



Selections from the Truth

by

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This small work has been written for the pleasure of Allah and is aimed at those individuals who can find time to read a newspaper.

Appreciative Preface

Is there any real need for long-winded words? For the servant of Allah, faith is the greatest blessing. For surely the readers of this work will say: 'In this there is indeed truth!'

Prof. Dr. I. Lutfi CAKAN

This work by my honored teacher MAHMUT KARAMAN may be small in size but is of immense value being composed of reason, knowledge, experience, and of truths filtered out from a lifetime of pious living. I highly recommend that this book be read by everyone and pray that it may be of benefit to them.

Prof. Dr. Veli ULUTURK

I have read the booklet "Selections from the Truth". I won't comment on it. As for a commentary, I will leave it up to the readers to follow the tradition of our beloved Prophet: to repeat each article of truth that one hears or learns three times. The true essence of these words is to encourage one to always seek the pleasure of Allah, the Almighty It is with this wish that I pray we all may live our lives.

Retired Mufti Ali Sukru SULA



Bismillahirrahmanirrahim

Preface

There have been four main aims in the writing of this book.

1. To emphasize the truth behind the statement: “That which is not really learned, cannot be known and that which is not fully known, cannot be practiced.”
2. To identify the two conditions Allah has placed on true believers.
3. To clarify the need for every believer who professes to be a Muslim to learn the tenets of the Islamic faith.
4. To simplify for readers some truths and important religious issues.

For this reason, the present work has been entitled *Selections from the Truth*. Indeed, it could be possible to enumerate here many more truths, but with the desire to present only the very essentials, and for these to be internalized and fully retained, we have chosen to be brief.

Some have said that this work is of no significance; others maintain that it simply repeats what is already known by many. Each is entitled to his opinion. As for our part, we are content with having presented important knowledge for the uninformed reader. For just as eating and dunking is a vital prerequisite for a healthy life, it is equally important for us to continuously remind ourselves of the articles of faith and the like (just as we do in our daily worship and prayers).

Allah, the Almighty, is the Most Exalted of all Truths, the Creator of all existence.

The highest form of all creation is man; his very existence is confirmation of this. In this respect, a person when mentioning the name

of Allah, the Almighty, is impossible not to remember or perceive Allah the Almighty whenever man is spoken of. This intuition is the work of the thought, and the thought is the work of the mind, and the mind is Allah's greatest blessing.

Essence of the Words:

Mankind, creation and all the existence is the work of Allah, the Almighty, and as for Allah's existence, the principle of truths suffices. For every blessing from Allah, a service is required of His servants. The function of the intellect is to know and understand Allah; to subsequently follow His commands; and to abstain from what He has deemed unlawful.

“Every worldly discovery is confirmation of Allah's existence. Surely, to believe like this, one is saved from polytheism.”

Chapter One

The First Truth

We all know very well that our religion began with the command: “Read!” Islam’s order to “Read” is to enable us to attain happiness, first in this world, and then in the next. It is thus understood that a Muslim’s initial duty is to strive to read and learn. Just as there is wonderful, beneficial knowledge that we learn and make use of in this world, there is an equally important number of religious matters and truths that we are obliged to learn. This can also be achieved by reading and learning. For matters and truths of a religious nature, it is insufficient to read only once; one must re-read these until all are indelibly imprinted on one’s memory. In studying all religious subject matter and truths, one should remember to repeat them three times. Our respected Prophet did precisely that.¹

The Second Truth

No job can be fully known or understood without having first been learned. Examples include the work of a taxi driver, barber or a medical doctor.

Likewise, religion cannot be understood without being fully learned. It is not necessary for everyone to become a taxi driver, a barber, or a medical doctor. However, it **is** compulsory that a taxi driver learn and know the rules and conventions involved in driving; that a barber and a medical doctor learn and know the same for their respective vocations.

It is, therefore, abundantly clear that learning is a primary condition for achieving success in any work. Thus, on the one hand for all who proclaim “I am a Muslim”, it is necessary to live their religion proportionate to their knowledge; on the other hand, it is also necessary to continue to learn and know more about religious issues that one may be unfamiliar with.

