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Published Articles

WATER IS THE SECRET OF LIFE

Water is the secret of life because it is spirit in itself and gives life through its own essence. Allah declares, "*We made every living thing from water"* (Al-Anbiya, 21/30). It is certain that everything is alive, for everything glorifies Allah with praise. Therefore, water is the source of life within all beings.

Nothing in the universe has been created haphazardly; everything exists within a specific measure and order. Since the world we inhabit is part of the universe, everything within it must also adhere to this system and order. Phenomena such as the Earth itself, its orbit around the Sun, and the falling of rain all operate within a precise measure and balance.

Water is essential for the continuation of life on Earth; without water, there is no life. The Holy Qur'an expresses the vital importance of water in Surah Az-Zukhruf, verse 11, stating, "*We give life to a dead land with it [rain].*" Humans, animals, plants, and all living creatures depend on water. Even the Earth is more than 70% covered by water, and our own bodies are composed of 75% water.

In Surah Az-Zukhruf, verse 11, it is stated, "*And He [Allah] sent down water from the sky in a measured amount,"* and in Surah Al-Mu'minun, verses 18–20... The verses state: *"We sent down a specific amount of water (rain) from the sky and caused it to settle in the earth; and We are certainly able to take it away. By means of that water, We produce for you gardens of date palms and vineyards containing abundant fruits from which you eat and derive sustenance; as well as a tree (the olive tree) that grows on Mount Sinai, yielding both oil and a condiment for the bread of those who eat it."* Both verses express that rain is sent down to the earth according to a specific quantity and measure.

In a hadith narrated by Suyuti, the Messenger of Allah (pbuh) says: "*It is not the case that one year sees more rainfall than others. (The same amount of rain falls every year.) However, Allah distributes that rain across lands as He wills. (It rains little in some regions and heavily in others.) Every drop that descends from the sky and every wind that rises from the earth occurs according to a specific measure and balance."*

The Arabic spelling for water is *mā'* (ماء). In the Qur'an, water is referred to by this word. This word consists of two *alif* letters and one *mīm* letter. This

composition bears a striking resemblance to the chemical formula of water. The chemical formula for water is H_2O; that is, two hydrogen atoms (H) and one oxygen atom (O) combine to form a water molecule. When the two compositions are compared, the H atom corresponds to the *alif* letter, and the O atom corresponds to the *mīm* letter. The letter *Elif* is the first letter, and its *abjad* value is 1; similarly, the Hydrogen (H) atom is the first of the elements, with an atomic number of 1. Just as letters are the fundamental components of words, elements are the fundamental components of matter in the universe. The *abjad* value of the letter *Mim* is 40. The number 40 signifies spiritual perfection; our Prophet (pbuh) began his mission of conveying the message at the age of 40, and there exists a spiritual station known as "The Forty" (*al-Arba'un*). The atomic number of the Oxygen (O) atom is 8; 8 also represents a degree of perfection, and Paradise has eight gates.

The resemblance between the way water is written and its chemical formula calls to mind the "3G" group—a trio consisting of two *Imams* (or *Qutbs*) and one *Ghawth*—who hold the highest spiritual ranks. It is as if the *Imams* occupy the position of the Hydrogen atoms, while the *Ghawth* occupies the position of the Oxygen atom. Together, these two *Imams* and one *Ghawth* (the 3G) constitute an entity that performs a fundamental function in the universe. Likewise, water is the fundamental element of life in the universe. Thus, just as water is the element that sustains life in the universe, the 3G is the element that upholds the universe. The structural and functional similarities between the water molecule and the 3G are truly astonishing. All of this serves as a minute reflection of Allah’s infinite knowledge.

The nature of water, its Arabic script, and its chemical formula are closely interconnected. There is also a striking resemblance between water and the 3G—the highest spiritual hierarchy. These parallels demonstrate the perfection of the science of Sufism. Faced with such realities, one can only marvel and realize one's own profound frailty and insignificance. The statements expressed here are insights conveyed to us by the Friends of Allah, by His leave. Allah speaks the truth and guides to the right path.

