in the Quran, so that the Prophet would be a witness to you and you would be a witness to mankind. So establish prayer and pay alms and hold fast to Allah's commands. He is your Protector. What an excellent Protector and what an excellent Helper!" (Al-Hajj/78)

## **What Does Being a Muslim Require?**

What a great gain it is for us to be honored with such a name by Almighty Allah (CC). Again, in the Quran, it is emphasized that those who fear Allah are Muslims and that they must fulfill the requirements of Islam until they die.

'O you who believe! Fear Allah as you should, and die only as Muslims. (Aal-i Imran/102)

Becoming a Muslim brings acceptance and confirmation. Those who disbelieve will regret it very much. The following is stated in the verse on this subject. 'Those who disbelieve will wish very much, "If only we were Muslims."' (An-Naml/2)

Those who return to the right path will be those who believe in the verses and act according to their provisions.' You cannot lead the blind from their error and guide them to the right path. You can only make those who believe in our verses and become Muslims hear your call.' (Rum/53)

## **How are the Qualities of Islam Listed in the Hadiths?**

The definition of a Muslim, their distinct qualities and how they should behave towards each other are explained in the hadiths as follows.

"A Muslim is someone from whose hands and tongue other Muslims are safe" (Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai)

"Whoever prays the prayer we pray, turns towards our qiblah and eats the meat of the animal we sacrifice, then he is a Muslim" (Nasai)

"A Muslim is the brother of another Muslim. He does not wrong him and does not accept the wrong of others..." (Bukhari, Mazalim)

"To curse a Muslim is a sin and to kill him is a blasphemy" (Bukhari, Muslim)

"Enter Islam and you will be saved" (Bukhari, Muslim, Ibn Majah)

"A Muslim's blood, property and honor are forbidden to another Muslim" (Muslim)

"A Muslim has five rights over another Muslim: To receive his greetings, accepting his invitation, attending his funeral, visiting him when he is sick and praising Allah when he sneezes, it is "yarhamuke'llahu (may Allah have mercy on you)" (Bukhari, Muslim, Tirmidhi, Ibn Majah)

"A Muslim is someone who loves his beloved for the sake of Allah, who loves Allah and His Messenger more than anything else and who considers returning to disbelief after Allah has granted him faith more dangerous than being thrown face down into Hell" (Nasai)

"A Muslim is someone who respects the lives, property and honor of other Muslims" (Ahmad b. Hanbal)

"It is not permissible for a Muslim to remain angry with his brother in religion for more than three days" (Bukhari, Muslim, Abu Dawud, Tirmidhi, Ibn Majah, Ahmed b. (Hambel) When someone asked which Islam is better, the Messenger of Allah (PBUH) replied, "You offer food and greet everyone you know and don't know." (Bukhari, Muslim, Nasai)

### **When Definitions of Faith and Islam are Made, What Kind of Comparison is Involved?**

While faith is related to the heart, Islam more often refers to the external reflection of faith as deeds. In fact, in the hadith of Gabriel, while defining faith, it is stated that; "It is to believe in Allah, the angels, the books, the prophets, the Day of Judgment, and that good and evil are from Allah Almighty." In the definition of Islam, the principles that are declared to the society and that must be practiced, namely the five pillars of Islam, are listed: "Islam is to testify that there is no god but Allah and that Hz. Muhammad is the Messenger of Allah, to perform prayer, to pay alms, to fast in Ramadan and to perform the hajj if you are able" (Bukhari, Muslim, Abu Dawud, Tirmidhi).

## **What is the Relationship Between Faith and Action?**

Every person who has faith in their heart is also a Muslim. However, not every Muslim is a believer. The main thing in Islam is the presence of faith and action together. The hadith "Enter Islam and you will be saved" informs us of this truth. It is extremely difficult to protect a heart without worship and action. It can cause the heart to darken and lose its sensitivity. For this reason, this issue is expressed in the Quran as follows. "O you who have believed! Why do you say that which you do not do?" (Saff/2)

"Do you enjoin good upon people and forget your own souls? And you read the Book, do you not reflect?" (Baqarah/44)

As a result; a Muslim with faith; is someone who is truthful and honest in essence, words and actions, does not do injustice, always tries to see and take the good side of every action and believes that every action is recorded by angels who record.

## **What Good News Has Been Given to Muslims?**

The Quran also gives good news to Muslims for those who have the beautiful qualities mentioned above. "O My servants who believe in Our verses and are Muslims! There is no fear on you today, nor will you grieve." (Az-Zukhruf/69)

"Who is more eloquent in speech than the one who calls to Allah, does good deeds and says, "Surely I am one of the Muslims"?' (Fussilat/33)

## **What Does the State of Heedlessness Mean?**

It is the state of an individual being unaware of the existence of Allah and the hereafter, or being aware of this issue but not showing the consciousness and responsibility required by this knowledge, and adopting an indifferent and insensitive attitude. The state of heedlessness can be a short-term, temporary state of forgetfulness or absent-mindedness for believers, and sometimes it can be in a way that covers the whole of

Unfortunately, many people waste their eternal future by dealing with pointless things without thinking about the purpose of their creation and coming to this world, and they only desire to enjoy and enjoy the moment they live. They perceive death as an end and completion, and they are immersed in the

passion of enjoying each day. They are not aware that death is a new and eternal beginning.

### **What is the situation of those who disbelieve?**

"When they are thrown into it, they will hear its roaring as it boils. It is almost torn apart by its anger! Whenever a community is thrown into it, its keepers will ask them, 'Didn't a warner come to you?'" (Al-Mulk/7-8)"

Those who disbelieve will wish they were Muslims. Let them eat them and enjoy them; let hope console them; they will learn later." (Al-Hijr/2-3)

### **Why Are People in Depression?**

Unfortunately, despite the conveniences, opportunities, comfort and welfare that modern life has offered to humanity, human beings are struggling in the whirlpool of crises.

Allah has created humans as needing two types of food by nature. The first is what we can call physical needs, which are also present in other living beings, such as eating, drinking and sleeping. The other is what we can classify as spiritual needs, which are spiritual needs such as believing, loving and being loved.

Modern life has squeezed humans into the trap of home, work and vacation, and has turned them into a programmed robot. This approach, which ignores spirituality, which is the nourishment of the soul, and spiritual values, has turned people into 'dead men', as the ancients put it. Spiritualists liken heedlessness to 'spiritual cancer'. If it is not treated, it ends the spiritual life of the person and the society and turns into a completely self-centered, opportunistic, egoistic and aggressive character, spreading throughout the whole society like an epidemic. Desires have no ceiling!

No economic criterion alone is enough to make a person happy. On the contrary, societies consisting of people who cannot complete their spiritual evolution become sensitive only about personal interests, like a person in hysteria. Because if a person is not satisfied spiritually, that is, if the sense of contentment does not develop, he will constantly want more and will not take any criteria into consideration in these desires. Therefore, the saints of Allah have drawn attention to the great danger in this regard by saying 'the self has no ceiling'.

### **What is the Solution for the Depression and Crisis Society?**

Hz. Allah (CC), who knows the weaknesses of his creations very well, states: "Hearts are only satisfied with the remembrance of Allah" (Ra'd/28) and informs his servants of the real solutions and prescriptions. The fact that the highest crime rate today is in Western countries, which are referred to as developed countries, and that the highest number of suicide cases are among rich people who do not have any financial difficulties, is a cautionary tale.

### **What are the Diseases of Today's People?**

Heedlessness is like an insidious disease that has surrounded people who have forgotten Allah and the Day of Judgment. It is a disease that numbs the mind and covers the mind. In this numbness and unconsciousness, a person cannot realize the realities that surround and await him. For this reason, although people in a state of heedlessness have the ability to see and hear, they have lost the ability to evaluate and judge what they see and hear. Because the heedlessness that has surrounded them has covered their minds. Heedless people spend all their time satisfying the limitless desires of their souls and think of nothing else. They have taken their desires and passions as a 'god' to which they have devoted their entire being. Their situation is stated in the Quran as follows: "Have you seen him who has taken his desires and passions (his whims) as his god? Are you then a guardian over him? Or do you think that most of them hear or use their intellect? They are only like cattle; no, they are more confused (and inferior) in way." (Al-Furqan: 43-44)

### **What Does Modern Life Ignore?**

Modern life has neglected the inner world of man, the environment and the living beings outside us, and as a natural result of this, there has been an explosion of stress-related diseases such as heart disease and ulcers in people. In a society that has not completed its spiritual development and therefore has reduced human relations to the level of benefit-interest, the moral values are the ones that are most exposed to collapse. Discord and intolerance between people are increasing, and this regrettable situation is primarily destroying the concept of family, which is described as the smallest building block of society, and there is a serious increase in divorce cases.

What our ancestors did with limited means and the spiritual maturity they reached are known to everyone, friend or foe. For this reason, our Muslim and blessed ancestors said, 'Contentment is an inexhaustible treasure', they filled their stomachs with less than halal food and watered their hearts from the springs of light, saving their souls from the gloom and troubles of the world and the environment. There is even a famous saying related to this subject. A witty person from the past used to

address his friends as follows. ‘Brother, I used to have a strong spiritual force like a fortress, now my morale is constantly breaking down!’

### **How Can Spiritual Deterioration Be Prevented?**

A person should call himself to account before he dies, investigate the wisdom and purpose behind his being sent to this world, and therefore meet his heart and spiritual needs in the way that Allah has shown. Otherwise, neither the spiritual collapse that is being experienced can be prevented, nor the social depression and corruption.

### **How Can We Fill Our Spiritual Emptiness?**

No material prosperity or technological development alone is enough to make a person happy. As our ancestors said, spirituality is like a person’s body, and materiality is like its shadow. Just as there can be no shadow without a body, there can be no materiality without spirituality. In other words, materiality without spirituality cannot give a person happiness. Each new day should be a day of gain and benefit for the person. Even a moment spent in heedlessness will cause a person to experience great losses in eternal life. The Prophet (PBUH) taught his daughter Fatima (RA) the following prayer to recite: “O Hayyu, O Qayyum! I seek Your mercy. Correct my entire state. Do not leave me alone with myself, even for the blink of an eye.” (Nesai, Bezzar, Hakim)

### **What is the Situation of the Heedless?**

Most heedless people, although they know the existence of Allah, do not believe in Him with certainty and do not submit to Him. For this reason, they cannot trust in all the difficulties they encounter in life, and they become pessimistic and unhappy, feeling pain from events. The minds of heedless people are heavily occupied with dreams and memories. Above all, they ignore important realities such as the Day of Judgment, Paradise and Hell. They act as if they have no connection with Allah. Heedless people spend their time with the dreams they create instead of perceiving the realities.

### **How Does Allah Almighty Address the Heedless?**

They are completely unaware of and far removed from the true faith and the characteristics of believers, examples of which are given in the Sunnah of our Prophet (PBUH). Their situation is stated in the Quran as follows:

“When it is said to them, ‘Follow what Allah has revealed,’ they say, ‘No, we will follow what we found our fathers doing.’ (But) what if their fathers were not guided?” (Al-Baqarah/170)

“When it is said to them, ‘Follow what Allah has revealed,’ they say, ‘No, we will follow what we found our fathers doing.’ Even if Satan invites them to the punishment of the blazing Fire?” (Luqman/21)

As clearly stated in the verses, these people do not implement Allah’s commands and prohibitions as commanded in the Quran. They follow the footsteps of their ancestors. It is understood from the verses that such people have strayed from the right path, have fallen into the path of Satan and are being dragged towards the torment of Hell. '

### **Who are those who stray from the path of 'True Religion'?**

These people are in great polytheism because they prefer the religion of their ancestors to the religion of Allah and their traditions to the Quran, the Book of Allah. Due to their fanaticism and bigotry, egotism and foolishness, Satan has misled these people in their religion, settled on their righteous paths and caused them to adopt a distorted understanding of religion in the name of Islam. Being dragged into heedlessness is one of the main reasons for being dragged into destruction.

### **How Does a Heedless Person See Himself?**

A heedless person may think that everything is fine, that his lifestyle is in the most appropriate form, and that he is living a rosy life. The most obvious indication of this is that he thinks that everything is conscious and aware and that he is doing everything right. However, this state of heedlessness will come to an end in the presence of Allah on the Day of Judgment.

"And you were heedless of it, so We have removed the veil from you. Today your sight is sharp."  
(Qaf/22)

### **What is the End of the Heedless Man?**



In this case, the person will begin to see clearly the truths that he had always turned away from and resisted believing in during the rosy worldly life of his heedlessness. He will encounter the torment of Hell, which he had been informed of before, but had never believed in or considered. On that day, he will either want to perish or return to the worldly life and live in a way that will please Allah. However, there will be no place for him to go except to be among the people of Hell and torment without end. The verses in the Quran that state the Day of Judgment and that there will be no escape to anywhere are as follows:

But when the sight is dazzled and the moon is darkened and the sun and the moon are joined together, on that day man will say, "Where is the escape?" No, there is no place to take refuge. On that day, the 'final destination (mustakar)' is only in the presence of your Lord. (Qiyamat/7-12)

### **What are the Remedies for Salvation?**

Before facing the Day of Judgment, when those who do not believe and disbelieve will experience great fear, helplessness and regret, it is essential for every person to review their current situation and conditions, evaluate them and sincerely examine their own situation. Against the calamity of heedlessness, which closes the consciousness and turns people into a species inferior to animals, it is necessary to turn to Allah with a sincere heart, constantly remember Allah and fully obey the Quran, the Book sent by our Lord.

Thinking that one is not heedless and that there is no possibility of falling into heedlessness and seeing oneself as distant from this situation is one of the biggest mistakes one can make. Because this situation is an indication that a person can catch the disease of heedlessness at any moment. Satan is constantly trying to make people fall into heedlessness and drag them into hell with him, without hesitation, taking advantage of even the smallest opportunity.

Some people argue about Allah without knowing anything and follow every wicked and shifty devil. It is written to him: "Whoever takes him as a friend, he (Satan) will surely lead him astray and lead him to the punishment of the Blazing Fire." (Al-Hajj/3-4)

It is seen that heedlessness tries to surround and surround every person with the suggestions of Satan and the soul, regardless of any environment or condition. Satan and the soul are constantly trying to lead a person into heedlessness and distance him from the truth. However, heedlessness only pursues those who want to remain in heedlessness. However, the path to salvation is always open for conscientious people who do not consent to remain in heedlessness and become friends of Satan.

Allah has explained in detail the ways to be saved from heedlessness in the Quran. Constantly remembering Allah, turning to Him, fearing Him and avoiding His wrath, and seeking His pleasure at all times eliminates heedlessness and brings a person to superior consciousness, reason, and faith. Therefore, a person who sincerely turns to Allah is never too late for anything. The knowledge that

hearts will find peace in remembering Allah should be the most special remedy for being saved from heedlessness. “Your Lord knows best what is in your hearts. And if you are righteous, He is indeed Forgiving of those who turn.” (Isra/25)

“The time of questioning has drawn near for mankind, but they turn away in heedlessness. They listen to it as a game, lest a new reminder comes to them from their Lord.” (Anbiya/1-2)

### **How Should We Fear Allah?**

‘O you who believe, fear Allah, seek the means to draw near to Him, and strive in His path that you may attain happiness.’ (Maidah: 35) Allah the Almighty commands us to fear Him in this verse and to rely on reasons to draw near to Him.

He is Allah (CC), who knows what is hidden and apparent in hearts. He is aware of the tricks and wiles that man plays on his soul. ‘We have created man and know what his soul whispers to him, and We are nearer to him than his jugular vein.’ (Qaf: 16) While Allah the Almighty is so close to us, it is a great mistake for us to be heedless of Him. Both the soul and Satan try to deceive man in the world of testing, and especially to distance him from the fear of Allah. A conscious believer does not fall for such suggestions of Satan and listens to the following verses of the Quran.

‘... Fear Allah and know that Allah is indeed severe in punishment.’ (Al-Baqarah/196)

‘... Fear Allah and know that to Him you will be gathered.’ (Al-Baqarah/203)

‘... Fear Allah and know that Allah has knowledge of all things.’ (Al-Baqarah/231)

‘... Fear Allah and know that Allah sees what you do.’ (Al-Baqarah/233)

Again, He commanded fear and made it a condition of faith by saying, “Therefore, fear them not, but Me, if you are believers.” (Al-i Imran/175). “O you who believe, fear Allah as you ought to fear Him, and die as Muslims.” (Al-i Imran/102)

### **What Good News is There for Those Who Fear Allah?**

“O you who believe, if you fear Allah, He will give you insight to distinguish between good and evil, and He will forgive you your sins, and Allah is the possessor of great virtue. (Anfal: 29)

“Those who fear Allah will have in their Lord pure spouses beneath which rivers flow, to abide forever, and Allah’s good pleasure. And Allah sees His servants very well.” (Aal-i Imran: 15)

There is much good news in the above and various verses about what the fear of Allah will bring to believers.

The Prophet (PBUH) said, "Everything will fear the one who fears Allah. The one who fears other than Allah will be feared by Allah of everything." "The most intelligent among you is the one who fears Allah most, and the one who obeys His commands and prohibitions most beautifully." (Bukhari)

### **Why Should We Repent?**

Allah the Almighty has said in the verse: "Repent to your Lord and kill yourselves." (Al-Baqarah/54) Repentance is a result of the mercy of Allah the Almighty. This is such a great blessing for us that we need to know its value while we are in this world and act and take precautions accordingly. If we pass to the hereafter without knowing the value of this great blessing, when we understand its meaning there, it will be too late and we will not be able to benefit from it at all. Those whom Allah the Almighty does not forgive are deserving of destruction. For this reason, we should pray to Allah the Almighty a lot and ask for forgiveness and pardon with tears. We should repent by thinking about how severe Allah's punishment is, by praying with fear and regret. Repentance also means that we are hopeful. Not repenting means, God forbid, losing hope in the mercy of Allah (SWT).

### **How Should Repentance Be Performed?**

Repentance can only be realized by staying away from the sins for which repentance is made and getting rid of them. Repentance is fulfilling the requirements of the subject for which repentance is made, changing, and reviving a dead heart. Repentance is abandoning the corrupted state and bad companion and turning to Allah. First of all, it is continuing to fight against the soul and the devil. Now, the tongue, heart and body start working together in repentance. Repentance can be done alone, but repenting alone and maintaining that repentance is the most difficult task in the world. For this reason, our Almighty Lord warned: "O you who have believed, repent to Allah all together, that you may be successful." (Nur/31).

### **How to Repent in the True Meaning?**

At this point, it is possible to fulfill our repentance in the true sense with the faithful, the friends of Allah. In other words, repentance made in the presence of a perfect guide is acceptable. It is clearly

stated in the Quran that we need to be with his faithful servants in order to attain piety and maintain the right path. O you who believe! Fear Allah and be with those who are righteous. (At-Tawbah/119)

Repentance becomes easy only in congregation. There is no doubt that the goal of a congregation where a perfect guide is the imam is to gain Allah's consent. Being with the faithful and receiving repentance from the guide is the greatest gain against the ego and Satan.

### **What are the Benefits of Congregation?**

The Prophet (PBUH): "The believers cleanse each other like two hands." (Zebidi, Ithafus-Saade) In other hadiths, it is explained how unity and solidarity in the path of Allah (JJ) revives a person and how those who are alone go to disaster:

"You should be in a congregation. Beware of being separated and alone. Surely, Satan is with the one who is alone (he easily influences him and whispers into his heart). He stays away from two people. Whoever wants to die with the security of faith and be in the middle of Paradise, let him hold fast to the congregation. Whoever is pleased with good deeds and saddened by evil deeds, he is a true believer." (Tirmidhi, Ahmed, Hakim)

"Surely, Allah Almighty will not bring my ummah together on misguidance (deviating ideas and sedition). The hand of Allah (mercy and support) is with the congregation. Whoever leaves the congregation goes to the Fire." (Tirmidhi, Tabarani)

"If they had come to you when they had wronged themselves and asked forgiveness from Allah, and the Messenger had sought forgiveness for them, they would have found Allah to be most forgiving and merciful." (An-Nisa/64)

### **What is the Role of a Perfect Guide in Repentance?**

The best repentance for an ummah is the one made in the presence of the Beloved of Allah, the Prophet (PBUH), which he bears witness to and supports with prayer and repentance. Today, perfect guides who bear the title of witness and caliph of Allah, the heir of the Messenger of Allah (PBUH) and the educator of his ummah on earth, also represent the title of our Prophet mentioned in the verse in their repentance and repentance with the ummah.

Perfect guides witness the servants turning to Allah Almighty and also plead in the presence of the Almighty for their repentance to be accepted. Repentance made in their presence is accepted as a more lovable and pure deed. There is humility and helplessness in such repentance. The person acts against

his ego by breaking his arrogance.

### **Why Should a Perfect Guide Be Needed?**

“There are men among the people We created who guide to the Truth and judge with the Truth” (A’raf/181) The men referred to in the verse are guides who guide people, show them the right path, awaken them from heedlessness and train people in accordance with the commands and prohibitions of Allah Almighty and lead them to Allah and His Messenger.

Just as Allah the Almighty does not deprive the world of scholars for the learning of external sciences, He has not deprived the perfect guides for the learning of internal sciences and for people to purify themselves spiritually and turn them to the right path as a result of His mercy. Some people may ask, “Is it necessary to find a guide?” Even if a person memorizes hundreds of books and is busy with worship day and night, he cannot get rid of the characteristics he has without being trained by a guide. Just as a patient who does not know the way to treatment needs to see a doctor, every person who is defeated by his ego and cannot walk on the right path needs to find a guide for himself. Because Allah the Almighty says in a verse: “They are the ones whom Allah has guided; “So follow their path” (An'am/90) “If a message of trust and fear comes to them, they spread it, but if they had entrusted it to the Messenger and those who are authorized to command, they would have known what it was...” (Nisa/83)

### **What is the Duty of the Murshid?**

In a real sense, he has undertaken the duty of making Allah the Glorious beloved to his servants and his servants to Allah the Glorious. Because our Prophet (PBUH) said in one of his hadiths: “By Allah in Whose Hand is Muhammad’s Self, without a doubt, the most beloved servants of Allah the Glorious are those who make Allah the Glorious beloved to His servants and His servants to Allah, and who travel around the world seeking good and advice.” (Beyhaqi)

Murshid-i Kamil are the inheritors of our Prophet (PBUH) and the preachers of Allah the Glorious’ religion in the world.