The Third Truth

Mature intelligence and real knowledge can make one accept the

existence of Allah, the Almighty.

Question: We know that certain conditions exist for the successful completion of any work. Are there, then, any conditions or prerequisites for accepting the existence of Allah, the Almighty?

Answer: There are indeed several conditions for accepting the existence of Allah, the Almighty. For the sake of enabling one to remember, we will attempt to identify and describe only two of these.

First: To believe in the existence of Allah, the Almighty's commands and prohibitions (namely, to believe in the Holy Qur'an).

Second: To believe that by following Allah's commands, one benefits and that by steering clear of His prohibitions, one is saved from harm.

By learning these two conditions, the believing person becomes a "mumin"; by demonstration in his life, the believer becomes a devout, Allah-fearing Muslim.

The Muslim who follows Allah's commands and steers clear of His prohibitions, who fervently believes in Allah, the Almighty, becomes His most favored servant, but most importantly, he shows himself to be a true believing Muslim.

In summation: **Islam** begins with Allah and is lived by obedience to Allah.

In short, everything of beauty and well-being generated from belief in Allah will continue if one heeds Allah's commands and keeps clear of what He has not permitted.

For the true Muslim, faith in Allah is witnessed in his Islamic lifestyle. Indeed, it would not be incorrect to say that for those who are Muslims by word of mouth only, faith is not faith is not evidenced by their actions.

"If this description be erroneous, I seek pardon from Allah. Let us repeat a good many times the above truth."

Islam begins with the belief in Allah and is lived by obedience to Allah. Obedience means to conform to Allah's commands and to heed His prohibitions. This truth should be carefully pondered over so that it might be internalized in the best possible way to benefit us for the rest of our lives.

The Fourth Truth

The presence of believers and unbelievers of Allah, the Almighty in this world is as old as mankind. As we mentioned in the Third Truth, throughout history, those possessing mature intelligence and knowledge have lived in total belief in Allah; conversely, those not being able to use their Allah-given intelligence and wisdom, have remained deprived of belief in Allah, the Almighty. In history, and in our very own day, the situation is exactly the same.

In spite of this, the one who accepts his own existence, is the first to unquestionably accept the existence of Allah, the Almighty. The person who uses his reason wisely, will not worry about or dispute this truth.

Regarding this subject, I would like to conclude with the lines of two eminent scholars:

First: The late former Turkish minister of Religious Affairs Omer Nasuhi Bilmen has written: “To know of existence, what need is there of this sphere called the “world’ when a lowly atom is sufficient proof?”

Second: The great scholar Yahya Bin Muaz er-Razi’ has said: “For the one who is at all suspect of his own existence is binding the necessity to get to know Allah, the Almighty.”²

The Fifth Truth

Having come thus far in explaining the existence of Allah, the Almighty, let us now attempt to answer an often asked question.

Question:

What kind of being is Allah, the Almighty?

Answer:

Our intelligence cannot comprehend the precise nature of Allah’s “being”. This is because some of the works of Allah, the Almighty cannot be understood by reason alone; they indeed only be understood by His Grace. The fact that we possess intelligence is undisputed, but as to what “is” intelligence still remains a mystery. The same applies to our souls, the true nature of which is unknown. The truth is that Allah, the Almighty created both intelligence and the human soul. Their existence is clear but so incomprehensible that the existence of Allah, the Almighty is

therefore indisputable.

The Prophet has made the most truthful and befitting interpretation of this fact. In one noble hadith, the Prophet is reported to have said: “Contemplate Allah’s creation, but not the Creator because He (His worth) cannot be appreciated or fully understood.”³

In light of this hadith and for one to fully comprehend the above question about the precise character of Allah’s existence, two answers can be offered:

First: From the pen of the late Ziya Pasha:

“No need for this tiny intellect to fathom the meaning of intelligence because this balance is not able to weigh such a load.”