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ISLAM IS A UNIVERSAL RELIGION

Islam is universal and addresses all people. Prophet Muhammad (pbuh) is the last prophet sent to all people. This truth is expressed in many verses of the Quran.

"*We have not sent you but as a universal (Messenger) to men giving them glad tidings and warning them (against sins). But most people do not understand."* (Saba, 34/28)

Furthermore, the following verse expresses that our Prophet was sent as a mercy to all worlds:

"*We have not sent you but as a mercy for all creatures*." (The Prophets, 21/107)

However, as stated in both the verses and the hadiths, the message of Islam is for all humanity. In fact, the message of Islam was also given to all jinn. Our Prophet was sent as a prophet to all the worlds, just as he was the prophet of the jinn. Therefore, unlike other religions, Islam addresses all beings and declares that Prophet Muhammad (pbuh) was sent to them as a prophet. For this reason, it is completely wrong to say that Islam is exclusive to Arabs.

The Holy Quran was revealed by Allah Almighty to the heart of His Prophet Muhammad (pbuh) through Gabriel. Therefore, the Holy Quran is the word of Allah and is not a creation. Qur'an cannot be the product of human contemplation. If it were possible to create a Quran through mere contemplation, many people would have been able to write numerous copies of the Quran over the past 1400 years. However, this has never been the case.

Since Prophet Muhammad (pbuh), who was chosen and sent as the last prophet by God Almighty, was an Arab, it is quite normal that the Quran was revealed in the Arabic language. Our Prophet first preached to the Arabs, who were of his own race. Therefore, it is quite natural that the Quran was revealed in Arabic so that they could understand it.

People who cannot internalize Islam try to justify themselves by clinging to these ideas of Western orientalists. They have voiced these false and untrue claims of the orientalists as a means to justify their own disbelief and polytheism. However, these individuals are also responsible for their actions.

Tomorrow, in the hereafter, they will be brought in front of God bearing the burden of both their own sins and the sins of those they led astray. Let them consider what kind of reckoning they will face there. God's law is unchanging. The rules He has set will be applied fairly to everyone. Everyone will receive the consequences of their deeds in the hereafter. These truths are expressed in many verses of the Quran.

Western orientalists write that the Prophet and Muslims forced Islam upon people using the sword. According to them, Islam is a religion of tyranny. These claims have also been voiced by infidels and polytheists who could not accept Islam. However, many historians have stated that this is not the truth. Islam brought peace and security to the countries it reached. Thanks to this, Islamic states survived for centuries.

The verses of the Quran are the words of Allah. The words in the verses are composed of Arabic letters. However, their formation is entirely through a divine composition. This divine composition carries a meaning and a spiritual secret. These words contain God's divine secrets. Therefore, when Quranic verses are recited during prayer, they must be read in Arabic as they were revealed.

Western orientalists, attributing the poverty and weakness of Islamic societies in the 19th and 20th centuries to Islam, have put forward the claim that religion and worship make people poor. They have claimed that abandoning Islam is necessary to become rich. The absurdity of all this is obvious. However, they have no other option but to deceive ignorant people and lead them astray from Islam.

We see every day what the moral understanding imposed on us by the West has done to us. Prostitution, adultery, alcohol, drugs, murders, violence against women, and corruption are widespread everywhere. More time and a suitable environment are needed to correct the damage these things have caused in society. For this, we must return to the religion of Islam and cling tightly to the Quran and the Sunnah. If we cannot do this, it seems impossible for us as a society to solve all our problems.

When Islamic history is examined, it is seen that in periods when religion and moral principles were preserved, Islamic countries became strong and wealthy.

Their conquest of the world was only possible thanks to their honest and virtuous societies. No one can deny this. Many Western scholars also confirm this in history. However, Western imperialists have spread such ideas through Orientalists and missionaries to weaken Islamic societies. They have been successful in this for two hundred years. Today, the morality of Muslim societies has weakened, and as a result, they have lost their economic and cultural power. But no one should think that this will continue. Within forty years, Allah Almighty will send true Muslims, and they will once again elevate Islam and dominate the world. Those who oppose Islam devise schemes, but Allah also has schemes. In the end, Allah Almighty will render their schemes ineffective. Because no one can render Allah powerless.

