

*The Sun Of  
Guidance  
The Prophet  
Muhammad* ﷺ



Osman Nûri TOPBAŞ

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## THE SUN OF GUIDANCE

### The Prophet Muhammad ﷺ

In the first verse of Surah Al-Mu'minun, Allah Almighty proclaims, "Successful indeed are the believers." When explaining this success, Muhyiddin Ibn Arabi states, "Allah Almighty created Paradise and said, 'Speak,' and Paradise recited this verse, 'Successful indeed are the believers.'" (Bursevi, Ruhu'l-Beyan)

We do not know how Paradise spoke with all its beauty and grandeur or the nature of that speech. However, the first truth that Paradise expressed in response to the divine command was to reiterate the condition for salvation emphasized in the Quranic verse.

Salvation is felicity. With the condition of being a muslim. Attaining eternal salvation means liberation from the trials and tribulations of this world, succeeding in these tests, and gaining the promised felicity mentioned in the verse, "Successful indeed are the believers."

How do believers attain felicity?



The subsequent verses in Surah Al-Mu'minin provide the answer to this question and outline the fundamental principles of a Muslim personality.

The condition that follows faith for the salvation of a believer is;

### A PRAYER WITH DEVOTION

In the first ten verses of Surah Al-Mu'minin, which herald felicity and eternal salvation for believers, five distinct qualities are highlighted. These are the inseparable foundations that form an Islamic personality. Foremost among these qualities is the prayer performed with utmost devotion: "Successful indeed are the believers. Those who are humble in their prayer." (Al-Mu'minin, 1-2)

It is those who have fostered a close bond with Allah, those who shield themselves from evil and vice through prayer, those who ensure their prayers resonate with both body and heart, those who earnestly draw near to Him during prostration, and those who steadfastly obey His command, "Prostrate and draw near." (Al-Alaq, 19), who truly attain eternal felicity.

Therefore, nurturing devotion in prayer and ensuring harmony between the body and heart during its performance is pivotal for our salvation. Every believer must undertake prayers, fulfilling this sacred duty with the necessary care, ensuring tranquility of the heart, and always conscious of Allah's omnipresence.

While physical purification and ablution serve as legal prerequisites for prayer, the spiritual essence lies in having the heart attuned with Allah. The Messenger





of Allah ﷻ underscored the significance of praying with devotion and fervor, proclaiming, “Prayer is the light of my eyes.” (Nasai, Israatu’-n-Nisa, 1)

During the blessed era, a person came to the Prophet’s Mosque and performed a hurried and disorderly prayer without observing the proper order. Witnessing his state, the Prophet ﷺ said, “Go back and perform the prayer, for you have not prayed.” The man went back and performed the prayer again, but the Prophet ﷺ once again said, “Go back and perform the prayer correctly, for you have not prayed.”

On the third attempt, the man came and expressed his lack of knowledge of the correct way to pray, and he asked the Prophet ﷺ to teach him how to pray in a manner pleasing to Allah. The Messenger of Allah ﷺ taught him the essentials of prayer. (Tirmidhi, Salat, 110; Abu Dawud, Salat, 143-144)

Thus, prayer should not be performed merely as an obligation. As the Prophet ﷺ said, “The worst theft is one who stealing from the prayer.” (Muwatta, Kasru’s-salat 72)

Praying with the awareness of standing in the presence of Allah, with the consciousness of doing good, is the most crucial individual and religious foundation of a Muslim personality. Our Lord desires the consciousness of standing in prayer to encompass every moment of a Muslim’s life, calling them to engage in beneficial deeds at all times. Therefore, the second condition for felicity is to establish a deep connection with prayer, establishing a sincere and devoted prayer in the presence of Allah.



## NO LAZINESS!

In the Quranic verse, it is stated:

“Who turn away from ill speech and frivolity.” (Al-Mu’minun, 3).

This indicates that a Muslim should not have idle time. A Muslim should fill every moment of their life, which is given as capital, with goodness and righteous deeds in order to escape the loss mentioned in the command, “By time, indeed, mankind is in loss” (Al-Asr, 1-2), and strive to attain felicity. They should move from one good deed to another, ensuring that there is no empty void in their life. Allah, who does not desire any idle void in a person’s life, states, “And when you have finished [your duties], then stand up [for worship] and to your Lord direct your longing” (Al-Inshirah, 7). This means that when one good deed is completed, they should immediately move on to another, not allowing any time to pass without worship and goodness. Life is a gift given only once to attain eternal bliss.

The Prophet ﷺ raised his noble companions, fostering them to live a life full of beauty, and he presented those exemplary personalities to our ummah (Muslim community) as well.

One day, after leading the morning prayer, the Prophet ﷺ asked his companions, “Is there anyone among you who fasted today?” Hazrat Umar رضي الله عنه replied, “O Messenger of Allah! Fasting did not cross my mind yesterday, so I am not fasting now.” Hazrat Abu Bakr رضي الله عنه said, “I thought about fasting last night and began my fast in the morning.”



This question was related to their individual lives. Then, the Prophet ﷺ proceeded to ask questions about their communal activities.

He asked, “Is there anyone among you who visited a sick person today?” Hazrat Umar ؓ responded, “O Messenger of Allah! We just performed the morning prayer and have not moved from our places, so how could we have visited a sick person?”

Hazrat Abu Bakr ؓ said, “I heard that my brother Abdurrahman bin Awf was unwell. I visited him on my way to the mosque, wished him recovery, and then came here.”

The Prophet ﷺ continued by asking, “Is there anyone among you who fed a poor person today?” Hazrat Umar ؓ replied, “O Messenger of Allah! We just performed the morning prayer and have not moved from our places.”

Hazrat Abu Bakr ؓ said, “When I entered the mosque, I saw someone in need. My son Abdurrahman had a piece of barley bread in his hand, so I took it from him and gave it to the needy person.” Upon hearing this, the Messenger of Allah ﷺ said, “I give you glad tidings of Paradise, O Abu Bakr!”

Deeply moved, Hazrat Umar sighed and said, “Ah, Paradise!” In response, the Prophet ﷺ reassured him, saying, “May Allah have mercy on Umar, may Allah have mercy on Umar! Whenever he intends to do a good deed, Abu Bakr always surpasses him.” (Haythami, *Majma'uz-Zawaid*, III, 163-164; Abu Dawud, *Zakat*, 36/1670; Al-Hakim, *Mustadrak*, I, 571/1501)



From this noble hadith, we understand that the Prophet ﷺ loved his ummah dearly and did not want them to waste their time. He desired that they constantly seek Allah’s pleasure, engage in self-reflection with the question, “Is Allah pleased with my state at this moment?”

We must observe that when a person is not engaged in beneficial matters, they are drawn into idle and futile activities that do not concern their worldly and eternal lives. In today’s world, there are numerous futile and empty distractions that divert generations from matters concerning their worldly and eternal affairs.

The Prophet ﷺ sought refuge in Allah even from the futile aspects of knowledge. If a servant seeks Allah’s pleasure in this way throughout their life, Allah will undoubtedly open doors for them and transform difficulties into ease, as mentioned in the Quran:

“For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease” (Al-Inshirah, 5-6).

In a life filled with beneficial deeds, Allah desires that a believer be compassionate towards the poor and the needy.

Therefore, one of the activities a believer should engage in throughout their life, utilizing all available means, is to;

### ACT OF GIVING FOR OTHERS (INFAQ)

In Surah Al-Mu’minun, after the conditions of exhibiting a worshipful life with deep reverence in the face of divine majesty and power and displaying a



character and identity that shuns vain matters, the third condition is stated as follows:

“They are active in their acts of spending.” (Surah Al-Mu’minun, 4)

Being active in the act of spending as part of the obligation of giving zakat (charity) means actively seeking, finding, and carefully delivering the rightful share to the needy. It requires seriousness and meticulousness. Just as we are diligent when performing our tasks and responsibilities in our worldly lives and professions, we should also be serious, careful, and meticulous in matters of zakat, charity, and spending.

In another verse, Allah Almighty states:

“[Charitable] expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” (Surah At-Tawbah, 60)

In this verse, Allah Almighty encourages us to develop a spiritual X-ray vision in our hearts, to be able to recognize our fellow believers who do not express their hardship and need due to their modesty. They are also a trust. Another verse states:

“And there is [a share for] those who seek help and [for the needy] and for those whose hearts are to be reconciled and [for] the freeing of slaves and [for those in debt] and for the cause of Allah and [for] the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.” (Surah Ar-Rum, 24-25)



This means that the deprived, the destitute, and the poor are partners of the wealthy. It is the duty of partners to fulfill their obligations towards each other. Therefore, a successful believer's character includes actively fulfilling the responsibilities of this partnership, working diligently to meet the needs of others.

While cultivating this noble character within ourselves, we must not neglect other virtuous qualities. Especially in the present time, there is one aspect we need to pay special attention to:

## UPHOLDING HONOR AND MODESTY

The fourth condition for attaining felicity is as follows:

“They protect their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed.” (Surah Al-Mu'minun, 5)

Modesty is protection from the whirlpool of all types of lustful desires and base instincts. It is exclusive to human beings. Modesty is the distinguishing characteristic that sets humans apart from other creatures. Losing one's modesty means losing human dignity and descending to the level of other creatures, or even lower.