Second: The late Professor Dr. Ayhan Songar has stated:

“The eye sees all; but just as it cannot see itself, the intellect too knows all but itself.”

It is possible for an intellect that doesn’t know itself to know the precise nature and existence of Allah?

In short, trying to fully comprehend the nature of Allah, the Almighty resembles attempting to weigh the world on a pair of goldsmith’s scales.

Just as we cannot fathom the true nature of Allah, the character of His unique attributes is also incomprehensible. Allah is a Being that sees, knows and hears everything. And we believe that He sees, knows and hears everything. But we cannot ever know the nature of His seeing, knowing and hearing. We can only know Allah, the Almighty from His Creation and Divine Attributes. Like His unique Being, we cannot fully comprehend His Divine Attributes.⁴

The Sixth Truth

In the Third Truth we had briefly mentioned how one prospers by obeying Allah’s commands and is harmed by His prohibitions. I now seek Allah’s help in further clarifying these points.

Question:

What benefits can be seen for people by following the commands of Allah? What kinds of harm are inherent in His prohibitions?

Answer:

There are endless benefits, for all people, inherent in Allah's commands, Conversely, there is a great deal of harm inherent in His prohibitions.

Question:

Can we fully understand the benefits derived from complying with Allah's commands and the harm inherent in His prohibitions?

Answer: Proportionate to our comprehension, some of the benefits and inherent harm may indeed be understood, but others may not. Whether we fathom the wisdom or not, as Muslims we believe there are immense benefits in following His commands and great harm in not following His prohibitions.

Just as children may be totally unaware of the loving protection given them by their mother and father, we too may at times be unaware of the protection granted to us by Allah, the Almighty. Still, we believe that He is protecting us with His commands and prohibitions.

“In all matters one sees the Divine Wisdom, the secrets of which a person's intellect cannot fathom.”

One's belief is nullified if one believes Allah's commands and prohibitions are solely to make one's life free of sin. His commands and prohibitions are not for those who accept them as truthful and righteous, but then do not follow them in their daily lives. In this instance, one can be saved from denial, but not from sinning!

The Seventh Truth

Just as any sound construction must have a sound foundation, it is equally necessary that our religious lives be based on sound knowledge. Otherwise, hastily built buildings can be toppled by the slightest breeze. We can be faced with indecisions that can jeopardize our very lives. Thus, just as we are not able to complete a task without first learning how to perform it, we cannot live our religion without first properly learning and understanding it.

Furthermore, the acceptance of inadequate and/or totally false religious knowledge can weaken our belief. Before saying that “any diminution of loss may be counted a profit”, we must first equip ourselves with Islamic

knowledge from authoritative sources. This is also achievable through learning.

The fact that we can all afford the time in our daily lives to read at least one newspaper begs the question: Would it not be wise to spend some of that time acquiring religious knowledge as well?

We know very well that the knowledge attained through perseverance by one person is genetically incapable of being passed on to one's offspring. In this respect, were the young son of a high ranking government official, medical doctor or scientist to proclaim that he like his father were an important government official, medical doctor or scientist, it would be totally preposterous unless the son actually had the necessary qualifications. It is, therefore, equally illogical and unprofitable for one who has not learned the tenets of one's faith properly nor internalized them, to boast about the religious knowledge of one's mother or father.

The Eighth Truth

As Muslims, we are fully aware that Allah, the Almighty, and our Prophet have told us that studying and learning our religion is as vital as eating and drinking. To emphasize this point, I would like to offer the following example.

Religion resembles an independent country possessing unique features and beautiful sights. In order for one to visit such a country, first the opportunity must exist, after which a valid passport and means of transport are required. If any one of the above conditions is not met, travel to that country would not be possible.

In the above example, the possibility of enabling one to adhere to a religion is intellect; faith provides the religious passport for travel; and the means of transport abroad is knowledge. Each is a complementary component of the other. The first of these, namely intelligence, has been given us by Allah, the Almighty. The second component, namely faith, is achieved by using one's own Allah-given intelligence and by Allah's Grace. Religious knowledge, despite being very important, is unfortunately not considered so by many Muslims. Nevertheless, we know that religion like anything else cannot be understood without being learned and, of course, without being learned, cannot properly be properly practiced.