The duty of a Muslim is to continue living and producing as honestly, morally, and honorably as possible. He should leave the rest to God and think:

“Let's see what God will do, whatever He does, He does it well.”

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THE PROMISED LAND (ARZ-I MEV'UD)

Zionism is trying to expel Palestinians from the lands they have lived on for years in order to expand the borders of the state of Israel. To this end, they are committing genocide against the Palestinians, killing thousands of Palestinians every day, regardless of whether they are women or children. Zionists claim that these murders are committed to seize the land promised to them in their holy books. Thus, by fabricating a religious motive for their actions, they try to give the world public the image that they are justified. In this article, we will try to explain that this claim, the claim of the promised land, is a fallacy and has no religious basis.

The Old Testament means the old covenant or old agreement. Jews base their promised lands on this covenant. This covenant is part of the holy books considered sacred by the People of the Book, namely Jews and Christians. The Old Testament is a covenant between the Lord Yahweh (Yahweh) and the Israelites. It is believed to be a covenant. According to Jewish belief, the Lord made a covenant with Abraham (peace be upon him), and this covenant was repeated with later prophets. With this covenant, the Lord Jehovah promised to make the Israelites superior to other people and to lead them to the Promised Land. In return for this promise, the Jews were to keep their word to their Lord and not disobey His commands. There is consensus on the sanctity of the first thirty-nine chapters of the Old Testament, which constitute the first part of the Bible. Nine of them are considered sacred only by Catholics.

There are disagreements among people regarding the location and boundaries of the Promised Land. This is because the statements in the holy books contradict each other. Therefore, just as the existence of the Promised Land is a fallacy, the claims made about its boundaries are equally inconsistent. This is because the holy books were written later by humans.

The Israelites are a guilty nation, a people burdened with injustice, the offspring of those who do evil. They have forsaken the Lord, broken the covenant and followed other gods. Because they broke the covenant repeatedly despite the Lord Jehovah's tolerance, the Lord wanted to destroy them, but He repented and changed His mind. They rebelled so much that Jehovah, who intended to punish them but regretted it, became weary of

repentance. Those who do not keep the covenant will be deprived of the Promised Land and will be cursed. In order to remain there eternally, in addition to fulfilling the covenant, other conditions were also put forward. "If you mend your ways and your works, and if you do justice between a man and his neighbor, and if you do not wrong the stranger, the orphan, or the widow, and if you do not shed innocent blood, and if you do not follow other gods to your own detriment, then I will make you dwell in this land, the land I gave to your ancestors from eternity to eternity". "For in the land the righteous will dwell, and the perfect will remain; but the wicked will be driven out, and the treacherous will be uprooted".

Today, the Zionists do not abide by these commandments and are committing genocide in Palestine by massacring people, women, and children. Zionists, who use holy books as a pretext to reach the Promised Land, do not abide by what is commanded in the holy books. Therefore, they do not deserve it. This shows that what the Zionists actually want is to dominate the world alone. The Promised Land is merely a pretext for them.

As stated in the Torah, Prophet Abraham... The land promised by God to Abraham (peace be upon him) and his descendants is the land of Palestine, and there are many conditions for inheriting this land forever. The most important of these conditions are:

1) Fulfilling the promise made to God,

2) Obeying divine commands,

3) Following the path of the prophets,

4) Establishing truth and justice,

5) Protecting the stranger, the orphan, and the widow

6) Not to shed blood unjustly.

Throughout history, the Children of Israel, because they did not comply with all these conditions, incurred God's curse and wrath. After being driven out of the land of Palestine by the Romans in 70 and 135 AD, they scattered to various parts of the world and lived with the dream of returning to this land.

