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Book of NAMÂZ

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Bismillâhirrahmânirrahîm

There are three forms of life for human beings: Life-in-the-world, life-in-the-grave and life-in-the-Hereafter. The body is together with the soul in this world. The soul gives vitality and spirituality to human beings. Humans die when the soul leaves the body. The soul does not perish while the body decomposes in the grave and becomes soil or burns up or is annihilated by being eaten by a predacious animal. Then the life-in-the-grave starts. There is sense but no motion in the life-in-the-grave. On the Day of Judgement, a body will be created, and then the soul and that body will live together eternally in Paradise or in Hell.

It is necessary for people to be Muslim for attaining happiness in this world and the Hereafter. Attaining happiness in this world means living without difficulty. Attaining happiness in the Hereafter means entering Paradise. Since Allahu ta'âlâ pities His slaves so much, He informed His slaves of the way of happiness through His Messengers. For, people cannot find that way of bliss by means of their mind. No prophet said anything by the use of his imagination. All of them conveyed what Allahu ta'âlâ declared to them. The way of bliss communicated by prophets is called **Religion**. The religion communicated by Muhammad 'alaihi-salâm is called **Islam**. Thousands of prophets had come since Âdam 'alaihi-salâm. Muhammad 'alaihi-salâm is the last prophet. The religions communicated by other prophets, had been distorted in the course of time. Now, there is no choice other than learning Islam in order to attain bliss. Islam consists of the knowledge of **Îmân** (faith) to be believed by heart and the knowledge of **Ahkâm-i Islâmiyya** (Islam's commandments and prohibitions) to be performed bodily. The knowledge of îmân and Ahkâm-i Islâmiyya can be learned only from the books of **Ahl-i sunnat scholars**. It cannot be learnt from the fallacious books of ignorant and deviant people. There were many Ahl-i sunnat scholars in Islamic countries before the hijri (Hegira Calendar) year of 1000. Now, there is none left. The books in Arabic and Persian written by those scholars and their translations are many in the libraries all over the world. All books published by Hakikat Kitâbevi (Hakikat Bookstore) are taken from these sources. Read the books of **Hakikat kitâbevi** in order to attain bliss!

WARNING: Missionaries are striving to advertise Christianity, Jews are working to widespread Talmud, Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam, and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and admit that which is the right one among these and will help to widespread that salvation among all humanity. There is no better way nor more valuable thing than to serve humanity in such a manner. Even Christian and Jewish scholars say that the religious books called Torah and Bible today have been written by people. The Qur'ân al-karîm is pure as it was sent by Allahu ta'âlâ. All Christian priests and Jewish men of religion should read the books published by Hakikat Kitâbevi attentively and justly. They should strive to understand them.

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**Here is the key to the treasure of eternity,
Bismillâhirrahmânirrahîm.**

PREFACE

I am starting to write this book of Namâz by saying the A'ûdhu and the Basmala. Hamd (Praise) be to Allahu ta'âlâ. Peace and blessings be upon His chosen and beloved slaves and their superior, Hadrat Muhammad 'alaihîs-salâm. May all auspicious prayers be on his Ahl al-Bait and on each of his just and devoted Companions (as-Sahâbat al-kirâm) "ridwânullâhi ta'âlâ 'alaihim ajma'in"!

In the world, good and beneficial things are mixed with bad and harmful ones. To attain bliss, comfort and ease, it is necessary to do good and beneficial deeds all the time. Since Allahu ta'âlâ is the Most Compassionate, He created a power which tells the good things apart from the bad ones. This power is called 'aql (intellect). A pure and sound intellect performs its tasks very successfully. It does not fall to fallacy anytime. Committing sins, following nafs (a creature within man which always encourages evil and harmful deeds to be done) makes the intellect and the heart ill. It cannot distinguish the good from the bad. Allahu ta'âlâ has pitied us. Through His prophets, He communicated the good deeds and commanded us to do them. He communicated the harmful things and prohibited them. These commandments and prohibitions are called **dîn** (religion). The religion communicated by Muhammad 'alaihîs-salâm is called **Islam**. Today, in the world, there is only one religion which has not been distorted. That one religion is Islam. To attain ease, it is necessary to follow Islam, that is, to be Muslim. To be a Muslim, no formality is necessary, such as going to a mufti or imâm. The first thing necessary for all people is to have imân (faith, belief) by heart. Then, it is necessary to learn the commandments and prohibitions of Islam and to carry them out.