The Ninth Truth

In the preface to this booklet we read that religious matters and truths are not difficult to learn and that this learning is incumbent on all who profess to be Muslims.

For those who refrain from joining in congregational worship such as “Eid or funeral prayers in order not to feel embarrassed, we offer the advice of the Prophet whose “sunnah” (“traditions”) should be followed in this matter. Indeed, the Muslim who heeds the Prophet’s traditions can lay claim to knowing the importance of learning religious matters.

Books that claim to instruct one in religion are referred to as “ilmihal” (religious guidance) manuals in the Turkish language. Many are available in print. All are useful works that have been written to serve the needs of Muslims. Differences occur regarding both the style of language (i.e. Turkish) and the actual length of the book.

Exemplary religious manuals that first come to mind are those of Omer Nasuhi Bilmen, Au Fikri Yavuz and Ahmet Hamdi Akseki. These are all invaluable reference works. For those who are deficient in any way in religious knowledge, we first recommend the work of the late Mehmet Soymen which has been published by the Turkish Ministry of Religious Affairs under the title “A Pocket Catechism”. To date, this work, into its thirteenth printing, has been translated into many languages thus establishing its importance. “A Pocket Catechism” as its title implies is a work of Islamic instruction whose small size belies its valuable contents. The book can be easily read and understood. It is, in fact, no larger than the contents of three (sixteen page) daily newspapers.

It is not necessary for a Muslim in his daily life to ensure that he finds time to read a part of this catechism when he can find the time to read a newspaper? And if we can’t find the time, how could we possibly follow the Prophet’s dictate regarding having to repeat at least three times any subject or truth of a religious nature that has been studied and learned?

The method that we have referred to is that of the Prophet’s tradition and orders. If we follow them to the letter, we will very clearly understand our Islam and how Allah, our Creator expects us to serve and worship Him.

The Tenth Truth

A question is often asked as to why Muslims have not been able to recover and develop after so many years of backwardness.

Answer:

The reason for the backwardness of Muslims is not because they are Muslims per se; it is because they have not properly learned the teachings of Islam and lived by them.

Question:

For how long have we (as Muslims) been occupied with this question?

Answer:

It has been noted that ever since classic Islamic civilization began to wane, both Muslims as well as Western scholars began to investigate and question the demise.

Since the beginning of the 19th century, Western missionaries have been teaching Muslims in western schools. These schools have tried hard to prove that Muslims are backward because of their religion and they are still trying to do so.

Before concluding this section, let us as Muslims ask these slanderers some very pertinent questions.

1. For almost a century, difficulties relating to religion and religious leaders have been passed over or totally removed from view. Despite this, why have Muslims still remained backward?
2. Who were really responsible for the success of the prosperous, advanced nations: religious scholars or scientists? (Of course, scientists and good administrators together oversaw their growth and success.)
3. Were the western-educated scientists living in Muslim countries ever hindered in making nay discoveries because of Islam?
4. Are good administrators who have worked for the good of the people, not for their own ulterior motives, been detrimental in any way to the improvement and development of the Muslim world?

Many similar questions could be asked. However, let's be reminded of the real answers to the question as to why the Muslim world has

remained backward. Muslims have been left behind not because they are Muslims, but due to their failure to diligently learn the tenets of Islam and abide by them in their lives. Let's not forget this truth!⁵ And for those tired of seeking the answer, I would like to conclude with a few verses from two learned writers.

The first couplet is by the hand of the great eighth century sufi master Shaykh Ibrahim Edhem.

“We have tried to patch up this transient world; but both religion and this transient world have slipped from our hands.”

The second couplet is by Garip Yetimoglu from Nevshehir.

“‘Be awake’ admonishes your religion, lest you rouse without your religion. What self-imposed fabrications have made religion an impediment!”