Therefore, honor and modesty are the lifeblood of all moral virtues. Qualities such as honor, dignity, and respect are all dependent on being modest. Our beloved Prophet ﷺ, as an example to his ummah, also sought chastity in his supplications, imploring Allah Almighty, saying:



“O Allah, I seek guidance, piety, chastity, and contentment from You.” (Sahih Muslim)

Leading a modest life means elevating the spiritual realm by idealizing carnal desires. The blissful family home of human beings began in Paradise. Therefore, it is necessary for our earthly homes to be prepared as a preparation for a heavenly family home, so that we may attain a blissful family home in Paradise.

One of the beautiful names of Allah is Al-Wadud, which signifies that Allah Almighty is at the center of love and affection.

In the Noble Qur’an, Allah Almighty presents two exemplary figures of chastity, one male and one female. One is Prophet Yusuf (Joseph), who risked being imprisoned due to his chastity, and the other is Maryam (Mary), who is mentioned 34 times in the Quran due to her exceptional chastity.

Thus, chastity, which is one of the distinguishing signs of a Muslim, has a unique and distinct value in the sight of Allah. Therefore, the most important elements of a Muslim’s character are chastity, modesty, and decorum. The purpose of religion is indeed to nurture individuals with refined, delicate hearts, possessing modesty, elegance, and sensitive nature.

This is one of the conditions for attaining felicity and salvation.

## LOYALTY AND TRUSTWORTHINESS

In Surah Al-Mu’minun, after mentioning the conditions of exhibiting a worshipful life with deep rev-



erence in the face of divine majesty and power and displaying a character and identity that shuns vain matters, the third condition for attaining eternal felicity is stated as follows:

“They are faithful to their trusts and their covenants.” (Surah Al-Mu’minun, 8)

This means that a Muslim, in addition to being adorned with reverence in their worship, seriousness in every moment of their life, meticulousness in their financial affairs, and modesty in their human interactions, should also possess ethical qualities such as keeping their promises, adhering to agreements, and fulfilling entrusted responsibilities without even considering betrayal. Fidelity, reliability, and trustworthiness are the attributes of a Muslim’s character and identity.

The greatest trust that a person of noble character will uphold is the trust of the Prophet Muhammad ﷺ. The Light of Existence, our beloved Prophet ﷺ, said:

“I am leaving among you two things. As long as you hold fast to them, you will not go astray: one is the Book of Allah (the Quran), and the other is the example of His Messenger (the Sunnah).” (Muwatta, Qadar, 3)

Character is of great importance because people admire it. They follow individuals with strong character, trust them, and surrender to them. Abu Sufyan, who was the commander of the Meccan polytheists in the Battle of Uhud, knew Umar ؓ from the past and was aware of his bravery and honesty. During the Battle of Uhud, they faced each other in combat. On one side was Umar ؓ, and on the other side was Abu Sufyan. At one point, when the Muslim army was encircled from behind and chaos erupted, a rumor spread that the





Prophet Muhammad ﷺ had been martyred. Abu Sufyan shouted the direction where the Muslims were:

“Umar, they say ‘Muhammad is dead!’ Is it true? You know that I trust you more than anyone; tell me.”

“Sword to sword, face to face, he instills in the person he confronts the belief that ‘I trust you more than my own men.’” This is an exceptional identity, a unique personality:

### THIS IS THE MUSLIM CHARACTER

Osman Pasha, the hero of Plevna, was besieged for six months. He attempted a breakthrough but failed and was captured. Finally, he gathered the Christian population and said, “I collected jizya (tax) from you to protect you. But today, I no longer have the power to protect you. I return this jizya to you.” The people of Homs displayed the same honesty centuries ago.

What is this? It is a Muslim character shaped by the teachings of the Prophet.

Narrated by Jabir: The Prophet delivered a long speech and concluded it with the following words describing a Muslim character: “I am closer to every believer than his own self. When a person dies, leaving behind wealth, that wealth belongs to his relatives, his heirs. But if he leaves behind debt or orphans, that debt belongs to me, and I will pay it off. And those orphans, it is my duty to protect them.” (Muslim, Jumu’ah, 43)

What is this? It is an exalted Muslim personality who guides and leads people.

And even foreigners appreciate this high character;



## EVEN NON-MUSLIMS APPRECIATE HIS CHARACTER

A non-Muslim says: “No king wearing a crown, except Muhammad who did not patch his garment, has gained as much respect, honor, and dignity in the world.” This is the exceptional personality of the Prophet that impresses even non-Muslims and those unrelated to the matter.

It is our duty to exhibit a Muslim character worthy of his ummah. Our ancestors, who ruled over 24 million square kilometers, maintained their sovereignty in those lands with the character and qualities they learned from the Prophet. And to others, they proclaimed the saying:

“When there are Turkish horses on the Vistula River, there is justice, there is right, there is law.” It became a proverb.

As the last quality that leads the believers to salvation, Allah Almighty once again emphasizes the importance of prayer, saying: “They guard their prayers.” (Al-Mu’minun, 9)

To grasp the secret of permanence in prayer, to live life in the tranquility and serenity of prayer, is the secret of eternal salvation. The other qualities are mentioned between the two prayers. Therefore, the more the prayer is fulfilled, the more possible it becomes to fulfill these conditions for eternal success.

For those who fulfill these conditions and embody the noble Islamic personality, Allah Almighty promises them the gardens of Paradise: “They are the in-



heritors who will inherit Paradise, and they will abide therein forever.” (Al-Mu’minun, 10-11)

Narrated by Umar: After the revelation of these verses, the Prophet turned towards the Qibla, raised his hands in supplication, and prayed: “O Allah, do not diminish us, but increase us. Do not humiliate us, but honor us. Do not deprive us, but bestow upon us. Make us superior to others, not inferior. Be pleased with us and make us content.”

Then, he turned to his companions and said,

“Ten verses have been revealed to me. Whoever fulfills the rights of these verses will enter Paradise.” He recited these verses at the beginning of Surah Al-Mu’minun. (Tirmidhi, Tafsir 23:1)

Here is the exalted personality that desires its ummah to exhibit superior qualities and responds with great joy and happiness to the promise of its ummah being granted paradise and eternal salvation

## AN EXEMPLARY CHARACTER

The guide to the Islamic character is the Quran. The embodiment of this character, presented to humanity with his life, nature, and ethics, is the Prophet Muhammad, the Pride of the Universe.

Allah Almighty says about the Prophet:

“By your life.” (Surah Al-Hijr, 72)

Allah, who does not swear by any human or any prophet, swears only by our beloved Prophet. This special privilege indicates that every aspect and state of



the Prophet is an example for his ummah in the direction of seeking the pleasure of Allah.

We are unable to fully express the virtues of the Prophet. Khalid bin Walid, the famous commander of the Islamic armies, gave this concise response when asked to describe him:

“I cannot describe him, but let me tell you this: The rank of the sender determines the rank of the one sent. Consider the sender as the Creator of the universe, and assess the state of the one sent accordingly.”

How much can we comprehend him with our limited intellect and how much can we convey with our feeble and stuttering language!

But as we are feeble, he is generous and compassionate. He continues to present himself to us in the most beautiful manner. The first thing anyone who looks at him observes is:

### COMPASSION WITH A SMILE

Even in his moments of distress, Abu’ d-Darda always spoke with a smile. They asked him in curiosity:

“Why do you always speak with a smile?”

He replied with this answer:

“Because I always saw the Messenger of Allah smiling.”

Smiling is an expression of love. It is an expression of looking at all creation through the gaze of the Creator. In the eyes of the Prophet, the horizons



of mercy extend even to a living branch. The Prophet does not even want a nursing dog disturbed.

He, the Prophet who is a mercy to all worlds, even included those who are not alive under the wings of his mercy. In fact, in the last days of his life, he went to Baqi' Cemetery and prayed for the deceased.

What a comprehensive mercy it is!

After a short conversation with the companions there, he said, "I wish I could see our brothers. How much I miss them!"

The companions said, "Are we not your brothers, O Messenger of Allah?"

He replied, "You are my companions, but our brothers are those who have not yet come."

Upon this, the companions asked,

"O Messenger of Allah, how will you recognize those who have not yet come from your ummah?"

The Prophet asked, "Imagine a man who has a white spot on his forehead and white feet among a group of entirely black horses. Can't the man recognize his horse among them?" The companions said, "Yes, O Messenger of Allah, he can recognize it."

Then, the Messenger of Allah said, "They will come with shining faces due to ablution, and their hands and feet will be radiant. I will go to the edge of my pond to offer them a drink before they arrive. Be careful! Some people will be driven away from my pond like a stray camel is driven away from a herd. I will call them, saying, 'Come here!' It will be said to me, 'They changed their condition after you, they did



not follow your Sunnah (way).” Upon hearing this, I will say, ‘Away from me, away from me!’” (Muslim, Taharah 39, Fada’il 26)

Afterwards, the Prophet returned to the Prophet’s Mosque. He gathered the companions and said:

“O my companions! Whoever’s property I have taken, here is my property, let them come and take it. Whoever’s back I have struck, here is my back, let them strike me.”