In fact, our Prophet (PBUH) said in one of his hadiths: “Scholars are the heirs of the prophets” (Bayhaqi). Since they are the heirs of the prophets, it is necessary to follow them, follow the path they show, and follow the advice they give. Therefore, a person begins to fear Allah (SWT) properly and, seeing the inadequacy of his worships, realizes his deficiency and helplessness in his gratitude. He focuses on his worships. However, on the path without a guide, the soul and Satan deceive a person very easily. They make even his few worships seem like mountains.

Therefore, it is very wrong for a person to stay away from these people on the path of seeking Allah's (SWT) pleasure. Allah Almighty has said in a verse on this subject: "Take the path of him who turns to Me." (Luqman/15) As can be understood from here, it is necessary not to deviate from the path shown by the perfect guides, who are the heirs of the prophets. Because the Companions of the Noble Prophet (PBUH) followed the path he showed by following his spiritual training.

### **Why is it necessary to be trained by a perfect guide today?**

When a believer thinks consciously, he will see how necessary it is to be with the friends of Allah Almighty and to be trained by a perfect guide, especially in today's conditions. Because it is very difficult to properly fear Allah, fulfill what is necessary and protect oneself in this environment where sins are like a sea. The solution to protect oneself is to be trained by a perfect guide and apply the prescription he gave.

Because the Prophet (PBUH) said in one of his hadiths: "A person is on the religion of his friend. So let a person look at who he is friends with" (Abu Dawud). Therefore, in order to walk correctly on the path of Allah the Almighty without deviating, one should always be with good people. We can say that being with such people pleases both Allah the Almighty, our Prophet (PBUH) and the friends of Allah. (Seyda Muhammed Konyevi KS.)

### **Who Truly Fears Allah the Almighty?**

In short; it is necessary to fear Allah. And only scholars and friends of Allah truly fear Allah the Almighty. We too need to follow the true friends of Allah, receive repentance through their hands, and turn to our Creator in unity and solidarity, with fear and awe. Let us not forget that our tears and repentance will be our greatest capital and the guarantee of our afterlife.

### **What Does Emr-i bi'l-maruf, Nehy-i ani'l-munker Mean?**

What makes life meaningful and valuable are the useful duties and services performed. What really matters is being able to perform and evaluate these services with the consciousness of servitude. The first human and prophet is Hz. Adam (AS), the first prophet who enjoined good and forbade evil and the first man of cause. The subject of this path and cause is briefly "Emr-i bi'l-maruf, nehy-i ani'l-munker". In other words, telling people about goodness and beauty and trying to keep them away from ugliness and

evil.

### **How Should a Muslim Be a Man of Service?**

A Muslim is, first and foremost, a man of service. He helps everyone in need as much as he can. He sees it as a Muslim duty to feed the hungry, clothe the naked, teach the ignorant, protect the oppressed, prevent the oppression of the oppressor, and advise everyone to do good, and he serves accordingly by acting accordingly. He who does this will also earn his afterlife. Our Prophet (SAW) said, "The best of people are those who are beneficial to people." (Ebu Ya'la Musnad, Bezzar, Musnad Ibn Hajar, Metalib) He drew attention to the importance of being a person of service by saying. Being a person of service also requires having a cause. This cause is to live Islam in its most beautiful form and to be a means for it to be lived. This is possible by enjoining goodness and forbidding evil. At this point, adopting the consciousness of service as a cause should be perceived as a duty and obligation for every conscious Muslim.

### **What is the Cause? Who are the Parties of this Cause?**

First of all, it is necessary to determine the parties of the cause. The suspects of the cause are the soul and the devil. A Muslim with understanding should consider them as enemies. The soul and the devil never want the religion of Allah (CC) to be served. As believers, we have to try to fulfill our servitude to Allah Almighty with a consciousness of cause and to the extent of the Quran and the Sunnah, knowing our enemy.

### **Who are the Greatest Men of Cause and Model?**

The primary condition in this regard is to be with the faithful and take them as an example. Because loyalty and devotion are common characteristics of the faithful. Undoubtedly, the greatest men of cause are Hz. Muhammad (PBUH). The faithful are the friends of Allah who are the followers of our Prophet (PBUH). At this point, the model friends of Allah (CC) are. Because they have devoted themselves to this cause, have sworn to spend their lives and heads for this cause, and have dedicated themselves to religion and to serving Allah. Worldly blessings, wealth and property do not concern them in the slightest.

## **Who are Responsible?**

Since Islam is not under anyone's monopoly and there is no place for clergy, every believer is obliged to protect their religion and to convey and spread it to wider circles, starting with their relatives. This should be considered a most important duty for us believers, and should even be the primary purpose of life. We see that faith on one side and disbelief on the other are in mutual conflict. In such an environment, we have to clearly determine our side and work in this direction. Allah the Almighty gives the following good news in one of His verses.

“I will not let go of the work of any of you, male or female, who does any work. Some of you are like some of you. Those who migrate, those who are driven out of their homes, those who are tortured in My path, those who fight and are killed, I will surely cover their sins and admit them into gardens beneath which rivers flow. (This is) a reward from Allah. (He is) Allah, and with Him is the best reward.” (Aal-i Imran/195)

Service is the command of Allah the Almighty. The verse “Strive in the way of Allah with your wealth and your lives...” (At-Tawbah/41) contains many meanings for the people of service. This is an open invitation from Allah to those who want to turn to Him. The people of Sufism have been interested in the spiritual aspect of jihad and have explained the right and good service to humanity. Therefore, it is necessary to determine our side in the direction of faith and not to refrain from service even for a moment as a man of cause. Therefore, if we think carefully, we can understand that being a servant of Allah also means being a man of service and cause.

## **How Can a Man of Cause Do the Right of Service?**

If we can be a true believer, we will already have acquired the identity of a true man of service. Or, in other words, a person who aims at Allah's command and consent will already be a believer with a sense of service.

## **What Do Keeping One's Word and Covenant Loyalty Mean?**

Making a promise, keeping one's word, remaining faithful in every work and agreement one makes is covenant fidelity. In other words, it is being one in essence and word. Perhaps, covenant fidelity is one of the most important aspects that make a person human. In its literal sense, covenant and contract mean an agreement determined verbally and in writing. Loyalty is to fulfill the requirements of the agreement made in its entirety.



## **What is the First Covenant of Humanity?**

Humanity had its oldest promise, its covenant, a covenant: "Yes, you are our Lord" We know you as our Lord, we believe in you and we worship only you... Yes, humanity had made its first covenant to its Lord in this way. All the Prophets reminded their nations of this promise and showed them what the true, right and sound path was. Some believed and some did not... And Allah Almighty reminded them of this promise one last time in the following way: "So that you may not say on the Day of Resurrection that we were unaware of this, your Lord brought out from the children of Adam their offspring from their loins and made them witnesses over themselves and said: Am I not your Lord? They said: Yes, we bear witness." (A'raf/172).

As can be seen, the first covenant we must fulfill is the covenant we make to Allah Almighty. By believing, a Muslim promises to fulfill the requirements of faith first and foremost. The degree of faith is measured by whether or not he remains faithful to the covenant he has made.

"Among the believers are brave men who have been faithful to their covenant with Allah. Some of them have fulfilled their covenant (fought and were martyred) and some are waiting for their turn. They have never changed their word." (Ahzab/23) Of course, there will be no difficulty that such believers who stand behind their word cannot overcome.

## **What is the Promise Given to the Prophet (PBUH)?**

Those present at the Aqaba Pledge swore allegiance to the Messenger of Allah (PBUH) as follows: "We pledged allegiance to him that we will support him in prosperity as well as in trouble, in joy as well as in sorrow, and that we will obey his commands in all matters, that we will hold the Messenger of Allah dearer than our own selves and will not oppose him no matter what the situation, that we will not fear the censure of any critic in the path of Allah, that we will never associate partners with Allah, that we will not steal or commit adultery, that we will not kill our children, that we will not slander anyone with lies and deceit that we will invent, and that we will not oppose the Messenger of Allah in any good deed." (Bukhari) Thus, they became the first Muslims of Yathrib. This was undoubtedly an indication of agreement with the Prophet (PBUH) and a firm commitment to Islam.

## **How to Remain Faithful to Contracts?**

Our religion attaches great importance to the covenants and agreements made, and emphasizes that the parties remain faithful to these agreements and fulfill their conditions. If the conditions are not met, people lose their trust in each other, and trust is shaken. For this reason, Muslims are warned about this issue both in the Quran and in the hadiths. It is stated that they should avoid behaviors that will harm the atmosphere of trust and shake the trust of people in each other, and they are prohibited from not fulfilling their promises and breaking the contracts they make.

Allah Almighty says: "They are those who fulfill their covenant and do not break their promises." (Rad/20) In this verse, it is stated that pious Muslims fulfill their covenants and keep their promises. In another verse, it is stated: "The believers are faithful to their trusts and their contracts." (Mu'minun/8)

### **What are the Signs of Hypocrisy?**

Islam is founded on good morals. A believer does not deceive another. He keeps his promise. He does not lie. Because lying, breaking one's promise, and being unfaithful to one's promise are considered signs of hypocrisy. In fact, in a hadith, our Prophet (PBUH) says: "There are four things that whoever has, he is a pure hypocrite. Whoever has one of these qualities, until he gives it up, he has a quality of hypocrisy. (Those qualities are): If something is entrusted to him, he betrays; when he speaks, he lies; when he promises, he does not keep his word; if he fights, he is seduced (departs from the truth)." (Bukhari)

Another hadith states: "On the Day of Judgment, a flag will be erected for every traitor who does not keep his word, such and such It will be said that it is his disloyalty and treason." (Bukhari) The most striking hadith is: 'He who deceives us is not one of us.' (Muslim)

### **Who is the Best Example?**

As in every matter, our Prophet (PBUH) should be our example in this matter. Throughout his life, before and after prophethood, he remained faithful to all his agreements and advised us, his ummah, to fulfill their agreements and promises. Our Prophet is the greatest person who kept his promises and kept his agreements. He did not distinguish between his friends and enemies in this regard. Just as he kept a promise he made to his friends and fulfilled it, he also remained faithful to the agreement he made with his enemies and did not act contrary to it at any cost. It is famous that he waited three days to keep a promise he made to a friend regarding a commercial matter before his prophethood. Although that man did not come and forgot, he did not leave saying, "He will not come anyway," and he presented us with the best example of keeping his promise.

## **What are the Unkept Promises and Our Losses Due to This?**

In our daily lives, we make promises to each other on many issues. Both our human relations and our commercial relations are based on promises. Sometimes we put these issues in writing. In the simplest example, if a person says that he will be somewhere at a certain time, this is considered a contract. If there is an obstacle to fulfilling the promise, the other party should be notified before the meeting time and an apology should be made. Debts that are taken and not paid on time are no exception to this. A Muslim's word is like a promissory note given to the other party. Therefore, the promise given should definitely be fulfilled regardless of whether it is small or big. Unfortunately, as believers today, we do not give the necessary importance to this issue.

When there is no loyalty to the covenant, when the promises given are not fulfilled, people lose their trust and respect for each other. Many good services that could be done with the help of the society are disrupted or become completely impossible. Above all, there is a loss of time, money, loss of trust, and distrust. Moreover, people suffer harm in other ways by using unnecessary lies as an excuse for not fulfilling the promises given. Therefore, people's rights are transferred to each other. As believers, we must definitely fulfill the promises we make faithfully even under the worst conditions. We must be loyal to our mothers, fathers, relatives, friends, and in short, to each other.

## **How is Keeping One's Word Processed in the Tables of Exemplars?**

The Prophet advised us to keep our promises, even under the most difficult and most difficult conditions, and never to be disloyal, even if the outcome is against us.

When preparations were made for the Battle of Badr and the Islamic army was leaving Medina, Huzeyfe al-Yamani and his father Huzeyl set out to fight with the Prophet. The polytheists saw the father and son on the road and questioned them: "You probably want to go to Muhammad." They said, "Yes, we have no other intention." Thereupon, the polytheists took a promise from them to return to Medina and not to fight with the Prophet. After a while, Huzeyfe and his father came to the Prophet in Badr and said that they wanted to fight with the mujahideen, and they also told him about the incident that had happened between them and the polytheists. When the Prophet learned about the promise they had made to the polytheists, he said to them, despite his great need for manpower at that moment: "No, you return to Medina. Fulfill the promise you made to them. We too seek help from Allah against the polytheists. His help is sufficient for us." (Bukhari) Even if he is a polytheist, finding it more appropriate to keep one's promise, not to break one's promise, and to remain faithful to the agreement made are virtues that only a Prophet can display.

The Prophet's (PBUH) Hz. The loyalty she showed towards our mother Khadijah (RA) is another important example in this regard. Our mother Hazrat Aisha (RA) says, "I have never envied any woman other than Hazrat Khadijah (RA). She had passed away three years before my marriage with the Messenger of Allah (SAW). But the Messenger of Allah (SAW) always remembered her, commemorated her memory, slaughtered a goat for her, gave its meat to his relatives and servants and distributed it." (Bukhari)

Considering that individualization and selfishness are among the fundamental issues of our day, the examples above will always stand before us as great examples of lessons.

### **What is the Situation of Those Who Do Not Keep Their Promises in the Sight of Allah?**

Those who fulfill their promises and are faithful to their promises are those who are loved and respected both by Allah Almighty and by His servants. Being characterized as honest, trustworthy and reliable is not only a goal for every believer, but also an indispensable virtue that every believer should carry with honor.

Allah Almighty informs us of the bad consequences of those who do not fulfill their promises and break their covenants as follows. "Those who break their covenant with Allah after they have confirmed it with strength and who abandon what Allah has commanded to be observed and who create corruption on earth, for them is the curse and the evil abode (Hell)." (Ra'd/25)

### **How Should Agreement Be Made with the Prophet (PBUH) Regarding Service?**

The Prophet (PBUH), who was a true man of cause, never changed his attitude at the beginning of a task or after he was successful. A true man of cause maintains and preserves the same level he has reached at the end of a task, just as he started it. Just as our Prophet (PBUH) behaved humanely when he was punched and tortured and expelled from Mecca in the early ages, he maintained the same situation when he entered Mecca as a victorious conqueror and his good qualities did not change. As we have stated before, the greatest man of service and cause who has the characteristics we tried to mention above is undoubtedly Hz. Muhammad (PBUH).

In the circle of our Prophet, many people who lived with the same feelings and thoughts as the Messenger of Allah were raised, they always kept them alive; they burned with the love and fire of the cause. They purified their souls, made sacrifices, always lived in the name of service and cause and existed for others. After our Prophet (PBUH), many scholars and friends of Allah who grew up in the same air, atmosphere and climate and who acted with their knowledge have been raised until today.

We should try to be people of cause and service by agreeing with them and make the utmost effort to pass this spirit on to future generations. First of all, we should intend to be characterized by these qualities and be aware and conscious that we can all be men of cause.

### **How Should the Lines Be Clearly Determined?**

We live in a bipolar world where faith and unbelief are at war. If we, the believers who want to be in the consciousness and perception of service, are loyal to our cause, we need to clearly determine our lines. Supporting both and appearing to be so will primarily constitute a contradiction. On the other hand, this situation is also a sign of hypocrisy. A person's exterior should be the same as his interior. Even if we are going to pay a price in the end, we need to clearly determine our stance on faith. Those who serve Islam will certainly not be considered equal to those who waste their time. The good deeds and worships done with wealth and body will be weighed in the sight of God.

Everyone will receive their full reward in the eternal realm. Our Lord says the following on this subject: "I will not waste the work of anyone among you, male or female, who works. Some of you are more than others. Here, those who migrated, those who were driven out of their homes, those who were tortured in my path, those who fought and were killed, I will surely cover their sins and admit them into gardens beneath which rivers flow. (This is) a reward from Allah. (He) Allah, with Him is the best reward." (Aal-i Imran/195)

### **What Does It Mean to Submit the Truth to the Truth?**

To reveal the true truth is to submit the truth to the Truth. Allah Almighty, who watches over us with His infinite mercy, has recommended believing and has shown this to all believing hearts as beautiful. He has also forbidden denial, concealing the truth, and disbelief, and has shown this to us as ugly. The fact that this is the right path has been explained in the Glorious Quran at every opportunity and we have been asked to reason.

Know that there is a Messenger of Allah among you. If he had followed you in many matters, you would have been in trouble. But Allah has made you love faith and has made it beautiful in your hearts, and has made disbelief, transgression and opposition (to the commands of Islam) ugly. They are the ones who are on the right path.' (Hujurat/7)

### **What is the situation of the people of service who choose faith?**

The people of service have faith. Faith is a source of light that illuminates the way for a person. The Prophet (PBUH) said: He who has an atom of faith in his heart will be released from hell. (Muslim)

However, Allah Almighty has given many good news to the believers. Some of them are given below.

1- Allah Almighty has clearly stated in the Quran that those who believe are superior, and has given the good news that there is no fear for those who believe and correct themselves, and that they will not be sad either. Through faith, man is connected to his creator, and thus he gains value in proportion to the divine names manifested in him.

'Do not weaken, nor be sad. If you are truly believers, you are the superior ones.' (Aal-i Imran/139)

'We send the messengers only as bringers of good news and warners. Whoever believes and corrects himself, there is no fear on them, nor will they grieve.' (An'am/48)

2-Faith is a divine power source that provides peace and honor to man by connecting him to Allah, the only owner of all existence. Believers are given an understanding to distinguish good from bad. Allah promises to cover our sins with His grace.

'O you who believe! If you fear Allah, He will give you an understanding to distinguish good from bad, and He will cover your sins and forgive you. Allah is the possessor of great bounty.' (Al-Anfal/29)

3-Those who believe will be safe from punishment. Those who believe and are grateful will definitely receive their reward. It is clearly stated that there is no need for Allah to punish if one believes.

'Why would Allah punish you if you are grateful and believe? Allah is Appreciative, Knowing.' (An-Nisa: 147)

4-Faith saves a person from his narrow and limited world, integrates him with the world outside him, and becomes a light that illuminates him. Allah will grant a light with which to walk, through His mercy and compassion.

'O you who believe, fear Allah and believe in His Messenger, so that He will give you a double share of His mercy, and He will give you a light with which to walk, and He will forgive you. Allah is Forgiving, Merciful.' (Al-Hadid/28)

5-In many verses, it promises forgiveness and great rewards for the believers. Moreover, these rewards are endless and limitless. They are also uncountable and continuous. They are not interrupted.

Allah has promised those who believe and do good deeds, "For them is forgiveness and a great reward." (Al-Maidah/9)

'Except those who believe and do good deeds. For them is an everlasting reward.' (Al-Inshiqaq/25)

'And for those who believe and do good deeds is an uninterrupted reward.' (Fussilat/8)

6-Those who believe are guided and are given the good news of Paradise as a result.

'(But) as for those who believe and do righteous deeds, their Lord will guide them because of their faith. Rivers will flow beneath them in gardens full of blessings.' (Yunus: 9)

'So those who believe and do righteous deeds, for them is forgiveness and a beautiful blessing.' (Hajj: 50)

7-A person who believes above all else is called the best of creation.

'Certainly, those who believe and do righteous deeds, they are the best of creation.' (Bayyine: 7)

8-The believers are given good tidings of abundant sustenance.

'That Allah may reward those who believe and do righteous deeds (everything is recorded in that book). For them is forgiveness and a blessed provision.' (Saba/4)

9-They have been promised help in the life of this world and on the day when they will bear witness.

'Certainly, We will help Our messengers and those who believe in the life of this world and on the day when the witnesses will bear witness.' (Mu'min/51)

10-They have earned salvation. 'Then We will save Our messengers and those who believe. (O Muhammad!) We will save those who believe, as a right upon Us.' (Yunus/103)

As stated above, in many verses, many rewards have been promised to believers in return for their faith, due to the grace and mercy of Allah, the possessor of infinite generosity. It is impossible to ignore this good news. We can only thank such a merciful Creator and try to comprehend our helplessness due to the inadequacy of our deeds.

### **What is Investigative Faith?**

The superiority of faith varies from person to person. While some have a faith strong enough to challenge the world, others are hanging on to their beliefs by a thread, so to speak. Therefore, the faith we call investigative faith expresses a solid and strong faith that is free from imitation. Because the believer is aware of what, why and how he believes.

Especially today, this issue has become one of the most important issues. At this point, the beauty of faith can be achieved with investigative faith. Because the believer begins to observe the source of divine mercy in everything. He senses His justice and perceives His wisdom in everything. He meets the disasters that come with complete submission and consent with trust. He shows resistance in the face of difficulties. In this way, he spends not only the afterlife but also his worldly life happily. On the other hand, he attains happiness through peace of heart without being carried away by the whispers of the

soul and the devil.

### **What are the Differences Between the People of Service Who Believe and the Unbelievers?**

In various verses, the situation of the believers and the unbelievers is compared, and the beauty of belief, the ugliness of unbelief and the fact that the unbelievers are in Hell are discussed comparatively. 'Allah is the protector of those who believe, and He brings them out of darkness into the light. But the protectors of the unbelievers are taghut. He brings them out of light into darkness, and they are the people of Hell, abiding therein forever.' (Al-Baqarah/257)

'Those who believe in Allah and His Messengers, they are the truthful (truthful) and witnesses with Allah. They will have their reward and their light. As for those who disbelieve and deny Our verses, they are the people of Hell.' (Al-Hadid/19)

As much as the forgiveness with Allah, namely repentance, mercy, good tidings and grace, is abundant and limitless; his punishment and power are just as frightening. Those who succeed in obeying Allah have chosen His glory; those who always commit sins will taste His severe punishment. Therefore, on the path from the darkness of disbelief to the light of faith, we must implement what Allah Almighty commands in accordance with the Quran and the Sunnah.