The Eleventh Truth

Now, let us turn our attention to the subject of happiness. As you know, everyone is in search of happiness. It is as if everyone is competing with one another in order to attain perfect bliss in this world. Everyone is united in the desire to achieve this one goal. The truth is that under these circumstances, the vast majority of seekers never reach the blessed goal of attaining bliss in this earthly existence. Why is this? The fact that rules exist for everything implies that in order to be happy, certain rules must be followed. For those who know these rules and follow them, happiness is their reward; only disappointment awaits the remainder.

Question:

What are these rules/conditions for achieving happiness?

Answer:

Firstly, there are two rules for happiness. Belief in Allah, the Almighty is the first and the second is to follow the commands of Allah and to abstain from what is unlawful.

The one who believes in Allah, the Almighty, obeys His commands and abstains from what is unlawful, attains happiness. On the other hand, for the one who professes to believe in Allah, the Almighty, but neither follows Allah's commands nor steers clear of His prohibitions, happiness

will forever be elusive.

To reinforce this truth, let me relate this short story.

Once a squint-eyed man was asked directions. He indicated the direction by pointing to it. The man asking for directions never looked at the squint-eyed man's extended arm but looked onto his eyes. The squint-eyed man noticed that his directions had not been heeded. To the one asking directions, the squint-eyed man said: "Should you follow the directions given by my arm, you will find the place you are seeking; if you follow the direction my eyes dictate, you will surely meet with misfortune!"

Let me remind you that in order to diminish the levels of affliction and depression one may feel in this world, it is advisable that one continually read the prayer left to us by our beloved Prophet Muhammad Mustafa.⁶

The Twelfth Truth

We began writing this booklet about Islamic truths in the Blessed Name of Allah, the Almighty and we also wish to conclude with His Name.

As you know, the Prophet in a noble hadith declared that Allah, the Almighty possesses ninety-nine Beautiful Names. These are expressed in the Qur'an as "el-Esma ul-Husna" (the Most Beautiful Names).

One of these names is "Salam". The late scholar Hasan Basri Cantay in his "Kuran-i Hakim ve Meali Kerim" has confirmed that this blessed name appears in 56 places in the Qur'an as a separate word. Moreover, the Qur'anic commentator, the late Elmali, has mentioned that Allah gave "salaam" to believers on twelve occasions in the Qur'an.⁷

From this observation, it is clear that "salam" is not only one of Allah, the Almighty's Beautiful Names, but is also a Qur'anic command. Giving "salam" is not exclusively an Arab custom; it is for all Muslims. Indeed, it is one of the main characteristics of being "Muslim". This must be understood and taught to those who are unaware.

It is normal for every nation to have its own greeting. However, it is abnormal and unacceptable for a Muslim to blindly imitate others who may greet in a different fashion. This is because other forms of 'salam' do not retain or convey the unique meaning of this word.

The word “salam” implies an explicit prayer that one may be preserved from all harm in this world and the next and be enveloped in peace and good fortune.

Let us not make the serious mistake of rejecting such a beautiful and meaningful greeting as “salam” in preference to the imitation of others. Neither should we arrogantly reject “salam” as an Arabic expression confined to Arabs alone.

On the lines of the saying: “There is no need to explain a sensible man”, I would like to conclude by offering a couplet that I hope will emphasize the importance of “salam”.

“Salam is one of Allah’s Beautiful Names; saying ‘salam’ before one begins to talk is indeed a beautiful habit.”

Conclusion

As evidenced in this booklet, twelve Islamic truths have been presented to the reader. Those wanting to summarize them are advised to repeatedly read the third truth. Those who continue to read this truth as believers will not only be rewarded with full belief in Allah, the Almighty, but will become models of exemplary behavior to all with a desire to help those whose faith is weak.

We have continuously stressed several important truths, the most important of which is the one mentioned above, namely the third truth. I would like to once again end with this truth.

A Muslim must strive to believe in Allah, the Almighty alone. For achieving this goal there are two principal rules. The first one is the belief in the existence of Allah's commands and prohibitions (i.e. the Holy Qur'an and the Prophet's hadiths). The second one is belief that Allah's commands are for the benefit of man and His prohibitions are to protect man from harm.