To have faith, it is necessary to say the Kalima-i shahâdat and to know its meaning. To believe in the meaning of the Kalima-i shahâdat correctly, it is necessary to believe as the scholars of the Ahl as-Sunna mentioned in their books. Those who adapt themselves to true books written by the scholars of the Ahl as-Sunna will be given rewards of one hundred martyrs. The scholars

affiliated in any one of the four Madhhabs of Muslims are **scholars of Ahl as-Sunnat**. The pillars of îmân are explained in detail in the book **“Belief and Islam,”** which is the translation of the Turkish book (**Herkese Lâzım Olan Îmân**). We recommend you to read that book.

Muslims on the earth today have parted into three groups. The first group are true Muslims who follow the path led by the Ashâb-i kirâm. They are called **the Ahl as-Sunnat** or **the Sunnî Muslims** (Sunnites) or **the Firqa-i-nâjiyya** (the group to be saved from Hell). In the second group are the enemies of the Ashâb-i-kirâm. They are called **Shiîs** (Shiites) or, **Firqa-i-dâlla** (heretical group). The third group is inimical towards the Shiites as well as towards the Sunnites. They are called **Wahhâbîs**, or **Najdîs**, which comes from the Arabian province Najd, the birthplace of their heresy. The third group are also called **the Firqa-i mel’ûna** (the accursed group). Indeed, it is written in our (Turkish) books **Kıyâmet ve Âhret** and **Se’âdet-i Ebediyye**, (and also in our publications in English, such as Advice for the Muslim, and in the fourth chapter of The Sunnî Path,) that they call Muslims ‘disbelievers.’ Our Prophet has accursed a person who calls a Muslim ‘disbeliever.’ The breaking of Muslims into these three groups was contrived by Jewish and British plotters.

Any person who indulges in the sensuous desires of his nafs and has an evil heart will go to Hell, regardless of the group he belongs to. Every Muslim should continually say the words, **(Lâ ilâha illa’llâh)** in order to purify oneself of the unbelief and sinfulness which are inherent in the nature of one’s nafs, [this act of purification is termed “Tazkiya-i nafs”], and also the words, **(Astaghfirullah)** in order to purify one’s heart from the disbelief and sinfulness which was contracted from one’s nafs, from the devil, from evil company or from harmful and subversive books. If a person obeys the (commandments and prohibitions of) Islam, one’s prayers will certainly be accepted. Not performing (the daily ritual prayers called) namâz, looking at women who have not covered their bodies properly or at other people who expose those parts of their body that must be covered, and consuming goods that have been earned through (an illegal way called) harâm, are symptoms of a person’s disobeying Islam. Such a person’s prayers will not be accepted.

After having îmân, the most important commandment is namâz. It is fard-i ayn for each and every Muslim to perform five

daily prayers. It is a grave sin not to do so. According to the Hanbalî Madhhab, not performing the five daily prayers of namâz in their prescribed times causes disbelief. See the booklet named **Ghâyat-uttahqîq!** It is necessary to learn the knowledge of namâz first to perform it completely and correctly. We have seen it beneficial to state the knowledge of namâz declared in our religion as a short summary in our book. Every Muslim must learn these facts of namâz which we collected from the books of many Islamic scholars and teach them to their children as well!

To perform the namâz correctly, the surâs and prayers which will be said in the namâz must be memorized. At least, it is necessary to learn the minimum amount of them to perform the namâz from a khodja (master, especially in a religious school) or a friend who knows them well and who can pronounce them perfectly.

To read the Qur'ân al-karîm correctly, one must go to courses of Qur'ân al-karîm. It is an absolute must to learn to read the Qur'ân al-karîm correctly and to teach it to one's children.

