

An Evaluation of Hasan Yavas's Life Works and The Islam and Faith Sections of His Book Called "Guide Catechism"

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Abstract. This study aims to examine the sections on "Islam and Faith" in *Rehber İlmihâli* (Guide Catechism) by Hasan Yavaş. Yavaş, who wrote five hundred and forty-eight columns and five books. He currently writes columns for Türkiye Newspaper and produces Ramadan programs for TGRT. Yavas has written five works: "Catechism for Everyone", "Prayer Book," "Guide Catechism", "Guide for Women," and "Great Women of Islam and a Guide for Young People." He has compiled his "Guide Catechism" in ten chapters. We conducted our research on the following topics: "Advice for Young People" and "How to be a Good Muslim?" in the introduction. "Youth should be appreciated," he addresses in the first chapter, "Islam, the beautiful religion," and "What should our faith be like?" in the second. Yavas attempts to explain the fundamental principles of faith and the foundations of worship in a simple language in his work. Our research examines Hasan Yavas's life and works, as well as the "Islam and Faith" section of the Guide Catechism. The factor that motivated Yavas to write Guide Catechism is the fundamental principle mentioned in The Holy Quran and hadith: "al-emri bi al-maruf va al-nehyi al-munkar" (enjoining what is right and forbidding what is wrong). Hasan Yavaş's work, Guide Catechism, appeals to a broad audience because it addresses issues of faith, worship, conduct, and morality. Despite its numerous editions, both domestically and internationally, the lack of any book, article, or paper addressing the Guide Catechism paved the way for this research.

Keywords: hadith, Catechism, text, comment, Hasan Yavas

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Həsən Yavaş'ın "Rehber İlmihali" əsərində həyatının əsərlərinin və İslam və iman bölmələrinin qiymətləndirilməsi

Erdoğan Köycü 

Xülasə. Həsən Yavaş Dini İşlər Başkanlığından təqaüdə çıxmış müftidir. O, 548 qəzet köşəsi və beş kitabın müəllifidir. Hal-hazırda Türkiyə Gazetesi üçün köşə yazıları yazır və TGRT-də Ramazan proqramlarına aparıcılıq edir. Müəllifdir kitabın müəllifidir: "Hər kəs üçün Rehber Elmihal", "Dua Kitabı", "Rehber Elmihal", "Qadınlar üçün bələdçi məlumatı" və "Böyük İslam Qadınları və Gənclər üçün bələdçi". O, "Rehber Elmihal"ı on bölmədən ibarət yazıb. Tədqiqatımızı onun girişdə toxunduğu mövzular əsasında apardıq: "Gənclərə nəsihət", "Yaxşı müsəlman necə olmalı?" və "Gəncliyin dəyəri bilinməlidir", birinci hissədə: "Gözəl dinimiz İslam", ikinci hissədə: "İmanımız necə olmalıdır?" Yavaş "Rehber İlmihali" (İslam Hüququna Bələdçi) əsərində imanın təməl prinsiplərini və ibadətin əsaslarını sadə bir dildə izah etməyə çalışır.

*Bu tədqiqat Həsən Yavaşın həyatına, əsərlərinə və "Rehber İlmihali" əsərinin "İslam və İman" bölməsinə yönəlmişdir. Yavaşın "Rehber İlmihali" əsərini yazmasının əsas hərəkətverici qüvvəsi Quran və hədislərdə qeyd olunan təməl prinsipdir: "əl-əmr bil-mə'ruf və n-nəhy anil-munkər" (yaxşılığı əmr etmək və pislili qadağan etmək). Həsən Yavaşın "Rehber İlmihali" əsəri inanc, ibadət, müamilə və etika kimi mövzuları əhatə etdiyi üçün geniş auditoriyaya müraciət edir. Həm ölkə daxilində, həm də beynəlxalq səviyyədə çoxsaylı nəşrlərə baxmayaraq, Rehber İlmihali mövzusunda heç bir kitabın, məqalənin və ya konfrans materialının olmaması bu tədqiqatın əsasını təşkil etmişdir. Yavaşın "İslam Hüquqsünaslığına Bələdçi" əsərində kitabların müəlliflərini və adlarını qeyd edərək istinad etdiyi mənbələr bunlardır: İmam əl-Rəbbani əs-Sərhəndi (vəfat tarixi 1033/1624) tərəfindən əl-Məktubətin tərcüməsi; Şeyxülislam Əhməd Nəmiqi Caminin "Miftah əl-Nəcāt" əsəri; Professor Karlayın Konfransı, və Beoworth Smithin "Məhəmməd və Onun ardıcılıqları". Yavaş bu mənbələrdən və onların müəlliflərindən bəhs etsə də, bu kitablarda sitatların yer aldığı konkret səhifələri göstərmir. Yavaş, ayələri sitat gətirərkən surə və ayə nömrələrini "Uca Allah buyurur" qeydi ilə daxil edərkən, hədislərə istinad edərkən "Sevgili Peyğəmbərimiz dedi", "Peyğəmbər dedi", "Allahın Rəsulu dedi", "Hədisdə deyilmişdir" və "Sevgili Peyğəmbərimiz xəbər verdi" kimi ifadələrdən istifadə edərək, bir hədis və ya hekayədəki müqəddəs bir hədisdən dəlil gətirir. Yavaş mövzuları izah edərkən yalnız ayə və hədislərdən sitat gətirməklə kifayətlənməyib, bəzən hekayələrdən, şeirlərdən və aforizmlərdən sitatlar da daxil edib. Yavaş'ın Rehber İlmihali adlı kitabının İslam və İman bölmələrində qaynaq olaraq göstərilən hədislərə ümumiyyətlə *Əl-Kutub əs-Sitte* tophularında rast gəlinir: *Əl-Cami əl-Səhih*, Məhəmməd b. İsmayıl əl-Buxari (vef. 256/870), *Əl-Cami əl-Səhih*, Müslim b. əl-Həccac (vefat. 261/874), *Əs-Sünən*, İbn Macə Əbu Əbdilləh Məhəmməd b. Yezid (vef. 273/886), *Əs-Sünən*, Əbu Davud Süleyman b. əl-Əşas (vəf. 275/888) və *əl-Məhəmməd b. Bu hədislərə İsa əl-Tirmizi'nin (vəf. 279/892) Əs-Sünən'ində və Altı Hədis Kitabından kənarda, Əhməd ibn Hənbəlin (vəf. 242/855) Müsnədində və Abdullah ibn Əbdürrəhman əd-Dariminin (vəf. 255/869) Sünənində rast gəlinir. Həsən Yavaş mövzuların izahında bu əsərlərdən sitat gətirsə də, mənbələrə istinad etmir. Biz bu hədislərin mənbələrini müəyyən etdik. O, həmçinin istinad etdiyi hədislərə qısa şərhlər verir.*