An article published in the "Şalom" newspaper, the publication organ of the Jewish community and published in Türkiye, on March 8, 1989, stated: "Belief in God is not a fundamental belief of Judaism; however, the Promised Land is a fundamental belief," it is said. While Jews claim that the land from the Nile to the Euphrates belongs to them, they assert that they have a right to it because they are God's chosen people. How can one be a beloved servant of God without believing in God? What kind of absurdity is it to claim such an inheritance promised by God? You won't believe in God, but you'll work to possess His promise. This situation generally shows how materialistic and self-serving Jews are. The deity they worship is material wealth. Today, because they have obtained it, they behave very spoiled and reckless. They believe they have the right to commit all kinds of massacres and atrocities. However, they will certainly see how wrong they are in the coming decades.

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REVELATION AND REASON

Is human reason sufficient for everything? Is revelation necessary? Human reason reaches a point where it's no longer possible to interpret events rationally. At that point, information from other sources, unattainable by reason, is needed. This source is revelation. This information is the news sent by Allah Almighty through His Prophets and Books. Without this revealed information, it's impossible to explain events completely and without contradiction.

For example, today humans know that matter is made of atoms, that atoms consist of a nucleus in the center and electrons orbiting around it. This information has been obtained through reason and experience. However, another thing known through this method is that a very large amount of energy is stored in the nucleus of the atom, and that there is a protective barrier preventing this energy from escaping. Reason can reach this information. But reason cannot understand who placed this energy there and how. However, revealed information clearly provides the answer. This energy was created and placed there by Allah. The atom and the system in the universe were created and designed by God, and they operate at every moment under His supervision and power.

Those who do not believe in revealed knowledge claim that the great energy in the nucleus of an atom is either created by nature or is a matter of chance. Those who claim that nature does everything are, in fact, deifying nature. But if nature creates and implements everything, why doesn't it reveal its divinity to humanity? There is no message or communication from nature to humanity. Isn't this a deficiency for a deity? Those who claim that all events are coincidental have no knowledge of probability calculations. Because it has been calculated that the probability of a complex system like an atom forming spontaneously is almost zero. This is where humanity faces a test. They will either believe in the existence, attributes, and actions of God, or they will deny them and seek other support. In the first case, if a person becomes a believer and performs righteous deeds, they will be happy in both this world and the hereafter. Those in the second case become disbelievers, and if they do not repent and accept Islam until death, they will be condemned to eternal hell.

From the early days of Islam, the relationship between reason and revelation has been addressed from different perspectives by Islamic scholars. No Islamic school of thought has adopted a stance that completely rejects reason. However, Western philosophers, when evaluating reason, have disregarded revelation. Mu'tazilite scholars accepted reason as a definitive source of knowledge. They held reason responsible for reaching the truth in the absence of revelation. They argued that even without revelation, the existence of God, the nature of things, and the beauty and ugliness within them could be known through human reason. Among the most well-known Mu'tazilite scholars are Wasil ibn Ata, ibn Ubayd, Nazzam, and Jahiz.

A dissenting line criticizing such rationalist movements, which began with the Mu'tazilites, has always existed. Initially, scholars of Fiqh and Hadith opposed these views. The fundamental characteristic of this opposition was their acceptance of what was explicitly stated in the texts (Quran and Sunnah) regarding matters of creed (aqeedah), and their avoidance of issues such as anthropomorphism, personification, and interpretation. They followed the path of the Salaf and, while not completely rejecting reason, sided with revelation. They defended the primacy of revelation over rationalism. This group particularly opposed the interpretation of ambiguous verses. According to the Salafi understanding, the Companions did not resort to personal opinion (ra'y) in matters concerning religious belief outside the realm of transactions, nor did they attempt to interpret the texts. According to them, following the path of the Prophet (peace be upon him) and his Companions, and avoiding rational discussions on matters of faith, is the duty of every Muslim.