It is not permissible to write the Qur'ân al-karîm with Roman letters. Therefore, one must read it in its original form. It is very easy to read it. Our Master, the Prophet "sall-Allâhu 'alaihi wa sallam" declared in a hadîth-i sherîf, **"Those who teach their children the Qur'ân al-karîm or who send them to teachers of the Qur'ân al-karîm, for each letter of the Qur'ân al-karîm they will be given rewards as if they visited the Kâba ten times. And on the Day of Resurrection a crown of sovereignty will be put on their heads. All people will see it and admire it."**

May Allahu ta'âlâ make us one of those who have believed correctly, who learn namâz and perform it correctly, who makes good deeds!

**Milâdî
2001**

**Hijrî Shamsî
1380**

**Hijrî Qamarî
1422**

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NAMÂZ IS A GREAT COMMANDMENT

Since Âdam 'alaihi-salâm, there was namâz once a day in every religion. All that had been performed were brought together and were made fard (commandment) for those who believe in Muhammad 'alaihi-salâm. Although performing namâz is not one of the principles of îmân, it is essential for îmân to believe that namâz is fard.

Namâz is the main pillar of the religion. He who performs his namâzes constantly, correctly and completely will have set up his religion and he will have made the building of Islam stay intact. Those who do not perform namâz will have demolished their religion and the building of Islam. Our Prophet "sall-Allâhu 'alaihi wa sallam" said, "**The head of our religion is namâz.**" As no human can live without a head, it is not possible to have religion without namâz.

In Islam, **namâz** is the first command after having îmân. Allahu ta'âlâ made namâz fard so that His slaves would worship only Him. Allahu ta'âlâ commands "**Perform namâz!**" in more than one hundred verses of the Qur'ân al-karîm. In a hadîth-i sherîf, it is declared that "**Allahu ta'âlâ commanded to perform namâz five times every day. Allahu ta'âlâ has promised that He shall put in Paradise the person who performs namâz respectfully and observing the conditions five times every day.**"

Namâz is the most valuable of worships commanded in our religion. A hadîth-i sherîf declares: "**A Person who does not perform namâz has not had a share from Islam.**" In another hadîth-i sherîf, it was stated: "**It is namâz which distinguishes the Muslim from the disbeliever,**" that is, the Believer performs namâz, and the disbeliever does not. Munâfiqs (hypocrites), however, sometimes perform it and sometimes do not. Munâfiqs will undergo very bitter torment in Hell. Rasûlullah "sall-Allâhu 'alaihi wa sallam" said, "**Those who do not perform namâz will find Allahu ta'âlâ angry on the Day of Resurrection.**"

To perform **namâz** is to consider the greatness of Allahu ta'âlâ and to realize one's own inferiority before Him. A person who

realizes this will always do good things. He will never do evil things. If a person intends to be in the presence of his Rabb (Allah) five times every day, his heart will be filled with ikhlâs (sincerity). Every act commanded to be done in namâz gives various benefits to the heart and the body.

Performing namâz in jamâ'at in mosques will attach Muslims' hearts to one another. It will bring about love between them. They will realize that they are brothers. The seniors will be affable with the juniors. And the juniors will be respectful to the seniors. The rich will be helpful to the poor, and the powerful to the weak. The healthy will visit the sick in their homes as they will miss them in the mosque. For being blessed with the glad tidings given in the hadîth-i sherîf, **"Allah is the helper of a person who runs to help his brother-in-Islam,"** they will race one another.

Namâz prevents people from doing nasty, bad and forbidden things. It becomes atonement for sins. In a hadîth-i sherîf it is declared, **"The five daily prayers are like a river which runs before your house. If one washed himself in that river five times every day, there would be no dirt left on him. Likewise, minor sins of those who perform the five daily prayers are forgiven."**

After having faith in Allahu ta'âlâ and His Messenger 'alaihi-salâm, **namâz** is superior to all other deeds and worships. Therefore, it is necessary to perform it by observing its fards, wâjibs, sunnats and mustahabs. Our Prophet "sall-Allâhu 'alaihi wa sallam" declared in one of his hadîth-i sherîfs, **"O my Umma (Community) and my Companions! A namâz performed by observing its rules completely is the most superior of all the deeds that Allahu ta'âlâ loves. It is a sunnat of the Prophets. It is loved by Angels. It is the light of ma'rifa, the earth and the skies (Ma'rifa: Knowledge pertaining to Allahu ta'âlâ's Dhât [Person] and Attributes). It is the power of the body. It is the abundance of the sustenance. It causes prayers to be accepted. It is an intercessor against the Angel of Death. It is a light in the grave. It is an answer to Munkar and Nakîr (Questioning Angels in the grave). It is a shade over one in the Day of Rising. It is a trench between oneself and the fire of Hell. It makes one pass over the Sirât Bridge like lightning. It is the key to Paradise. It is one's crown in Paradise. Allahu ta'âlâ has not given anything more important than namâz to the Believers. He would bestow upon the Believers any other worship first if there were a superior one. For, some of the angels are constantly in the qiyâm, some in the rukû', some in the sajda,**