Here, the Light of Existence, the Prophet, gives a very important message to us. Because the Prophet is innocent. He is protected from committing sins and injustice.

Indeed, the Prophet ﷺ was raising his ummah with these messages and lofty virtues. Because according to the expression of the Quran, the Islamic ummah is meant to be on earth as:

## WITNESSES OF ALLAH

Allah addresses the ummah of Muhammad as follows:

“Thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.” (Surah Al-Baqarah, 143)

Allah wants us to have this quality. In the end, He says, “And thus the Messenger will be a witness over you on the Day of Resurrection.”

Therefore, a Muslim should always possess a character and a personality. They should display the qualities desired by Allah on earth and serve as an ex-



ample of justice and witnesses to humanity. They are meant to be the representatives of Allah on earth.

This elevated rank can be reached with the Islamic character, following the example and ethics of the Prophet ﷺ.

Let's take a look at the society established by our ancestors who reached this rank and attained worldly and eternal salvation by spreading the Islamic character. Can you find street children in such a society? Can you find the destitute, the lonely, the orphaned?

Our ancestors have established approximately 26,300 endowments. The hand of compassion extended to the treatment of wounded birds. The roads that state officials did not pass through were repaired, too. They went to places that the imagination of today's people cannot reach. In the endowment deed of Bezm-i Alem Valide Sultan, who established an endowment in Damascus, it is stated:

“The sweet water of Damascus will be transported to the Haramayn (Mecca and Medina). Those who come for Hajj will be given the sweet water of Damascus to drink.”

This will be transported not by airplane or train, but by camels.

What a great horizon of service!

Here is a description of a person granted by Islam to humanity...

In today's world, the most important activity that Muslims need to engage in is the embodiment of this elevated character derived from the noble tradition of



the Prophet ﷺ Our ancestors won hearts by doing this in the past. Fatih Sultan Mehmed conquered Bosnia ten years after the conquest of Istanbul. He took good Anatolian people there. He did not threaten any Bosnians with a sword. A sword is merely a piece of iron. It is meant to eliminate oppression when necessary. If misused, it triggers terror. On the other hand, the jihad in Islam is the conquest of hearts and minds. With this pure virtue from Anatolia, all Bosnians became Muslims. This was made possible by displaying an awe-inspiring character, demonstrating the embodiment of ethics, and making people say, “What beautiful people they are!”

The same happened in Abyssinia. It happened the same way in Aceh. When Muslim merchants went to Aceh, they did not raise prices even though the supply decreased. The shopkeepers, unaware of the owners, raised the prices. When the owners found out, they immediately took action and refunded the extra money paid by those who bought at a higher price. When the matter reached the King of Aceh, he said in admiration in front of this sublime personality:

“YOU HAVE SUCH A BEAUTIFUL  
RELIGION!”

This elevated character cannot be demonstrated by educators, psychologists, or pedagogues who follow other standards. This tranquility, this character cannot be achieved solely through reason, logic, or philosophy. Only the Prophet ﷺ and the great Islamic personalities who follow in his footsteps have produced such superior and complete individuals...





At this point, the most important thing is to be able to recognize the Prophet ﷺ To study his life, his traditions, his character. It is crucial to understand him and approach him. If hearts, minds, and lives detach from him, it means deviating from the path of eternal salvation.

One wise person expressed it as follows:

“The detachment of individuals from the traditions of the Prophet ﷺ one by one, is like the unraveling and detachment of the strands of a rope. The rope remains intact as a whole. But if the strands are pulled apart one by one, no trace of its integrity remains. The gradual removal of the traditions from our lives, may Allah protect us, reduces our eternal salvation to a fragile thread.”

Therefore, we must be fully committed to the noble traditions of the Prophet. We must live with the consciousness that we are a chosen ummah, witnesses of Allah’s religion, displaying the character and personality of the Prophet.

May Allah elevate all of us to the Islamic character that He has shown. May He grant us the noble qualities of the successful believers mentioned in Surah Al-Mu’minun. May He enable us to raise our offspring in these beauties...

Ameen!







The Cure for Violence  
THE MERCIFUL CLIMATE OF THE  
QURAN AND SUNNAH...

THE SECRET OF FAMILY

Allah Almighty has reserved uniqueness and singularity for Himself. He created everything in pairs. And He created humans in the form of male and female, as a pair. By joining them in marriage with His own name, He established the institution of the family. Humanity emerged from the first lawful family established by our parents, Adam and Eve, in the name of Allah.

Allah Almighty created humans in a state of weakness and helplessness, needing the care of a mother and the upbringing of a father from the moment of birth for many years. With the secret of mortality and the wisdom of aging, He made them dependent on their children even in their old age.



Thus, a society emerged, connected to each other by beautiful and noble feelings such as love, affection, mercy, obedience, loyalty, and devotion. The greatest father of this society, Hazrat Adam, was also a prophet.

Divine wisdom granted men and women the appropriate rights and responsibilities according to their natural characteristics.

The Prophet of mercy ﷺ said, “All of you are shepherds and each of you is responsible for their flock... The man is the shepherd of his family and is responsible for his flock. The woman is the shepherd of her house and is responsible for her flock.” (Bukhari, Wasaya 9)

Allah Almighty desired that families constitute the fabric of society in accordance with His pleasure in this world, which is a scene of trial.

With this wisdom, He chose noble and virtuous families, and lineages, to be the messengers. While conveying divine instructions to humanity, the prophets demonstrated the kind of servitude that Allah Almighty desired through their states, behaviors, and morals, starting with their families.

The Sultan of Prophets ﷺ was also born into a family composed of noble foreheads and lawful marriages, coming from the lineage of Hazrat Ibrahim and Hazrat Ismail.

After a chaste, pure, and virtuous youth, at the age of twenty-five, he established the most peaceful, happiest, and most beautiful household in the world with Hazrat Khadijah, the mother of believers. With his subsequent marriages, he presented the secret of the



blessed family, the family of Ahl al-Bayt and happiness, through his blessed wives, such as Hazrat Fatima, his son-in-law Hazrat Ali, and his noble grandsons, Hazrat Hasan and Hazrat Husayn.

The noble character and the exemplary morals of the Prophet's sunnah are the benchmark of peace and tranquility in our family lives as well.

### THE CRITERION OF FAMILY FELICITY...

Our measure of value is our Prophet. Our scale of happiness is the Prophet of Creation. The gauge and measure of how much we have attained from his spiritual essence is the Companions.

Whether male or female, husband or wife, son or daughter, whoever can resemble their own qualities to that blessed family will be able to attain happiness and tranquility in both worlds.

Throughout the history of the ummah of Muhammad, those who adhered to this divine measure of value, in both individual and societal realms, attained mercy. Those who deviated from this measure faced violence and hardships.

Today, hearts devoid of adherence to the blessed sunnah, mistreat women with violence. Islam presents women as a delicate flower, adorned and raised with care, under the roles of motherhood, wifeness, and cherished daughters, and grants them rights as wives. However, they are now subjected to beatings, eviction, forced prostitution, sexual assault, injury, murder, and exploitation in every way. They have been turned into



objects of display and subjected to the brutality of carnal desires.

However, it is as sad as a diamond falling into a trash can! The diamond that falls into the garbage is so unfortunate! Like flowers blossoming on the sidewalks, they are destined to be trampled underfoot!

### JUST LIKE IN THE DAYS OF IGNORANCE...

In the darkness of pre-Islamic ignorance, women were in such miserable conditions. When a daughter was born, she would encounter her father's wrathful and angry face; many unfortunate babies were mercilessly buried alive, torn away from their helpless mothers, crying in despair.

Even if they escaped death, their suffering did not end. In ongoing tribal disputes, defiling her chastity was considered the greatest insult to the enemy.

Even if they married, their suffering did not end. In an era of lawlessness, terrorism, and anarchy, they were always humiliated, oppressed, deprived of their rights, treated as commodities, serving only the satisfaction of carnal desires, and seen as inferior beings.

In a society dominated by immorality, the whirlpool of immodesty cast women into even more wretched depths. That dark era was a true era of terror. The Light of Existence, our Noble Prophet's life of Prophethood, was, in one aspect, a struggle against this dreadful and severe terrorism.

One after another, warnings came in the Meccan Surahs:



“When the girl who was buried alive is asked for what sin she was killed... Each soul will know what it brought.” (At-Takwir, 8-9, 14)

“When one of them is given the news of the birth of a female, his face darkens, and he suppresses his anger and grief. He hides from people because of the evil news he has been given. Should he keep the daughter alive in disgrace, humiliation, and contempt, or bury her alive? How evil is the judgment they make!” (An-Nahl, 58-59)

The Prophet, who is an endless mercy to the world, not only saved humanity, with its women and men, young and old, from oppression, ugliness, and hostility but also preserved animals and even plants with mercy and compassion.

In a sense, he sheltered all creatures under the wing of His mercy;

**He extended the branches of mercy to existence...**

His heart did not accept the uprooting and destruction of trees...

He intervened with compassion...

He did not accept the crude and harsh milking of creatures, extracting their milk with dirty hands and long nails, especially without leaving anything for their offspring.

He taught cleanliness, compassion, and mercy.