Açar sözlər: hədis, İslam fəhi, mətn, şərh, Həsən Yavaş

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Introduction

Hasan Yavaş is a retired mufti from the Presidency of Religious Affairs. Besides writing a column for the Türkiye newspaper, he has been hosting Ramadan programs on TGRT since 2018. He has authored five books. We believe that Yavaş's aim goes beyond simply writing methodical and systematic scholarly works; it is to be helpful to the reader. The central claim of our research is to determine whether the hadiths used to explain the topics in Hasan Yavaş's *Rehber İlmihali* (*Guide Catechism*) are taken from their sources.

The hadiths that Yavaş cites as sources in the Islam and Faith sections of his *Guide Catechism* book are generally in the *al-Jami's-Sahih of Muhammad İbn İsmail al-Bukhari* (d. 256/870) who is famous with the name *al-Kutub al-Sitta*, in the *al-Jami's-Sahih of Muslim ibn al-Hajjaj* (d. 261/874), in the *al-Jami's-Sahih of Ibn Majah Abu Abdullah Muhammad ibn Yazid* (d. 273/886), in the *al-Sunan of Abu Dawud Suleyman ibn al-Ash'as* (d. 275/888), in the *al-Sunan of Muhammad ibn İsa al-Tirmidhi* (d. 279/892) and in the *Musnad of Ahmad ibn Hanbal* (d. 242/855) which is included in the *Sunan of Abdullah ibn Abdirrahman al-Darimi* (d. 255/869) apart from *al-Kutub al-Sitta*. Although Hasan

Yavas quoted from these works in his explanations of the topics, he did not cite their sources. We have identified the sources of these hadiths. He also occasionally provided brief commentaries on the hadiths he cited.

The aim of Hasan Yavaş's "*Guide Catechism*" and other authors of Islamic catechisms in writing these works is to contribute to the betterment of both their own lives and the lives of society. We can summarize this as follows. "When we say religion, we mention good morals. In other words, if religion is called pure and entirely consisting of beautiful morals, it won't be wrong. Because it's entirely composed of ethical principles. The real purposes of faith, worship, transactions of war, peace, and all other activities are to achieve a moral human and thereby a moral society. As the main target of gaining moral values in the verbal and formal fields, human beings are trained through religious rituals. It aims to build personalities that will represent themselves successfully at every level through these kinds of realities, while also pursuing not the practice itself but the values it yields. (Okumuş, 2015, pp. 234–235).

Our research is original. Some studies have been conducted on other Islamic catechisms written before or after Hasan Yavaş's authorship of the *Rehber İlmihâli*. In the Literature section of our research, we have listed these studies by name, as far as we could ascertain. Since separate research could be conducted for each catechism, we have not included details for each catechism. Our research focuses specifically on the sources Hasan Yavaş used in authoring his Islamic catechism, the sources he cited for hadith texts, and their interpretation, as no existing scholarly study examines these aspects.

Background History Review of Literature

Islamic catechisms are indispensable resources for organizing a Muslim's daily life. For this reason, many Islamic catechisms have been written.

Similar to our research on the Islam and Faith sections of Yavaş's work titled "*Guide Catechism*," a doctoral thesis has been prepared on catechisms. In the dictionary, "İlm-i Hâl" means "knowledge of conduct". In terms of terminology, it is a "handbook" containing concise information on matters of faith, worship, daily life, ethics, and, occasionally, on major prophets and the life of the Prophet Muhammad." (Arpaguş, 2000, p. 22/139). Written during the Ottoman period. Articles and papers have also been written and presented on some religious handbooks authored during the Republican era. Some research has also been published on the following works: Mustafa Asım Köksal (ö. 1418/1998), *Gençlere Din Kılavuzu* (Köksal, 2006, pp. 1–206). This work, which is in the nature of a catechism, is embellished with poems in places. This work was later expanded and published as a catechism in 1954 and as an "Islamic Catechism" in 1977 (Yapıcı, 2021, p. 22); Ali Efendi's (d.?), *Manzûm İlmihâli* (Süslü, 2019, pp. 2(3)/165-183). It is mentioned that there is no information about the author in the sources and that the work is registered in the Hacı Selim Ağa Library, Kemankeş section, under number 681 (Kırkıl, 2006, p. 7/440). *Umdetu'n-Nisâ*. It is believed that this work, which contains jurisprudential issues related to matters specific to women (National Library, no. 153/3; Süleymaniye Library, Hacı Mahmud Efendi, no. 562, 1038), is the first women's catechism written in Ottoman Turkish (Telkenaroğlu, 2019, pp. 693–694). Other manuscripts of the work: National Library, Manuscripts, 06 Mîl Yz A 2421, 1a33a. İnebey Manuscript Library, General Collection, 62/3, 41b-76a) Çorum: Provincial Public Library, Çorum Hasan Paşa Provincial Public Library, 19 Hk 1507/3, 32b-103a. (Özbay & Altunbay, 2023, pp. 503–528) Zileli Muharrem Efendi's (d. after 1601) *İbrahim Hakkı Erzurumi's* (d. 1194/1780) *Manzûm İlmihâli* (Memduhoğlu, 2015, pp. 11–52). Manastırlı Mehmet Rıfat Bey's (d. 1325/1907) *Manzûm İlmihâli* It has been stated that the work is purely educational, far removed from literature and art, and that its primary purpose is "not to display skill, but to render a service by easily conveying the essence of the Divine Moon