Through reason, man comprehends obligations, permissible things, impossibilities, and states that were not previously present in him. There is another state beyond reason, in which another eye opens for man. With it, he sees the unseen, future events, and some things that reason cannot grasp. Reason considers these things impossible. Some people with reason did not accept the things that prophethood comprehended, considering them impossible. This is ignorance itself, because they cannot show a reason or a basis for these claims. This is a state they cannot reach, a state that does not exist for them. God, in His grace, has given His servants an example in the form of prophethood. This is sleep. A person who is asleep becomes aware of the

unseen. They perceive something that will happen in the future, either clearly or through interpretation. It is impossible to understand this with reason. Prophethood is a state in which a spiritual eye develops within a person. This eye contains a light with which one sees the unseen and things that reason cannot comprehend. The proof of the possibility of prophethood is its existence. Its existence is established by the existence of certain knowledge that cannot be conceived by reason in this world.

Positive scientists know the heart only as a piece of flesh. For them, heart diseases are physiological things. These are known through reason and experience and are related to the health of the body. However, as revealed to us through revelation, the real heart is not this piece of flesh; there is another heart beside it. Through it, God is known, and it is the truth of the soul. This also means the heart is healthy and sound. Among people, only those who come before God with a sound heart find salvation. There are diseases of the heart that cause the eternal and otherworldly ruin of a person. "There are diseases in the hearts," and not knowing God is the deadly poison of the heart. Following the desires of the self and rebelling against God is the cause of its illness. Knowing God is the life-giving antidote. Opposing the desires of the self and performing acts of worship is the healing medicine. Curing the heart's illness and restoring it to health is only possible with these remedies. This quality cannot be comprehended by intelligent people solely with their intellectual capacity. It is also impossible for intelligent people to comprehend, with their intellectual capacity alone, the effects of the remedies of worship, the amounts of which have been specified by the prophets.

The knowledge gained through discovery and inspiration in Sufism, and the knowledge derived from the miracles of prophets and the wonders of saints, cannot in any way be obtained through reason.

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THE TRUTH OF TAWHID IN ISLAMIC THOUGHT

Tawhid is the first fundamental principle upon which Islamic thought is based. Tawhid is the acceptance and declaration that Allah is the only God, and that there is no other god besides Him. The declaration of Tawhid, "La ilaha illallah" (There is no god but Allah), clearly expresses this. The ruling concerning this is stated in verse 163 of Surah Al-Baqarah:

"Your God is one God; there is no god but Him. He is the Most Gracious, the Most Merciful."

The doctrine of Tawhid is one of the clearest aspects we encounter in every religion revealed by God. Because all the divine religions throughout history are based on the principles of Islam. Islam is simply submitting to the religion of Allah alone, obeying only Allah's law in all aspects of life, and serving Allah by accepting His commands and prohibitions in all matters and following His law. However, other religions have been distorted over time and deviated from the doctrine of Tawhid. By the grace and protection of Allah, the religion of Islam brought by the Prophet Muhammad (peace be upon him) remains uncorrupted, and the belief in Tawhid (Oneness of God) continues to be one of the fundamental characteristics of Islam, the only divinely ordained religion valid today. In this respect, Islamic thought, with its pure belief in Tawhid, distinguishes itself from other doctrinal and philosophical systems of thought existing on earth. Indeed, Islamic thought, based on the principle of Tawhid, exerts such influences on the human soul and heart that no other system of thought could provide this. Islamic thought establishes control over the human soul, heart, and life, and thanks to this, values do not lose their worth, and life avoids upheavals and depressions.

The Oneness (Ahad) of Allah Almighty is the oneness of existence. In the universe, there is no truth other than His truth, no real existence other than His existence. All other beings derive their existence from that real existence, their truth from the truth of that essence. Therefore, this unity is an active unity. There is nothing constructive or creative in the universe other than Him.

In the Muslim thought system, the doctrine of Tawhid (Oneness of God) permeates every aspect of the universe. The only active force in the universe

is the power manifested in the Oneness of God. The only power that a Muslim can control in their life is the power based on the Oneness of God.

The belief in Tawhid is an element that regulates all aspects of human life, both in this world and the hereafter. Not even the smallest particle can deviate from the doctrine of Tawhid, which is widespread and emphasizes its validity in the world of existence.