The Prophet (PBUH) says: 'The situation of the believer is amazing! Because, every deed is a blessing for him. If something pleases him, he is grateful and does good. If something harms him, he is patient and does good. This situation is specific only to the believer.' (Muslim) What wonderful good news this is for us. Another hadith states: 'Those who choose Allah as their Lord, Islam as their religion, and Muhammad (PBUH) as their Prophet and are pleased with them taste the sweetness of faith.' (Muslim)

We must never forget that; Service is the command of Allah-u Zülcelal and His consent is in this direction. Whoever walks on the path of service by aiming for the consent of Allah, that person is under the protection of Allah. In service adorned with sincerity, good intentions and pure deeds, the deeds done do not go to waste, and they do not fall short of blessing and abundance.

### **How Should the Relationship Between Knowledge and Action Be?**

A person of cause acts with his knowledge, transfers his knowledge to life and experiences its results. It is known that the first commandment of the Quran begins with 'Read'. Reading, learning and improving oneself are valid for every person. However, reading and learning are not enough. It is necessary to put the information read and learned into practice and apply it. The sensitivity of the Companions, especially in putting the provisions of the Quran into practice, is admirable. In an environment where today's



communication tools are extremely advanced, access to information is measured in seconds. Of course, in addition to the need for information to be accurate, clean and undistorted, it is also extremely important that the information obtained is used correctly. It is not debatable for a believer on which criteria the information acquired will be based. This is the measure of the Quran and the Sunnah. A believer who weighs the information he receives on the scale of these criteria receives the appropriate information, processes it and transfers it to life. At this point, a person of cause is an action taker. He uses his knowledge in his dedicated cause and takes action. 'So whoever does a good deed as a believer, his work will never be denied. We are writing it down.' (Anbiya/94)

Then a person of cause should use the information that benefits the service and should be able to apply this information to others in the most effective way. Because everyone will definitely be given what they have done.

A person of service is an implementer. He puts into practice what he believes. He first lives it, then tries to make it live. He is an inviting and preaching person. He puts his plans into practice and implements them. His ideas and thoughts do not remain on paper.

'If they had followed the Torah and the Gospel and what was sent down to them from their Lord, they would have eaten from above them and from under their feet.' (Al-Maidah: 66) 'We have appointed for every nation a way of worship, so let them not dispute with you in the matter of religion. Invite to your Lord, for you are indeed on a straight path.' (Al-Hajj: 67)

### **How Can We Implement a Result-Focused Work?**

A person of service should focus on the result. A man of cause works focused on the determined goals while taking action. And he knows that everyone has a reward for their work. 'Whoever desires the Hereafter and works as he should to attain it, while being a believer, will be given the reward of his work.' (Isra/19) As stated in the verse, those who work for the Hereafter will be given the reward of their work.

Allah Almighty gives the person what he demands, whoever works focused on what and who. In other words, He activates the reward mechanism. The goal of a man of service and cause is to fulfill His commands in line with Allah's consent and to prevent evil. If the result is clear, it becomes easier to achieve these goals. Allah Almighty is the one who gives the reward of the work.

### **How Should Follow-up, Control and Continuity Be Done?**

A man of service follows up on the work he has started. He is solution-oriented and conclusive. He/she

operates the control mechanism effectively so that the services are carried out in a healthy manner and the desired results are achieved. He/she carries out both his/her own self-control and the controls of his/her cause and service friends in a guiding, encouraging, correcting mistakes and warning them when necessary. His/her successes are also rewarding.

On the other hand, the continuity of the service is also important. There is no infatuation, so to speak. He/she does not get tired and is patient. He/she has internalized the meaning of continuity. He/she continues to work without saying more or less and without being idle, and does not interrupt his/her deeds and works.

‘(O Muhammad!) Therefore, continue the call and be upright as you have been commanded.’ (Shura/15)

‘Certainly, I am most forgiving to him/her who repents, believes and does good deeds and then continues on the right path.’ (Ta-Ha/82)

### **How is a Confident Service Performed by Believing in His/Her Righteousness?**

He/she defends his/her righteous cause. He believes in the righteousness of his cause. He is at peace in his righteous cause. No words or events can distract him from his goal and objectives.

‘The example of those who spend their wealth in the way of Allah with the desire to gain His approval and with a heart of contentment is like that of a beautiful garden in a high place, which, if it receives abundant rain, produces twice as much fruit. Even if it does not receive abundant rain, a drizzle is sufficient for it. Allah is Seeker of what you do.’ (Al-Baqarah/265)

### **How Should Allah’s Approval Be Seek in Deeds Done with Righteous Intentions?**

The people of service start their work with righteous intentions. They do not act for their own desires and egos. Their sole intention is to gain Allah’s approval. They expect the reward of the service they do from Allah Almighty.

‘And among the people is he who sacrifices himself to gain Allah’s approval. Allah is very compassionate to His servants.’ (Baqarah/207)

‘With it Allah guides those who seek His pleasure to the paths of salvation and brings them out of darkness into the light by His permission, and guides them to a straight path.’ (Maidah/16)

‘He does not do good to anyone except for the sake of his Lord.’ (Layl/19-20)

### **Is Service an Act of Worship?**

A believer acts with the awareness that his cause and service to the truth are acts of worship. He defends his cause with the consciousness of worship.

'Say: "I have been commanded to worship Allah, making religion exclusive to Him.'" (Zumar/11)

'We are painted with the dye of Allah. And who is more beautiful than Allah? (Say) "We are his worshippers."' (Baqarah/138)

### **How is the World Disregarded?**

A man of cause is not inclined to the world. He is not after wealth and position. He spends the worldly goods he receives on the path of the Hereafter. He does not benefit from the worldly blessings.

"So Allah gave them both the worldly blessings and the beautiful reward of the Hereafter. Allah loves those who do good." (Aal-i Imran/148)

### **How to Realize the Greatness of Service?**

The person of service, while believing in the greatness of his cause, never belittles any service. He knows that while many good deeds that seem very great in appearance become insignificant in a small heart, good deeds that seem simple and small in appearance can be a gain whose reward and reward cannot fit in the earth or the sky in a great heart. For this reason, he is aware of the great importance of service and every deed and work done for the sake of Allah. At this point, the more we value and reflect the value we have in service, the more this situation will be encouraging for others.

### **Why is Being on Modest Important?**

A believer does not compromise on Islamic standards of decorum while defending his cause. He continues his work without breaking people's hearts and by avoiding bad words.

It is equally important to fulfill basic human values such as being moral and virtuous and keeping promises. Behaviors that violate etiquette while serving can instantly reduce the service provided to zero, and can also cause negative results. In this regard, there are many examples of gains achieved through etiquette and respect in our Islamic history. For this reason, especially from the period of the Companions, exemplary life models should be tried to be learned from solid works and sources.

### **How Should Sacrifice, Loyalty and Self-Dedication Be?**

The people of service have dedicated their wealth and lives to this path. They consider themselves as an offering to Allah. The man of cause is ready to sacrifice everything, even his own self, for the cause he has devoted himself to, and he has already convinced his mind, soul and spirit in this regard.

‘And when Imran’s wife said, “My Lord! I have dedicated the child in my womb to You. Accept it from me. You are the Hearing, the Knowing.” (Aal-i-Imrân/35)

The people of service are true to their cause. They never back down. He defends the values and cause he believes in until the end. There is no change in his direction. In the past, they were able to give up their wealth and positions without blinking an eye for this cause. They loved their Messenger more than their mothers and fathers and made all their sacrifices. Hz. Abu Bakr (RA) was so devoted to Hz. Muhammad (SAW) that he said, “May my mother and father be sacrificed for you, O Messenger of Allah.” All the words of our Prophet (SAW) were like a command for them. First, our Prophet (SAW) and then the Companions sacrificed everything for the cause of Islam and gave up themselves for this cause. The lives of the Companions are full of the most beautiful examples of loyalty to the cause. They adopted the following verse as their motto: “You will never attain righteousness until you spend of that which you love. And whatever you spend, Allah surely knows it.” (Aal-i Imran/92) It is not expected for those who follow the evil desires of the soul to make sacrifices at this point. Because the soul is naturally selfish, it thinks of nothing but itself. In this regard, the Almighty Allah, who created man, does not neglect to give the following warning: “... Whoever is protected from the selfish desires of his soul (or its stinginess), they are the ones who will be successful.” (Taghabun/16)

A conscious believer thinks of others more than himself. He works day and night to be a means for the salvation of one more person. And he does this without any expectation, only for the sake of Allah (CC). The statement of Hz. Abu Bakr (RA), “O my Lord! Enlarge my body so that no one else can enter Hell, and it will be filled with me instead of them,” will always be remembered as a unique example of how far sacrifice can go.

### **How to Establish Moderation and Balance in Service?**

A man of cause is moderate and balanced. He does not evade his worldly responsibilities during his cause and service work. He always keeps his family, those he is obliged to look after and look after, under his control. It helps them grow spiritually and explains the Truth. In this sense, it establishes the balance between this world and the hereafter in the most ideal way.

‘Indeed, We have created everything in measure and balance.’ (Al-Qamar/49)

### **How Can We Have a Tolerant and Empathetic Approach?**

A man of cause is also tolerant because he must appeal to hearts. He does not burn and destroy in the name of the cause. He repairs, restores and supports. He knows how to address and treat people. His approach is empathetic. He tries to understand the person he is talking to and he addresses them accordingly.

‘We created the heavens and the earth and what is between them only in accordance with truth and wisdom. The Day of Judgment will surely come. Now treat them with tolerance in a nice manner.’ (Al-Hijr/85)

### **Why is Working Together and the Consciousness of Unity Important?**

The man of cause is aware that service and the cause he defends must be in unity and integrity. The view of “we”, not “I”, prevails in his cause. ‘Hold fast to the rope of Allah (the Quran) together. Do not be divided. Remember the favor of Allah upon you. When you were enemies, and He brought your hearts together, and by His favor you became brothers.’ (Aal-i Imran/103)

The Prophet (PBUH) says: “The believers cleanse each other like two hands.” (Zebidî, Ithafus-Sade)

In addition, it is explained in the hadiths how unity and solidarity in the path of Allah revive a person, and how those who remain alone go to disaster:

“You must be in congregation. Beware of being separated and alone. Surely Satan is with the one who is alone (he easily influences him and whispers into his heart). He stays far away from two people. Whoever wants to die with the safety of faith and be in the middle of Paradise, let him cling to the congregation. Whoever makes good deeds happy and bad deeds sadden, he is a true believer.” (Tirmidhi, Ahmed, Hakim)

“Surely Allah Almighty does not bring my ummah together on misguidance (deviation and sedition). The hand of Allah (mercy and support) is with the congregation. Whoever leaves the congregation goes to the Fire.” (Tirmidhi, Tabarani)

“Surely Satan is with the one who leaves the congregation. He settles in him and draws him to the path he wants.” (Bayhaqi, Tabarani)

“Surely the supplications of the believers for each other support them.” (Ahmed, Darimi)

It is seen that one of the most important aspects of service is that service should not be done individually. As understood from the hadiths and verses, Satan prevents a person from serving because he is with the one who is left alone.

### **Why Should We Control Anger?**

The important thing is to be able to overcome anger. A man of cause is the one who can protect himself from falling into the pit of anger at any moment. Or, he is the one whose anger is for Allah and who can eliminate it by correcting the wrongs in the most balanced way and with a suitable method. He knows that anger is giving credit to the soul. He does not make decisions in angry moments.

‘They are those who spend in the way of Allah in prosperity and in hardship, who overcome their anger, and who forgive people.’ (Aal-i Imran/134)

### **Why is it important to make quick and accurate decisions?**

A man of cause attaches importance to speed in good deeds. He is skilled in making quick and accurate decisions. Our Prophet (PBUH) made sudden and accurate decisions even in very critical times. For example, the Messenger of Allah allowed some of the Companions to migrate from Mecca, where they were being tortured, to Abyssinia. At first, this situation might not have been understood by third parties. However, according to the understanding of the Prophet, by going to Abyssinia, they would both be freed from the oppression in Mecca and spread Islam there. Indeed, that is what happened and even the Abyssinian king Nejashi became a Muslim.

### **How Should Addressing the Self, Calling to Account and Advising Be Given?**

One should first advise others by addressing one’s own self without pointing out mistakes. A person of service gives advice and counsel to the extent that they apply it. He is a warner. He advises people to be servants without getting angry and with equanimity. He inculcates those around him to be diligent in service.

'I convey to you what my Lord has revealed. I am a trustworthy adviser for you.' (A'raf/68) 'Think of the day when everyone will struggle for their own self, and when everyone will be paid in full for what they have done, without being wronged.' (Nahl/111)

### **What is the Importance of Being Decisive and Being Able to Give Direction?**

A man of cause is decisive. He directs and guides society. He contributes to the development and comprehension of individuals and societies by giving direction to them with the actions he takes.

'Everyone has a direction to which he is directed. Come on, always race towards goodness. Wherever you are, Allah will bring you all together.' (Baqarah/148)

### **How Should Being Idealistic and Conscious Be Evaluated?**

A man of cause is idealistic. He seeks perfection. He exerts all his efforts to ensure that the service provided is concluded in the best way. His goal is great. He also takes all necessary precautions for the high values he idealizes. First of all, he has a broad vision.

He serves the people. He is aware that serving the people is serving God.

### **How Should Service Be Encouraged?**

He inspires and encourages his surroundings to reach God through service. He gives enthusiastic and idealistic messages in a lively and service-encouraging manner. 'You do not encourage one another to feed the poor.' (Fajr/18)

### **Is It Necessary to Struggle Alongside Hard Work?**

He does not like laziness, he is hardworking. He never gives up the struggle. He knows that he will account for every breath he takes and every step he takes.

'So do not obey the unbelievers, but struggle against them with this Quran.' (Furqan/52)

### **Why is it important to be open to development and innovation?**

A service man should aim to develop himself more and more each passing day. He always equips himself with knowledge in order to explain his righteousness in his service and cause. He completes his deficiencies from the masters of the subject. His scientific and moral development is continuous. A service man who does not have sufficient knowledge and experience, who does not care about his moral and spiritual development, and who is not competent in his job cannot provide a serious service as it deserves.

### **What does it mean to know and apply the standards?**

The standards in the cause and service are the Quran and the Sunnah. He devotes himself to service in line with the Ahl al-Sunnah and Jama'at. He determines and applies his principles and fundamentals in line with these standards.

### **Why is it necessary to get rid of one's ego and to know that flaws come from the ego and success comes from Allah?**

A believer should know that flaws come from the ego and success comes from Allah. First of all, it is out of the question for someone who cannot get rid of his sense of self to be successful in service. The people of service are aware of this. Instead of seeing themselves as a shareholder in successes, they look for a share in the shortcomings encountered; they do not try to be a shareholder in goodness. Because they know that whatever is good and beautiful belongs entirely to Allah.

While mentioning the victory of the believers in the Battle of Badr, Almighty God said: '(O my beloved!) It was not you who killed them in the battle, but Allah killed them. And when you threw, it was not you who threw, but Allah threw.' (Al-Anfal/17) He declared that the real doer is actually himself. The man of service and cause does not attribute any share to his own self due to his success in service, believing that power and might come only from Allah.

'Whatever good befalls you is from Allah. And whatever evil befalls you is from yourself. (O Muhammad!) We sent you as a messenger to the people. Allah is sufficient as a witness.' (Nisa/79)

He does not get spoiled by successes. He does not blame others for the shortcomings in his service, he looks for the fault and flaw in himself first. Because in the verse: 'Do not get spoiled! Know that Allah



does not love the spoiled.’ (Qasas/76) it is stated.

### **Why is Being an Exemplary Person Important?**

A person of service should be an example in his actions and behaviors. He is aware that service should be done together and in unity, he supports his cause at every stage of the service by having the qualities mentioned in other articles and he himself becomes an example.

### **What is the Role of Maintaining Excitement in Service?**

He always maintains the excitement of the cause and service. He does not get stuck in the face of troubles, he cannot show weariness. At the same time, he encourages the people around him, he experiences the importance and excitement of the cause by being an example, and he reflects his excitement to his surroundings.

### **What is the Importance of Patience, Perseverance and Determination?**

He acts with patience and perseverance, and resolves towards the determined goals, and after success, he sets a new goal. He shows resistance against difficulties.

‘O you who believe! Be patient, be steadfast, be prepared, and be alert. Fear Allah that you may be successful.’ (Aal-i Imran/200) ‘Be patient. Surely, the promise of Allah is true. And let not those who have no firm faith make you slack (and anxious).’ (Ar-Rum/60)

Why is it necessary to do service properly and have understanding?

He tries to be successful in his cause by performing his service in the best way. Indeed, Allah Almighty has said:

“...We never waste the deed of the one who does best.” (Kahf/30) Our Prophet (PBUH) also said, “Allah Almighty loves the one who does his work in the best and most solid way.” (Deylemi).

A man of cause has full understanding. He has gained the understanding to defend his cause with absolute consciousness. ‘There has come to you from your Lord proofs of the truth. So whoever opens his eyes and realizes the truth, it is to his own detriment, and whoever turns blind (to the truth) it is to his own detriment.’ (An’am/104)

## **How Can We Use Time Effectively?**

A person of service acts in a planned manner. He creates his plans by thinking about what lies beyond and the next stages of the work. His choices are conscious and planned. A Muslim should not have free time.

Unfortunately, one of the blessings that people waste the most is time. Since we obtain it easily without a certain reward, we easily waste it and generally fail to do it justice. However, there is no blessing as important as time. We should know the value of every moment and minute that passes and act accordingly. Because the time that passes is gone. It is not possible to get it back. However, the time we spend on the path of Allah is considered to be regained. This should be known as such. A Muslim does not have and should not have free time. The time that is considered free is actually wasted and wasted. However, if we were able to convey the name, glory and commands of Allah to the most remote corners during this time, it is not even possible to imagine how great a duty we would have fulfilled. If every Muslim were to explain the truths of Islam to those who do not know Islam, all of humanity would be aware of these truths.

The person of service knows the needs of the time. He determines his solution proposals by considering the needs of the time. In other words, he creates his plans by determining the needs according to their priorities.

## **How Should Consultation and Trust Be Done?**

A man of service consults, takes decisions and plans through consultation and implements them. He does not adopt the trial and error method. He finds competent people who understand the job. We should not forget the example of Hz. Umar (RA) regarding consultation. He would not make immediate decisions on issues for which he could not find a ruling in the Quran and the Sunnah. He would hold long consultations with the honorable companions. It is narrated that these consultations sometimes lasted for weeks. In the end, they would usually reach a unanimous decision. Hz. Umar (RA) did not even allow many of the honorable companions to settle outside of Medina in order for consultation to be sound. At the same time, a man of cause begins every task with determination and then puts his trust in Allah Almighty. He seeks refuge in Him and relies on Him.

‘We sent as prophets before you only men to whom We revealed. If you do not know, ask those who have knowledge.’ (Ali Imran/159)

‘By the mercy of Allah, you were gentle with them. If you had been harsh and hard-hearted, they would

have dispersed from around you. So forgive them, ask Allah's forgiveness for them, and consult them about the matter. And when you have made a decision, then put your trust in Allah. Surely Allah loves those who put their trust.' (Nahl/43)

### **What is the Pursuit of Good?**

A man of service observes good in every action. He has an attitude that recommends goodness and goodness, and enjoins beauty. 'Come, race towards goodness. Wherever you are, Allah will bring you together. Surely Allah has power over all things.' (Baqarah/148)

### **What is the Importance of Being Serious, Solemn and Responsible?**

He is aware of the seriousness of the matter. The clarity in his attitude and thoughts is reflected in his states and behaviors. He is responsible. He acts with the awareness of his responsibility and avoids suspicious behaviors and actions that will bring discredit to his just cause. 'The servants of the Most Merciful are those who walk on earth with dignity and humility. When the ignorant criticize them, they say, "Peace!" (pass over).'

 (Al-Furqan/63)

### **How Should the Consciousness of Servanthood Be?**

The people of service are in the consciousness of servanthood. They understand the secret of servanthood and service. The greatest pleasure for them is to serve Allah and to serve His servants. 'That is Allah, your Lord. There is no god but He. He is the Creator of all things. So worship Him. He is the Guardian over all things.' (Al-An'am/102)

### **How Should an Objective Assessment Be?**

A man of cause does not act with suspicion. He examines and evaluates his feelings. He acts as objectively as possible. At the same time, he does not neglect to filter his actions through the filter of the Quran and the Sunnah.

### **Is it Necessary to Request Help and Assistance?**

A man of cause asks for help from Allah Almighty in order to reach his goal. He makes a request for the outcome to be good. He asks for assistance from his righteous servant. He is always in a state of dhikr and supplication. He becomes close to the righteous who pray for Muslims, whose prayers are accepted and whose people pray, and receives their prayers.

### **What is Brotherhood?**

He establishes brotherhood in the most perfect sense among those who serve in Islamic services. Brotherhood means like the love of the companions for each other. He complies with the principles of mutual love, tolerance, trust and cooperation.

‘Allah Almighty says: I love those who love each other for My sake, those who seek each other out, those who visit each other, those who honor each other, those who come together and gather together.’ (Ahmed, Hakim)

### **Is There a Concern About Being the Leader in Service?**

A man of cause has no concern or anxiety about being the leader or being at the forefront. What is important is service for Allah (CC). The front row and the back row are no different in His sight. On the other hand, He does not value the titles used in compliments and speech.

### **Why is Mercy Necessary in Service?**

Compassion and mercy have become the nature of the person of service. ‘(Moses) said, “O my Lord! Forgive me and my brother and admit us into Your mercy. You are the most merciful of the merciful.”’ (Araf/151)

What is the Importance of Being Thankful, Obeying and Being Honest in Service?

A believer thanks Allah for making him a means for his just cause after he is granted service.

He acts in accordance with the commands of Allah Almighty and the Messenger of Allah (PBUH). He is

extremely careful that the actions he will take do not contradict these commands and advice.

He keeps his promises, keeps his promises, is generous, brave, truthful, reliable and has a personality. In short, having the morality of the Prophet is his motto.

### **Why is it Necessary to Have Knowledge?**

In order to be a person of service, one must be a person of knowledge. Just as an ignorant person is of no use to himself, it is feared that he will benefit others but harm them. For this reason, a believer who devotes himself to service must definitely increase his knowledge and work in this direction. For this reason, many Islamic scholars have spent their lives on the path of acquiring knowledge.