His heart did not accept engaging in conversations while riding on the backs of animals.

He conveyed refinement and elegance.



He did not allow the disturbance of a nursing dog's tranquility and changed the entire army's route.

He exemplified sacrifice and tenderness.

And when he saw a burnt ant nest, he became agitated... Even overburdened camels would come to him, showing their resentment.

In short, wherever his light touched, he eradicated violence at its root and became a means of mercy, tenderness, refinement, and elegance. As Mehmed Akif eloquently expressed, one aspect of the Messenger of Mercy's message was to rescue individuals and society from oppression and ignorance, and establish mercy and justice:

*In one breath, that Innocent One saved humanity,  
In one movement, he conquered emperors and  
kings!*

*He spread the fragrance of justice to the abode  
that sought justice.*

*Whatever the world possesses is all a result of his  
grace;*

*The whole community owes him, every individual  
owes him...*

*The entire humanity is indebted to that Innocent  
One,*

*O Lord, gather us with this acknowledgment on  
the Day of Judgment.*

Through the Prophet Muhammad ﷺ, women were immersed in mercy. Women ascended to the sovereignty of being a lady, to the noble throne of motherhood. Their rights and duties were arranged in the most beautiful and appropriate manner in marriage, divorce,





inheritance, at home and on the streets. They found respect and esteem.

To ensure this, the Prophet addressed his ummah:

### ADDRESSING TO THE CONSCIENCE

“Indeed, the best among you are those who treat their wives the best.” (Ibn Majah, Nikah, 50; Darimi, Nikah, 55)

“Do not beat women! Those who beat their wives are not the best among you.” (Abu Dawood, Nikah, 42; Ibn Majah, Nikah, 51)

By living an exemplary family life, he set a precedent.

The Prophet, referring to the rib from which our first mother, Eve, was created. It is advised against trying to correct misbehaving women forcefully, with violence or oppression. Instead, he recommended guiding them through advice, admonition, goodness, and beauty.

He commanded not to magnify trivial matters and gave glad tidings that patience, reliance on God, and acceptance of destiny lead to goodness.

He conveyed the divine teachings:

“And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.” (An-Nisa, 19)

“A man should not hate his wife. If he dislikes one aspect of her character, he will be pleased with another.” (Muslim, Rada, 61)



## “LET THE GLASSES NOT BREAK!”

Among the Arabs, it was a custom to accelerate the camels during travel with rhythmic songs. During one journey, a slave named Enceşe was speeding up the camels with a rhythmic song. To ensure that the women in the saddles were not hurt, Prophet Muhammad, with a graceful analogy, said,

“Oh Enceşe, be careful, let the glasses not break!” (Bukhari, Edeb, 95; Ahmed, III, 117).

This graceful expression beautifully exemplifies considering the delicacy and sensitivity of women’s spirit, psychology, and physical structure.

Throughout his life, Prophet Muhammad strived for justice, good character, and elegance to prevail in families and society. Even in his final breath, he advised his ummah with the following instructions: Enes narrated,

“During his passing, we were with the Messenger of Allah. He said three times,

‘Fear Allah regarding prayer!’ Then he said, ‘Fear Allah regarding those under your authority, fear Allah regarding two weak individuals: a widow woman and an orphan child.’” (Beyhaki, Şuab, VII, 477).

Prophet Muhammad drew attention to the rights of the vulnerable who were prone to being ignored, oppressed, humiliated, and exploited. Therefore, before enacting laws to establish rights and justice, he cultivated consciences and hearts, eliminating the rudeness of the pre-Islamic era and instilling the refinement of faith and the nobility of Islam. When the laws determining family rights were revealed, the companions



expressed their submission by saying, “Allah and His Messenger know best!” and with the sincerity of their hearts, they addressed him by saying,

“May my mother and father be sacrificed for you, O Messenger of Allah!”

The society became one that applied the principles of Prophet Muhammad’s life, which no one other than Allah had knowledge of, with complete compliance even in the most private moments.

Thus, in the pre-Islamic era, where nothing other than a woman’s biological existence was valued, disregarding the life principles of Allah and His Messenger in all pre-Islamic societies that could exploit her, women gained great status as righteous women during the era of the Prophet.

## PIOUS WOMAN

Hazrat Khadija, the mother of believers, was one of the greatest spiritual supporters of Prophet Muhammad and the first to embrace Islam among his ummah. Due to the divine decree and wisdom, Prophet Muhammad grew up deprived of both maternal and paternal support. He found tranquility for many years in the blessed home of Hazrat Khadija, thanks to her material and spiritual support. Then, our blessed mother passed away. The most difficult and challenging years of Prophet Muhammad’s prophethood were spent with her. Numerous calamities and tribulations were faced, but none had such an impact on the heart of Prophet Muhammad as the loss of that righteous woman. The year in which he lost only that righteous woman was named “The Year of Sorrow.”



The honor of being the first martyr of Islam was granted to a woman, Hazrat Sumayyah. The iman-filled steadfastness of his sister, Fatimah, transformed Umar, who had drawn his sword and was consumed by the madness of wanting to kill the Prophet, into Umar al-Farooq, the embodiment of justice.

Mothers like Hazrat Fatimah, the mother of the noble lineage, and exemplary scholars and educators such as Hazrat Aisha, among the founders of fiqh (jurisprudence) and hadith sciences, emerged.

The first compiled Quran was entrusted to Hazrat Hafsa, our mother. Women like Esmâ bint Abu Bakr stood as firm fortresses against oppression and injustice, and heroic mothers like Nesibe Hatun shielded Allah's Messenger with their swords.

Caliph Umar bin Abdulaziz, who lived in a blessed period and deserved the title of the fifth caliph, was the grandson of a milkwoman who trembled with the fear of Allah and felt the consciousness of benevolence in her bones.

In this society of mercy, women were invisible heroes. Within a short period, they raised the conquerors of cities and hearts, extending from Samarkand to Kai-rouan. They became the invisible heroes of countless conquests and victories. Gallipoli was just one example among them.

## A MERCIFUL MOTHER

Huzeyfe narrates:

One day, my mother asked me, "When was the last time you met Prophet Muhammad?"



I replied, “I haven’t seen him for a few days.” She became very angry and scolded me harshly.

I said, “Mother, please don’t be angry! Let me go to Prophet Muhammad immediately, pray the evening prayer with him, and ask him to seek forgiveness for you and me.” (Tirmidhi, *Manaqib*, 378; Ahmad, V, 391-2)

Mothers deserving of endless gratitude and whose hands should be kissed became the epitome of the highest respect. Indeed, a companion came to Prophet Muhammad and asked,

“Who is the most deserving of good treatment and care?”

Prophet Muhammad ﷺ replied, “Your mother.”

The companion asked again,

“Then who?”

Prophet Muhammad repeated,

“Your mother.”

When asked the same question for the third time, Prophet Muhammad again replied,

“Your mother.”

Finally, when asked who comes after, Prophet Muhammad said, “Your father.” (Bukhari, *Adab*, 2)

Prophet Muhammad, who possessed unparalleled loyalty, also showed great respect to his wet nurse. Whenever he saw his wet nurse, Halima, he would say,

“My mother, my mother,” showing sincere affection and respect, spread his cloak on the ground for her



to sit on, and immediately fulfill any request she had.  
(Ibn Sa'd, I, 113, 114)

Those who showed respect to their mothers and treated them well were honored with divine and prophetic praise. Prophet Muhammad once said,

“I was asleep, and I saw myself in Paradise. I heard someone’s voice reciting the Quran. I asked, ‘Who is this?’ They said, ‘It is Harithah bin Nu’man.’” Prophet Muhammad continued, “This is how goodness is, this is how goodness is!” Harithah was a companion who treated his mother exceptionally well. (Ahmad, VI, 151-152; Hakim, IV, 167)

Islamic personalities who followed the luminous path of Prophet Muhammad were also remembered for their respect towards their mothers.

Imam Abu Hanifa refused to issue a legal opinion (fatwa) requested by Caliph Mansur to avoid compromising his independent reasoning. As a result, he was imprisoned, and even in that situation, his main concern was that his mother might hear about it and become upset.

Abdurrahman Jami said, “How can I not love my mother? She carried me in her womb and arms for a while, and she carried me in her heart throughout my life,” beautifully expressing the deserving gratitude towards a virtuous mother.

Baha ad-Din Naqshbandi said: “Those who wish to visit my grave should first visit my mother’s grave.” striving to be a continuous act of charity (sadaqah jariyah) for his mother.



Behind those who shaped masses and the world, there was always a righteous mother. Mothers were deserving of such respect and gratitude as they embodied the exceptional character of nurturing kindness, which is the distinct quality of compassion. They became living witnesses to the saying, “A mother is a school on her own.”

Mothers were not only dedicated to their own children but also to the children of the ummah of Muhammad.

## HEROINE OF MERCY

The distinguished Sultan Validehs (mothers of sultans) during the magnificent eras of Islam did not succumb to the extravagance and indulgence of worldly reigns like luxury-obsessed queens and princesses.

Harun al-Rashid’s wife Zubeida and the charitable princess Mihrimah Sultan, daughter of Suleiman the Magnificent, shared the desire to bring fresh water from Damascus to the pilgrims in Arafat with their wealth.