The only true existence in the universe is the Essence of God Almighty. Others are shadows of His existence. These are things that God created as His servants. The relationship between God and His servants is the relationship between the Creator and His creations.

Monotheism is an effort to realize in one's soul the knowledge of the oneness of God, who created him, and that He has no partner in divinity.

There is a sign of God in everything. This sign shows that He is one. Absolute unity is a quality of transcendence.

The person who thinks they have unified the One, and believes they have added something to that unity to make it one, has not thought correctly. The One cannot be unified. Because it does not accept unification. If it did, it would become two. This duality means: the unity in itself and the unity that arises from the unification of the unifier.

In existing belief systems outside of Islam, the belief in Tawhid is incomplete and incorrect. According to Hinduism (Buddhism), the only existing being is 'Brahma'. This being alone represents goodness and is the only being that possesses perfection. However, it is believed that this being has entered into 'nothingness', which is the embodiment of evil and imperfection. Brahma has entered into every part of this world of beings, which consists of nothingness. Therefore, everything consists of both good and evil. A Buddhist's task is to transcend evil and attain good. In this way, they attain Brahma. Brahma did not create this universe; He merely entered it. Through this entry, everything came into being spontaneously. This belief is completely incompatible with Islam. In this respect, those who claim that Sufism is derived from this belief are entirely mistaken. Sufism has no connection whatsoever with Buddhism. According to Islam, Buddhism is idolatry; it is completely false.

The same applies to ancient Egypt and ancient Greece. The monotheistic religion brought by the prophets sent to these regions in ancient times was forgotten and distorted over time. While a form of monotheism can be found in the Achnaton religion of ancient Egypt, it is a belief that deviated from true monotheism. In ancient Greece, many philosophers, primarily Aristotle, put forward various theories and beliefs about gods. However, these also have nothing to do with the true Islamic belief in monotheism.

When Prophet Moses (peace be upon him) came to the Children of Israel as a prophet, he brought the doctrine of monotheism. However, the Children of Israel later distorted the doctrine of monotheism, altering God's commandments. They claimed that Uzayr was the son of God and that he gave birth to the Amalekites by marrying women from among them. The Jews claimed that they were the sons and friends of God, and therefore believed that God would not punish them. In this way, they incorporated many legends and superstitions into their religion, thus corrupting the doctrine of monotheism.

Jesus (peace be upon him) brought the belief in monotheism to the Jews. Later, Christians deviated from this principle of monotheism, transforming it into a trinitarian system of God. They tried to present it as a single God based on three principles: the Father, the Son, and the Holy Spirit.

The same can be said for those who deify nature. The god they believe in, namely nature, is actually something that cannot hear, cannot see, cannot explain its commands and prohibitions, does not demand any good deeds or virtues from its servants, and does not forbid any evil or depravity. What method and system will people who are slaves to nature have to adopt? In what respect will their minds and hearts find peace? They generally cannot even know the attributes of the god they believe in. Every day they are busy discovering a new characteristic of this god. After a while, they realize that some of this information is wrong. Accordingly, how can nature be a god? How can something that cannot describe all its attributes and cannot inform its servants in advance what they should do be a god? There is only one answer to these questions. That is, nature is not a creator but a creation. That is, it is not a god but also a servant.

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PRINCIPLES OF ISLAMIC LAW

Islamic law is divine law. It is formed in light of fundamental principles derived from its primary sources, the Quran and the Sunnah. Every legal system has philosophical, moral, and faith-based principles in its background. The principles of faith and the fundamental principles in the primary sources that form the basis of Islamic law have ensured its formation and development. Therefore, Islamic law differs from Western legal systems both in concept and nature.

Since Islamic law is formed as a result of the interpretation of the commands and prohibitions of a divine religion, its material source and foundation are based on divine will. Allah Almighty has conveyed His commands and prohibitions to people through His prophets and has asked people to obey these commands and prohibitions. Accordingly, as a human being, The Prophet's (peace be upon him) duty was to convey the revelation containing the commands and prohibitions he received from Allah Almighty and to show how to apply them.