Striving to be a person of knowledge, learning and reading is a duty for every Muslim man and woman. As believers, it is obligatory for us to have enough knowledge to fulfill our religious duties and to distinguish between the lawful and the forbidden, the right and the wrong. The first command of Allah Almighty in the Holy Quran is "Read". The verse "Read in the name of your Lord who created" (Al-Alaq/1) points out the importance of reading and learning. In fact, the Prophet (PBUH) said: "Seeking knowledge is obligatory for every Muslim man and woman." (Ibn Majah)

In one of his hadiths, our Prophet (PBUH) says, 'He who knows himself (himself) knows his Lord.' Allah has made it his goal to make us know Himself. He also advises us to do this. In addition, the purpose of our creation is stated by saying, 'I created the jinn and mankind only that they may serve Me.' (Adh-Dhariyat/56).

### **Why is it important for the people of service to be knowledgeable?**

All knowledge should be aimed at knowing our Lord. Allah is the All-Knowing and the All-Powerful with the name of Alim. Allah is the All-Knowing and the All-Powerful. Allah is the All-Knowing and the All-Knowing and the All-Knowing wants us to know Him as knowledgeable. The importance of knowledge is emphasized in the Quran, and in many places, the superiority of those who have knowledge is emphasized, along with the expression of those who have been given knowledge. In a sacred hadith, the ink of scholars is compared to the blood of martyrs, and it is stated that the ink of scholars will be heavier.

Knowing oneself means knowing one's self. The expression "He who knows his self knows his Lord" has been evaluated by many people of Sufism. In a verse, it is stated, "Why do they not prostrate themselves to Allah, who reveals what is hidden in the heavens and the earth, and knows what you conceal and what you reveal?" (An-Naml/25). In other words, Allah knows what is revealed from His

servant and what He does not know is in His servants, in other words, Allah's attribute of being All-Knowing is indicated by saying that He knows all the hidden things.

At this point, Allah continues to reveal to the servant the things that the servant hides within himself, and even the things that he himself is unaware of, with the attribute of Ya Habir (JJ). Sufis liken this issue to the situation of a person who goes to a doctor for an illness; They compare it to the person concerned not knowing what his illness is or what is hidden in his body, but the doctor revealing it.

In this way, Allah Almighty has hidden many things in the souls of his creatures. This is just like a patient going to a doctor and having his illnesses informed to him by the doctor. Therefore, Allah (CC) is knowledgeable. He is the owner of knowledge. Therefore, knowing the owner of knowledge can only be done by learning knowledge.

### **What Does It Mean to Know Allah (CC) Truly?**

The purpose of knowledge is every knowledge that an individual benefits from in this world and the hereafter and that is beneficial to others. In particular, it is the knowledge that connects man to the Creator of the immutable laws of the universe, life and things. The purpose of knowledge is for a person to know himself (his soul) and to know his Lord. Because the only source and authority for all the knowledge that a person learns and discovers is only Allah Almighty. As can be seen, the ultimate purpose of knowledge is to know Allah. Those who truly fear Allah Almighty are the friends of Allah, the true knowledgeable ones who have this purpose, consciousness and awareness.

What is the Importance of Knowledge in Differentiating Between Truth and Falsehood?

Our religion has protected the honor and dignity of the scholar and given him the necessary status. The Quran's ruling on scholars is most clearly stated in the verses "...The most fearful of Allah's servants are scholars." (Fatir/28) and "If you do not know, ask the scholars." (Nahl/43).

Up to this point, we have understood that having knowledge is a great necessity, even a must. At this point, we need to do whatever is necessary to have knowledge.

As we have emphasized, the Truth will be known as long as we have knowledge, and thus, the distinction between Truth and Falsehood can be made. Thus, a believer who has knowledge about the distinction between lawful and unlawful will realize the superiority of faith and see the ugliness of disbelief.

### **What is the Necessity of Knowledge? How Should We Become Conscious of This?**

Learning knowledge to teach others what they need is also a sunnah, an act of worship. However, knowledge acquired for the purpose of bragging to others and showing oneself superior will cause disappointment and spiritual illnesses, thus harming the person instead of benefiting him. Learning knowledge is a great necessity for both the individual and the society. Learning knowledge in the amount of necessity is an obligation for all individuals in an Islamic society. However, since some of the sciences are necessary for every individual, learning this part is a fard al-ayn. Everyone must learn, know and apply it.

Learning another part of the sciences is not for every individual, but because it is a necessity for social life, it is also a fard al-kifayah. As in medicine, war and technical sciences. This obligation is fulfilled by the effort of a certain segment in the society. On the other hand; it is very important for every professional to know the religious issues related to that profession. Especially those who are engaged in trade should give priority to learning about halal and haram matters related to trade. Muslim women should try to learn about some religious issues such as ablution, prayer and fasting either through their husbands or close relatives.

First of all, knowledge does not mean a pile of dry information. It means to distinguish between halal and haram, faith and disbelief, to become conscious in this direction, and to be aware that everything in the universe is created from the knowledge and power of Allah Almighty.

### **How Do Angels Extend Wings to Those Who Learn Knowledge?**

"Abu Darda (RA) narrates: "I heard the Messenger of Allah (SAW) say: "Whoever sets out to learn knowledge, Allah makes the path to Paradise easy for him." The angels extend their wings over the one who learns knowledge to show that they are pleased with his work. All creatures in the sky and on earth, down to the fish in the water, ask forgiveness for the one who acquires knowledge. The superiority of a scholar over a worshipper is like the superiority of the moon over the other stars. Scholars are the heirs of the Prophets. Prophets leave no inheritance of dinars or dirhams. Prophets leave only knowledge as an inheritance. Whoever acquires knowledge has acquired a great share." (Abu Dawud, Tirmidhi, Ibn Majah, Bayhaqi, Ibn Hibban)

### **What Was the Inheritance of the Prophet (PBUH)?**

According to a narration; After the death of the Prophet, Abu Dharr (RA) was walking around the markets of Medina one day. He saw the people in a chaotic state. The worldly life had completely occupied them, the preoccupation of life had dominated them, and had taken their minds and emotions captive. Abu Dharr (RA) became worried that the worldly life had occupied the Muslims to this extent.

He addressed the people:

People! Now, while Muhammad's inheritance is being distributed in the mosque, what are you doing, absorbed in wealth and trade? Upon these words, the people immediately ran to the mosque. However, along with those who were bowing down and prostrating and worshipping in the mosque, there were scholars who taught knowledge, students who learned knowledge, and scholars of jurisprudence. They saw nothing but the jurist teaching and the students learning jurisprudence. They immediately returned on their heels as they had come, grumbling. They said to Abu Dharr (RA):

We did not see anything of what you said in the mosque.

Abu Dharr (RA): He replied: That is the legacy of Muhammad.

### **What are the Practical Ways and Suggestions for Learning Knowledge?**

First of all, you need to READ in order to know. Reading in our religion is one of the most important activities of being a Muslim. Some of the important basic principles that should not be forgotten on the path of learning knowledge are to work towards our purpose of creation, knowledge and equipment for this world and the afterlife, to attend knowledge gatherings, to chat with those who know, to learn from reliable sources, to transfer the acquired knowledge to life and apply it, to determine the sources to be read, to read according to a certain plan, to contemplate the acquired knowledge and to compare the current situation with what should be by finding the equivalents of this knowledge in our lives and to implement these goals within a certain plan, to evaluate the acquired knowledge by taking the Quran and the hadiths as a measure and to apply it.

May Allah make us among those who read, understand the purpose of creation, and implement knowledge without carrying it as a burden. (Amen)

### **Why Was Our Prophet Fond of His Ummah?**

‘O people, there has come to you from among yourselves a messenger who is very hard on him when you are in trouble. He is very fond of you, very compassionate and merciful to the believers.’

(At-Tawbah/128-129) The verse in question strikingly expresses the fondness of our Prophet (PBUH) for us, how he worried about us, how he could not bear our troubles, how they were very hard on him, and his compassion and mercy towards the believers. It is not possible to come across such compassion and mercy in the history of humanity. His vast mercy has reached such dimensions that he even tried to help those who disbelieved find guidance. Allah Almighty has said in the Quran: “You will almost perish because they do not believe in this word (the Quran)” (Kehf/6; Ash-Shu’ara/3)



Our Prophet (PBUH) tried to explain the belief in monotheism to people in a society that worshipped idols. He warned about faith, which is the source of peace and salvation, and tried to protect people from falling into fire, disbelief and hell. For this reason, he endured many hardships, torments and difficulties in his life to save us from the fire of this world and the hereafter. In one of his hadiths, he said; “The example of me and you is like that of a man who kindles a fire; immediately the moths and butterflies start falling into that fire. He drives them away. I hold your skirt to protect you from the fire, but you escape from my hand.” (Bukhari, Muslim) Despite all the difficulties, he did not open his hand to curse. Because He (peace be upon him) was not sent to curse, but as a mercy to the worlds. (Muslim, Bukhari)

The Messenger of Allah, who warned his ummah beyond the compassion of a father so that they would not fall on a path that would lead to the torment of hell, always insisted that we attain goodness and beauty. Indeed, the Prophet of Compassion (peace be upon him) expressed this fondness for his ummah as follows: “Indeed, I am to you like a father to his children.” (Abu Dawud, Bayhaqi)

His fondness did not only include the people of his time, but also his entire ummah that would come and go until the Day of Judgment. This fondness caused him to pray to his Lord for his ummah every night until the morning. One day, while our Prophet was praying tearfully, raising his hands and saying, “O Allah, protect my ummah, have mercy on my ummah!”, Allah (CC) commanded Gabriel: “O Gabriel! Your Lord knows everything, but go and ask Muhammad why he is weeping.” When Gabriel came, the Prophet told him that he was weeping for his community. Gabriel returned to Allah (CC) and explained the situation. Allah (CC) said: “O Gabriel, go to Muhammad and say: We will please you regarding your community and never grieve you.” (Muslim)

The Messenger of Allah (CC) is closer to the believers than their own selves. He showed the believers what is best for them in this world and the hereafter. In a hadith, he said: “I am closer to the believers than their own selves.” If you wish, read the following verse: “The Messenger of Allah (CC) is dearer to the believers than their own selves.” (Ahzab/6) and then he continued his words as follows: “Whoever leaves behind property, it is for his relatives. But whoever leaves a debt or someone in need of care, the payment of his debt and the care of those left behind are my responsibility.” (Bukhari, Muslim)

Again, when his tooth was broken on the battlefield and a piece of his helmet was stuck in his face and the blood from his face was about to fall to the ground, he immediately raised his hands and prevented a possible disaster that would befall the unbelievers by praying, “O Allah, guide my people, for they do not know (me)” (Bukhari, Muslim). Our Prophet (PBUH), who thought about his ummah even during the Miraj and returned, will also guide his ummah in paradise and in observing the beauty of Almighty God.

Addressing his companions, the Prophet (PBUH) informed them that it was obligatory for those who could afford it to perform Hajj and asked them to perform the duty of Hajj. One of those present asked, “Shall we perform Hajj every year?” The Messenger of Allah (PBUH) remained silent. Thereupon, the person who asked the question repeated his question three times. Finally, the Prophet (PBUH) said, “If I had said yes, it would have been obligatory for you to perform Hajj every year and you would not have been able to do it.” He did not want a command that his community would not be able to fulfill.

(Muslim)

"If I did not fear that I would cause hardship for my community, I would have ordered them to use the miswak at the beginning of every prayer." (Bukhari, Muslim) These and many other similar examples came from the Prophet (PBUH) choosing the easy way for his community so that it would not cause hardship for them.

In another hadith; "An angel came from my Lord and asked me to choose between placing half of my community in Paradise for Allah and intercession. I chose intercession. Because intercession is more general and sufficient. Do you think that this intercession is for the pious of my community? No! It is for those of my community who have committed mistakes and sins and are contaminated with sins." (Ibn-i Majah, Ahmad b. Hanbel) Every prophet made a prayer that Allah Almighty will not reject while in the world and used this right. Our beloved Prophet (SAW) saved his prayer that will not be rejected for the hereafter to intercede for his community on the Day of Judgment, and thus showed how much he loved his community.

On the Day of Judgment, as the sun approaches, humanity, drenched in sweat, will look for someone to intercede for, and will first run to the father of humanity, Hz. Adam. Hz. Adam will say that he does not have such a characteristic and send people to Prophet Noah; Prophet Noah will send them to Prophet Moses; Prophet Moses will send them to Prophet Jesus. Prophet Jesus will say that this characteristic belongs to Prophet Muhammad and send them to our Prophet (PBUH). Because on that day, everyone will be concerned with their own problems, even the prophets who are the highest of the great powers will say "their ego, their ego" and say that they do not have the authority to intercede for all of humanity. (Bukhari, Tirmidhi) Humanity, trying to escape from that glorious environment of the place of judgement, will come to the door of our Prophet (PBUH) and ask him to intercede. The Messenger of Allah (PBUH) will go under the Throne and prostrate to the Almighty, glorify his Lord with the prayers inspired by Him, and will ask for the fulfillment of the authority to intercede for all people promised to him, and for him to be granted, and the virtue and honor of our Prophet (PBUH), which no other being has been granted, will be shown to all humanity, and they will be saved from the agony of waiting in terror on the Day of Judgment, when a judgment will be made between people, with the intercession and mercy of Allah.

When the Messenger of Allah (PBUH) heard that a part of his community will go to hell, he will prostrate himself on the Day of Judgment and start to supplicate, "My community! My community!" He will not raise his head from the ground until it is said to him, "Now raise your head! Intercede, your intercession will be accepted!" (Bukhari, Muslim, Tirmidhi) Thus, those who believe will be able to attain the intercession of our Prophet with the permission of Allah (SWT). In this regard, when the Prophet (PBUH) was asked for whom he would intercede, he said, "My intercession is for those who sincerely say La ilahe illallah Muhammadun Rasulallah, with their tongues and hearts." He declared that those who sincerely say La ilahe illallah Muhammadun Rasulallah will not be deprived of intercession. (Bukhari, Muslim) Isn't this a great honor and superiority for believers?

So, how should we behave when the Prophet (PBUH)'s fondness for us is this much? What prevents us

from loving the Prophet? Why can't we follow him as we should?

In a hadith, the Prophet (PBUH) says: 'You cannot have perfect faith unless you love me more than your own self, your parents, and your spouse.' So our self does not leave us. The companions loved our Prophet very much and they were in agreement with him in all their states and behaviors. At this point, we need to sit down and think about how we can be a better believer. As a believer, in response to such interest, care and devotion, it is essential for us to fulfill our duties as individuals of a community befitting our Prophet.

We should plan our lives in the light of the Quran and the hadiths in line with the Islam explained by our Prophet (PBUH), research, learn and try to eliminate our shortcomings. We should also learn the things we do not know from scholars and the friends of Allah. Without forgetting the devotion of our Prophet (PBUH) to us, we should remember him with prayers and thank our Lord for granting us to be a community of such a Prophet. May Allah Almighty treat us all with His mercy and compassion and grant us the intercession of our Prophet. (Amin)

### **What is the Relationship Between Heart Purity, Moral Evolution and Prayer?**

The heart is a special force that cannot be seen with the eye. In other words, we are talking about the heart. All the organs in our body are under the command of the heart, which we know as the heart. The believer, the non-believer, the moral, the immoral are all the heart itself.

For this reason, it is essential to clean the heart and then make this cleanliness continuous. In order to clean the heart, asceticism and struggle are necessary. Asceticism means not doing the desires of the soul. The soul is inclined to the forbidden and wrong. Therefore, it is necessary to avoid the forbidden and the detestable, and the inappropriate behaviors. On the other hand, struggle means doing things that the soul does not want. Our soul does not want to do what is good and worship. For this, there is no other way than to clean the heart by increasing good deeds and worshipping.

Sins darken the heart. On the other hand, not fulfilling the obligations and neglecting worships also reduce the resistance of believers against sins. The most important obligatory act of worship is prayer. The obligation of prayer is clearly stated in the Quran. Therefore, approaches such as belittling prayer and looking at my heart are incomplete and wrong. Because the state of the heart is determined by the good deeds, worships and fulfillment of the obligations. Moreover, it is wrong to say, "Look at my heart, that is enough" even when one is in sins.

A hadith states the following: 'When a person commits a sin, a black spot appears on his heart. If he repents, that spot is erased. If he does not repent and sins again, that spot grows and covers the whole heart, and the heart becomes pitch black.' (Haraiti) Imam-i Rabbani says: Not fulfilling the commands of Allah is because the heart is corrupt. The corruptness of the heart is not believing in religion completely. The sign of faith is to do the commands of religion with love. The heart is the place of love. A heart

without love is dead. There is either love of the world or love of Allah in the heart.

When the love of the world is removed from the heart by remembering Allah and performing worship, the heart becomes pure. The love of Allah automatically fills this pure heart. When a person commits a sin, the heart darkens, becomes sick, the love of the world settles and the love of Allah disappears. This state of the heart is like a bottle. When you fill it with water, its air comes out. When you empty the water, the air fills up on its own. Water cannot enter a glass unless the air is removed. When you put water in it, nothing else can be put in until the water is removed. The heart is like a glass. In order to fill the heart with the love of Allah, it is necessary to cleanse everything else. There cannot be two or more loves in a heart. It is stated in the Quran, 'Allah has not created two hearts in man.' (Ahzab/4)

It is stated in Hadika: It is wrong for those who commit haram to say, "Look at my heart, my heart is clean." It is deceiving themselves and Muslims. Only those who obey the commands and prohibitions of religion have a pure heart. Our Prophet (PBUH) said, 'The hearts of those who continue to sin are sealed in time. He can no longer do good deeds.' he says. (Bazzar) The heart's love for things other than Allah darkens and rusts it. This rust must be cleaned. The best of cleaners is to follow the Sunnah. Following the Sunnah eliminates the desires of the soul that darken the heart. Our Prophet (PBUH) says: 'The first act of worship that a servant will be questioned about on the Day of Judgment is prayer. If the prayer is correct, his other deeds will be accepted. If the prayer is not proper, none of his deeds will be accepted.' (Tabarani) 'The worships of the one who does not pray will not be accepted.' (Abu Nuaym) 'Prayer is the pillar of the religion, whoever abandons prayer has destroyed his religion.' (Bayhaqi)

Our Prophet (PBUH) said, "Whoever prays the morning prayer is under the guarantee of Allah." (Kutub-i Sitta) Allah (swt) says in the Holy Quran: "... Prayer keeps away from indecency and evil." (Ankabut/45)

It can be seen that prayer elevates the person morally by keeping him away from evil. If a person continues to pray but does not see any positive development in moral terms, he should know that he is responsible for this situation. Indeed, in the Maun Surah, Allah (swt) says, "... sorrow to those who pray! Those who are heedless of their prayer." (Maun/4-5) It is understood that there is a power in prayer that protects people from evil. This power is such that when it is not performed properly, the servant unfortunately cannot protect himself against sins.

The prayer that our Prophet (PBUH) described as the light of my eyes is a clear command of Allah Zul Jalal and must be performed under all circumstances and conditions. A believer should try to perform his prayer properly, adopt goodness and truthfulness as his motto and avoid evil. As all these conditions are fulfilled, the dirt on the heart will decrease one by one, and thus the wisdom and results of prayer can be experienced. The Messenger of Allah (PBUH) said: 'What do you think, if there was a river in front of one of you and he washed in it five times a day, would there be any dirt left?' The companions said, 'No dirt would be left.' The Messenger of Allah (PBUH) said, 'This is how the five daily prayers are. Allah erases sins through them.' (Bukhari, Muslim, Tirmidhi, Nasai)

Therefore, there is a one-to-one relationship between prayer and purity of heart. In fact, Allah Almighty has ordered what is beneficial for people and has closed and prohibited all secondary paths that will separate them from the right path. The greatest tool for purification of heart is the prayer that our

Prophet (PBUH) himself practiced. If a person fulfills his duty and performs prayer correctly, he will personally witness the changes in morality. For this, it is necessary to perform prayer correctly and not to be heedless of prayer. Prayer is a measure. Measuring this measure correctly will also bring correct results. Allah Almighty says about believers; 'Those who believe in the unseen and perform prayer properly' (Baqarah/3). On the Day of Judgment, the first thing a person will be questioned about is prayer. If the prayer is complete, it will be a means for other deeds to be accepted along with prayer, God willing. (Amen)

### **Why is Prayer, the Pillar of Our Religion, Necessary?**

One of the most important conditions of the religion of Islam is the miraj of Allah Almighty when Hz. The five daily prayers that the Prophet (PBUH) made obligatory upon all his believing servants through him, are the acts of worship that lead people to salvation.

Prayer is the pillar of religion and the most beautiful way of remembering Allah Almighty. Allah Almighty says in a verse; "Certainly, I am Allah alone. There is no god but Me. Worship Me and establish prayer in remembrance of Me." (Taha/14)

Abu Hurayrah (RA) narrates: "I heard the Prophet (PBUH) say: "If a river flows in front of one of you and he washes in it five times a day, what do you think, will any dirt remain on him?"

When the companions said, "This will not leave any dirt on him!", the Prophet (PBUH) said again; "This is the example of the five daily prayers. Allah erases all mistakes through them," he said. (Bukhari, Muslim)

Prayer is one of the most important differences between believers and unbelievers. By praying, a person both fulfills the command of Allah the Almighty and also distinguishes himself from those who do not believe and those who rebel against Allah the Almighty.

How are people divided in terms of prayer?

1- Those who do not accept prayer; These are the unbelievers. Allah the Almighty says in a verse: "The disbeliever neither believed nor prayed." (Qiyamah/31)

2- Those who accept prayer but do not fulfill its requirements; Allah the Almighty says about such people in a verse: "Until after them came a generation who abandoned prayer and followed their own desires. Therefore, they will suffer the punishment for their deviation in the future." (Maryam/59)

3-) Those who fulfill some of Allah's commands and prohibitions while abandoning others because of their laziness; Allah the Glorious has also said about such people: "When they stand up to pray, they

stand up lazily." (Nisa/142). This situation is a sign of hypocrisy.

4-) Those who accept the prayer and fulfill its requirements. They are the believers. Allah the Glorious has also said about such people: "Indeed, the believers are successful. Those who are humble in their prayers." (Mu'minun/1-2) "These are the ones who will inherit; (Yes) Those who inherit Paradise will abide therein forever." (Mu'minun/10-11)

A person can see which group he belongs to by looking at all these. Prayer is the first deed that a person will be questioned about on the Day of Judgment. If a person gives an account of his prayer, his other questioning will be easy.