unforgettably.” (Kırkıl, 2006, 7/444). Mehmet Zihnî Efendi’s (d. 1331/1913) *Ni’met-i İslâm* (Köycü, 2021, pp. 1357–1367); Ömer Nasûhî Bilmen’s (d. 1391/1971) *Büyük İslâm İlmihâli* (Köycü, E. 2017, pp. 3140–3167); Dinin Amelî Hükümlerinin Mükelleflere Aktarımında İlmihâl Dili ve Önemi-Ömer Nasuhi Bilmen’in Büyük İslâm İlmihâli Örneği, (Çetinkaya, 2019, pp. 620–630); Mustafa Asım Köksal’s İslâm İlmihâli İman İbadet ve Ahlâk Esasları (Köksal, 2021, pp. 1–256). “Ömer Nasuhi Bilmen’in Büyük İslâm İlmihâli’nde Toplumsal Cinsiyet”, (Esra, 2023, pp. 203–234); “Fikhî Problemlerin Çözümünde İhtilâfların Zikredilmesi “Büyük İslâm İlmihâli Örneği”, (Atan, 2023, pp. 321–349). And “Gaziantep’li Seyyid Muhammed Ali Rıza’s *Manzûm İlmihâli* Titled *Hakikatü’l-Envâr*” (Kayalık Şahin, 2021, pp. 1071–1120).

Methods

This research is a qualitative study that analyzes the sections on Faith and Islam in Hasan Yavaş's work, "Guide Catechism," from an analytical and methodological perspective. Our fundamental research methodology focuses on the following questions: What is the source value of the work? What sources did he use? What methodology did he employ in using these sources? Did he simply copy the information from the sources or interpret it?

The research utilized Ouran, hadiths, and classical and modern academic studies as data sources. The data obtained within this framework were examined using a textual analysis method, without adhering to any ideological preconceptions. Quranic verses and hadiths were interpreted in their contexts, and their potential to serve as a direct normative model.

In conclusion, this research is grounded in historical data and employs a critical, interpretive methodological framework, supported by textual analysis and comparative readings.

Our research consists of three main sections. The first section covers Yavaş’s life and works. The second section examines why he authored his work. In the third section, we will identify the sources of the *Guide Catechism*, both those mentioned by the author and those not mentioned, and explore the sources of the hadiths cited in the Islam and Faith sections of the Guide to Islam and how Yavaş interpreted them. In the writing of these sections, description, commentary, and critical perspective will be prioritized.

Life and Works

Hasan Yavaş is a retired mufti who served for many years at the Directorate of Religious Affairs. He is a columnist for the Turkish newspaper Türkiye. Since 2018, he has been preparing and presenting the "Sahur Vakti with Hasan Yavaş on TGRT" program. Yavaş has authored five works on Islam, religious practices, and prominent Muslim women.

1. *Catechism for Everyone* (İstanbul: Babıali Kültür Publication, 2005).
2. *Prayer Book (Kitab al-Salât)* (İstanbul: Berakât Publication, 4th Edition, 1977). Other Editions: (İstanbul: Hakikat Publication, 1998); (İstanbul: Hakikat Bookstore, 2000); (İstanbul: Berakât Publishing House, 5th Edition, 2006); (İstanbul: Hakikat Bookstore, Fifth Edition, 2006); (İstanbul: Hakikat Bookstore, 107th Edition, 2012). <http://worldcat.org/formats-editions/1006653404> (Accessed 12 February 2025).
3. *Guide Catechism* (İstanbul: İhlas Printing and Distribution, 1986). Another Edition: (Almanya, Dortmund: Serhend Bookstore, 2008).
4. *Guidelines for Women and Great Islamic Women* (İstanbul: Fazilet Publication, 2006); Other Editions: (İstanbul: İhlas Journalism, 2015); (İstanbul: Pencereleer Publication, 2019).
5. *Guide for Young People* (İstanbul: Pencereleer Publishing House, 2019).

The Purpose of Writing the Work Titled “*Guide Catechism*.”

Hasan Yavaş begins his work, "*Guide Catechism*," with praise and thanksgiving to Allah and salutations to our Prophet. He emphasizes that humans desire to live in comfort and peace, wish for lasting happiness, strive for immortality, and endeavor to fulfill all their desires without difficulty or hardship, but that achieving these desires is not possible in this worldly life (Yavaş, 2008, p. 3).

Yavaş pointed out that Allah Almighty created humanity to test them, and that this test involves blessings and burdens, good and evil, virtue and vice, intertwined. He also noted that scholars who followed the prophets guided and directed people. He emphasized that the prophets explained Allah Almighty's commands, prohibitions, desires, and disapprovals to humanity, underscoring that humankind has never been left without guidance in any era (Yavaş, 2008, p. 3).

Yavaş emphasized that Allah Almighty sent religions to humanity as a kind of medicine, a prescription, so that people could find comfort and peace in this world and the hereafter. He stated that religions are the path of Allah Almighty, and that anyone who obeys His commands and prohibitions can find comfort in this world, and that those who wish to be saved in the hereafter must believe in him and use the remedies he has revealed. He stressed that those who obey Allah Almighty's commands and prohibitions will attain the blessings and happiness he has promised in the hereafter (Yavaş, 2008, p. 4).

Yavaş stated that the religions sent by Allah Almighty have been altered over time by tyrants and the self-indulgent, causing their original forms to be forgotten, and that humans have introduced ideas of their own, establishing incorrect and incomplete rules. The Messenger of Allah (p.b.u.h.) also ordered Zayd b. Sabit (d. 45/665) to learn the Jewish script and stated that he did not trust what a Jewish scribe had written (Abu Dawud, 1992, “İlim”, 5); (et-Tirmidhi, 1992, “İsti’zân”, 28). He emphasized that the final religion conveyed by every prophet since Adam (p.b.u.h.) is the true and uncorrupted religion, and that Islam is the true religion that must be followed (Yavaş, 2008, p. 4).