The Sunnah, the second source of Islamic law, is the Prophet's (peace be upon him) words, actions, or approvals of others' actions, all formed under the supervision of Allah Almighty. Therefore, it is divinely inspired. Consequently, the most fundamental characteristic that distinguishes Islamic law from other legal systems is that it is a divinely originated legal system. In Islamic law, the lawgiver (Shari') is Allah Almighty. What is incumbent upon people is to abide by these rules. In other legal systems, the lawgiver is the human being himself, that is, the result of human will. Whether this is done by the state or authorized bodies does not change the nature of the matter. Because human reason and feelings are primarily influential in the creation of the legal system, that is, in the determination of laws.

In other legal systems, the constitutive power in the creation of law is human, and this constitutive power itself abides by the law it creates. However, the situation is quite different in Islamic law. Because the power that constitutes Islamic law is not only the constitutive power but also the creative power. Islamic law is a religious legal system because it is based on divine will as the material source of law. Accordingly, Islamic law is not merely a system of

commands and prohibitions, as is the case with other legal systems. In fact, Islamic law derives its strength from this characteristic. Islam aims to establish order in this world through both legal and religious rules, thus combining religion and law. The religious, moral, and legal rules brought by Islam complement each other. The fact that the sources of Islamic law are written ensures legal certainty and prevents arbitrariness. However, the famous philosopher Voltaire (1694-1778) stated that the law of Continental Europe changed like changing horses from one mansion to another. This shows how arbitrary human-derived law can be.

Islamic law is unchangeable. Because Islamic law is divinely ordained, its rulings can only be changed by the Shari'ah (the divine lawgiver). This is a natural consequence of the Shari'ah being both a founding and a creative power. For example, no political power has the authority to change a ruling established by a definitive verse. In this respect, any contradiction to the Quran, the primary source, renders that ruling invalid. Just as in positive law, the constitution is at the top of the hierarchy of norms, and laws, regulations, and decrees below it cannot contradict the constitution, similarly, in Islamic law, rulings derived from Sunnah, consensus, analogy, and other secondary evidence, which are at lower levels of the hierarchy, cannot contradict the Quran, which is at the top.

We can express the fundamental principles of this system as follows: Justice, Equality, Human Rights, Freedom, The Relationship Between Morality and Law in Islam, Removing difficulties, easing hardships, Fewer responsibilities, more freedom in what is permissible, more limitations in what is forbidden, Consideration of the public and individual benefit,) Individuality in punishments, Balance between crime and punishment.

The most important elements forming the source of Islamic law are the Quran and the Sunnah. These constitute the fundamental pillars of Islamic law. In addition, methods such as Ijma (consensus of society) and Qiyas (comparison of similar events) enrich the content of Islamic law.

Islamic law is applied in a wide range of areas in the daily lives of individuals and in social life. These applications reflect Islam's holistic approach and its aim in establishing social order. These areas are: Family Law, Criminal Law, Inheritance Law, Economic Law, Social Law.

Islamic law encompasses the matters that the Islamic religion commands and prohibits. Some of these can be expressed as follows: Tawhid, Justice, Maslahat, Free Will, Charity (Sadaqa), Benevolence (Ihsan).

One of the fundamental aims of Islamic law is to ensure social order and protect the rights of individuals. This legal system is structured to serve the benefit of individuals and society. Islamic law also has a flexible structure. The door of ijtihad (legal interpretation) is always open to respond to changing human needs depending on time and place. However, it is of great importance that the person undertaking ijtihad possesses scholarly knowledge and a sense of justice.

The fundamental aims in Islamic law are based on the protection of five basic principles: religion, life, intellect, lineage, and property. Islamic Sharia has provided sufficient provisions for the protection of these five fundamental areas. These basic principles have been established to ensure both the existence of humanity and its place in society, and to protect it from the causes of corruption and destruction. The principle of protecting religion is paramount among these.

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