some in the tashahhud. He gathered all of these in one rak'at of namâz and gave them as a present to the Believers. For, namâz is the head of îmân, the pillar of the religion, the word of Islam and the mi'râj of the Believers. It is the light of the sky. It is the rescuer from Hell.

One day, Hadrat Ali could not perform the late afternoon prayer in its due time. Out of his agony, he threw himself to the ground. Moaning, he wept and cried. When our Prophet Muhammad Mustafâ "sall-Allâhu 'alaihi wa sallam" learned of the situation, with his Companions, he went to Hadrat Ali "radî-Allâhu 'anh." When he saw his state, our Prophet, the Master of the worlds, "sall-Allâhu 'alaihi wa sallam," began to weep. He invoked Allahu ta'âlâ. The sun re-appeared. Our Master Rasûlullah "sall-Allâhu 'alaihi wa sallam" told Hadrat Ali, **"O Ali! Raise your head. The sun is still visible."** Hadrat Ali "radî-Allâhu 'anh" greatly rejoiced. He performed his namâz.

One night, Hadrat Abû Bakr Siddîq "radî-Allâhu 'anh" had worshipped much and fell asleep towards the end of the night. The time of witr prayer expired. In the morning prayer, he followed our Master, the Prophet. He came to the gate of the masjid, and he cried. He begged, "O Rasûlallah! Help me, the time of my witr namâz has lapsed." Our Master Rasûlullah started weeping too. Upon this, Jabrâil 'alaihis-salâm came and said, **"O Rasûlallah! Tell Siddîq that Allahu ta'âlâ has forgiven him."**

One night Hadrat Bâyezîd-i Bistâmî "quddîsa sirruh," a great walî, could not wake up for the morning prayer. He wept and moaned so much that he heard a voice, "O Bâyezîd! I have forgiven this fault of yours. I have given you the rewards of seventy thousand namâzes due to your weeping." Several months later, he was overwhelmed with sleep again. The Satan came and awoke him by holding his blessed foot. He said, "Get up, the time of your namâz is about to lapse!" Hadrat Bâyezîd-i Bistâmî asked, "O accursed! How can you do such a thing? You want everyone not to perform his prayer in its due time. Why have you awakened me?" The Satan answered, "You attained the thawâb of seventy thousand namâzes by weeping on the day you missed the morning prayer. Considering this, I woke you up so that you will attain the thawâb of only one namâz, not seventy thousand namâzes!"

Hadrat Junayd-i Baghdâdî, a great walî, said, "An hour of this worldly life is better than one thousand years on the Day of Judgement. For, in this one hour, one can do a pious and accepted

deed; however, it is impossible to make anything in those one thousand years." Rasûlullah "sall-Allâhu 'alaihi wa sallam" said, **"Allahu ta'âlâ will keep a person, who performs a namâz after its time is over, in Hell for eighty hukbas."** One hukba is equal to eighty years of the Hereafter. One day of the Hereafter equals one thousand worldly years.