Hatice Turhan Sultan endowed the distribution of sherbets prepared with the most valuable Trabzon honey and snow preserved in snow pits from Uludağ during the holy days in Yeni Mosque. Even the seemingly stern Kösem Sultan established a foundation to support the wedding costs of servants.

There were thousands of documented endowments established solely by women.

The lesson we should draw from all this and not forget is that this realm of mercy, compassion, and



sacrifice was not ensured by laws alone. If the teachings of peace and happiness did not resonate with consciences, what could anyone do? How far can remedies be sought through security measures and punitive actions in matters that are personal and largely within the realm of privacy? Moreover, where should we seek the prescription for tranquility?

### DOES POISON BRING HEALING?

The structure of the Western world's family has deteriorated. The relationships between parents and children have become a legal and biological issue. Marriage, which distinguishes humans from animals, has been considered a burden. Adultery has been promoted. In the end, it has become clear again and again that the "civilization of the cruelty" has nothing to offer in terms of happiness for either women or men.

It should not be forgotten that the problem of violence against women, like all our social problems, is rooted in the spiritual devastation we have experienced in recent centuries. The only solution is to live a life based on the Quran and the Sunnah... Because human systems do not have a sublime morality or a superior virtue system.

Searching for healing in the swamp where the disease originates is a futile effort, a weary endeavor that leads to disappointment. Capitalist, liberal Western society, which exposes women, turns them into commodities, exploits and disregards their spiritual essence, cannot offer anything to women or men.





## THE UGLIEST EXPLOITATION

The sole purpose of portraying the family home as a constant place of violence, depicting marriage as an oppressive and burdensome wheel, is to promote the ugliest exploitation. To remove women from their essential roles and turn them into servants of carnality. To utilize the smiles, which are the guarantee of a peaceful family, for attracting customers in the streets, on screens, in markets, in advertisements... To waste the motherly compassion, mercy, and love, bestowed as an essential duty, on marketing skills and sales figures...

In the end, with an approach that contradicts creation and nature, the burden on women is increased, and homes are turned into a wrestling ring, making husband and wife into two roosters fighting, wrestling, and competing.

As a matter of fact, women and men are complementary to each other. Trying to equalize them is like comparing apples and pears. Men and women have different inclinations. If they are in harmony and synchronization with each other, they bring peace to themselves and society. But in the absence of spirituality, mutual respect, love, and understanding, violence emerges.

The inevitable consequence of this course is that the stronger will overpower the weaker. If the solution proposed is to turn neighbors into each other's police, to violate the sanctity of the family with police officers and prosecutors, will the problems be resolved? Will they deepen?

On the contrary,



A woman's problems should be resolved in her home, in her family.

A woman is a queen in her home; outside her home, she is a stranger.

The home should not be a confined cage but a vast haven of peace, happiness, immense service, and nurturing.

Children should grow up without becoming lost in the heartless streets; the elderly should seek refuge in the embrace of mercy without feeling indebted. The man who returns home from pursuing lawful livelihood should rush to the haven of tranquility. These places should be filled with affection, mercy, and tranquility.

A righteous woman protects her husband's wealth, organizes her home, preserves her honor, and fills the family with spiritual joys...

The atmosphere of happiness in the family begins with the mother's smile. Every hardship faced by family members disappears under the compassionate gaze of the mother. Is there a place more delicate, profound, and emotional than a mother's heart that reflects the melodies of life and happiness for her children?..

In a society deprived of the blessed atmosphere that transforms carnal desires into spirituality, where divorces increase, marriages decrease, or are postponed to later ages, in a society devoid of family peace and discipline, can immorality, violence, injustice, and lawlessness be absent?

If the multitude of viruses and microbes that harden men, make them heartless, sensualize women, and make both sides self-centered are not eliminated, is it a



solution for women to spend their whole lives trying to protect themselves from their fathers, husbands, brothers, children, uncles, and relatives?

Of course, it is not.

### THE REAL SOLUTION: TAQWA...

The solution is a form of upbringing that penetrates the souls, a moral education that nurtures the hearts, it is taqwa, purification of the egos from evil desires...

Our religion, with all its commands and morals, observes the following five principles:

1. Preserving life,
2. Preserving wealth,
3. Preserving faith,
4. Preserving intellect,
5. Preserving lineage.

None of these principles can be compromised. “If attention is not paid to preserving the lineage, to the family, and to marriage; if one does not stand against adultery and debauchery; it becomes impossible to protect both life and property. Similarly, if efforts are not made to preserve the religion, if one does not adhere to piety; if one does not stay away from wickedness and the recklessness of self-indulgence; it becomes impossible to protect the family and lineage from the devil.”

The Noble Qur’an guides us to pray for family harmony as follows:



“ Our Lord, grant us from among our wives and offspring comfort to our eyes and make us leaders for the righteous.” (Quran 25:74)

The prayer mentioned in the verse includes signs and guidelines:

For a radiant generation, for a righteous woman, a society based on taqwa is necessary.

For virtuous, graceful, and righteous women, it is necessary for husbands to be guides in taqwa, to take on the role of a spiritual leader... In households far from taqwa, immersed in sin and transgression, there can be no peace and happiness, only distress and anger.

For righteous and good children, it is necessary for the food that mingles with their blood before they are even born and continues with their milk to be lawful and pure... Food carries the nature of its source and the energy it produces. Haram (forbidden) food leads to gloominess, indulgence, and violence, while lawful food contributes to the peace and tranquility of the heart, righteousness, and mercy.

A peaceful family does not come about on its own; it requires seeking refuge in Allah, following the Prophet’s path, making efforts, and supplication...

This prayer is mentioned at the end of more than ten qualities that describe the sincere servants of the Most Merciful. In other words, family harmony can only be achieved by embodying these qualities mentioned in the Quran: humility, nights filled with prayer and remembrance, illumination, being mindful of the hereafter, avoiding extravagance and stinginess, avoiding adultery and the slippery paths that lead to it, avoid-



ing oppression, injustice, and lies, being adorned with repentance and righteous deeds, not being deaf and blind to divine teachings, living a vibrant, sensitive, and vigilant life.

Muhammad Iqbal, the spiritual architect of Pakistan, describes the position of a Muslim woman in such a society of taqwa with these literary expressions:

### O MUSLIM WOMAN!

“O Muslim woman, the veil that is the protector of our honor! The light on your face is the capital of our faith.

The purity in your creation is the mercy of Allah to us, the strength of our religion, the essence of our existence.

As soon as our children are weaned, you are the one to teach them the declaration of faith. Your love regulates our condition, thoughts, words, and actions.

O Muslim woman to whom the blessings of religion are entrusted! The divine fire of the true religion ignites from your breath.

This era is hypocritical, deceitful; its exterior is adorned, but its interior is corrupted. The outlaws of this era hinder the path of the caravans on the path of religion.

The insight of this era is blind; it does not recognize the Truth.

Only those who have departed from humanity can surrender to the worldly chains of this era.



The eyes of this era are clouded by desires and blood; it looks ruthlessly. Its eyelashes are like claws that grab and claim everything it touches.

One who falls into the trap of this era thinks he is free. He has drunk poison from the hands of the era but still believes he is alive.

You are the life-giving water of society. You are the guardian protecting the trust of the ummah.

Discover the sublime qualities in your nature with your intellect! Hazrat Fatima is an example for you; do not separate your eyes and hearts from her!

So that your branch may bear the fruit of a Hus-sain; so that the rose garden may bring back the old season.”

O Lord!... Grant us the peace and happiness that the blessed homes of our Prophet possessed...

O Lord!...

Make our families the source of blessings and spiritual grace, like the Fatih's, Yavuz's, and the friends of Allah, the Shah-i Nakshbandis, Geylanis, Yunuses, and Mawlanas who raised them...

Ameen!





It is not possible to smear the Guiding Sun with mud!  
ALLAH LOVED HIM AND SENT HIM AS A  
MERCY TO THE WORLDS...

### THE EMBODIMENT OF GOOD CHARACTER

Allah Almighty describes the Prophet, peace be upon him, in the noble verses as follows:

“And indeed, you are of a great moral character.”  
(Quran 68:4)

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Quran 21:107)

Allah Almighty has manifested the pinnacle of noble character and virtues in His noble Prophet as an example to all of humanity. He is the miraculous creation of artistry that manifests in human beings. From the lowest to the highest level, he is the best example, the practical criterion for all matters.



The Prophet, peace be upon him, also said in this regard:

“I have been sent to perfect good character.” (Mu-  
vatta, Hüsnü'l-Hulk, 8)

Therefore, everyone is in awe of the noble character and virtues of the Prophet, peace be upon him. The Quran informs us that even the jinn from other realms came to listen to the Quran from him.

He is the Prophet not only of humanity but also of the jinn, the Prophet of both worlds... He is a mercy to all creation...

He, peace be upon him, was created on the most perfect form, to which even the angels bowed in the person of Hazrat Adam, the perfect human being created in the best form... Perfect in the sense of being the vicegerent of Allah...

He will be a witness over all the prophets on the Day of Judgment... He is the seal of Prophethood... He is the purpose of creation...

Therefore, everyone is in awe of him...