Yavaş stated that Islam first commands belief, and that those who have even a trace of faith and die with faith will surely be saved and go to Paradise. He also noted that Allah Almighty will forgive their shortcomings in worship and their sins, and if he wishes, he will punish them for a while before admitting them to Paradise (Yavaş, 2008, p. 4).

Yavaş pointed out that Islam consists of obeying Allah Almighty's commands and avoiding His prohibitions, emphasizing that the maturity of faith and its acceptance by Allah Almighty depend on the beauty of one's character. He mentioned that our religion commands us to be kind, cheerful, and sweet-spoken to everyone, meaning to avoid hurting or breaking anyone's heart, and to do good to everyone, regardless of whether they believe or not. He also stated that just as "a sweet tongue can charm a snake out of its hole," bad character can lead one astray from faith (Yavaş, 2008, p. 4).

Yavaş emphasized that for every Muslim who believes in the existence and oneness of Allah Almighty and the prophethood of Prophet Muhammad (p.b.u.h.), knowing the six pillars of faith is a prerequisite for being a Muslim, and that they must also learn the conditions of Islam and fulfill their religious duties (Yavaş, 2008, p. 5).

Yavaş, emphasizing the importance of Muslims learning what constitutes "good morals" and "bad morals" to rid themselves of bad habits and cultivate good character, stated that treating a disease is only possible by first diagnosing it and then using its medicine. In this context, he noted that he prepared a book he named "*Guide to Islamic Catechism*" so that our precious children and young people can briefly learn about and live according to our beautiful religion, Islam (Yavaş, 2008, p. 5).

Sources Used in the Writing of the Work Titled “*Guide Catechism.*”

Hasan Yavaş listed the names of thirteen sources he used in writing his work titled *Rehber İlmihâl* at the end, but did not mention the authors of those works. We have identified the authors of the works.

1. Ebû Hâmid el-Gazzâlî (d. 505/1111), *Kimyây-ı Seâdet* H. A. Homes translated the work into English as *The Alchemy of Happiness* (Albany: 1873), based on the Turkish translation by Mustafa Efendi of Van (Süleymaniye Library, Hagia Sophia, nos. 1719, 1720, 2026; Dresden Library, no. 15; Uppsala Library, no. 460). It was re-translated into Turkish by A. Faruk Meyan (Istanbul: 1979).” Karlığa, (1996). *Turkish Religious Affairs Foundation Encyclopedia of Islam*. (Turkish Religious Affairs Foundation Publications, Istanbul) 13/523.
2. Ebû Hâmid el-Gazzâlî (d. 505/1111), *Kiyâmet ve Âhiret* (Translated by Ömer Beğ), (İstanbul: İhlas Publications, 1983).
3. Ahmed b. Muhammed el-Kastallânî (d. 923/1517), *Mevâhibu'l-Ledunniyye* (Verificated by Sâlih Ahmed eş-Şâmî, Beyrut: 1991).
4. Mevlânâ Hâlid el-Bağdâdî (ö. 1243/1827), *Herkese Lâzım Olan İmân* (Prepared by Hüseyin Hilmi Işık), (İstanbul: Hakikat Bookstore, 148th ed. 2024).
5. Ahmed Cevdet Paşa (ö. 1313/1895), *Fâideli Bilgiler* (Prepared by Hüseyin Hilmi Işık, İstanbul: Hakikat Bookstore, 116th ed., 2024).
6. Hüseyin Hilmi Işık b. Saîd el-İstânbûlî (ö. 1422/2001), *el-İslâm ve Sâiru'l-Edyân* (İstanbul: Mektebetu'l-Hakîka, 2013).
7. Hüseyin Hilmi Işık b. Saîd el-İstânbûlî (ö. 1422/2001), *Tam İlmihâl Se'âdet-i Ebediyye*. The author first published his work in 1956 under the pseudonym M. Sıddık Gümüüş. He also occasionally quotes Arvasi. Istanbul: 1956, 1984, 120th Edition, 2012. (Istanbul: Hakikat Bookstore, 2021). Hamit Algar, “Işık Hüseyin Hilmi”, *Turkish Religious Affairs Foundation Encyclopedia of Islam* (Turkish Religious Affairs Foundation Publications, Revised Edition, 2020). 1/577.
8. Alî b. Emrillah-Muhammed Hâdimî, *İslâm Ahlâkı* (Prepared by Hüseyin Hilmi Işık), (İstanbul: Hakikat Bookstore, 166th ed., 2024).
9. Mevlânâ Muhammed Rebhâmî, *Riyâdu'n-Nâsîhîn* (Bombay: 1895) (Translator: A. Faruk Meyan), (İstanbul: Hakikat Bookstore, 1979).
10. Ahmed Fârûk, *Ashâb-ı Kirâm* (Prepared by Hüseyin Hilmi Işık) (İstanbul: Hakikat Bookstore, 109th ed., 2024).
11. Hasan Yavaş, *Namaz Kitabı* (İstanbul: Hakikat Publications, 1998). It is the book referred to as *Kitâbu's-Salât*
12. Mevlânâ Hâlid el-Bağdâdî *el-İmân ve'l-İslâm* (İstanbul: İhlas Publication, 1980). Another Publication: (İstanbul: İhlas Publication, 2024).
13. *Encyclopedia of Islamic Scholars* (İstanbul: Türkiye Gazetesi Yayınları, 1993).

Works Whose Authors' Names He Mentioned

Hasan Yavaş has mentioned the authors and titles of some of the works he used in the writing of his book, *Guide Catechism*.

