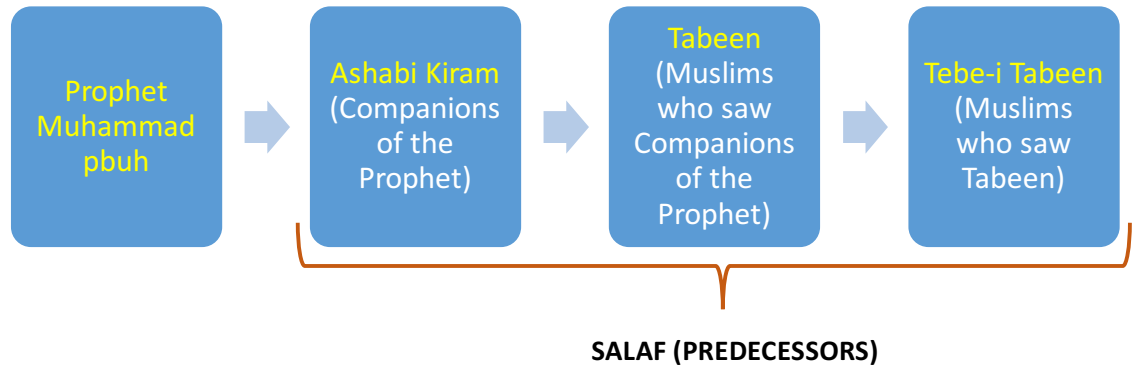


LESSON 23.

67) SALAF (PREDECESSORS) 68) KHALAF (SUCESSORS) 69) KHALIFA (CALIPH)

66) SALAF : → It means predecessors. In religious terminology, the salaf called as Ashabi Kiram (blessed companions of Prophet Muhammad pbuh) and tabeen (exalted Muslims who saw the companions of Prophet Muhammad) and tebe-i tabeen (great people who saw the Tabeen).



→ We should ask from the Almighty God the love and fervency of worship and meticulousness in the obedience of God and help of God to establish the salat (namaz) consciously that the Salaf-u Salihin (Good Predecessors) did. Each one of us may say that “Oh God, bestow upon me the consciousness of how deep Prophet Muhammad established His prayers and make my spirit heard the meaning of the prayer. My Lord, I too want to pray like my Prophet established His prayers and feel that in every cell of myself.”

→ Yes, Good Salaf (Good Predecessors) did not have the means we have now. Who knows how many hardships Hadrat Ebû Eyyub el-Ensârî dealt with to reach Istanbul. They had to walk for six months to reach Istanbul when they traveled in the times of Yazid.

→ Actually when we look at the **tabakât** for this subject, we can see many great examples like this. Among the Good Predecessors we will see many Muslims who pray hundreds of rakats in a day.

Tabakât: The books tell about lives and works of Evliya (Friends of God) by ordering in their degree.

(KT 7 / Ölümsüzlük İksiri - Övülme Tutkusu ve Karakteristik Narsistler)

68) KHALAF: → It means successors. In religious terminology, they are called as **scholars of Ehli Sunna** who came after Good Predecessors who are Ashabi Kiram and Tabeen and Tebei Tabeen.

→ Kuran-i Kerim indicates when Prophet Ibrahim and Zekeriyya (beloved servants of God) prayed and requested for a child from Allah, they ask a successor child to raise who can take the responsibility of heavy duty of prophethood not just to have a child. When we look at their prayers we can conclude from the opposite meaning that They do not want a child if that child is going to be “a bad successor”.

→ Sufficiency and strong character are very important. Hadrat Harun was assigned as a successor, but he really had the quality to represent good and beauty in a perfect scale.

→ But successor scholars said that “if someone reads the complete Quran (makes hateem), give him a gift and try to make him happy.” At the same time the person who makes hateem (reading the Quran completely) must not wait for anything for his/her deed from the people and even the one who should never imagine any return

from the people for the deed. Because this is already his or her duty.

(KT 7 / Ölümsüzlük İksiri - Anne-Baba Olma Arzusu)
(Prizma 4 - Kuran'da Hz. Musa (as) ve Kavmi)

- 69) KHALIFA:** → It means vicegerent. In religious terminology, it means successor of Prophet Muhammad pbuh to lead.
→ When we say “Khalifa”, firstly it comes to minds “rightly guided caliphs” who are Hz. Ebubekir, Hz. Omar, Hz. Osman and Hz. Ali.
→ Almighty God bestows upon mankind His blessings in abundance and He make mankind distinguished with divine senses and sent them to the world as caliphs. In Quran “I am setting on the earth a vicegerent” indicates this reality. (Bakara, 30)
→ Yes, human being is a complete vicegerent since Allah put the crown of humanity on his/her head and human being is more precious than a precious one since God made him/her in this way. Of course, if God wants He may make the one humiliated. So, one should seriously hold on to Him who gave vicegerency to the one and the one should try his/her best not to make any mistake in one’s obedience towards Him even for a second.

(Fasıldan Fasıldan 4 - Allah'ın Halifesi)

Match the following words to the definitions:

Salaf	Predecessors
Khalaf	Successors
Khalifa	Vicegerent, successor of a predecessor

Fill in the following gaps:

Because of this vigilance and being cautious, God sobbed even when they were reading verses about non-believers and they were scared to fall in their situation. For instance, Omar bin Abdulaziz reads the following verses from the Quran repeatedly and sobs till morning, many times He collapses on the floor. “When the chains are around their necks, and fetters (around their legs): they will be dragged, In the boiling water, then in the Fire they will be burned.” Mumin 71,72.

On that Day, those who disbelieve will be brought to the Fire (and they will be told): “You consumed in your worldly life your (share of) pure, wholesome things, and enjoyed them fully (without considering the due of the Hereafter, and so have taken in the world the reward of all your good deeds). So, this Day, you are recompensed with the punishment of abasement because of your scornful arrogance on the earth against all right, and because of your transgressing (the bounds set by God).” Al Ahqaf, 20.

When He reads this verse, he loses his appetite and is afraid to eat a bite and drink a glass of cold water considering eating up and finishing fruits of hereafter in this transient world, being scared to go hereafter as a bankrupt. In fact, especially in the first century (according to hijri calendar) Muslims generally were not much different than Omar bin Abdulaziz. They were taking themselves first as an addressee towards every verse of the Quran and they were defining their attitude based on the concept of Divine Statement.

In Quran, assignment of Hadrat Harun as by Hadrat Musa as general principle, indicates that a community must never be left unattended.

Allah Teâlâ, in Quran commands “I am setting on the earth a”, and He makes His angles heard and the Angles recognize this honor given to human being with appreciation.