Even those unfortunate ones who did not believe in him...

Abu Jahl, one of the most vehement enemies of the Messenger of Allah, said,

“We trust that you are trustworthy and truthful. But we do not want what you have brought.”

In other words, even though he did not accept him based on his own desires, he acknowledged him in his conscience...





“Virtue is when even enemies appreciate!” This statement has been expressed by many Western thinkers and researchers who confess this.

One of them is as follows:

### THE GREATEST IN HISTORY

American scholar Michael HART conducted a computer-aided study in 1979. His aim was to select and rank the 100 most influential people in history.

With this goal, he recorded the abilities, struggles, actions, and achievements of great figures who left their mark in history in a computer. After months of work, the computer program selected the name of the greatest person in the world based on the given information. In this objective determination, the name was Hazrat Muhammad, peace be upon him. The researchers conducting the study were Christians, and Hazrat Jesus also ranked fifth.

After the research, the French magazine *Le Point* chose the Prophet, peace be upon him, as the “Man of the Year” in 1979. The newspapers of December 29, 1979, reported the news and expressed the reason for this selection as follows:

“Although Hazrat Muhammad lived between 571 and 632, his influence in the world is growing like an avalanche, and millions of people are still following his path.” (*Zafer Magazine*, 97/3-8)

This influence is the result of his divine guidance, his being a true prophet.

This influence is the result of his extraordinary personality and exceptional character.



In the world, we have seen the short-lived influences of some intellectuals and political figures. Individuals like Alexander, Nimrod, Pharaoh, Marx, and Hitler who could lead people and nations have come and exerted power for a while relying on great material resources.

However, some of them, like Hitler, experienced failure in their own lives, soon found their place in history's garbage dump.

But the Prophet, peace be upon him, and the friends of Allah have always preserved their special place in the hearts. Because walking on the path they showed has been the only salvation, peace, happiness, and mercy for people. Walking in their footsteps has been instrumental in living a life full of virtues.

French historian Lamartine is also one of those who could not help but salute the high character and triumph of the Prophet, peace be upon him.

## INCOMPARABLE SUPERIORITY

“If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad?” (Alphonse de Lamartine, 19th Century French poet, writer and politician, *L'histoire de la Turquie*)

Let's elaborate on this sentence:

Human genius can be evaluated from three aspects:

1. What is the purpose of this great person?
2. What means does this personality possess?



3. What is the result of their efforts in achieving their goal? How successful have they been?

The goal of the Prophet, peace be upon him, is universal and encompasses all ages. His goal is the pleasure of Allah. It is to fulfill the mission and message of Allah. He has a great cause that aims to bring guidance to humanity and to prosper both their worldly and spiritual lives. His goal is not to force people to accept something but to conquer hearts. He has great ideals such as establishing justice, eliminating oppression, and realizing brotherhood and sacrifice in society.

As for the means and resources:

The Prophet, peace be upon him, came to this world as an orphan, grew up as an orphan, and when he became a prophet at the age of forty, he had nothing except for some material and spiritual support from his wife Hazrat Khadija. The majority of those around him were poor and destitute. He had no wealth to spend in achieving his goal. Often, he could offer nothing but a warm smile. He and his companions struggled in poverty, fasting with stones tied to their stomachs, and taking turns riding a single camel during long journeys.

Even if compared to other prophets, the Prophet, peace be upon him, did not have the wind at his command like Prophet Solomon or a staff like Prophet Moses that could split the seas and bring forth water from rocks. However, he had nothing but a heart that aspired to soften people's hearts like the wind and shed tears and sweat from stone-like hearts.

Within this lofty goal and limited resources,

“If we ask what the material and spiritual outcome of the Prophet's mission is,” we can see the general view during the Farewell Sermon:



From a society of ignorance that buried baby girls alive, worshiped idols, and was on the verge of extinction due to constant tribal wars, a community of believers, conscientious individuals, people of knowledge, compassion, sacrifice, and unity in faith emerged, numbering in the hundreds of thousands...

It influenced the entire Arabian Peninsula and sent its messengers to Abyssinia, Iraq, and the Levant region. Within 30 years, it spread from Samarkand to Kairouan and continued to progress in all continents for centuries, creating a potential for advancement.

A continuous and enduring impact that will last until the Day of Judgment...

A civilization that constantly gives birth to high personalities...

A civilization that produced justice, service, and jihad heroes like Umar al-Faruq, Umar bin Abdulaziz, Salahuddin Ayubi, Alp Arslan, Fatih Sultan Mehmed, and Suleiman the Magnificent...

A civilization that nurtured masters of spirituality and knowledge, such as Bayezid Bistami, Junayd Baghdadi, Mawlana Jalaladdin Rumi, Ahmad Yasavi, Yunus Emre, Aziz Mahmud Hudayi, Muhyiddin Ibn Arabi, Sadreddin Konevi, Shah-ı Nakshibendi, Ghazali, and Rabbanis...

A society that exemplified qualities such as mercy, compassion, service, and altruism to the highest degree... Towns where there were no poor to give charity to... A climate of peace that does not require psychiatry... A haven of interconnected hearts, sharing each other's burdens, where depression and despair cannot penetrate...



Every civilization gives birth to its own type of person. That person is in harmony with the qualities and characteristics of the civilization they belong to.

The Islamic civilization established by the Prophet, peace be upon him, is a summit that has been reached only once in human history. This is because the pure human nature has been equipped with divine knowledge, wisdom, and enlightenment.

All of this is the result of an extraordinary achievement by the followers of a living Qur'an, the Prophet of Allah, peace be upon him.

In light of these great goals, with few and weak means, and with great success, the superiority of the Prophet, peace be upon him, is evident and incomparable to anyone else.

This success is based on a particular aspect of human nature:

## ADMIRATION FOR CHARACTER

Humanity has always admired noble personalities.

Therefore, humanity is always in search. It is in a state of turmoil, desiring to find an ideal guide, a perfect and exceptional example.

The correct and only address for this need is the prophets and the friends of Allah. They attract people, especially pure and sincere souls, with their states, words, and genuine influence that emanates from their sincerity.

The Prophet Muhammad, peace be upon him, came to the world as the last and completing seal of the caravan of prophets, as the leader of the sages and



the chain of friends of Allah. In a short period of 23 years, he raised his companions, who reached hundreds of thousands and became heroes of divine love. Those who were attracted to this Guiding Sun were not only from the Quraysh and its surrounding tribes. Bilal the Abyssinian, Salman the Persian, Suheib the Roman, and Uwais al-Qarani also rushed towards that Light.

The luminous and captivating beauty of the Prophet was so influential that Abdullah bin Salam, who was a Jewish scholar, upon seeing his blessed face, said, “This face does not tell lies,” and embraced Islam.

The spirituality and perfection of the Prophet were such that even though they did not have the fortune to see him, two great rulers of his time acknowledged his truth. Ashama, the ruler of Abyssinia, embraced Islam, and Byzantine Emperor Heraclius, though afraid of losing his crown, confessed the truth of Muhammad’s prophethood in his conscience.

The companions, who were like lamps ignited from the guidance of the Prophet’s guiding sun, became stars of guidance and joiners of good wherever they went, becoming the means of eternal happiness for millions.

As in the era of Bliss, obstacles appeared before the spread of the light of Islam in subsequent centuries:

## THE CAMPAIGN OF SLANDER

The recognition and love of Islam and the Prophet Muhammad, greatly disturbed these groups:

- Tyrants who did not want harm to come to their oppressions and interests...



- So-called artists and pseudo-scholars whose immorality and baselessness would be exposed by the light of Islam dispersing darkness...

- Envious and corrupted religious figures...

- Those whose nature was mixed with disbelief and hypocrisy, such as Abu Lahab, Abu Jahl, and their lineages...

These wretched individuals constantly slandered the Prophet, peace be upon him.

Those who had initially called him “Al-Amin” (the trustworthy) began to call him a liar.

Those who had entrusted their wealth and possessions to him because of their unwavering belief in his honesty accused him of slandering Allah.

At the time when the reconstruction of the Kaaba became complicated and hands reached for swords, they referred to him, who they had acknowledged as a wise arbitrator at the door of the Masjid al-Haram, as “mad” and “insane.”

Even though they had never witnessed him reciting poetry, they claimed that the verses of Allah were poetry and labeled him as “not a prophet but a poet.”

They called him a “fortune-teller” even though they knew it was not true, just to deny the tremendous messages he brought from Allah.

The luminous personality of the Prophet dried up all these thorns and swamps and cultivated the noble companions from the pure soil of their hearts.

The hardships that the Prophet experienced in the era of Bliss were also faced by his ummah throughout history.



Naturally, as the light of Islam gradually eliminated darkness, a series of crusades were organized under the instigation of some priests and patriarchs who did not want to lose their positions and privileges in the corrupt religions. They spread slanderous lies about Islam to masses of people.

Islam, the only religion of monotheism, was labeled as idolatry.

Christian nations like the Greeks and Armenians, who lived in religious freedom and peace under Muslim rule, were falsely accused of being tortured and oppressed.

The crusaders committed massacres in the Jerusalem region where they arrived.

Because information channels were limited in the past, audacious slanders were made. Today, attacks and insults continue under the guise of art, freedom of thought, cinema, and cartoons.