1. Imam al-Rabbani Ahmed b. Abdilehad al-Faruki al-Serhendi (d. 1033/1624), *Translation of al-Maktubat* İstanbul: Demir Bookstore, 1963) (translated by Hüseyin Hilmi Işık, İstanbul: Hakikat Kitabevi, 33rd ed. 2024). Yavaş, in the section on Belief in Angels, quotes, “Imam Rabbani, in the first volume, letter two hundred three of his book (*Mektûbât*), says...” (Yavaş, 2008, p. 40).
2. Shaykh al-Islam Ahmed Namiki Jami, *Miftah al-Najât* (Yavaş, 2008, p. 42).
3. Prof. Carlyle, *Conference* (Yavaş, H. 2008, p. 55).
4. Beoworth Simith, *Muhammed ve Muhammed'e Bağlı Olanlar* (Yavaş, 2008, p. 55).

Verses Used as Evidence in the *Guide to Islamic Catechism*

In the "Islam and Faith" sections of his book, the *Guide to Islamic Catechism*, Hasan Yavaş uses verses 9-10 of Surah al-Hadid as evidence, stating, "Allah Almighty says," and citing the surah and verse numbers (Yavaş, 2008, p. 13).

In The Holy Quran, in Surah Al-i Imran, verse 31, Allah Almighty mentions the verse: "(O Beloved Prophet!) Say to them: If you love Allah, then follow me! Allah loves those who follow me and forgives their sins." (Yavaş, 2008, p. 13). For other examples where he cites surah and verse numbers, see (Yavaş, 2008, p. 85, 86, 91). He cited verses 30-33 of Surah al-Anbiya, saying, "Do the disbelievers not know that the heavens and the earth were joined together, and We separated them?" (Yavaş, 2008, p. 49). Sometimes he also cited a verse from The Holy Quran stating, "Every living thing will taste death" (Altuntaş & Şahin, 2001, p. 29/57). But he did not mention the surah or verse number where it appears (Yavaş, 2008, p. 80).

5.1. What is Religion? And why is it Necessary?

Hasan Yavaş stated that Allah Almighty says in The Holy Quran, in Surah al-Hadid, verses 9 and 10: "Do not whisper in secret meetings about committing sins, harboring enmity, or opposing the Messenger! Speak about fearing Allah! Secret meetings are what Satan desires and causes to cause distress and corruption." (Yavaş, 2008, p. 13).

5.2. How Should Belief in Angels Be?

Hasan Yavaş cited verses from the Surah al-Tahrim, verse 6, which states: "They do not disobey Allah in what he commands them, and they do what they are commanded." He also mentioned that they do not show laziness, slackness, or weariness in worship, and that the Surah al-Anbiya, verse 20, states: "They glorify Allah day and night without ceasing." (Yavaş, 2008, pp. 36–37).

5.3. Belief in the Day of Judgment

Hasan Yavaş says that resurrection after death is inevitable. Allah Almighty has not revealed to anyone when the Day of Judgment will come. Verses of the Holy Quran and hadiths confirm this. In The Holy Quran, in Surah al-A'raf, verse 86, it is stated: "O my beloved Prophet! They ask you about the Day of Judgment. Say to them: Only my Lord knows it. No one knows it. When its time comes, Allah will bring it about. It is grievous to the angels, humans, and jinn in the heavens and the earth to know the terrifying Day of Judgment. It will come upon you suddenly." And in Surah Luqman, verse 34, it is stated: "Indeed, Allah Almighty knows when the Day of Judgment will come." Yavaş interpreted the verse as follows: "However, our Prophet informed us of many signs of the Day of Judgment and their beginning. First, minor signs will appear. Then, major signs will emerge, and suddenly the Day of Judgment will come." (Yavaş, 2008, p. 52).

Yavaş cited verses from The Holy Quran, specifically verse 96 of Surah Saffat, which states, "Allah created you and created your deeds," (Yavaş, 2008, p. 98), and verse 102 of Surah An'am, which says, "There is no god but Him; He is the Creator of all things." (Yavaş, 2008, p. 99).

Hadiths Used as Evidence in the *Guide Catechism*

We identified and evaluated the hadith texts used by Hasan Yavaş in the "Islam and Faith" sections of his book, the *Guide Catechism*, on a section-by-section basis.

Yavaş included verses and hadiths in his explanations of the topics. While he generally mentioned the surah and verse numbers of the verses he cited as evidence, he did not mention the sources he used in the hadiths.

6.1. One Must Appreciate the Value of Youth

Hasan Yavaş, using the expression “Our beloved Prophet said,” cited the hadith: “He who says, 'I will do it tomorrow,' is doomed, he is lost” (Ahmed b. Hanbel, 1992, 1/129). But did not specify its source. Yavaş interpreted the hadith as follows: “In youth, three enemies of religion -the ego, Satan, and wicked people- try to deceive a person. In the face of these, even a small amount of worship becomes very valuable. Worship performed in old age, which is many times greater than this, does not have this much value.” (Yavaş, 2008, p. 8).

In the time of the Children of Israel, there was a young man who disobeyed Allah Almighty’s commands and committed evil deeds. He would repent, but he wouldn’t abide by his repentance. Despite committing many sins, he was successful with Allah Almighty’s help because of his frequent repentance. After committing a great sin, he regretted it. He went out into the desert, rubbed his face and eyes in the dust, and said: “O my Allah Almighty! No matter how much I repented, I broke my resolve to repent. If you do not protect me from sin, I will break my repentance again and be afflicted with eternal damnation. What will become of me then?” He heard a voice saying: “O My servant! Because you have abandoned your sin, I am treating you with mercy. I have accepted your repentance and forgiven your evil deeds with My grace and generosity.” (Yavaş, 2008, p. 9). This is the anecdote that has been narrated. The meaning of the part at the end of the anecdote is that the words are addressed to Allah Almighty, and the words are addressed to the Prophet. It is a sacred hadith because it is attributed to Muhammad (p.b.u.h.). However, Yavaş did not mention the source of the hadith he quoted.