Indeed, the Prophet (PBUH) said in a hadith: "When Allah Almighty created the Garden of Eden, He created blessings and beauties that no eye has seen, no ear has heard, and no human heart has thought about, and He said to it, 'Speak.' He said three times, 'Indeed, those who perform their prayers with humility will be saved.' " he said" (Hakim)

Allah Almighty bestows three blessings on the person who prays;

1-) Mercy falls upon him from the sky.

2-) Angels surround him from the tip of his feet to the sky.

3-) An angel calls out continuously; "If the person who prays knows the person he is praying to, he will never leave the prayer. "Prayer is an act of worship enjoined upon all believers.

Indeed, Allah Almighty has said in a verse; "Surely, prayer is an obligation upon the believers at specific times." (Nisa/103)

The Prophet (PBUH) has also said in a hadith; "When a servant stands up to pray, his sins are placed on his head and shoulders. When he bows down and prostrates, these sins are shed." (Bayhaqi, Tabarani)

Therefore, a person must be so meticulous about his prayer. Because, as we have said, the first deed that a person will be questioned about on the Day of Judgment is his prayer. If he can easily escape this questioning, then the questioning of his other deeds will be easy. However, if he cannot account for his prayer, then his other questions will be very difficult.

A person who does not pray in this world either does not use his mind or is very courageous. Because Allah Almighty will punish those who do not pray very severely. In fact, it is stated in a verse: "The people of Paradise will ask the sinners, 'What brought you into the burning hell?' They will say, 'We were

not of those who prayed.'" (Al-Muddaththir/40-41-42-43)

For those who did not pray in the world, when the Day of Judgment comes, a sheet of hair that has been turned into coals will be placed on the fire of hell and Allah the Almighty will say: "O My servant! Perform the prayers that you did not perform in the world and left to be performed on this hot sheet.

"If a person loves his soul even a little, he should perform his prayers on these soft carpets instead of performing them on that hot sheet. Not performing a prayer that we could have spared five minutes to perform and leaving it to perform on a hot sheet is a great insult and injustice to our souls.

Hz. The Prophet (PBUH) said in one of his hadiths: "Whoever continues to pray, his prayer will be a light, a proof and salvation for him on the Day of Judgment. Whoever abandons prayer will remain without light and proof and will not be saved. On the Day of Judgment, he will be with Qarun, Pharaoh, Haman and Ubayy bin Khalaf." (Ahmad b. Hanbal)

It is narrated that whoever does not pray, Allah Almighty will punish him with fifteen things: Five of them in this world, three at the time of death, three in the grave and three when he comes out of the grave.

Five of them while in the world;

- 1-The blessings of his life will be taken away.
- 2-The countenance of the righteous will be erased from his face.
- 3-No matter how many good deeds he does, he will not earn reward.
- 4-His supplication will not rise to the heavens.
- 5-He has no share in the supplications of the righteous.

At the moment of death, there are three;

- 1-He dies in misery.
- 2-He dies hungry.
- 3-Even if he drinks all the seas of the world, he dies thirsty.

Three while in the grave;

1-The grave will narrow down on him until his ribs interlock.

2-His grave will be filled with fire and they will burn in embers day and night.

3-A snake named Shuceal Akra, whose eyes are made of fire, nails are made of iron and each nail is a day's distance long, will haunt him. Its voice is like thunder. He says: "My Lord has commanded me: I will punish you from the beginning of the morning until noon because of not leaving the morning prayer, from the afternoon until the afternoon because of not leaving the noon prayer, from the afternoon until the afternoon because of not leaving the afternoon prayer, from the afternoon until the evening because of not leaving the evening prayer, from the evening until the night and from the night until the morning because of not leaving the night prayer." And with each blow he will sink seventy cubits (a unit of length) into the ground. This torment will continue until the Day of Judgment.

When he comes out of the grave, there will be three;

1- His reckoning will be severe.

2- Allah the Glorious will be angry with him.

3- He will be thrown into the fire of Hell. (The narrator of the hadith has forgotten the fifteenth torment.)

This is the situation of those who do not pray. In addition to this harm that those who do not pray inflict on themselves, there is also; "Up to seventy people from their family members and neighbors will be harmed.

"On the Day of Judgment, some people will come and grab the person who did not pray by the collar and say: "You have lost our rights in this world. Give us our rights." These are the righteous people from Adam (AS) until the Day of Judgment.

So why do they demand their rights? Because when the person who prays sits in tashahhud in prayer, he says: "Peace be upon us and upon the righteous servants of Allah." The reward of this prayer reaches the souls of all the righteous people from Adam (AS) until the Day of Judgment.

When a person does not pray, he deprives those righteous people of this reward. Therefore, these righteous people will grab the person who did not pray by the collar on the Day of Judgment and say: "Give us our rights."



Even if a person comes into the presence of Allah Almighty without taking anyone's rights, this right alone is enough for him to go to hell.

In conclusion, if a person loves his soul even a little, he should be very careful about his prayers. Because prayer is a great salvation for a person. Therefore, a person should consider the time he spends in prayer as the happiest and most joyful time of his life. The hours devoted to prayer are a preparation for our afterlife, which will never end. Good news for those who continue diligently in this act of prayer, which has a great reward.

Because prayer brings a person closer to Allah Almighty, and it also destroys Satan. For this reason, the Prophet (PBUH) said in a hadith: "Prayer darkens the face of Satan." (Daylami)

Whoever performs his prayer on time, Allah Almighty honors him with the following nine things: Hz. Osman (RA) said: "Whoever performs his prayer on time, Allah Almighty honors him with the following nine things:

1-Allah Almighty loves that person and becomes his friend." So, when a person loves someone, does he want them to be harmed and tormented? He does not. He always wants what is beneficial for that person. So when a person performs his prayer on time and in peace, Allah Almighty loves him and becomes his friend. The love of Allah Almighty is not a simple thing. It is very valuable for a person. There is nothing more valuable in this world or the hereafter than loving Allah Almighty.

2- That person's body will be healthy and in a state of worship.

3- Angels will protect that person.

4- Allah Almighty will always bless that person's house.

5- That person's face will be like the face of the righteous.

6- Allah Almighty will make that person's heart soft, compassionate and merciful to all creatures.

7- He will pass over the Sirat Bridge like lightning.

8- Allah Almighty will protect that person from the fire of Hell.

9- Allah Almighty will make that person a neighbor to his righteous servants on the Day of Judgment.

Considering all these, we should not abandon such a valuable and rewarding prayer, on the contrary, we should cherish it while we still have the chance, and we should talk to and advise our other believers who are heedless of prayer so that they can enter this door of salvation. Every person who is ready to make up for it should make up their prayers until their heart is satisfied.

Our doomsday is approaching moment by moment and with every breath we take.

We need to start the prayer that is OBLIGED upon us as soon as possible.

Definitely, definitely; ask those who know, learn from books, read how to perform on the internet; but definitely perform your prayer, my friends, if you are a believer.

If there are those who are negligent in performing it, they should definitely perform it on time and not delay it.

Those who perform it regularly should definitely complete the missed prayers they missed if they have prayer debts.

### **Why is Praying in Congregation So Valuable?**

‘Surely, prayer has been made obligatory upon the believers at certain times.’ (Nisa/103) Allah Almighty has declared in this verse that prayers have been made obligatory. Prayer is a definite and fundamental command that every Muslim must definitely fulfill and perform. This is proven by the Quran, Sunnah and ijma.

At this point, the performance and establishment of prayer (performing it correctly) is the most important issue. So much so that the Companions of the Prophet, Tabi’een, Salaf-i Salihin, mujtahid imams, great saints of Allah, perfect guides have accepted prayer as the first of the commands regarding practice, both performed it themselves and stated that it must be performed for the Ummah of Muhammad. Muslims should understand and know the following very well: They will definitely not be saved by abandoning prayer, neglecting prayer, or taking the issue of prayer lightly. Especially our Prophet (PBUH), He gave great importance to performing prayers in congregation and strongly encouraged this on every occasion. In the Hanafi school of thought, some scholars said that performing prayers in congregation is a sunnah, while others said it was obligatory. Scholars such as Ata Ahmed b. Hanbel and Abu Sawr stated that performing prayers in congregation is fard-i ayn.

Many people perform their prayers, but unfortunately do not give the congregation the importance it deserves. However, it is not permissible for a person who hears the call to prayer to leave the congregation, because it is an extremely strong sunnah. In addition, the Prophet (PBUH) has stated many hadiths about the virtue of performing prayers in congregation and has given many warnings and admonitions to his ummah on this subject.

The Prophet (PBUH) said, "If three people are in a village or in the desert and they do not pray together, Satan will surely prevail over them. Then continue to pray in congregation, because the wolf eats the one who is far away from the herd." (Abu Dawud, Nasa'i, Ahmed ibn Hanbel)

It has been narrated from Ibn Mas’ud (RA) that the Prophet (SAW) said: “Whoever wants to meet Allah

as a Muslim tomorrow should continue to pray these prayers and wherever the call to prayer is made, he should run to the congregation immediately.” Then Ibn Mas’ud continued: “Indeed, Allah (SWT) has made the Sunan Huda (right paths) lawful for your Prophet. These prayers are from the Sunan Huda. If you stay away from the congregation and pray in your homes like those who pray in their homes, you have certainly abandoned the Sunnah of your Prophet. And if you abandon the Sunnah of your Prophet, you have certainly gone astray. If anyone performs ablution properly and intends to go to one of these mosques, Allah (SWT) will surely write for him one good deed for every step he takes (on that path), raise him by a degree and erase one of his sins.” (We, as Muslims, used to perform these prayers in congregation.) I have certainly seen us in such a state that only those who were known hypocrites would remain behind from the congregation, and also, if a man could not come to the congregation alone, he would be brought and made to stand in a row, leaning on two people.” (Muslim, Abu Dawud, Nasa'i, Ibn-i Majah)

In another hadith, the Prophet (PBUH) says: "The reward of a person's prayer in congregation is twenty-five degrees higher than the prayer he performs in his home or in his street (shop). Surely, if one of you performs ablution properly and comes to the mosque with the sole intention of prayer, Allah Almighty will raise him one degree for every step he takes until he arrives at the mosque. And He will erase one of his sins. When he enters the mosque, as long as he stands waiting for the prayer, his prayer is counted. In addition, as long as he stays in the place where he will pray, on condition that he does not harm anyone and has ablution, the angels pray: 'O Allah! Forgive him, have mercy on him.'" (Bukhari, Muslim, Abu Dawud, Ibn-i Majah) In another narration, it is stated: "Performing prayer in congregation is twenty-seven degrees superior to praying alone." (Bukhari, Muslim).

Since a person prays with the intention of earning reward, he should make a little more effort to go to the mosque and pray in congregation instead of doing it at home and should not miss such a great reward. Although everyone would prefer to earn "twenty-five" times more than "one" in worldly affairs, when it comes to earnings in the hereafter, unfortunately, many remain indifferent to this great earning.

According to what is mentioned in "Fevaid-i Behiyya", Muhammad b. Samaa rahimallah says: "One time I could not make it to the congregation. Since the reward of a congregational prayer is twenty-five, I performed that prayer twenty-five times to complete the number. Then I heard someone say to me in my dream, "O Muhammad b. Samaah! You performed it twenty-five times, but what will happen if the angels say Amen?" The purpose of the angels saying Amen is "When the Imam says "Amen" after reciting the Fatiha, the angels also say Amen. If the person's "Amen" coincides with the angels saying "Amen", his past sins will be forgiven." (Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa'i)

What is understood from all this is that it is definitely not possible to obtain the reward of a congregational prayer by performing it alone. The Holy Prophets said: 'If you want to perform the obligatory prayer somewhere and you cannot find anyone to join the congregation, hire someone even for money and perform your prayer in congregation.

It is very important to fulfill the command of Allah Almighty immediately. Especially; there are many rewards for saying the takbir of the opening prayer with the imam. There are many hadiths that

threaten those who leave the congregation. 'It is enough for a believer to become rebellious and miserable if he hears the call to prayer from the muezzin and does not go to the congregation. (Tabarani)

Ibn Abbas (RA) narrated that the Messenger of Allah (SAW) said: 'Whoever hears the call to prayer and does not come to the congregation without an excuse, his prayer will not be accepted (completely). The companions asked: 'What is the excuse?' The Messenger of Allah (SAW) said: 'Fear or illness.' (Abu Dawud, Ibn Hibban, Ibn Majah)

It should not be forgotten that for a conscious Muslim, the command and consent of Allah Almighty and His Messenger to this end is a sufficient reason to continue to pray in congregation as much as possible. May Allah Almighty grant us the opportunity to perform all our prayers on time and in congregation until our last breath. (Amen.)

### **Why is Prayer the Miracle of the Believer?**

Of course, experiencing the realization of the One indicated by the name Allah requires a process.

The beginning of this process is PRAYER in the most apparent sense. In prayer, each rakat is HU, each rakat is ALF.

We must feel the existence of Allah first outwardly and then inwardly in every ruku, every prostration.

Sajdah is a closing, an end in the apparent sense, and annihilation in the inward sense.

This point is the point of hakkel yakin where the curtains are lifted in the dimension of distancelessness, spacelessness and timelessness.

This point is the essence of everything.

This point is the point where the interpretation of interpretations such as the interpretation of honey is made.

Here are what is felt from the outward to the inward..

Let's expand on the subject a little more.

Let's bring the original Arabic word Allah before our eyes.

You will see that the standing, bowing, prostration and finally the final sitting of the prayer will be in front of you, as if it is saying to you with endless screams that I am here.

You are standing, at peace and present with Elf.

You are at peace with the air of a soldier who has taken on the caliphate and is ready and waiting.

You are experiencing the state of ilmal yakin.

Your orientation is in question..

After Elf, there is a void from which most people have great difficulty in moving forward.

There are many going back and forth between the two sections.

In the meantime, many people lose themselves, their feet slip. Oh my God!

Blessed, as if it is a bridge to the straight path.

Then we bent our backs and stood up again with the awareness of our helplessness.

We started to take our steps faster during the process of nothingness, there is no turning back or looking back.

We have passed to such a level of self that what a transition!

No one can turn you back from this path, you are now living the ayn al-yakini.

You are approaching the destination.

You fall into prostration and realize your absence.

While the truth is near, the seer and the seen, the lover and the loved, the dying and the dying, the worshipper and the worshipped..

Together reach the end, reach the essence, feel the absence of anything other than the existence of the Truth, reach the Miraj..

With the arrival at Tahiyat, the mutual self-talk begins in the dimension of timelessness.

The ice melting in the ocean has reached the secret of unity, the secret of B has now become eternal with its past language to Him.

Now, He who is the ONE and ONE who came from HAY, has gone to HU.

### **How Does Hajj Turn into Brotherhood of Believers?**

The duty of Hajj is a worship that contains many wisdoms and benefits. It has an insatiable spirituality with a richness of colors and sounds that holds the entire Islamic world together with all its colors and languages. Hajj is the harmonious and same-directed journey of differences. It is also a journey, an inner

spiritual journey. It is the coming together of different colors and giving a single voice. With the exclamations of “Lebbeyk Allahümme Lebbeyk” “I accepted your invitation. Here you go, my God”, humanity has surrendered and is expressing with the same enthusiasm as one heart. Believers have the opportunity to turn to Allah with complete peace of mind, away from all the worries and sorrows of daily life.

They fulfill their duties with both their wealth and their bodies. The fulfillment of the duty of Hajj should first bring the brotherhood of believers to the forefront and should be a means for the emergence of forgotten human qualities such as sharing, loving and being loved among believers. It is very important for Muslims to help each other, get to know each other, share their troubles, unite, establish strong connections and cooperation, and even continue their existing cooperation after the pilgrims return home.

The Hajj ritual is one of the most important opportunities for reaching the consciousness of the Ummah and for a better understanding of the necessity and importance of the brotherhood of believers, where the idea of Islamic brotherhood and unity is at the forefront. On the other hand, the Hajj practices are not only an individual worship, but also have a spiritual and social aspect of great importance. From all corners of the Islamic world, which should be united and whole, it is possible for the problems of the brotherly countries to be addressed separately and for them to support each other and for these decisions to be implemented. In such an environment, opportunities can arise for the Islamic Ummah, which belongs to different colors, languages and races, to become one body and to lay the foundations of all kinds of cooperation and solidarity. At this point, the meaning in the following verses becomes apparent: "Invite people to Hajj, so that they may come to you on foot or by various means from distant paths, so that they may see their worldly and otherworldly benefits and remember the name of Allah when they sacrifice the animals that Allah has provided for them on certain days. And you eat from them and feed the needy and the needy" (Al-Hajj/27,28).

For this reason, since the Prophet (SAW) could not go to Hajj in the first year that Muslims were able to perform Hajj, he appointed Hazrat Abu Bakr (RA) as the commander of Hajj. The following year, he personally led the Hajj during the Farewell Hajj. The Islamic caliphs who came to power after the death of the Prophet (SAW) also tried to continue this practice.

During Hajj, rank, status and ideologies lose their importance during worship. Millions of Muslims participate in the same cause equally, side by side, wearing the same clothes. Powerful prayers made together flow with the excitement of a flood and the Creator is prayed to with longing. Just as everyone's goals and objectives are the same, the difficulties and conditions encountered are also similar. Prayers made together, circumambulations made side by side should always be evidence of Islamic brotherhood and unity. Visiting holy places becomes a means for spiritual elevation, and believers who are purified and cleansed with repentance experience the spiritual taste of Hajj arm in arm, shoulder to shoulder, heart to heart...

Patience, tolerance, being able to face difficulties, displaying harmonious behavior together with large groups, being able to do the same things and focus, once again contribute to the development of unity

consciousness and the consciousness of brotherhood of believers.

In a place like Arafat, which is an example of the Day of Judgement, we have the portrait of a Muslim who opens his hands to Allah, prays, is cleansed of his sins and is satisfied.

Our Prophet (PBUH) said, "Hajj is Arafat." (Ibn Majah, Abu Dawud)

On the other hand, he said, "Whoever performs Hajj for Allah and avoids bad words and behaviors during this time, he returns home as clean and free from sins as the day he was born" (Bukhari, Muslim), explaining that Hajj is an atonement for sins.

Arafat is a place of absolute purification, cleansing and getting rid of sins.

All believers should know the value of such a great blessing and should never hesitate in this regard. On the other hand, a believer who experiences an intense excitement of worship and obedience consisting of the rules related to prayer, tawaf, sa'y, talbiyah, dhikr, waqf, repentance, sacrifice and ihram has left his worldly desires behind. The world loses its meaning and shrinks moment by moment, all that remains is love and unity, the consciousness of unity settling in hearts and minds. He understands that differences are only for you and me, there are opposites but never opposites. People who live together for a certain period of time, share their food and water, remember their brotherhood once again, they realize that superiority is only in piety.

At this point, there are so many contributions and beautiful qualities that Hajj provides to believers that they need to be explained, shared and evaluated in all environments. All Islamic countries should join this call, support and explain it. There are billions of people all over the world whose souls are hungry and waiting for an exit. There should be a need for serious studies that will convey and make all humanity comprehend the spiritual and brotherly aspect of Hajj, the peace and internal and external openings it brings, and the spirit of Hajj.

See the following statements in the letter Malcolm X sent to his assistants, the new Muslim mosque (temple), the press and his wife when he performed Hajj.

'I have never come across another unshakable, true spirit of brotherhood among people of all colors and races in the ancient holy land of Prophet Abraham and Prophet Muhammad, the land of all the prophets mentioned in the holy book. Last week, I was mesmerized by the friendliness shown to me by people of all colors, I was speechless..... There were hundreds of thousands of pilgrims from all over the world. There were people of all colors; from blue-eyed blondes to African blacks..... I have never witnessed such sincerity and true brotherhood between people of different colors; they do not even care about each other's colors.... It has been eleven days since I came to the Islamic world; since that day, we have been eating from the same plate, drinking from the same glass, sleeping in the same bed (or the same carpet) with Muslim brothers whose eyes are the bluest of blue, hair the blondest of blonde, and skin the whitest of white - because we worship the same God. And again, in the words, behaviors and attitudes of the 'white' Muslims, I find the same sincerity shown by African black Muslims from Nigeria, Sudan, Ghana. We are all like brothers in reality. Because the belief of these people in the

same god has erased all the 'white' images in their minds, all the 'white' images in their behaviors, all the 'white' images in their attitudes...

In general, the important virtues of going on Hajj are also mentioned in the hadiths, and it is strongly recommended to go if possible. In fact, this warning is noteworthy. Our Prophet (PBUH) says:

"The person who returns from Arafat and says, 'I wonder if my sins have been forgiven?' is the greatest sinner." Whoever does not perform Hajj unless there is a clear need, an illness that prevents (his journey), or a cruel ruler, let him die as a Jew if he wishes, or as a Christian if he wishes. (Bukhari, Nasai)

As can be seen, performing Hajj within the means is a very important matter. Beyond everything, great opportunities have been given, and it is understood that believers are expected to benefit from these opportunities of great importance. Because during the hajj, all sins committed knowingly or unknowingly until that day are erased; it is mentioned that a person will return as sinless as the day he was born from his mother.

How happy are those who, within this consciousness and perception; who, even for a short while, are able to put on the ihram, strip off the world and its possessions, as if wrapped in shrouds; who are free from the material world and all its temporary values, and who can smell the scent of unity! How happy are those who see their Lord every time they look. How happy are those who realize the brotherhood of believers without making any distinction between white and black, this and that, how happy are they!