By frequently circulating despicable insults, efforts are made to prevent humanity, who is in dire need of the Prophet's superior personality, exemplary character, magnificence, and splendid ethics, from following his path.

Because they know that the emptiness of religion, faith, and spirituality cannot be filled with anything else. Movements such as communism and positivism, which thought they would eliminate religion, have failed. Christianity, which has been both distorted and abrogated, is no longer dominant even in the hearts of Christians. Instead, Eastern beliefs that are intended to replace it have failed to satisfy the innate hunger and thirst for truth. Despite these slanders and envious ac-





cusations, Islam still receives the greatest attention worldwide...

Because Islam is the only address for peace in both worlds. The only concern of this hateful gang, who dare to insult the Prophet, is to prevent people from turning to Islam;

### THEIR AIM IS TO STOP THE SPREAD OF ISLAM

However, they will not succeed with the will of Allah. Because in the noble verse, it is stated:

“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.” (At-Tawbah, 32)

It is noteworthy that in almost every place where Muslims exist on the world map, the blood of Muslims is shed through activities such as occupation, terrorism, and anarchy carried out or supported directly or indirectly by non-Muslims... Despite this, they attribute their own tyranny to Islam and the Prophet Muhammad, peace be upon him, in an attempt to depict Islam as gloomy, difficult, heavy, and rigid.

They tried to veil the Guiding Light with their pitch-black existence, and they attempted to smear that Sun with slanders. They threw stones at the fruitful tree.

However, they could not harm him at all. Those dirty words only stained their own mouths. The mud in their hands bore witness only to their own impurity.

As Mawlana beautifully says:

“When a dog’s mouth touches the sea, the sea does not become impure.”



The Prophet Muhammad Mustafa, peace be upon him, is the only Prophet and the only human being in history whose entire life has been meticulously documented down to the smallest details. His actions, words, and feelings are recorded in history as an honorable inscription. His life is an example for future generations until the Day of Judgment.

In this case,

There is nothing surprising about the insults of the Abu Jahils and the Abu Lahabs of the past.

Because a thief tries to rob a jeweler's shop. A fruitful tree is stoned.

From the Abu Jahils of the past to the present-day ignorant ones, the life and character of the Prophet have been thoroughly scrutinized, yet no aspect worthy of criticism has been found.

Therefore, they can find no solution other than slander to suppress their grudges.

These slanders will continue in some form until the Day of Judgment.

But the question we should ask ourselves is:

What is our duty as the ummah of Muhammad in the face of these slanders?

They want to conceal the truth of the Prophet and prevent the Quranic discourse from being heard through their noisy activities. They want to divert people's eyes from the light of that Radiant Lamp through their visual pollution.

Therefore, our duty is to present the Prophet Muhammad to humanity.

The way to do this is to receive a share from him;



## TO LIVE HIM...

The Prophet's physical life came to an end in the year 632 CE. He, peace be upon him, is not physically present today. However, we, as individuals, bear witness to Allah on the Earth, and as the ummah of the Messenger of Allah, we are obliged to defend his ethics, character, and Sunnah.

To love him means to be with him; to be together in heart, word, and deed. It is stated in a hadith:

“A person will be with whom he loves.” (Bukhari, Adab, 96)

Each of us should keep his smile alive in our faces.

In our words, we should revive his gentleness and grace.

In our actions, we should manifest his sincerity and piety.

With our forgiveness, mercy, compassion, generosity, selflessness, humility, and dignity, we should strive to attain his superior character.

He is a mercy to all worlds.

As believers, we should represent him as a rain of mercy and love to all creatures and be the smile of Islam.

Indeed, with the successful representation of our ancestors many hearts were conquered.

One of the countless examples is the following:

After the conquest of Bosnia, Mehmed the Conqueror settled Muslim communities from Anatolia in these regions to display the smiling face of Islam.



The Bosnians admired the character and virtues of the Prophet and embraced Islam. They became acquainted with Islam with ease.

The guidance of Kosovo is also similar to Murad Khan.

We should be in such a state of piety, in such a state of equilibrium, and in such a beautiful position of representation that those who hear the slanders against that Divine Light should look at those slanders and then at the magnificent character of the ummah of Muhammad and, faced with the beauty they see, they cannot help but say:

“If the ummah of such a gracious, beautiful, and exceptional Prophet is like this, how exalted, perfect, and magnificent must he have been himself!”

### LIKE THE MAWLANAS

The non-Muslim painter of the time, Aynu'd-Devele, came to the dergah (Islamic monastery) to paint a portrait of Hazrat Mawlana upon the request of Queen Gürcü. He stated the instructions he received.

Hazrat Mawlana said:

“If you can, go ahead and do it!”

The skilled painter started his work. However, he soon abandoned every painting he started. Because the face he saw was becoming more radiant and transforming into a different beauty in those moments.

Finally, in a state of helplessness, he expressed his admiration as follows:



“If the religion whose saint is like this is such, who knows how its prophet is?”

Every individual of the ummah of Muhammad, who is willing to sacrifice their lives and possessions to protect their Prophet from being defamed, who takes to the streets and participates in protests, just like in this example, if they could represent their Prophet, no slanders would hold any weight, and no slanderer would dare to do such a thing.

Today, the friends of Allah like Jalaladdin Rumi, just like our beloved Prophet, have gained the admiration of the entire world. In the West, the exemplary and magnificent figures of Islamic Sufism, such as Bahauddin Naqshband, Muhyiddin Ibn Arabi, Hazrat Mawlana, and Hazrat Yunus Emre, are followed with great interest. International organizations occasionally declare them as “Personality of the Year.” Architects, calligraphers, illuminators, painters, scholars, and numerous experts in various fields of knowledge and art are also captivated by them...

They are all the students of the Messenger of Allah.

They are all loyal witnesses of the Pride of the Universe and the pure and clear mirrors of the love of Muhammad.

Each of us should be a small Muhammad, a Mehmedcik, in representing the Prophet.

Then, spreading the message that the Messenger of Allah brought to the world with the speed, vitality, and sincerity of the companions’ era will become achievable.



In this regard, the Prophet's glad tidings that Rome will be conquered through tasbih (prayer beads) and remembrance also confirm the importance of representation in the conquests of the future.

In our time, Eid al-Adha has become an example of such enthusiasm. Through sacrifices, the people of Anatolia have had the opportunity to demonstrate their generous, merciful, and self-sacrificing nature from Central Asia to the towns of Africa, from Burma to the Balkans, from South America to Palestine, all over the world. In this way, hundreds of thousands of wounded hearts were able to send salutations and blessings to the Prophet Muhammad in gratitude and thankfulness.

O Lord!..

You made us a part of the ummah of Your Beloved, granting us the greatest favor. Make us a worthy ummah who has received a share from his spiritual essence, Qur'anic ethics, and the healing Sunnah in our hearts, and complete Your blessings upon us...

O Lord!..

Entrust us with the duty of introducing and explaining the Prophet to those who still do not know him in the most beautiful manner, and grant us success in this great responsibility... With this service, grant us the meeting with the Prophet in paradise.

Ameen!





## THE GLAD TIDINGS OF HAZRAT ISA (Jesus)

Philosophers establish their intellectual systems by refuting other philosophers.

Prophets, on the other hand, construct their belief systems by constantly affirming each other. Because one of the fundamental principles of true faith is to believe in all of Allah's prophets.

Therefore, there is no single prophet who does not accept another, who does not believe in another. Every prophet, whether they lived before or during the same period, has always believed in other prophets.

In addition, the prophets believed in the succeeding prophet and gave tidings of him through divine revelation. Thus, the arriving prophet was perceived as a new divine revelation.

We see the most recent example of this in Hazrat Isa (Jesus).

Isa gave tidings of Hazrat Ahmed (Paraclete), the last prophet mentioned in the divine revelation of the



Bible and sent to humanity, and invited those who believed in him to have faith in Hazrat Ahmed.

## PARACLETE / AHMED

Isa's mention of Hazrat Ahmed in the Bible is also found in the current Gospel as follows:

“- I will worship the Father and He will send you another Comforter (Paraclete) who will abide with you forever.” (John, 14:16-17)

Then Hazrat Isa, by expressing that the coming of Hazrat Ahmed depends on his departure, says:

“I tell you the truth: it is for your good that I am going away. Unless I go away, the Helper (Comforter) will not come to you; but if I go, I will send him to you. I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.” (John, 16:7-9, 12-13)

The word “Paraclete” mentioned in the text corresponds to “Hamd” (Praise).

Some Christians explained it as “Muhallis” (Savior); others interpreted it as “Hammad” and “Hamid.”

In this case, it is clear that the word “Paraclete” refers to the actual name, which is in accordance with Ahmed and Muhammad's meanings.

The glad tidings of Hazrat Isa are narrated as follows in Chapter 39 of the Gospel of Barnabas:

The disciples asked Jesus:





“- What is the name of the Messiah and how will we recognize his coming?”