6.2. How Should Our Faith Be? What is Faith and Disbelief?

The points that Hasan Yavaş stated, “Allah Almighty conveyed His commands and prohibitions to our Beloved Muhammad (p.b.u.h.) through an angel (Gabriel), and our Prophet conveyed all of these to people.” Two doctoral theses have been written on the Hadith of Gabriel. 1. Bekir Tatlı, “The Hadith of Gabriel from the Perspective of Hadith Technique and its Reflections on Islamic Thought,” Ankara University Institute of Social Sciences, Unpublished Doctoral Thesis, Ankara, 2005. This thesis was published by Türkiye Diyanet Vakfı Publications in Ankara in 2015 under the title “*The Hadith of Gabriel and its Reflections on Islamic Thought*.” 2. Haydar Güngör, “Gabriel in Hadiths,” Ankara University Institute of Social Sciences, Unpublished Doctoral Thesis, Ankara, 2019. The thesis, “*The Conception of Gabriel in Hadith*,” was published by Fecr Publications in Ankara in 2020 (1st edition) and by İlahiyat Publications in Ankara in 2024 (2nd ed.) as an e-book. Are the points mentioned in the Hadith of Gabriel? However, Yavaş did not include the sources of the hadith (Yavaş, 2008, p. 15).

Yavaş included the incident mentioned in the hadith, titled “Anecdote,” as follows: “Dihya al-Kalbi (d. 50/670). Although there is insufficient information about the life of Dihya, who belonged to the Kalbi tribe and accepted Islam long before the Battle of Badr, he did not participate in that battle. Still, he took part in important battles from the Battle of Uhud onwards and commanded a military expedition (Yardım, 1994, 9/294). Came to the Messenger of Allah (p.b.u.h.) and said: ‘O Messenger of Allah! I have committed very grave sins. What is the atonement for these sins? Should my wealth and possessions be given as charity, or should I be killed?’ ‘O Dihya! What is your sin?’ ‘O Messenger of Allah! I killed my daughters in accordance with the custom of the Age of Ignorance.’ Just then, Gabriel came and said: ‘O Messenger of Allah! Allah Almighty has forgiven the sins of those who became Muslims during the Age of Ignorance.’” However, he did not mention its source (Yavaş, 2008, p. 9).

6.3 Knowing and Loving Allah Almighty

Hasan Yavaş, using the expression "Our Prophet (p.b.u.h.) says," cited the hadith: "Think about the blessings of Allah Almighty. Do not think about His essence!" (el-Muttakî, 1985, 3/106). However, he did not indicate the source of the hadith (Yavaş, 2008, p. 9).

Hasan Yavaş, using the expression "Our beloved Prophet says," (Yavaş, 2008, p. 32) cited the hadith: "The faith of one who does not love Allah and His Messenger more than anything else is not firm." (Muhammad, 1992, "Faith", 8); Other sources of the hadith: (Muslim, 1992, pp. 75-76); (en-Nesâî, 1992, "İman", 19, 33); (İbn Majah, 1992, "Mukaddime", 9); (ed-Dârimî, 1992, p. 29). However, the expression "Allah" is not present in the text of the hadith. Yavaş interpreted the hadith as follows: "A servant cannot be a complete and mature believer unless he loves Allah and His Messenger more than his family, his wealth, and all creation. The place of the love of God is in the hearts. As this love increases, a person draws closer to God. He avoids everything that would distance him from Him." (Yavaş, 2008, p. 32).

Yavaş quoted the hadith Qudsi, saying, "Allah Almighty says: 'O My servants! I love you because you love Me,'" but did not specify any source where the hadith is mentioned (Yavaş, 2008, p. 33).

He quoted the sacred hadith, "Allah Almighty said to Jesus (p.b.u.h.), 'Even if you perform the worship of all creatures in heaven and on earth, it will be of no benefit unless you love My friends and distance yourself from My enemies,'" but did not specify the source of the hadith (Yavaş, 2008, p. 33).

6.5. The Duties of Angels

Hasan Yavaş cited hadiths, stating, "The most valuable of all acts of worship is to love the saints," and "The sins of one who repents and seeks forgiveness will be forgiven," (İbn Majah, 1992, "Zuhd, 30"). But did not mention their sources (Yavaş, 2008, p. 72).

Yavaş, while stating that the angels were pleased with the Prophet's (p.b.u.h.) address, cites the hadith in his work not from hadith collections, but from Imam al-Rabbani (Ahmed b. Abdilehad al-Faruqi al-Serhendi) (d. 1033/ 1624), in his work *al-Maktubat*, in the two hundred and third letter of the first volume, saying <https://kitap.mollacami.com/mektubati-rabbani/konu-2117.html> (Accessed May 9, 2025): "There are angels other than those who record the deeds of people. They roam the roads and street corners, searching for those who remember Allah. When they find those who remember Him, they call out to each other: 'Come here, come here!'" They say, "They are so numerous that they reach the heavens." Allah, the All-Knowing of all His servants, asks the angels, "How did you find My servants?" They reply, "O Lord! They praise and glorify You, they proclaim Your greatness, and they declare Your purity from all faults and imperfections." He asks, "Did they see me?" They reply, "No, they did not." He asks, "If they had seen Me, how would they have been?" They reply, "They would have praised You even more, glorified You even more, and proclaimed Your greatness even more." He asks, "What do they want from me?" They reply, "O Lord! They want Your Paradise." He asks, "Did they see Paradise?" They reply, "No, they did not." He asks, "If they had seen it, how would they have been?" "They would plead even more, they would ask even more. 'O Lord! These servants of Yours fear Hell. They seek refuge in You,' they would say. 'Have they seen Hell?' He would ask. 'No, they have not,' they would reply. 'If they had seen it, how would they have been?' He would ask. 'If they had seen it, they would have pleaded even more and clung even more tightly to the path of salvation,' they would reply. Allah Almighty would say to the angels, 'Bear witness that I have forgiven them all.' 'O Lord! Among those who were remembering You, so-and-so did not come to remember You. He came for worldly gain,' they would say. 'They are my guests. I am with those who

remember Me. Those who are with them will not suffer any loss, he would say," (Ahmed b. Hanbel, 1992, 2/251). He quoted the hadith (Yavaş, 2008, p. 40).