Therefore, O my brother in religion! Do not waste your time with useless things. Appreciate the value of your time. Pass your time doing the best things. Our beloved Prophet 'alaihi-salâm said, **"The greatest affliction is to pass the time with useless things!"** Perform your namâzes in their due times so that you will not be sorry on the Judgement Day and you will attain many rewards! In a hadîth-i sherîf, it is declared, **"Seventy thousand trenches will be opened to a person who has not performed one of the daily prayers in its due time and passed away before making qadâ of it. He will be tormented (in his grave) until the Last Day."** A person who does not perform a namâz within its prescribed time intentionally; that is, if he is not sorry for not performing a namâz while its prescribed time is ending, will become a kâfir or he will lose his îmân while he dies. What will become of those who do not remember namâz or see namâz as a duty? The scholars of the four Madhhabs unanimously declared that anyone who slights namâz, who does not accept it as a duty will be a **murtadd**, that is, disbeliever. Also, Hadrat Abdulghânî Nablusî stated in his book **"Hadîqatun Nadiyya"**, in the chapter titled "The afflictions of the tongue" that a person who does not perform namâz knowingly and who does not want to make qadâ of it and who does not fear that he will be tormented for this reason will be a **murtadd**, that is disbeliever.

Hadrat Imâm Rabbânî states as follows in the two hundred and seventy-fifth (275) letter in the first volume of his book **Maktûbât**:

You have attained that blessing by teaching Islamic knowledge and promulgating the rules of Fiqh. Ignorance was established and bid'ats were rife in those places. Allahu ta'âlâ has blessed you with affection towards His beloved ones. He has made you a means of spreading Islam. Then, do your utmost to teach religious knowledge and to spread the rules of Fiqh. These two are foremost for achieving happiness, as a means of promotion to higher grades and being causes of salvation. Endeavour! Come forward as a man of religion! Perform amr-i-ma'rûf and nahy-i-munkar and guide the people living there to the right path! In the nineteenth âyat of the Muzammil Sûra, it is declared, **“For those who want to attain the consent of their Rabb, this is certainly an advice.”**

***Come on, let's perform namâz, and wipe the tarnish off our hearts;
There's no approach to Allah, unless namâz is performed!***

***Where namâz is performed, sins all fall away;
Man can never be perfect, unless namâz is performed!***

***Allahu ta'âlâ praises namâz much in the Qur'ân al-karîm;
“I won't love you,” He says, “unless namâz is performed!”***

***A hadîth-i-sherîf reads: Symptom of îmân will not
manifest itself on man, unless namâz is performed!***

***To omit one single namâz is a sin, a gravest one;
Tawba will not absolve you, unless qadâ is performed!***

***He who slights namâz will lose his îmân, outright;
One cannot be a Muslim, unless namâz is performed!***

***Namâz'll purify your heart, and keep you from evils;
You can never be enlightened, unless namâz is performed!***

Part One

OUR ÎMÂN and NAMÂZ

For all, Îmân is foremost

Allahu ta'âlâ wants people to live in comfort and peace in the world and to attain endless happiness in the Hereafter. It is for this reason that He has commanded useful things that cause happiness and forbidden harmful things which cause calamity. The first commandment of Allahu ta'âlâ is to have îmân (faith). Having îmân is a must for all people. It is obligatory for everyone.

Literally **îmân** means to know a person to be perfect and truthful and to have faith in him. In Islam, îmân means to believe the fact that Rasûlullah (sall-Allâhu ta'âlâ 'alaihi wa sallam) is Allahu ta'âlâ's Prophet; that he is (**Nabî**), the Messenger chosen by Him, and to say this with the heart; and to believe in brief what he transmitted briefly and to believe in detail what he transmitted in detail from Allahu ta'âlâ; and to say (**the Kalimat ash-shahâda**) whenever possible. Strong îmân is such that, as we know for certain that fire burns, serpents kill by poisoning and we avoid them, we should deem Allahu ta'âlâ and His attributes great, be fully certain of this by heart, strive for his consent (ridâ') and run to His beauty (jamâl), and beware of His wrath (ghadab) and torture (jalâl). We should firmly inscribe this îmân on the heart like an inscription on marble.

Îmân means to love everything which Muhammad 'alaihis-salâm said and to approve, that is to believe, them by heart. Those people who believe in this manner are called **Mu'min** or **Muslim**. Each and every Muslim must follow Muhammad 'alaihis-salâm. They must walk in the path he guided. His path is the path shown by the Qur'ân al-karîm. This path is called **Islam**. To follow him, firstly, it is necessary to have îmân, then, to learn the rules of Islam, then, to perform the fards (commandments) and to abstain from harâm (forbidden things or acts), then to do sunnats and to abstain from makrûhs. After all these, we should try to adapt

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