All that is good and auspicious comes about by first believing in this manner.

As a believer myself, I repeat with utmost conviction that if the true believers in Allah, the Almighty, strive to increase their numbers and continue to do so, Muslim tears will cease to flow. If we, as Muslims, are negligent of this challenge, however, the lot of Muslims worldwide will remain a sorry one.

Chapter Two

In this section we will try to show through some hadiths how true believers in Allah, the Almighty will be rewarded.

The words and sayings of the Prophet, namely “hadiths”, are collected in books known as “hadith collections” of which there are many. The one that first comes to mind is the collection known as the “Kutub-i Sitte”, the famous collection of six separate hadith books. For a saying to be authenticated as a “hadith”, it is essential that a sound verification procedure is in place. Thus, in order to confirm the authenticity of any noble hadith, it is necessary to provide a “pedigree” for each.

The holy Prophet has said: “Wisdom begins with fear of Allah which protects man from all kinds of sin.”⁸

Our forefathers quite rightly encapsulated this truth in the saying: “Fear those who don’t fear Allah; don’t fear those who do.”

Our holy Prophet has also reported:

“The best of humanity are those who are the most beneficial to people.”⁹

The holy Prophet has very clearly identified the value of human life. One of our poets has also said: “However great your service and kindly deeds may be, it is to Him (Allah) who you owe your worth.”

We can also say that a person’s worth can only be measured by his deeds, not by his age, wealth or beauty. A person’s worth increases proportionate to the worthy deeds performed. Conversely, one who poses harm to others, loses esteem.

Esma binti Umeys (Radi Allah-u Anha) reported the Prophet asked her:

“Do you want me to teach you a prayer to read when you are in troubled times? The prayer is this: ‘Allahu, Allahu Rabbi, la ushriku bihi shay’an’ (Allah is my Lord and I associate nothing with Him.)”¹⁰

I personally have experienced fewer problems and stressful situations after continuing to regularly offer this prayer of the Prophet. All who offer this prayer in true faith, will also observe an alleviation of their daily worries. We must make it a habit of offering this noble prayer.

It has been narrated by Abi Hurayrata (Radi Allah-u Anhu) that he heard the Prophet say:

“Allah, the Almighty created His Mercy in one hundred pieces of which ninety-nine He kept at His side letting the one percent descend to Earth. And indeed it is because of this one piece of Allah’s Mercy that all creatures on Earth love one another. This divine love is evidenced even during the suckling of a mare’s foal when the mare raises her leg for fear of trampling on her young.”¹¹

Allah’s Mercy is unlimited. Our Prophet has enabled us to understand this truth by providing clear models.

Let us not forget that in order for us to benefit fully from this hadith, we must have complete in Allah, the Almighty.

It has been narrated by Hadhrat Umar (Radi Allah-u Anhu), that he heard the Prophet say:

“A Muslim who is praised by four believers will be placed by Allah in Jannah. And we asked: ‘Ya Rasul-Allah. Would it be the same for a Muslim praised by only three believers?’

Rasul-Allah said: ‘If a Muslim is praised by only three believers, it is the same.’ Later we asked the Prophet:

“Would it be the same for a Muslim praised by only two believers?”

Rasul-Allah replied: ‘If a Muslim is praised by only two believers, it is the same.’

After this, we didn’t ask the Prophet about only one ‘shahid’.”

If we are to increase the number of believers who will praise us in this world, we must strive to continue to do good and useful deeds.¹²

It has been narrated by Umar Ibn al-Khattab (Radi Allah-u Anhu) that the Prophet once received a group of captives from the tribe of Hevazin. Amongst these captives was a breast-feeding woman who had lost her child. Milk would pour out of her breast when it was full and she would then feed her child. When this woman found her child amongst the captives, she immediately placed her child to her breast who very

affectionately began to suckle. Seeing this great sign of affection, the Prophet asked us:

“Could you ever imagine this woman throwing her child into a fire?”