6.6. Believing in the Books

Hasan Yavaş quoted the Prophet Muhammad (p.b.u.h.) as saying (Yavaş, 2008, p. 48). "Tell your brothers in faith what you have heard from me! Convey it to one another." (al-Tirmidhi, 1992, "İlim", 13); (al-Darimî, 1992, "Mukaddime", 232). Yavaş, sometimes when quoting a saying of the Prophet (p.b.u.h.) about one of his companions, would say (Yavaş, 2008, p. 40). "He said about him: 'He was the last of the narrations. There will be no prophet after me. If there were to be a prophet after me, it would be Umar'" (al-Tirmidhi, 1992, "Menâkıb", 48).

Yavaş sometimes cited hadiths within a story from the time of the Prophet (p.b.u.h.), offered interpretations of the hadiths, but did not mention their sources. "One day, as he was passing by, Umar saw the Messenger of Allah (p.b.u.h.) telling something to Abu Bakr al-Siddiq. He went to them and listened. Although others also saw them, they hesitated to come and listen. The next day, when they saw Umar, they said, 'O Umar, the Messenger of Allah was telling you something yesterday. Tell us so we can learn.'" (al-Tirmidhi, 1992, "İlim", 13); (al-Dârimî, 1992, "Mukaddime", 232). Because he always said, 'Tell your brothers in faith what you have heard from me! Make them known to one another'. He would say. Umar said, "Yesterday, Abu Bakr asked the Messenger of Allah about the meaning of a verse from the Quran that he couldn't understand, and the Messenger of Allah explained it to him. I listened for an hour, and I couldn't understand anything I heard." This was because the explanation was given in terms of Abu Bakr's high level of understanding. Umar was so high in rank that the Messenger of Allah (p.b.u.h.) said about him: "I am the last of the prophets. No prophet will come after me. If a prophet were to come after me, Umar would be that prophet." (Yusuf, 3/2000). Despite his high rank and excellent knowledge of Arabic, he couldn't even understand the Quran's interpretation. This is because the Messenger of Allah explained to everyone according to their level of understanding. Abu Bakr's rank was far higher than his. However, even Gabriel (p.b.u.h.) couldn't understand the meaning and secrets of the Quran. He would ask the Messenger of Allah (peace and blessings be upon him). Only Muhammad (p.b.u.h.) understood the meaning of the Holy Quran and conveyed it through his noble hadiths. He is the one who interprets the Holy Quran. And the true book of interpretation is his noble hadiths..." (Yavaş, 2008, pp. 48–49).

6.7. Believing in Prophets

Hasan Yavaş stated, "Prophets are alive in their graves with a life we do not know. The earth does not decay their blessed bodies. That is why it is said in the hadith: 'Prophets pray and perform Hajj in their graves.'" (al-Bayhaqi, A. n. d., p. 74). He cited this hadith as evidence (Yavaş, 2008, pp. 56–57). Yavaş, after defining "discernment" as "extraordinary things that occur when one is a righteous and pious true Muslim," cited the following hadith as evidence (Yavaş, 2008, p. 48): "Beware of the discernment of the believer! For he sees with the light of Allah." (al-Tirmidhi, 1992, "Tefsir", 16). Yavaş cited the following hadith as evidence regarding the virtues of the four caliphs: "The most merciful of my Ummah is Abu Bakr. The most strict in fulfilling the commands of Allah is Umar. The most modest is Uthman. The one who most resolved difficulties in religion is Ali..." (İbn Majah, 1992, "Mukaddime, 11"). But did not mention its source. (Yavaş, 2008, p. 74).

Yavaş cited three hadith evidence that loving religious figures stems from loving the Prophet:

1. "Whoever loves them, loves them because he loves me. Whoever is hostile to them is hostile to me." (al-Tirmidhi, 1992, "Menakıb, 59).
2. "Whoever loves my companions, loves them because he loves me. Whoever does not love them does not love me. Whoever offends them, offends me. And whoever offends me, offends Allah. And whoever offends Allah will certainly be punished." (al-Tirmidhi, 1992, "Menakıb, 59).

3. "If Allah wishes to do good to a servant from my ummah, he places the love of my companions in his heart. He loves them all as if they were his own life." However, he did not mention their sources. (Yavaş, 2008, p. 74).

6.8. Belief in the Day of Judgment

Hasan Yavaş cited a hadith as evidence, stating (Yavaş, 2008, p. 80). "The grave is the first of the stages of the Hereafter. For those who escape it, passing through the subsequent stages will be easy. For those who cannot escape the grave, the subsequent stages will be more difficult, and the torments more severe." (al-Tirmidhi, 1992, "Zuhd, 5"). Yavaş, using the expression, "Our beloved Prophet says," cited the hadith, "The grave is either a garden from the gardens of Paradise or a pit from the pits of Hell," (al-Tirmidhi, 1992, "Sıfat al-Kıyame, 26") and offered the following interpretation: "He informed us that in the grave, those who believe and are without fault in their worship will be rewarded with goodness and blessings, while those who disbelieve and sinful Muslims will be punished. The punishment in the grave is real. Those who urinate on themselves, and Muslims who quarrel with each other, will face punishment in the grave." (Yavaş, 2008, p. 80).

Yavaş, using the phrase "Our beloved Prophet said," stated: "The Day of Judgment will not come until ten great signs are seen." (Muslim, 1992, "Fiten, 13"). Following this, he quoted a hadith: "It is stated in the Hadith: 'Fire, the Antichrist, the Beast of the Earth, the sun rising from the west, the descent of Jesus from heaven, the emergence of Gog and Magog, lunar eclipses in the east, west, and Arabia, and after these, a fire will emerge from Yemen and gather the people together.'" (Muslim, 1992, "Fiten, 13"). He thus listed these signs but did not provide a source for the hadith (Yavaş, 2008, p. 80). Yavaş pointed out that one of the significant signs of the Day of Judgment is the coming of the Mahdi, and cited a hadith as evidence (Yavaş, 2008, p. 83): "Before the Day of Judgment, Allah Almighty will create one of my descendants whose name will be like my name and whose father's name will be like my father's name, and he will fill the world with justice. Before him, the world will be filled with oppression, but in his time, the world will be filled with justice." (Abu Dawud, 1992, "Mehdi, 1").