### **Is Wealth a Blessing or a Burden?**

#### **The Hereafter? Worldly Gain?**

First of all, it should be known that wealth is a blessing from our Lord. Allah Almighty is the owner of wealth. For something to come into existence, it is enough for Him to say, "BE." If the manners and measures in consuming and using the blessings given by our Lord are not known, all blessings can turn into burdens for us, may Allah forbid. Our Prophet (PBUH) says in a hadith: "How beautiful is the good wealth for the righteous man (good and mature believer)." (Ahmad, Ibn Shaybah, Tabrizi) Amr Ibn-i As (RA) narrates about the hadith as follows:

"The Prophet (PBUH) sent me a message and ordered me to put on my clothes and weapons, then come to him. I did as I was commanded and went to him when he was performing ablution. He turned his gaze towards me, then lowered it and said: "-O Amr! I want to send you to the army for war. Thus, Allah will give you spoils of war. I will give you a lot of good wealth in return." I said: "I did not become a Muslim by seeking wealth. I only became a Muslim by seeking Islam so that I could be with the Messenger of Allah (PBUH). The Prophet (PBUH) said: "O Amr! How beautiful is good wealth for a pious (good and mature believer)." (Bukhari, Ahmed)

Here, the importance and beauty of good wealth for a pious, that is, a mature Muslim is mentioned. If a person is a pious servant, of course that wealth cannot lead him astray, on the contrary, that pious



person uses his wealth for good. This is both a good deed for that person and also enables the emergence of useful services for other people in society. In short, the gains and beauties of this world and the hereafter emerge as a result of a pious person's encounter with wealth.

### **What is the Measure of Good and Evil According to the Use of Wealth?**

On the other hand, there are indications in the Quran that wealth can turn into good or evil depending on its use, such as "Mankind is excessively fond of the love of good (i.e. wealth)." (Adiyat/8) "Wealth/wealth and sons are the ornaments of the worldly life..." (Kahf/46). Our religion is not against wealth, but against its misuse and against those who turn away from the truth by relying on wealth. The Messenger of Allah (PBUH) said: "There is no harm (or harm) in wealth for the one who fears Allah (has piety). (Ibn Majah, Ahmad, Bukhari) "Certainly, good does not bring evil. But among the grasses that the streams grow (in the spring), there are plants that either kill by splitting or bring death near. Except for the animals that eat only green grass. For when they eat and their sides swell, they stand facing the sun (chew the cud), shed their cud and relieve themselves, then return and spread out. Surely, this wealth is pleasant and sweet. The Muslim who gives of it to the poor, the orphan and the traveller is the best of its owners. He who takes it without deserving it is like the one who eats it but is not satiated. That wealth will be a witness against him on the Day of Resurrection. "(Bukhari, Muslim)

At this point, if a Muslim knows the benefits and harms of the wealth he earns, he can be protected from the evil of that wealth and gain the goodness of his wealth and wealth. First of all, the values he possesses are the amounts he spends on himself, which are the basic worships he can easily perform, the environment and life he can create, the material worships (such as Hajj and Zakat) he can perform. In addition, the alms a person spends on other people, such as charity, charity and services, feasts and gifts, are matters related to the attribute of generosity.

Many benefits can be listed, such as being able to provide employment and being a means for others to earn sustenance. Therefore, it is not the money and wealth itself that should be decisive for us, but its use and the purpose it serves. Ultimately, Allah Almighty is the owner of wealth and property.

### **How to Spend for the Sake of Allah?**

'And give to them of the wealth that Allah has given you.' (An-Nur: 33) "This (wealth) is from the sustenance of Allah. Spend for the Sake of Allah from the sustenance We have given you." (Munafiqun: 10) Sustenance that is not spent for the Sake of Allah can cause loss. Indeed, in a verse of the Quran, it is stated, "Eat of the good things We have given you, but do not transgress in this regard; then My wrath will descend upon you, and whoever My wrath descends upon, he will fall (into the fire)." (Taha/81) is

stated. In the story of Qarun, Allah Almighty gave him a lot of wealth, but that wealth caused him to become spoiled. "Until We reduced him and his palace to the ground." (Qassas/81)

### **How Should the Balance of Poverty and Wealth Be?**

It is also necessary to evaluate the wisdom of our Prophet (PBUH) choosing a modest and even poor life. First of all, our Prophet preferred poverty in his personal life and generously spent everything he had for his cause and his ummah. In addition, his ascetic life set an exemplary model for every segment of society.

Because the rich know how to live an ascetic life in prosperity; the poor know how to show patience and tolerance against poverty and impossibilities. can be learned from his unique life. Our Prophet (PBUH); warned his ummah against "the poverty that makes one forget and the wealth that leads one astray" (Tirmidhi), and again, his statements that "The real wealth is not the abundance of wealth but the wealth of the heart" (Bukhari) and his prayers "taking refuge in Allah from the evil of the mischief of wealth and poverty" (Ibn Hanbali), the rich people of gratitude were also praised and the relevant personalities became the subject of anecdotes full of lessons, and these statements show that poverty or wealth is neither good nor bad in the absolute sense.

### **What are the Measures in Earning and Spending?**

It is absolutely necessary to avoid what is forbidden and wasteful both in earning and spending. A Muslim should be rich and a righteous person. In this way, his wealth will also be righteous. A rich Muslim should be modest and humble, and should never look down on others by being spoiled. A rich Muslim should be concerned about accounting, and should not show off or show off for things he cannot account for. He should not be stingy, and should not boast about what he has given and done. He should be generous and not wasteful.

### **Why is Wealth Important?**

As stated in our previous lines, being rich for a Muslim is extremely important due to fulfilling the requirements of religion, especially performing material worship, helping others, in short, the benefits it will provide in the name of religion. However, living within the limits we have stated in terms of earning and spending should be essential measures for a Muslim. Another important issue is that the real

purpose of attaining this wealth, which is the consciousness of servitude, should not be neglected. Otherwise, it will be inevitable to encounter the bad results mentioned in the story of Harun.

Here, the greatest danger in terms of becoming rich is the danger of giving up the afterlife in order to earn. A Muslim should know how to evaluate this worldly life within the framework of religious criteria as if he will never die, and should also work for the afterlife as if he will die tomorrow. In other words, he should know how to melt these two purposes in the best way possible. It is also true that wealth should not be perceived as an indispensable requirement for happiness. In the event of poverty, one should never rebel against Allah, knowing the value of this test. As a believer, we should know the value of the values and wealth we have, and we should do the best justice to these values to the extent of our power, and pray to Allah for this.

### **What Should Be Done for Spiritual Cleansing and Purification?**

The month of Ramadan, which is the month of fasting, highlights the spiritual aspect of a person and helps them distance themselves from selfish feelings and behaviors. Thus, a golden opportunity is seized to cleanse the dirt and rust left in the mind and heart of a person by other months. While reviewing our own selfish aspects through fasting, we also need to review our hearts. There is no doubt that Ramadan is the month of goodness and abundance. For this reason, many Muslims give the zakat of their wealth in this month and increase their donations and aid in this month.

### **How Should Charity and Aid Be?**

Our Prophet (PBUH) says, "When a person dies, all his deeds come to an end. However, the deeds of the one who leaves behind a continuing charity (alms, knowledge that is beneficial to him) and a child who prays for him are not cut off." (Tirmidhi) In this context, the best of people are the most beneficial to people.

Allah Almighty says: 'They believe in the unseen, establish prayer, and spend in the way of Allah from what We have provided for them.' (Baqarah/3)

Another verse of the Quran says: 'What harm would they do if they believed in Allah and believed in the Last Day and spent from what Allah has given them? Allah knows them.' (Nisa/39)

One of the meanings of fasting in Ramadan is to remember the hungry, the poor, and the needy, and to directly feel the troubles and difficulties they are subjected to. Undoubtedly, the increase in charity and alms among believers in the month of Ramadan is a blessing of this month, and it is also a manifestation of the wisdom in fasting.

## **How Should the Spirit of Self-Sacrifice and Solidarity Be?**

The most basic need of every person is to continue their existence. Hunger, deprivation, deprivation, not being able to continue living, not being able to meet basic needs are events that occur before the eyes of many of us. One of the superior character traits of a person is being charitable. In such an environment, Ramadan and fasting urge us to be sensitive, increase charitable activities, and develop the spirit of sacrifice and solidarity.

As we see the sacrifices made by the benefactors who stand by the poor, the destitute, the elderly, the orphaned, the needy, those in need of shelter and hunger, and help them, our sensitivity increases and our emotions intensify. We have to rethink the following two issues that our religion emphasizes. One of these is to produce and become rich based on the fact that "The giving hand is superior to the receiving hand." In other words, "The producing hand is superior to the consuming hand."; the other is to develop the spirit of charity, work on this issue, and support those who work on this issue. Acting in accordance with these principles will bring us closer to the spirit of Ramadan.

## **How to Do Charity Activities?**

At this point, being sincere and genuine is extremely important. Because the aid given should only be for the sake of Allah (CC) and the consent of others should never be considered. Aims such as gaining benefit or gaining the favor of individuals/institutions and organizations will damage the validity of the aid and deeds given. It should not be forgotten that only deeds done with sincerity will reach Allah.

## **How to Make Orphans and Helpless People Happy in Ramadan?**

Another issue is making orphans happy. While making everyone happy is a reward, making an orphan happy is more rewarding. 'Be close to the orphan, have pity on him, caress his head, eat together! The heart of the one who does this will soften and his needs will be met.' (Haraiti) 'If you want his heart to soften and his needs to be met, have mercy on the orphan, caress his head and feed him from what you eat.' (Tabarani) 'The one who caresses the head of an orphan with compassion for the sake of Allah will be rewarded as much as the number of hairs his hand touches.' (I.Ahmed) As can be seen, we should not neglect to make orphans and the helpless happy during the month of Ramadan.

## **What Does Brotherhood and Unity of Believers Mean?**

Ramadan is also an opportunity to strengthen the consciousness of the Ummah and the brotherhood of faith. However, this consciousness must also be carried into practical life. Efforts must be made to ensure that the good deeds and charities that increase during Ramadan are in accordance with the consciousness of the Ummah, and attention must be paid to the priority in need based on the principle of brotherhood in faith. Now, there are reliable organizations that will lead us in this regard and act as a bridge. We should do good research on these issues and try to reach those in need as much as possible, or we should be able to donate to charities that we know and trust.

With the spiritual excitement of this month, as believers, we should complete each other's deficiencies with good intentions and strengthen our feelings of brotherhood. May Allah Almighty grant us the joy and peace of reaching the sultan of eleven months, the Month of Ramadan, which is full of mercy and blessings, forgiveness and pardon, increases cooperation and solidarity in our social life, and where human values such as mercy and compassion are intensely experienced. (Amen).

## **What is Poverty of Love?**

We are informed in school and in our environment about the importance of helping the needy, the poor and the destitute. However, to what extent has this knowledge been able to pass into our lives? Have we been able to comprehend this? Have we been able to witness how those in need feel? In addition to poverty in property and assets; do we know what poverty of love is?

What is it to be deprived of love, to be deprived of the affection of a mother or father?

To what extent can we understand the sensitivity of an orphan? Did we lose our mother or father at a young age and before we could get enough of them? Were we able to fill their absence?

Or if you lost your spouse, how did you explain this painful truth to your child? How can we support our children? How can we give our love to children who have lost their mothers and fathers?

## **How Were They Given the Good News of Heaven?**

Look at how our Prophet (PBUH) gives good news to those who raise and care for orphans: 'We will be together on the Day of Judgement with those who raise orphans in a good manner.' (Bukhari) 'Paradise becomes obligatory for those who look after an orphan, whether a relative or a stranger, until he saves him.' (Abu Dawud) 'We will be together with those who look after an orphan with patience and hope for

the reward.’ (Tabarani) ‘I will be the first to open the gates of Paradise. At that time, a woman will act before me, I will ask her who she is, and she will say, “I am someone who looks after my orphaned children.”’ (Abu Ya’la) ‘Only those who make the orphans of the believers happy will enter the mansion called “Dar-ul-ferah” in Paradise.’ (I. Necjar) As can be seen, Paradise becomes obligatory for those who look after, look after and make happy an orphan. We need to understand what a great reward this is.

### **What are the Houses that Bring You Closer to Allah?**

Allah Almighty loves houses where there are orphans and good is done to them. ‘Allah Almighty loves a house where there are orphans and good is done to them.’ (Tabarani) ‘The best of houses is the one where good is done to the orphan. The worst of houses is the one where bad things are done to the orphan.’ (Ibn Majah)

### **Compassion, Joy and Honouring the Orphan:**

While it is a reward to make everyone happy, it is more rewarding to make an orphan happy. Similarly, it is a sin to make everyone sad, but saddening an orphan is considered more of a sin due to their special and sensitive situation. The easiest way to love and show interest in orphans is to caress their heads and show our love in this way. At this point, it has been stated in the hadiths how we can reflect and convey our love and compassion by touching. I think those who have experienced it will understand the kind of humiliation and deficiency that being an orphan gives to a person. For this reason, it has been stated in the hadiths that when an orphan with these strong feelings and sensitivity is looked after and his needs are met, the hearts of people soften, but when the orphan is treated unfairly and badly, the person moves away from Allah (CC).

‘Be close to the orphan, have mercy on him, caress his head, eat together! The heart of the one who does this will soften and his needs will be met.’ (Haraiti) ‘If you want his heart to soften and his needs to be met, have mercy on the orphan, caress his head and feed him from what you eat.’ (Tabarani) ‘The one who caresses the head of an orphan with compassion for the sake of Allah will be rewarded as much as the number of hairs his hand touches.’ (I.Ahmad)

It is understood from this that the pleasure of Allah Almighty should be considered when caressing his hair. On the other hand, Allah Almighty says: ‘He gladly feeds the poor, the orphan and the captive.’ (Insan/8) ‘No, no, indeed you do not feed the orphan.’ (Fajr/17)

### **What is the Property of an Orphan and the Right of an Orphan?**

There are many verses in the Quran regarding the property of orphans, and it is stated that the subject

is approached with a different sensitivity and that Allah (SWT) should be feared in this regard.

‘Fear Allah and give the orphans their property, and do not exchange the unclean for the good, and the forbidden for the lawful, and do not consume their property by adding it to your own, for that is a great sin.’ (Nisa/2) ‘Do not approach the property of an orphan except in the best way until he reaches maturity; “And keep the scales and weights full and equal...” (An’am/152) “When distant relatives, orphans and the needy are present at the distribution of the inheritance, give them a portion of it and speak pleasant words.” (Nisa/8) “... There are verses in the Book that are recited to your faces about dealing fairly with orphans, children who were wronged and those to whom you did not give their inheritance, which is their written right, and whom you do not wish to marry!” And whatever good you do, surely Allah knows it. (Nisa/127)

While it is forbidden to consume people’s property unjustly, eating that of an orphan is considered a greater sin. It is stated in the hadiths:

“There are seven major sins: One of them is eating the property of an orphan.” (Bazzar) “On the Day of Judgment, one of the greatest major sins in the sight of Allah is eating the property of an orphan.” (Ibn Hibban) “Allah will admit the one who consumes the property of an orphan into Paradise (Hakim) ‘Fear Allah regarding these two weaklings: the widow and the orphan child.’ (Bayhaqi) ‘There is a painful punishment for the teacher who offers his orphan student a task beyond his capacity.’ (I.Rafii) Our Prophet (PBUH) was also an orphan. ‘Didn’t He shelter you when you were an orphan?’ (Duha/6) Allah Almighty addresses our Master (PBUH). We should think of all orphans in the same way in His sight, we should picture our Master who was left alone, motherless and fatherless, and we should not withhold our compassion and mercy from all orphans and fatherless. As stated in a hadith; ‘Beware of making an orphan cry!’ (Isfahani) Based on the principle that no mercy is shown to those who show no mercy, we should take it as a means for our hearts to soften by showing interest, concern and love to orphans and fatherless people. ‘Therefore, do not despise the orphan.’ (Duha/9) May Allah the Almighty grant us the grace to approach all the poor and needy, especially the orphans, with mercy and may He soften our hearts. (Amen).

### **Choosing a Spouse and How Should a Healthy Family Be?**

Allah the Almighty created man from a single soul and created suitable spouses for him, saying: ‘Allah has created for you spouses from yourselves...’ (Nahl/72) ‘We created you in pairs.’ (Naba/8) ‘O people! Fear your Lord, who created you from a single soul and created from it its mate and scattered from them many men and women.’ (Nisa/1)

As Allah the Almighty is merciful, He willed love and mercy between spouses and made this a sign for Himself. ‘And among His signs is that He created for you mates from among yourselves, that you may find peace with them, and He created love and mercy among yourselves. Surely in this are signs for

people who reflect.' (Ar-Rum/21)

### **Why is Encouragement of Marriage Necessary?**

#### **How Should Happiness in this World and the Hereafter Be Sought?**

Being created in pairs is a favor and favor of Allah. Our Prophet (pbuh) says the following regarding marriage and encouragement of marriage.

“The one who marries has completed half of his faith, but let him fear Allah for the remaining half!” (Tabarani) “Nothing as beautiful as marriage has ever been seen for those who love each other!” (Ibn Majah)

We understand from these hadiths how beautiful and important marriage is. The institution of marriage is sacred, as well as an institution based on love, trust, sacrifice and tolerance. With a marriage built on these foundation stones, both worldly and otherworldly happiness can be achieved together. For this reason, spouses must approach each other with trust, patience, love and compassion, loving each other for the sake of Allah (CC) and with the hope of gaining His consent.

Of course, it is essential for a believer to avoid sins and to perform deeds that will earn Allah's (CC) approval. For this reason, the institution of marriage should provide happiness in the hereafter as well as in the person's worldly life. In this regard, spouses should support each other and help each other against the hardships of worldly life. Because life companionship will also be an important guarantee of our happiness in the hereafter.

Our spouse should protect our property, our lives, and our honor, and keep us from what is forbidden. While supporting each other in difficult and troubled times as well as in happy days, behaviors that encourage each other in performing deeds that will earn Allah's (CC) approval should be preferred.

Without a doubt, the most important issue is prayer. It is essential for spouses to support each other in prayer, the pillar of our religion, and to warn each other about fulfilling this obligation. They should also help each other in other acts of worship as much as possible, and they should work together in raising children who will be born on morality and decency, and maximum effort should be made to fulfill the requirements of religion.

### **Why is Harmony Necessary for Spouses?**

The issues we have mentioned above are very important both in the lives of spouses and in the upbringing of children. Allah Almighty is merciful. He knows the needs of His servants best. He created



spouses to help, protect and look after each other, and there are warnings from our Prophet (PBUH) regarding the continuity of the generation. Therefore, the importance of the spouse to be chosen is very great. For this reason; the spouses' social status, culture, faith and education being similar to each other will prevent possible problems that may be encountered in advance. It is beneficial for spouses to clearly express their expectations and situations from each other in these and similar matters.

### **Why is Being an Example Model for Future Children Important?**

Affection and love are very important. The spouses' warming up to each other and missing each other when they have not seen each other for a long time will be a sign of their love. The existence of respect and respect for personal rights together with love will be an important factor in ensuring the continuity of the institution of marriage. Since it will be necessary for the spouses to be good examples for the children to be born, the spouse to be chosen will gain even greater importance. This responsibility applies to both spouses.

### **What Can Be Said About the Situation of the Spouses' Families?**

It is also a necessary element for the spouses' families to know each other, agree on basic principles and approve of the marriage. Because spouses who are trying to make the marriage work should not be pressured by their families in any way.

### **The Best of Women and Good Treatment:**

The Prophet (PBUH) said in a hadith: "The best of women is the one who makes you happy when you look at her, who obeys when you command her, and who protects her property and herself when you are away from her." (Hakim) A good wife is one who is obedient and protects themselves, their property and their honor. Another striking statement is that the woman they marry gives joy and peace when they are looked at.

Allah Almighty has said in another verse: "O you who believe! Be kind to women. If you dislike them, it may be that Allah (SWT) has created much good in something you dislike." (An-Nisa/19) It is understood from this that after marriage, spouses should always treat each other with kindness, goodness and patience, and should know how to be patient even if something is unpleasant. It may be that Allah Almighty has created good in something unpleasant, as stated in the verse.

On the other hand, the Prophet (PBUH) has also said in another hadith: "A believing man should not be angry with a believing woman. If he dislikes one of her qualities, he may be pleased with another." (Muslim)

At this point, spouses need to complement each other spiritually. Women in particular want their husbands to show them love, and it is their right to do so. First of all, he needs this spiritually. Therefore, a man should show his family beautiful Islamic moral values such as love, kindness, intimacy, hospitality, generosity, compassion and mercy without any hesitation. These are the conditions of intimacy and the keys to happiness. Getting angry with his wife and not talking about inappropriate things are forbidden in Islam. Luqman the Wise said: "What befits an intelligent person is this: He should be like a small child in front of his family. He should be like a man among people."

### **What are the Mutual Responsibilities of Spouses?**

In a hadith narrated by Abdullah bin Omar (RA), the Prophet (PBUH) says: "Be alert, all of you are shepherds, all of you are responsible for your shepherding." (Bukhari, Muslim, Tirmidhi, Abu Dawud)

While husbands are generally obliged to provide for their wives and provide for their livelihood, wives have come to the forefront in protecting their property and honor. In addition; the parties should not compete in investigating each other's shortcomings and faults. Otherwise, love and respect may be eroded.

They should not reveal each other's secrets to third parties. If there is a problem or disagreement, they should tell each other directly and seek solutions. Later, while hostility may arise between the families of the parties, the spouses who rest on a pillow may reconcile, and the disagreement may continue in the presence of third parties and may be permanent.

It should not be forgotten that; If spouses fulfill their duties towards each other, they will be as happy as if they were in Paradise both in this world and the hereafter. The Prophet (PBUH) said in a hadith: "The best of you is the one who is best to his wife." (Tirmidhi, Ibn Majah)

Allah Almighty said in a verse: "Tell the believing men to close their eyes and guard their private parts. This is purer for them. Allah is Aware of all that they do. And tell the believing women to close their eyes and guard their private parts. And they should not reveal their adornments except what is visible, and they should let their headscarves hang over their chests and cover their heads, necks and breasts..." (An-Nur/30-31)

### **How Can Differences Between Spouses Be Resolved?**

There may be differences between spouses. However, it is necessary to determine whether these differences are related to customs and traditions or whether they are against the basic provisions of religion. Differences such as customs, traditions, habits can be ignored as long as they do not contradict the basic elements of religion. In addition, it may not be possible for people to completely match each other in terms of temperament, behavior, and style. Within the framework of mutual love, understanding, and tolerance, agreement can be reached on many issues. Since love and respect will bring mutual understanding and sharing, they can overcome problems.

However, spouses have the right to demand from each other the basic commandments of religion. Therefore, it would be appropriate to demand these commandments from their spouses with appropriate language before marriage. (Such as prayer, covering up) Because, as stated in the above verses, the man is the judge and responsible in the institution of marriage.