We replied that she would be incapable of doing such a thing.

“There you see”, said the Prophet, “Allah’s Compassion is more merciful than this woman’s affection for her own child.”¹³

There is no need to further clarify this hadith. Indeed, for all those who believe in Allah, this good news is more than sufficient.

It has been narrated by Abi Hurayrata (Radi Allahu Anhu), that one day an Arab came to the Prophet asking him what deed he could do in order to guarantee his entry into Jannah. The Prophet replied:

“Worship Allah and attribute no partners to Him; offer the compulsory daily prayers; pay the proscribed yearly tithe (alms); and fast in the Holy month of Ramadhan.”

The Arab responded: “I bear witness that my life is in the hand of Allah, the Omnipotent and that I can’t perform any worship other than what I have heard you describe.

The Prophet replied: “Whoever wishes to be happy at seeing a face from the people of Jannah, look at that shining face!”¹⁴

From this hadith we learn that it is not sufficient to say that we believe in Allah. Let’s not forget that in truth Jannah is obtained by following Allah’s commandments and prohibitions to the letter.

It has been narrated by Hadhrat Aisha (Radi Allah-u Anha), that one day the Prophet was asked what form of worship was most likeable to Allah. The Prophet responded:

“Even if it be brief, the worship that is continuous (is that which is most pleasing to Allah).”¹⁵

We observe in this hadith the wisdom in offering regular worship to Allah, the Almighty and not just in offering one ‘Eid prayer to the next.

I would like to conclude my work with an order from the Prophet’s

hadith.

“Fear Allah; practice good deeds in whatever fashion you know how.”¹⁶

Once again, we are admonished to comply with Allah’s commands and remain distant from His prohibitions.

It is not wrong to say that the Prophet’s noble hadiths ask each one of us to interpret and value them to the best of one’s knowledge and belief.

In this respect, let’s finally end again with the Prophet’s admonition.

“Fear Allah; practice good deeds in whatever fashion you know how.”

O Lord: Let us earn Your Pleasure. Amin. Our final word is “Ve’l-hamdu lillahi Rabbi’l-alemin.”

*** *The End* ***

¹ Sahih-i Buhari Muhtasari, Diyanet Yayinlari, 1/95

² Keshfu’l-hafa, 2/262

³ Ahmed b. Hanbel, Musned, II/353/363

⁴ For detail information, refer to: Veli Uluturk, Kuran-i Kerim, Allah’i Nasil Tanitiyor?, page 255, M. Rahmi Balaban, İlim, Ahlak, İman, Diyanet Isleri Baskanligi yayini, Ankara, page 186, Prof. Dr. Adem Tatli-Mehmet Dikmen, Merak Ettiklerimiz, Cihan yayinlari, page 151.

⁵ Sigrid Hunke, Bati Medeniyetinin Uzerine Dogan Islam Gunesi, (Tranlated by Servet zengin) Bedir Yayınevi, Istanbul 1972.

⁶ “Allahu, Allahu Rabbi, La ushriku bihi shay’an” (Allah is my Lord and I associate nothing with Him.)

⁷ Elmli Tefsiri, 2/1409

⁸ Muhammed Es’ad Erbili, Kenzu’l-Irfan, 1001 Hadis, page 148

⁹ Feyzu’l-Kadir Serhi Camiu’s-Sagir, 3/481

¹⁰ Ibrahim Canan, Kutub-I Sitte tercumesi, 7/71, Hadith no. 1844

¹¹ Sahih-i Buhari Muhtasari, 12/126, Diyanet Yayinlari

¹² Sahih-i Buhari Muhtasari, 4/570, Diyanet Yayinlari

¹³ Sahih-i Buhari Muhtasari, 12/125, Diyanet Yayinlari

¹⁴ Sahih-i Buhari Muhtasari, 5/17, Diyanet Yayinlari

¹⁵ Sahih-i Buhari Muhtasari, 12/192, Diyanet Yayinlari

¹⁶ A. Himmet Berki, 250 Hadis, page 9, Diyanet Yayinlari