Hazrat Isa (Jesus) replied as follows:

“- The name of the Messiah (Messenger) is of great beauty. When the Lord created his light, he gave him this name and placed him in the divine splendor. Then,

“- For your sake, I have created heaven, the world, and many creatures. I present all of them to you as a gift. Those who appreciate you will find blessings from me, and those who deny you will be cursed by me. I will send you as My Messenger to the world. Your word will be nothing but the truth. The earth and the heavens may disappear, but your faith will always remain eternal.””

“His name is Paraclete (Ahmed).”

Upon hearing this, the believers who had gathered around Isa immediately raised their voices:

“- O Ahmed! Come quickly to save the world!” they prayed. (For similar expressions, refer to Chapters 41 and 97 of the Gospel of Barnabas.)

Similarly, the Quran mentions Hazrat Isa’s glad tidings as follows:

“Jesus, son of Mary, said, ‘O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmed.’” (As-Saff, 6)

That is why the Messenger of Allah, peace be upon him, said:



“I am my father Abraham’s prayer, my brother Isa’s glad tidings, and my mother Amina’s dream.”  
(Ahmed bin Hanbal, V, 262; Hakim, Al-Mustadrak, II, 453)

As seen in the examples mentioned, the names and attributes of the Messenger of Allah, peace be upon him, were already mentioned in the divine scriptures before he even came to the world.

Both the Torah and the Gospel provided clear information about our beloved Prophet, peace be upon him.

That is, Jewish and Christian scholars actually had complete knowledge. Among them, those who had a sense of justice immediately believed in Hazrat Prophet after his arrival and followed him. The Negus of Abyssinia (Ethiopia) is one of these fortunate individuals.

The Quran praises those who are from the People of the Book and believe in the Messenger of Allah:

“They are those to whom We gave the Scripture and authority and prophethood. But if the Messenger comes to them, it is they who believe in him.” (Al-A’raf, 157)

However, among the People of the Book, there have always been those who, despite knowing Hazrat Prophet fully, did not believe in him. Allah, in the Quran, expresses their disbelief despite their familiarity with Hazrat Prophet as follows:

“Those to whom We gave the Scripture recognize him (Hazrat Prophet) as they recognize their own sons. But indeed, a party of them conceal the truth while they know it.” (Al-Baqarah, 146)

However, this concealment and avoidance of belief in Prophet Muhammad is only a characteristic of



those who commit this mistake. Their contradictions, denials, conflicts, and distance from Prophet Muhammad are due to their own mistakes.

Therefore, regardless of their attitude towards Hazrat Prophet, Hazrat Isa affirmed him and referred to him as his “brother.”

### THE SAME PRAYER AND THE PROMISE OF ALLAH

In a hadith, the Prophet Muhammad, peace be upon him, said, “I am the glad tidings of my brother Isa (Jesus)...” The invitation of all prophets and Hazrat Isa, in essence, is entirely the same as the invitation of the Prophet Muhammad. However, those who belonged to previous prophets distorted Allah’s book and the path of their prophets. Therefore, Allah, in His mercy, sent the Prophet Muhammad as a mercy to all worlds until the Day of Judgment and established Islam as the religion for all of humanity through a new book, the Qur’an.

Therefore, both the belief in Hazrat Isa and other prophets and the belief in the oneness of Allah by the Prophet Muhammad are the same. This similarity can even be found in their prayers.

For example, one day, the Prophet of Allah recited the supplication of Ibrahim,

“My Lord, they have led many people astray. So whoever follows me is from me.” (Ibrahim, 36), and the prayer of Isa, “If You punish them, they are Your servants, and if You forgive them, indeed You are the Exalted in Might, the Wise.” (Al-Ma’idah, 118).



Then he raised his hands and pleaded, “O Allah, protect my ummah, have mercy on my ummah!” and wept.

Upon this, Allah said, “O Gabriel! -Your Lord knows best- Go to Muhammad and ask him why he is weeping!” Gabriel came, and the Messenger of Allah informed him that he was weeping because of his concern for his ummah. Allah Almighty then said,

“O Gabriel! Go to Muhammad and convey Our glad tidings to him that We will please him regarding his ummah and will never cause him grief.” (Muslim, Iman, 346)

Abu Dhar narrates that one night the Prophet of Allah recited the aforementioned verse, verse 118 of Surah Al-Ma'idah, in his prayers until the morning. He recited it in ruku' (bowing) and sujood (prostration). (Ahmed, V, 149)

The Prophet of Allah, who embodied all the beautiful qualities of all the prophets, beautifully exemplified this unity and harmony of prayer and hearts with Hazrat Isa. In other words, the beautiful character that Hazrat Isa received from the Prophet Muhammad in eternity manifested itself with a superior manifestation in the blessed life of the Prophet Muhammad.

## TO COMPLETE THE NOBLE CHARACTER

Hazrat Isa was sent to teach people noble character and asceticism in the world, as is well known. Therefore, he spent his life teaching people good morals.



This fact also became one of the reasons for the sending of the Prophet Muhammad. The Prophet, peace be upon him, said, “Allah sent me to perfect noble character.” (Muvatta, 904; Bayhaqi, Al-Sunan al-Kubra, x, 192)

The Prophet Muhammad lived with such beautiful character that anyone who saw him could not take their eyes off him, as if they were looking at a full moon without any clouds.

For example, Abdullah ibn Salam, one of the Jewish scholars, was captivated by the radiance and depth of meaning in the Prophet Muhammad’s face as soon as he saw him. In astonishment and admiration, he said, “The owner of this face cannot be a liar!” and believed in him.

### BY DIVINE OATH...

In the Quran, the Prophet Muhammad is described as the “best example” (uswa hasana) due to his noble character. In Surah Al-Qalam, Allah swears by Himself and says, “Indeed, you are of a great moral character.” Thus, the glad tidings of Hazrat Isa, as the “Praised Prophet/Ahmed,” was fulfilled.

### HUMANITY’S RESPONSIBILITY

Not only the glad tidings of Isa (Jesus), but also the eternal promise of Muhammad Mustafa ﷺ, the radiant sun of eternity and the last messenger and the sole means of salvation for all of humanity, from Hazrat Adam onwards, is engraved on the foreheads of all prophets with the “light of Muhammad.” Now it is incumbent upon all of humanity to hold on tightly to this divine grace and surrender to him with heart and soul.



All of humanity should embrace this glad tiding with heart and soul... Especially those who possess the scriptures should be at the forefront of those who believe in the Prophet Muhammad due to the glad tidings of Hazrat Isa. Allah warns those who reject the divine verses, without acknowledging the truth they see and know, in the following verses:

“O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]?” (Al-Imran, 70)

“O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?” (Al-Imran, 71)

Particularly during the time of the Prophet Muhammad, these verses were revealed concerning the People of the Scripture who, despite recognizing his prophethood, did not believe in him due to selfish reasons. They displayed insincerity in their servitude, lost their direction, and incurred eternal loss.

## STRAIGHTNESS IS CONNECTED TO SINCERITY

Regardless of the circumstances, sincerity and righteousness in worshipping Allah hold immense importance.

If a servant has piety and sincerity in the path of Allah, their state will continue on the path of righteousness. Otherwise, they will lose their direction and distance themselves from Allah and His Messenger.

Therefore,



## WE SHOULD BE WITHIN THE SPIRIT OF RAMADAN

During the blessed month of Ramadan, with its abundance and blessings, we should continue to embody the spiritual and heavenly beauty in our actions throughout the year. We should extend Ramadan to encompass our entire lives through acts of worship and good deeds. We should live by the principle taught by the Sufis:

“Consider every encounter as meeting with Khidr, and every night as Laylat al-Qadr.”

We should extend our generosity, hospitality, care for the poor and needy, and provide a warm haven for strangers to all months and seasons.

During Ramadan, even permissible food is prohibited due to fasting. Therefore, we should reflect on how much we should avoid forbidden and doubtful matters...

We should not forget that fasting is a great virtue that strengthens the angelic aspect within a believer. The fasting person receives a share of the spiritual qualities of the angels. Through fasting, as the animalistic desires weaken, mistakes decrease. There is no worship more effective than fasting in controlling one's self and developing self-discipline.

This state is the most beautiful form of servitude that one needs throughout their life.

Therefore, our sensitivity in servitude and worship should not be limited to Ramadan alone. The blessings of fasting during Ramadan, that the bodily hunger should be accompanied by abstaining from sinful acts,



and remembering Allah in our hearts at all times. The effort to become worthy of mercy, forgiveness, and the glad tidings of Paradise should not be limited to the month of Ramadan alone. Because we don't know in which month or on which day our last breath will be. Therefore, we should walk towards this uncertainty with the known beauties, blessings, and love, in short, in the spiritual state of Ramadan-i Sharif.

So that we can join the ranks of the righteous and sincere ones. So that our sincerity becomes our guiding light. So that we may earn the love and intercession of the Prophet Muhammad. So that we may eternally become recipients of the address of Allah:

“O satisfied soul!

Return to your Lord, well-pleased and pleasing [to Him],

And enter among My [righteous] servants

And enter My Paradise.” (Quran, Al-Fajr, 27-30)

O Lord! Grant us all pure faith of Islam, love, devotion, and the ability to serve in the path of the Prophet Muhammad! Bestow guidance upon those who have not been fortunate enough to believe in him! Grant sincerity, sincerity, and a life of piety to those to whom You have bestowed guidance and favor!

Amen!





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