As a result, spouses have rights over each other. Spouses should give this sacred institution its due by showing love, respect, and understanding to each other, and should be in solidarity in good and bad times. When choosing a spouse, it is necessary to choose spouses who can fulfill these rights. May Allah Almighty grant us all the opportunity to understand the importance of the institution of marriage, to choose a good spouse for those who are not married to establish a good family, and to respect the rights and rights of spouses towards each other for those who are married. (Amen.)

What are we doing about the internet, which plays an active role in the education and development of the family in terms of organizing our religious life, and what kind of precautions are we taking?

The internet has now become an indispensable part of our daily lives. Information exchange, free circulation and sharing of information have reached the highest level. The internet, which has an effective use in business life, has now entered almost all homes.

Time organization is an extremely important issue in Islam. The share of the internet in the time allocation, which can be addressed in sections such as worship, daily and social life, family education, and rest, should be determined carefully.

Especially programs that make it easier for people to meet and chat take up a lot of time for the household; they can come to the point of neglecting issues such as visiting their spouses, children, relatives, and relatives. I think the representation of a child who asks his father for an appointment via e-mail to get his homework done will largely reflect what we want to say. At the same time, unlimited and uncontrolled internet use has a very negative effect on children's mental health, and paves the way for a mass of people who are completely isolated from their surroundings and indifferent to the environment and social values. Yes, the internet is a unique treasure with all its blessings. There is no such thing in this system. You can do all your research and examinations, and access libraries full of information with the click of a button. You can contact any person, institution or organization you want, anywhere in the world, at any time. You can see and examine places you have not visited or seen. However, you should definitely balance the time you will allocate for all these with the time you will allocate for your family's education, spiritual development and happiness.

Your spouse, children and elders have rights over you. More importantly, as a servant, you should never allow our obligatory prayers, especially our prayers, to be disrupted.

It is necessary to benefit from all the benefits of the internet, provided that it does not reach a point that will shake the concept of family. Especially for the education and training of our children, we should do research with them and support their studies over the internet. It is necessary to research, find and use programs that restrict children's connections to pornographic publications. In this sense, it is essential to raise our children in a free environment, but while doing this, it is absolutely necessary to act in a controlled manner and supervise. In other words, we need to know what and how they do it. In one of our proverbs that teaches us great lessons, it is said that a tree bends while it is young and it is stated that the person who wastes his time will waste himself. In the ages when the personality begins to fully develop, our children spend most of their time playing, chatting or watching movies in internet cafes and similar places. Such broadcasts lead to traumatic and dramatic developments in the development of their children. The most tragic, most instructive and blood-curdling of this is that the age of drug, alcohol and cigarette use has fallen to the primary school level, especially among young people who watch insidiously prepared programs. Another serious situation is that the concept of chastity, which is an indispensable part of the Muslim identity, is tried to be completely destroyed under the guise of freedom (with encouragement and encouragement) among young people who meet by chatting.

Let's research the sites that our children can benefit from on the internet. Especially giving priority to children's sites that are parallel to Islamic morality will also allow the child to grow up with decency, manners and methods.

Our women should also be allowed to develop themselves on the internet, and their opportunities for socialization should not be restricted. The family is a whole. Each individual has their own rights, priorities and responsibilities. Mother and father should take part in the development of the family together, and support should be provided for the development and education of not only children but also adults and relatives. All the opportunities provided by the internet can be used in this respect.

The value of knowledge and learning should never be forgotten. Therefore, it is essential to benefit from all the advantages brought by the internet system. However, the most important issue that should not be forgotten is to control the use of the internet in our family life. It is necessary to be conscious about using the internet for certain periods and purposes. This undoubtedly falls on us as family members. The smallest structural unit of a society, the family, is the foundation of the building. The stronger the foundation, the stronger the building. The healthier and more spiritually sound the family is, the healthier that society will be.

### **What are Spiritual Curtains?**

Human beings have always been inclined towards one direction, close to one side while staying away from the other. It is to serve one side with its stance, thought and actions at every moment. It either contributes to good or evil. And at every moment it either covers up or opens its covers.

We have no doubt that our choice is on the side of good. So, despite this intention, we need to dwell on the question of why we are not sufficiently successful in this regard. What prevents us from our path? Most of us can answer this right away. If the orders of Allah Almighty (CC) are not carried out, if the Sunnah of the Messenger of Allah (SAW) is not followed, if the Friends of Allah are not taken as examples, the outcome will certainly not be good and success will not be achieved. The real issue begins after the question of why we cannot apply this despite having knowledge. Especially in our society, the habit of not reading books and not being interested in fine arts is gaining momentum at a terrible level in the virtual vortex of the internet.

We cannot apply it because there are many things in our daily lives that are a curtain to our spirituality. These are actually a test. Most of the time, we cannot eliminate these factors. Examples such as looking at forbidden things, listening to gossip, eating junk food, eating without distinguishing between halal and haram come to mind immediately, all of which have negative effects on our body, heart and soul. It is always possible to multiply these examples that we call external factors. There are also internal factors, which are stronger obstacles. It requires much more effort to destroy internal obstacles such as ego, arrogance, pride, love of position and status, love of money, love of children, love of spouse, love of property. We really receive many negative effects and calls from the devil and the soul in our daily lives, which invite us to sin. This situation definitely leaves a mark on us, and unfortunately, in our time, this situation is increasingly inviting evil.

The Prophet (PBUH) said that when a person commits a sin, there will be a black spot in his heart, and if these black spots are not removed with repentance, the heart will darken over time. The Prophet (PBUH)'s statements that fighting the ego is a great jihad are vague.

We can only eliminate these negative effects that come our way with repentance, dhikr, and worship. Repentance, sincere dhikr, and worship should also be with sincerity, submission, love, and without hypocrisy. Only then will the curtains between the servant and his Lord slowly open and he will be accepted into the divine presence.

Being veiled, being veiled is a great sadness and deprivation. How painful it is to not be able to see, to not know. Not letting light enter the chests, to be in darkness. Just like curtains prevent light from entering a room. The subject of veiling has been mentioned and emphasized by Allah Almighty in the Quran. A person should be very careful not to be veiled from the divine presence.

‘And We have certainly created for Hell a multitude of jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle, even worse. They are the heedless.’ (Araf: 179)

‘When you recite the Qur’an, We have placed between you and those who do not believe in the Hereafter an invisible barrier. And We have placed on their hearts shells that prevent them from

understanding it, and in their ears a weight. When you mention only your Lord in the Qur'an, they retreat in aversion.' (Isra: 45-46)

'They are those upon whose hearts, ears and eyes Allah has sealed. They are the heedless.' (Nahl/108)

'They said: 'No matter what you bring us as a sign to enchant us, we will not believe in you.' (Araf/132)

'They said: 'Our hearts are covered with a veil, and in our ears is heaviness, and between us and you is a veil. So do (whatever you can), and we are doing it in truth.' (Fussilat/5)

'This is because they believed and then disbelieved. Thus He has sealed their hearts, and they cannot understand.' (Munafikun/3)

Allah has connected the entire universe and events to causes. It is extremely dangerous for us to consider causes as the true creator. Therefore, if we take causes and means as our goal, remaining attached to causes is an obstacle and a veil for us on the path to Paradise. Without a doubt, the thickest veil is the person's belief in the existence of his own imaginary self. A person who worships and possesses all the If he thinks that values come from his own efforts, that his works are the result of his own power, he is heedless in terms of knowing Allah. He cannot find a way to know his Lord unless he knows himself. When he finds himself annihilated, then he removes himself from the middle and travels on the path of seyri suluk. The people of Sufism consider themselves non-existent, they say in the realization of the non-existence of all the veils and imagined gods, there are no gods, only Allah (La ilahe illallah).

Have you seen the one who has taken his own desires as his god, and Allah has led him astray on a knowledge, has sealed his ear and heart, and has put a veil over his sight? Who will guide him after Allah? (Surah Jasiya/247)

These people who leave their consciences behind and follow their egos and go astray because of the characteristics they possess are described as "deaf and blind". The fact that their hearts are sealed indicates that they have no understanding, that is, they cannot use their minds, they cannot distinguish right from wrong. These people have not been admitted to the presence, they are deprived, they are busy with deceptive pleasures in the temporary world and are deceived by this world.

The goal is to properly perform the worship of Allah Almighty; to turn to Him without associating anything with Him in acts of obedience and worship such as love, submission, fear, refuge, trust, fear and hope, fasting, prayer, supplication, etc. All the works and worships that are done cannot be done to anything other than Allah Almighty. All the efforts made to please someone else and to satisfy worldly interests and personal egos are empty and worthless. As is the case with the deeds done for hypocrisy and show-off.

Only Allah has all the authority and authority in the heavens and the earth; creation is exclusive to Him; all blessings are in His powerful hand; all works belong only to Him; power and remedy are under His rule; everything in the heavens and the earth is compelled to obey Him and submit to His commands, whether willingly or unwillingly. For this reason, there are no things considered as gods other than Him,

and only Him can be mentioned. Even the definitions of existence and non-existence are far from explaining Him. As the Noble Quran reveals, the true creator and provider of everything is Allah (CC).

‘You worship idols other than Allah and fabricate lies. Those whom you worship besides Allah have no power to provide for you; so seek your sustenance in the presence of Allah, and worship Him and be grateful to Him, and to Him you will be returned.’ (Al-Ankabut/17)

Whoever believes that the benefit he derives from and the things he receives come from a creation other than Allah will inevitably find himself in a very difficult situation. Only if He approves, prayers are accepted. Only those who can remove their veils and become friends with Him are those whose prayers are accepted in His sight.

### **What Should We Do?**

In order to tear down all the veils of heedlessness, we are obliged to examine and implement the issues expressed in the Holy Quran and the Sunnahs of our Prophet very carefully. We should act with the awareness that the real cause of the causes is Allah Almighty, protect our organs from sins, decorate our entire lives with good deeds and worships such as dhikr, prayer, worship, good deeds, fasting, as an upright person, and make a constant effort to remove spiritual obstacles and curtains. Only then can we deserve the good news of the Almighty Creator.

### **What Do Bidat and Superstition Mean in Religion?**

#### **What Are the Manifestations of Bidat and Superstition Today?**

The most important issue for a person is to believe in the issues that need to be known and believed. The issue that believers should be most sensitive about is to ensure that this information to be believed is in accordance with religion, the Quran and the Sunnah.

Our Prophet (PBUH) says in a hadith, ‘My Ummah will be divided into seventy-three sects; except for one, they will go to Hell.’ In response to the question, ‘Which sect will be saved?’, he said, ‘Those who follow my path and the path of my companions.’ (Tirmidhi)

At this point, every Muslim needs to learn the principles of faith from basic sources and avoid issues that were introduced to the religion later and presented as a basis of religion.

During the time of our Prophet (PBUH), Islam was experienced in the most appropriate and form to its meaning and spirit. During that period, the fact that life was lived within Islamic principles and standards was achieved thanks to the meticulous protection of the fundamental values of our religion.

The generation of the Companions who were raised under his supervision and training also lived our sublime religion in the best way possible and did not allow any foreign elements to enter Islamic life. Later, the Tabi'in who were raised under the education of the generation of the Companions also took equal care not to mix foreign elements into religion and thus our sublime religion has been properly transferred to us until today.

Today, the word bid'ah is one of the issues that is not fully understood in our society. Although there are different approaches on this issue, the details to be given below will help to understand the issue.

In its most general sense, bid'ah means something that is not like the previous ones, that has emerged or emerged when it did not exist before. In other words, all words, behaviors, actions and items used for these transactions that did not actually exist in the religion after the Prophet (PBUH), that were introduced to the religion through some means and presented as a religious belief, whether good or bad, are included within the scope of bid'ah.

In definitions, it is seen that the word superstition is frequently used together with the word bid'ah. In many verses and hadiths, bid'ah is criticized in order to protect the religion from destruction: "This is my straight path, follow it; do not deviate into (other) paths, lest they should divert you from the path of Allah (JJ). This is what Allah (JJ) advises and commands you, so that you may fear" (An'am)

'The Children of Israel have divided into seventy-one sects. My nation will divide into one more sect than them. None of them will be as harmful as the group that interprets religion with their own ideas and considers what Allah (CC) forbids as permissible and what He forbids as forbidden.' (Ramuz-ul Ahadith)

'In the age when my Ummah is corrupted, there is a martyr's reward for those who uphold my Sunnah.' (Ramuz-ul Ahadith)

Bid'ah and superstitions that do not comply with the principles of the religion of Islam and can even alienate people from the religion can be seen in many different groups and regions in different types and practices. In fact, bid'ah, superstition and superstitious beliefs and behaviors have been a common problem of societies in every era and have different manifestations today.

Unfortunately, it is a great mistake and an unacceptable issue to present issues that have nothing to do with religion as if they were within the religious principles under the name of piety. The principles and practices of religion have been explained, primarily in the Quran and hadiths, and each subject has been addressed one by one. True piety can only be achieved by accepting the principles of faith, worship and morality found in the main sources of our religion and implementing our lives under these principles.

When we look at the Islamic scholars in general, we see that they do not agree on a single definition. Definitional differences arise from generalizing the meaning or understanding or interpreting it in a narrow sense. In the definition taken in a narrow sense, it is expressed as 'anything that emerged after the Prophet (PBUH), is related to religion and is an addition or deduction'. Accordingly, every bid'ah is bad, corrupts religion and must be fought against.

According to another group, bid'ah is everything that was invented and emerged after the Prophet



(PBUH). However, there were those who divided it into bad and good. It was stated that good practices cannot be defined as bid'ah if they are not considered a religious rule. However, as we have stated before, there were those who considered everything and behavior that contradicted religious evidence as bid'ah.

The limit in the narrow definition of bid'ah is that the new or different behavior is shown as being within the religion. The action or practice may be beneficial. However, the fact that this practice is included in the religion and expressed as a religious element is criticized and included in the scope of bid'ah.

If the actions and movements are performed to be worship or to be considered as worship, they are bid'ah. Because in our religion, the place, form, time and application methods of worship have been clearly explained and recorded by our Prophet (PBUH). No one has the right or authority to make any changes to these. In this respect, every unfounded thing considered as part of religion is included in the scope of bid'ah. Casting lead, making incense, wearing amulets, horseshoes, horse heads and various amulets can be given as examples of this scope. These are forbidden because they have no medical benefit and, moreover, they continue superstitious beliefs. (Ali Mahfuz el-ibda' fi Medarri'l-ibtida)

Our Prophet (PBUH) prohibited the use of amulets and did not accept the allegiance of those who carried such things (Nasai, Ibn Majah)

Based on the literal meaning of the word bid'ah, it does not seem possible to say that anything is good or bad.

In other words, every kind of practice and understanding that emerged after the religion was perfected falls within the literal meaning of the word "bid'ah", however, the criterion for determining whether a practice or understanding is good or bad should be determined not by its literal meaning but by whether it complies with the Quran and the Sunnah, that is, by its conceptual meaning. In other words, everything that emerged later is considered bid'ah in the literal sense, but it is not rejected.

Other hadiths also allow for this understanding of bid'ah. Because a hadith in the Mursal of Ahmed Ibn Hanbal states, 'Every nation that creates a new bid'ah is removing a similar one from the Sunnah.' Accordingly, the bid'ah that is actually rejected is the bid'ah that removes the existing.

It is also a fact that things that are contrary to what Allah (CC) and our Prophet (SAW) have commanded are included in the scope of bid'ah that is condemned and avoided. The issues that are included in the general encouragements of Allah (CC) and our Prophet (SAW) are praised bid'ahs.

It is unthinkable that the issues that are praised and encouraged would be contrary to the issues that the religion has prescribed. Moreover, our Prophet (SAW) has stated in his hadiths that they are rewarding.

The fact that Hz. Omar (RA) qualified this practice as a "beautiful bid'ah" after ensuring that the tarawih prayer was performed in a single congregation instead of different congregations in the mosque also supports this view.

“Stick to my Sunnah and the Sunnah of the rightly-guided caliphs who will come after me.” (Abu Dawud, Tirmidhi, Ibn Majah)

A beautiful bid’ah can also be expressed as any activity that emerged later in order to achieve the goals that our sublime religion has set out to achieve.

The hadith methodology, which is used to determine the authenticity of hadiths, the fiqh methodology, which organizes the methods of deriving rulings from the Quran and the Sunnah in the form of practical rules, and the development of branches of science such as theology, which allows us to intellectually combat the enemies of Islam and the groups of heretical innovations by developing rational methods to prevent foreign and harmful ideological movements that are contrary to Islamic belief, can be given as examples of beautiful innovations.

On the other hand; due to the expansion of settlements, the use of technological opportunities in order to make the call to prayer heard in mosques heard to wider circles and the activities and practices aimed at spreading many more religions and developing and living religious and social life more comfortably can be given as examples of beautiful innovations.

Any religious practice and understanding that is contrary to the Quran and the Sunnah is defined as ugly innovation. Examples of ugly bid’ahs include lighting candles in shrines and graves, tying cloths to trees and shrine windows, sprinkling salt, believing that walking under stairs will bring bad luck, that evil-eye beads and similar things will remove evil and bad luck, having lead poured, believing that sweeping the house at night will cause poverty, making a wish by throwing coins into water, and knocking on wood by pulling the ear when faced with a situation that is considered bad.

Undoubtedly, most of these examples come from traditions, customs and old beliefs. They have no place in religion. Regardless of how they appear, it is obvious that any movement that is not in line with the Ahl al-Sunnah and that is against the principles of Islamic understanding and faith and the Sunnah of Allah should be described as ugly bid’ahs.

Many communities from various tribes that were honored with Islam since the time of the Companions; They could not completely abandon their old beliefs, traditions and cultures at first, and they brought with them to the Islamic society some of the understandings and practices seen in Iran, India and ancient Greece, including Arabia during the Age of Ignorance. Different understandings and practices that did not exist during the time of our Prophet (PBUH) were also included in these practices, and they began to have negative effects on some Muslim communities.

It is seen that many bid’ahs have emerged due to customs, traditions and traditions. In the studies conducted; the effects of many external factors such as Brahmanism, Iranianism, Neo-Platonism and Christianity on Islam have been examined. On the other hand, studies have been conducted on the effects of Turkish-Mongol Shamanism on some mystical sects.

The inclusion of shamanistic elements in religious ceremonies is also interesting in terms of showing the points that can be reached in bid’ah.

In short, any practice and understanding that conflicts with any principle in the Quran and Sunnah are issues that should be considered as ugly bid'ah. The Companions of the Prophet and true religious scholars have struggled on this issue for centuries and this struggle continues today. However, the main reasons for not being able to reach the desired point in the struggle can be listed as ignorance, attachment to customs, traditions and traditions and the perception of these practices as a religious element, abuses and interest calculations, misunderstanding and explaining religion.

Humans have a natural need to believe. This situation causes them to seek refuge and a remedy, especially in times of trouble, calamity, disaster, illness and distress. Some people who know this basic need of humans try to take advantage of them and gain benefits in return. For this purpose, they can harm humanity and our sublime religion by deceiving Muslims with wrong practices under the name of religion.

In a verse, it is stated: "Or are there partners who offer them a religion that Allah has not permitted?" (Ash-Shura/21) In this verse, Allah states that He alone will impose religion and religious rules and that no one else has the right to add anything to the true religion.

The Messenger of Allah (PBUH) said the following at the end of one of his sermons: "The best of speech is the book of Allah; the best of the path is the path of Muhammad (PBUH). The worst of the deeds are those that have come later (i.e. innovations). Every innovation is a deviation" (Muslim)

Another hadith is as follows: "I advise you to fear Allah (piety), to obey your leader and listen to him, even if he is an Abyssinian slave, as long as he walks in the path of Allah. Because those among you who live after me will see much disagreement. My Sunnah and the Sunnah of my caliphs who are mature and on the right path are necessary for you. Hold on to them tightly and never let go. Avoid the new developments (innovations). Every innovation is a new innovation in religion. Every innovation is a deviation" (Ahmad, Tirmidhi)

To summarize; A bid'ah is either something that is in accordance with the religion and meets a need, which is considered beautiful and accepted under the name of bid'ah-i hasene; or something that does not meet a need and replaces something that already existed - taken from another culture, or created out of nothing by following human whims. This second part, called bid'ah-i seyyie, is rejected because it contradicts the common culture of all Muslims, that is, the Sunnah, which is the means of their unity and unity. Such bid'ahs, that is, elements belonging to foreign cultures and elements originating from individual whims, have been rejected vehemently and without any tolerance, because they would harm the personality of the Ummah based on the principle of independence and commonality. (Kütüb-i Sitte)

In the last thirty to forty years, it has been observed that especially in our country, there have been attempts to put forward trends and practices that are contrary to the Quran and the Sunnah. Translations and interpretations of the Quran made by incompetent people, attempts to impose ideas that are contrary to the spirit of the Quran and the Sunnah under the guise of interpretations of the Quran that are suitable for the era, efforts under the name of reform and innovation in religion, efforts to destroy religion under the guise of accepting only the provisions of the Quran in order to abolish the Sunnahs of our Prophet (PBUH), showing things that are halal in sharia and fiqh as haram and some

things that are haram as halal and permissible, efforts to create conscious confusion regarding the hadith and the Sunnah, efforts to establish a new religion by reforming it instead of the revealed Quran, and the ambitions to create a new hanif religion by bringing together all the sects and religions in the world can be included in this scope.

Today, unfortunately, we observe that the fundamental bond of the Islamic fundamental belief with the Quran and the Sunnah is being severed, and that it is being re-established under the name of modernism, based on rational principles developed in the western world.

The issue we have stated above is based on the slogan “We do not recognize any other source of religion than the Quran”, and sometimes it emerges as “We should subject the hadiths to a new sorting and redefine the sunnah”. The claims generally put forward are that today’s social structure has changed, therefore the commandments and prohibitions of religion should also be reviewed, that everyone can easily derive rulings from the Quran, that sects and Sufism are corrupt institutions of exploitation and should be rejected, that it is wrong to believe in intercession, miracles, the miracles of saints, intercession, ascension, torment in the grave and similar issues.

The interesting aspect is that the superstitions we have mentioned above, which have no place in religion, were later incorporated into Islam, and that the efforts to purify these and restore the religion to its original correct and pure state were used as a justification and guise to initiate reform efforts in religion.

See Hüseyin Hilmi Işık; What does he say in his answer to the reformers in his book titled ‘Reformers in Religion’:

‘...The religion of Islam is founded on knowledge. It is reasonable in every respect. Although deriving new commands in accordance with reason and knowledge in matters not clearly stated in the Quran and the hadiths, in other words, performing qiyas and ijtiḥad, is one of the main sources of the sharia, in order to do this, first of all, one must be a Muslim and have the necessary knowledge. If those who want to reform the religion do not touch the basic books and only think of eliminating the superstitions that have settled among the ignorant people, there is nothing to be said about this. They will be serving Islam. However, in order for us to believe that they think so well, they must first prove that they are real and sincere Muslims....

We do not force the reformers to comply with our religion and sect. We only want them to openly state whether they are Muslims or not and for their work to be in accordance with their essence. Because, Islam has certain and unchangeable laws. Those who are Muslims must speak in accordance with these laws....

Some say that religion is necessary to achieve a solid existence and unity, but religion must be adapted to the times and Islam must be cleansed of superstitions. However, there is no superstition in the books of the scholars of the Sunni religion. There are superstitions among the religiously ignorant. In order to

cleanse them, it is necessary to spread the books of the Sunni religion and teach them to the youth.'

A study titled 'Defense of the Sunni and Criticism of Bidats' has been published by Bedir Publishing House on the subject, and the continuation of this book series is planned. The works of experts, writers and researchers on the subject have been compiled together. We recommend it because it is a highly informative and enlightening study.

In our age, especially the practices of bid'ah have increased a lot, and as a Muslim, our duty should be to be alert, to be aware of dangerous ideological movements and to warn our surroundings about this issue.

As can be seen, the scope of bid'ah should not be understood as only combating issues such as "putting candles on shrines, believing in fortune-telling, bad luck, etc." Although the importance of these issues should not be underestimated, what should be emphasized with sensitivity is the approaches and movements that modernist bid'ahists are trying to impose on the people under the name of modernity and renewal. In fact, Islamic elders, sectarian imams, the Companions, and even many hadiths are openly slandered, leaving only the Quran. It is forgotten that traditional Sunni and congregational Islam is not a sect, party or movement that emerged later.

In order to protect against foreign elements that have been transferred from past periods to the present; It is clear that our sublime religion should be learned by taking lessons from qualified, competent, authorised, reliable scholars, teachers and guides.

On the other hand; the source works to be read should be based on books written by respected, reliable and perfect scholars and guides. It will be possible to protect oneself from issues that have no place in religion but are later tried to be adopted as a religious obligation only in this way. The path of Ahl as-Sunnah wal-Jama'ah is such a path.

Our Prophet (PBUH) said the following while he was in Arafat: '.. Know! Your wealth and blood are forbidden to each other, just like the prohibition of this month of yours in this town and on this day. Know! (On the Day of Judgment) I will come to the head of the Havz before all of you. I will take pride in your multitude before the other nations. Do not let me down. Be aware! I will save many people from the fire (through my intercession). Some people will be saved from me (the angels will take them away). I will say: 'O my Lord! (The angels took them away from me) were my companions (Why are they being taken to Hell?) Allah the Almighty will say: 'You do not know what they invented after you!' (Kutub-i Sitta)

### **What are the Differences Between Sufism and Mysticism?**

The words mysticism and mysticism have often been used together due to the meanings attributed to them. Expressions such as Islamic mysticism, Sufism, Sufism have often been considered side by side and

as interchangeable expressions. The words mystic or mysticism have a general meaning and have been used to indicate important meanings in the searches of those who seek the truth and mystics. When we look at the meaning of the word; mysticism means "being mute, not speaking, closing the lips and eyes" in ancient Greek. According to some, it is derived from the Greek word "myein", which means "to close the eyes". As a term, it has been expressed as an effort to elevate people morally, to reach spiritual happiness, to make them comprehend the truth in their essence, and to make them realize the unseen above and beyond the visible world.

Spiritual feelings, understandings and perceptions called "mystical experience" have revealed similarities in almost all religious and philosophical systems. The differences, on the other hand, have varied according to the cultural and civilizational environment in which the mystics were raised. Mysticism is thought to be a completely spiritual activity and comprehension system. Although this is largely true, it does not provide complete integrity of meaning. It would not be wrong to say that mysticism, in its general sense, tries to ensure the moral elevation of the human soul by using various methods and aims at spiritual evolution. In mysticism, the existence of something that cannot be reached by following known scientific methods or by reasoning is mentioned and it is believed that this can only be reached by believing "by closing one's eyes".

Although Sufism, Sufism or Sufism are considered within the scope of mysticism in Islam, Sufism differs from both Western and Indian mysticism in many aspects. Mystical experiences are usually described with symbolic expressions and symbols. The reason for this is the idea of hiding the spiritual pleasure mystics experience from those who are not qualified. The mystic cuts off all contact with the external world and seeks the truth in his ecstatic experiences. The goal the mystic wants to reach is a high state of consciousness called enlightenment or awakening. According to mysticism, this is a goal that is approached step by step through experiences that require a long time, but it is not known whether it can be reached or not. According to some mystics who believe in reincarnation, the process of reaching this goal is a long process that includes many incarnations. Islam and Sufism, on the other hand, are closed to such ideas. In fact, the issue of reincarnation is clearly rejected in the Quran. Although mediumistic abilities and spiritual phenomena have been encountered in mystics and although many great mystics have held views that accept the reincarnation of the soul, the spiritualist system and the mystic system differ from each other in many points, both theoretically and practically.

Although Sufism and mysticism are often confused, there are some differences between them. Some of these can be explained as follows. While Sufism provides a spiritual elevation to the person, there are temporary pleasures in mysticism. Although suffering is important in mysticism, suffering does not have a special place in Sufism. While the training methods in Sufism differ according to the character structures of individuals, this difference and richness is not present in mysticism. Different methods and procedures can be applied according to the dispositions and capacities of individuals. While personal effort is essential for spiritual elevation in Sufism, this is not the case in mysticism. While the mystic is only a person of ecstasy, the Sufi is both a person of ecstasy and a seeker of knowledge. In Sufism, dhikr and being together with the sheikh (conversation) are essential. There is no such principle in mysticism. Mysticism is the efforts to ensure the soul's dominance over the body. Sufism is the purification of the soul and its union with God. However, the prophet or the perfect person who is his heir conveys this

deep meaning in a language that people can understand.

Research shows that mysticism also existed in pre-Islamic Turkish and pre-Islamic multi-religious Arab communities. Accordingly, for example, people who believed in the shaman religion believed in a single being when there was nothing in the universe. That was beauty, or "beauty". There was no one who heard or saw other than him. According to mythological belief, the universe and the world came into being when this beautiful being got tired of being alone one day and created the universe. The God in the Shaman religion that the Turks who believed in the Shaman religion believe in from Islam is a God that fits this example.

A similar situation is also valid for Arab communities that lived before Islam. During this period, for the Arabs who believed in polytheism, each God had an influence and sanctioning power that was fed by fear. In Christianity, the first person to use the word mysticism was Kneber. Sufism is based on the foundation of creating a bond of love between Allah (CC) who created the universe and man, unity in unity (seeing and viewing multiplicity together), finding unity in multiplicity (seeing and viewing unity in multiplicity) and awareness.

Sufism is an indispensable need of mankind. It has shown itself in every era, but it has reached perfection only with Islam. At this point, a perfected understanding of mysticism and Sufism can find its full meaning in the form of Islamic Sufism. Therefore, the understanding of Sufism that we will use and think about is Islamic Sufism.

Kenan Rifai says the following on this subject: "Sufism, which started with humanity and which we can call the quality of revealing the essence of religions, has reached its most mature and perfect state by making its final developments together with the religion of Islam. Just as the religion of Islam encompasses all past religions and has been monumentalized on their ground, so is Islamic Sufism. Just as there is no palm that can hold the lava of an erupting volcano, there is no power that can prevent Sufism from flowing to the surface of the earth."

In the understanding of Sufism, which derives its principles from the Quran and the Sunnah, being together and congregation are very important concepts. In the journey of Sufism, which aims to reach Allah, a perfect guide and murshid is taken as the basis. A perfect person is someone who does not consider the world as a goal and seeks reward only from Allah. They lead the people they call to the right and beautiful. "Follow those who ask no reward from you, they are guided." (Yasin/21)

As can be seen, Sufism has been a religious lifestyle practiced by different cultural circles for centuries in a very long history and in a very wide area. It is certain that there is an influence from the lifestyles, customs, traditions, cultures and people around them before Islam. There is an influence from Iran-India, and the influence of the ascetics and priests of the Christians before. There may be differences among a religious lifestyle that has spread over such long centuries from the Atlantic Ocean to the Pacific Ocean, from Siberia to the southern tip of Africa. This may be a beautiful representation, or it may be ignorance or corruption. It is possible to observe this in every field or to show an example of it from every field. However, the peak, the last stop was Sufism, that is, Islamic Sufism.

The word Sufism comes from the Arabic word safa and means purification and cleansing. To use a general expression, it is the science of morality and sincerity, the science that teaches the cleansing of the heart and soul from evil. Sufism is founded on the love of Allah (CC) and the divine love. Imam-i Ghazali Hazretleri describes Sufism as; while Imam-i Rabbani stated that Sufism helps to fulfill the commands and prohibitions of Allah and helps to achieve the level of sincerity in religion. Sufism is, above all, to abandon unnecessary and superfluous matters. Sufism means good manners. He who does not observe good manners cannot gain the consent of Allah. Sufism means seeing everything in its proper place.

It means not seeing anything other than the One Allah, in other words, being aware of the reality of things, and seeking ways to be a pure mirror for manifestations. Sufism is the state that protects hearts from heedlessness and otherworldliness, makes souls obey Allah, and attains a clean and pure heart. It ensures that the belief of the Ahl al-Sunnah is strengthened and settled in the heart, and that this sublime belief is protected from doubt and bad influences. Fulfilling the commands and prohibitions of God, performing worships easily and according to piety and correct rules, provides pleasure from worships, ensures sincerity and protects the person from the influence of the evil-commanding soul. Therefore, as believers, we must try to understand Sufism and have the intention to learn and understand it diligently.

### **Is It Possible to Experience the Age of Bliss Today?**

'Every soul will taste death. We test you with good and evil as a test. (Ultimately) to Us you will be returned.' (Anbiya/35) Allah Almighty has explained good and evil, good and evil in the Holy Quran, and has given the example of the Age of Ignorance and the Age of Bliss as a means of testing. Therefore, as believers, our fundamental duty should be to correctly understand and evaluate these periods in all their aspects. While doing this, what we need to pay attention to is to compare these two periods in a healthy way, and on the other hand, to consider these past periods together with the conditions of today, which we describe as the end times. First of all, it should be accepted that other events that we accept as having occurred in the past and mentioned in the Holy Quran are being experienced today in the same way, with a change of form and identity. There is great benefit in evaluating the issues from this perspective.

### **Two Completely Different Periods**

First of all; as a sign of Allah (CC), we should learn from and take lessons from the events that took place in the past. It is necessary to examine the Age of Ignorance and the Age of Bliss with this understanding. There are two opposite and completely different periods in front of us. In a way, comparative examples



are presented to believers on how they should behave.

Unfortunately, to what extent have these perfect comparisons and examples been understood and properly evaluated by us believers? Do we know the value of the superior values and principles we have as humans? Do we think that the era of bliss in question consists of stories that happened in the past and are over, or to what extent can we implement and apply the practices in our lives? Or what do we do to reach this awareness? What is our perspective today?

### **What is Happiness and Happiness?**

Happiness literally means happiness. In other words, the goal is a happy life within the limits of Allah. However, when we ask the individuals we meet about the definition of happiness; We can get different answers according to the values, judgments and criteria they have. This changes according to the environment in which the person was raised and the way he/she perceives the purpose of creation. Unfortunately, for many people, the understanding of happiness may differ from the understanding of happiness in the expression Asr-i Saadet. First of all, we need to think deeply about what made the Muslims of the Asr-i Saadet HAPPY and HAPPY, even though they did not have today's technological opportunities and comfort, and even experienced various difficulties.

### **What is the Asr-i Saadet? What Should Be the Exemplary Society Model?**

First of all, Asr-i Saadet, which is used to define the period in which our Prophet (PBUH) lived, means the age or period of happiness. Although it is generally used to define only the period after the revelation to our Prophet, it is also known that this period was extended to the end of the era of the four caliphs called the Khulafa-i Rashidin. During this period, Hz. Muhammad (PBUH) conveyed the verses of the Quran that he received from Allah (CC) to people and ensured that they were implemented under his control and supervision. This period is called the Age of Happiness for all believers. The life and exemplary life model lived during this period is the first and most important source for believers. It covers practices and regulations regarding many areas of life. During this period, Hz. Muhammad (PBUH) conveyed the verses of the Quran that he received from Allah (CC) to people and ensured that they were implemented under his control and supervision. This period is called the Age of Happiness for all believers. The life and exemplary life model lived during this period is the first and most important source for believers. It covers practices and regulations regarding many areas of life. This period includes the basic elements in the formation of Muslims' morality, decency, thought, knowledge and social life. During this period, our Prophet (PBUH) was the best example and model for all believers. Muslims saw firsthand the exemplary and ideal practices that should be lived during this period and implemented them through our Prophet. The most important feature of this period; It is the basis for Muslims to

model everything from tafsir to fiqh, from Sufism to theology, and from other forms of intellectual and scientific activity.

### **To Be a Cause for All Humanity?**

The Age of Bliss is a period of happiness because it is a cause for the happiness of all humanity. The fact that the Quran was revealed during this period, our Prophet came, and the companions lived with the morality of the Quran during this period is the most important reason why this period is a source of happiness. Islam was tried to be understood and lived directly under the education and control of our Prophet (PBUH). Just as our Prophet (PBUH) is the exemplary person we try to model, the happy life of that period should also be a lifestyle that should be taken as an example.

### **What Does the Change of Conditions Mean?**

At this point, a question may come to mind? Haven't the conditions of that period changed from today's conditions? The conditions may have changed, but truthfulness, virtue, faith, halal, haram, and the virtues of humanity have not changed. Only the external elements may have changed, but the meaning has never changed. The truth of things is still the same, still the same.

### **What Does the Period of Ignorance Mean?**

On the other hand, what we understand from ignorance is also important. The most obvious indicator is the killing of female children. Who can deny that today's manifestations of this savagery do not exist? Therefore, it is necessary to think and evaluate ignorance as the counterpart of man's compliance with Satan and his ego in every period. "Ignorance(t)" is derived from the root ignorance and means ignorance. In other words, it is the ego's lack of knowledge. As a natural result of this situation, it also includes meanings such as 'believing in something other than the truth (shirk)' and 'acting contrary to it even if one's belief is correct'.

At this point, when we carefully contemplate the meaning; Ignorance can be experienced at any moment today in the sense of insisting on sin and covering up the truth. Today, we come across people who cover up the truth, pretend to believe even though they do not believe, and confuse people's thoughts. Therefore, people who do not know their Lord, who do not make an effort to know and learn are ignorant. It is necessary to reflect on its definition, which is expressed as a general concept in the

dictionary as a lack of knowledge and science. As a matter of fact, today, our environment is full of people who have learned many sciences, graduated from schools, written books, but have an ignorant mentality. How can such an individual be free from ignorance and attain happiness when they are in a state of ignorance and non-acceptance even in a very simple point of faith and belief? In fact, the word people of happiness has often been used side by side with the word people of heaven, and sometimes in the same sense. Unfortunately, the Arabs in the period of ignorance were knowledgeable, had reached certain levels in poetry and literature, were a literate society, and their income levels were high. On the other hand, it would be wrong to attribute the concept of ignorance only to the Arab society. For example; the two great civilizations of the same period, the Byzantines and the Sassanids (Iran), also experienced ignorance. Despite all their civilizations, they could not be free from ignorance. Because not every knowledge can be knowledge.

### **What is ignorance? Being Outside of Knowledge?**

That is why ignorance in the Holy Quran is not defined as ignorance but as 'being outside of knowledge' (bi-gayr-i ilmin).

The faith of the Companions, as described in the Quran, was a complete and solid faith, far from ignorance and ignorance. Today, the faith of most believers is based on imitation, dominated by ignorance, an incomplete faith; and even a faith that is prone to disbelief at times and is quite risky. This is the Messenger of Allah's (SAW) saying: 'Hold fast to good deeds before trials like the pitch black of the dark night appear. (Because when those fitnahs occur) a person will wake up in the morning as a believer, wake up in the evening as an unbeliever, or, wake up in the evening as a believer, wake up in the morning as an unbeliever, and sell his religion for a worldly benefit (i.e., he will not hesitate to disbelieve when necessary in order to obtain the smallest worldly benefit).' We are in the time he informed us about in the hadith. If we look around us, we can easily see this. For this reason, it is necessary to believe and live as one believes, and to transform our faith from imitation to verification. We should not forget the principle that if we do not strengthen our faith and live as we believe, we will start to believe as we live.

### **Where did the happiness of the Companions originate from during the Age of Bliss?**

Were they happy because they had acquired wealth and property? Of course not. They had the Quran and the Prophet, who brought happiness to the world, and they had learned to be moral with the morality of Allah. They had tasted the beauty and pleasure of love, respect, honesty, faith and affection. They had trust and contentment, they had learned the meaning of patience and gratitude, and because of this they were in spiritual states. This is why they were honored with the praise of our Prophet

(PBUH), 'The best of my ummah is this generation that I am among. Then those who follow them, then those who come after them' (Bukhari).

The conclusion to be drawn from here is that the expression of the happiest should be understood as the best of people mentioned in the hadith. It can be said that the concept of happiness in our religion is based on goodness. Above all, despite all the difficulties, hardships and impossibilities they were in, the companions were aware of the superior point they were in and did not envy the life of ignorance in the slightest. They witnessed revelation and also attained many things that those who came later did not know. For this reason, scholars found it appropriate to follow them and follow their footsteps.

### **Can This Happiness Be Experienced Today?**

Of course, the peace and happiness experienced during the Age of Bliss can be experienced today. Individuals must first regulate themselves internally. Basic truths and approaches never change and this truth cannot be limited by any place or time. Acting from this principle should be our basic motto. Just as there were believers, non-believers and hypocrites during the time of our Prophet (PBUH), the same conditions and situations apply today in different guises. Again, in our century, there are friends of Allah who confirm the oneness of Allah and that our Prophet is His Messenger. In other words, the same struggle between right and wrong continues today. The hand-to-hand struggles and wars of that period have turned into today's media/internet wars, psychological and metaphysical wars.

The dualities of the past continue to occur today. When we evaluate from this perspective, every period has the same common characteristics as the Age of Bliss and the Age of Ignorance. Those who saw our Prophet (PBUH) and did not believe, do not believe today after seeing the guidance of the guide, his devotion to the Quran and the Sunnah and his perfections. Or even if they did believe, the ego and the devil do not leave those people. Abu Jahls and Abu Lahabs still exist today, and their actions still continue.

In essence, today, the perfect guides who are the heirs of our Prophet (PBUH) fulfill their duties of preaching and guidance, the believers who join this circle are in one row, and on the other hand, the hypocrites, infidels and deniers who belittle the Prophet's heirs continue to exist. The dualities of the past continue to occur today. When we evaluate from this perspective, every period has the same common characteristics as the Age of Bliss and the Age of Ignorance. Those who saw our Prophet (SAW) and did not believe, today they see the guidance of the guide, his devotion to the Quran and the Sunnah and his perfections and do not believe. Or even if they believe, the ego and the devil do not leave those people. Abu Jahls and Abu Lahabs still exist today and their actions are still continuing.

It is always possible to multiply these and similar examples. Our submission, loyalty and sincerity are tested in every period and will be tested... Our Prophet (PBUH) says in a hadith; 'In the age when my Ummah is corrupted, there is a martyr's reward for the one who upholds my Sunnah.' (Ramuzu'l

Ahadith) However, we should never forget that the period of our Prophet (PBUH) is an exceptional period that cannot be compared to any other period. This is also the meaning of being the Age of Bliss. The spiritual degrees gained by the companions who saw the Prophet (PBUH) with their first sight during that period are far superior to the degrees of the saints who came later. And their exceptionalism can never be disputed. Moreover, according to the Ahl al-Sunnah wal-Jama'ah, all companions are purified and praised as the Messenger of Allah (PBUH) praised them.

It is stated, 'There is none of my Companions in a place who will not be a light to its people on the Day of Judgment and a guide for them (in guiding them to Paradise).' Even today, the Companions are a source of light and guidance for us. They should be accepted as a guide and a source of guidance.

In fact, it is stated in another hadith, 'There is none of my Companions in a place who will not be a light to its people on the Day of Judgment and a guide for them (in guiding them to Paradise).' (Tirmidhi) The Companions are a source of light and guidance for us even today. They should be accepted as a guide and a source of guidance.

If we join the circle of guidance by holding the hand of a friend of Allah, a truly perfect guide, today, then we will have lived our Age of Bliss. They strive to live just like our Prophet (PBUH). Let us not forget that a person is with the one he loves. Of course, it is not possible to find the conditions in the Age of Bliss one-to-one, but when the two periods are compared, as we have stated before, the truth is the same regardless of the environment and conditions. They went hungry for days with a few dates, they tied stones to their stomachs, they had no clothes to wear or water to drink... They considered their believing brothers superior to themselves. They went to bed hungry, their children and children, and fed their guests.

One day, the Messenger of Allah (PBUH) said to his companions: 'Oh, if only I could see my brothers coming to the pool, and I could greet them with bowls of sherbet in them, and I could make them drink from my pool (of Kawthar) before they enter Paradise.' Upon these words, it was said to him: 'O Messenger of Allah, are we not your brothers?' He replied: 'You are my companions (friends). My brothers are those who believe in me even though they have not seen me. I have certainly asked my Lord to enlighten my eyes with you and those who believe without seeing me' (Ramuzu'l Ehadis)

Then, our primary goal should be to try to live the Age of Bliss in our own being, spirit and actions, and then, starting with our closest ones, to transfer our individual responsibility to the dimension of social responsibility.