Yavaş cited a hadith as evidence (Yavaş, 2008, p. 80). for the seven classes of people who will be rewarded under the shade of Allah's Throne on the Day of Judgment: "Allah will shade seven classes of people under the shade of His Throne, for on that day there will be no other shade: 1. Rulers and governors who govern with justice; 2. Young people who worship; 3. Those whose hearts are attached to mosques (those who observe prayer and congregational worship); 4. Two believers who love each other for the sake of Allah, and who remain in that love when they come together and when they part; 5. Those who, when a beautiful woman calls them to do something shameful, fear Allah and say, 'I cannot do this, I fear Allah'; 6. Those who do not show off when giving charity (meaning that their left hand should not know what their right hand has given); 7. Those who shed tears when they say 'Allah.'" (al-Bukhari, 1992, "Ezan, 36"). Yavaş, citing the hadith, "Our beloved Prophet said: 'I will intercede before everyone else, and my intercession will be accepted before everyone else,'" cited it as evidence and interpreted it as follows: (Yavaş, 2008, p. 87). "In the Hereafter, prophets, saints, righteous people, angels, and those whom Allah Almighty permits will intercede, and their intercessions will be accepted." (Abu Dawud, 1992, "Sünnet, 14").

Yavaş, using the phrase "Our beloved Prophet said," cited a hadith as evidence for five things everyone will be questioned about (Yavaş, 2008, p. 89): "On the Day of Judgment, everyone will be questioned about five things: 1. Where did they spend their life? 2. What did they do in their youth? 3. Where did they earn their wealth? 4. Where did they spend their wealth? 5. Did they act upon the knowledge they acquired? (Tirmidhi, "Sıfat al-Kıyâme", 1).

Yavaş, regarding the Pool of Kawthar, quoted the hadith: "Its size is like a month's journey. Its water is whiter than milk, and its scent is more beautiful than musk. The cups around it are more numerous than the stars. Whoever drinks from it once will never be thirsty again (al-Bukhari, 1992, "Rikak, 53") (even in Hell). The addition of "even if in Hell" is Yavaş's interpretation. It is not present in the text of the hadith (Yavaş, 2008, p. 87). However, he did not specify the source. Using the expression, "Our Prophet (p.b.u.h.) said," he continued: "I will arrive at the pool before you and wait for you there. Whoever comes to my pool and drinks from it will never be thirsty again. Whoever is not thirsty will enter Paradise" (Muslim, "Fedâil, 9"). My pool has four pillars. One is under the supervision of Abu Bakr, the second under the control of Umar, the third under his watchful eye, and the fourth under the supervision of Ali. Abu Bakr will not give water from the pool to those who love Abu Bakr and hate Umar. Umar will not give water to those who love Umar and do not love Abu Bakr." Osman would not give a drop of water to one who loves Osman and hates Ali. Ali would not give a drop of water to one who loves Ali and hates Osman. One whose belief in Abu Bakr is reasonable will have the righteous religion. One who has a correct belief in Umar will have revealed the path of Islam. The light of Allah will illuminate one who has faith in Osman. One who has a reasonable belief in Ali will have grasped the firm rope and entered the great and main path. All of my companions are sincere believers with reasonable beliefs. Whoever speaks ill of them is a hypocrite." This hadith was cited as evidence (Yavaş, 2008, p. 90). We could not find any source for this hadith.

6.9. Belief in Divine Decree and Fate

Hasan Yavaş, quoting the hadith, "Our beloved Prophet said: 'The foundation and strongest sign of faith is to love Muslims and not to love those who are hostile to Muslims.'" (Abu Dawud, 1992, "Sünnet, 3"). Yavaş cited the hadith of our beloved Prophet as evidence, but did not specify its source. (Yavaş, 2008, p. 104). The hadith states: "When a servant sins, a black spot appears in his heart; if he repents, his heart is cleansed. If he commits many sins and continues to sin, the blackness in his heart increases, and the whole heart becomes dark." (İbn Majah, 1992, "Zuhd, 29").

Analysis

Hasan Yavas is a retired mufti from the Presidency of Religious Affairs. Yavaş, who wrote 548 columns and 5 books. He currently writes columns for the Türkiye Newspaper and the website, and produces Ramadan programs for TGRT. Yavas has written five works: "Catechism for Everyone", "Prayer Book", "Guide Catechism," "Guide for Women," and "Great Women of Islam and a Guide for Young People." He has compiled his *Guide Catechism* in ten chapters. We conducted our research on the following topics: "Advice for young people," "How to be a good Muslim?" in the introduction. "Youth should be appreciated," he addresses in the first chapter, "Islam, the beautiful religion," and "What should our faith be like?" in the second. Yavas, books whose names and authors are specified at the end of his book named *Guide Catechism* used as a source the following books: Abu Hamid el-Ghazzali's (d. 505/1111), *Kimyay-ı Saadet*, Doomsday and the Hereafter, al-Kastallani's (d. 923/1517), *Mawahib al-Ladunniyye*, Mevlana Khalid el-Baghdadi's (d. 1243/1827), Everyone Needs Iman, Ahmed Cevdet Pasha's (d. 1313/1895), *Beneficial Knowledge*, Hüseyin Hilmi Işık's (d. 1422/2001), *el-İslam and The Others Religion and Complete Catechism Saadet al-Abadiya*, Hadimi's, *Islamic Ethics*, Rebhami's, Riyad an-Nasihin Ahmed Faruk's, *Ashab al-Kiram's own Prayer Book*, *al-Iman wa'l-Islam* whose author we could not identify and the *Encyclopedia of Islamic Scholars* published by Türkiye Newspaper however he did not mention which volumes or pages of these books he quoted.

The sources Yavas cites as sources in his *Guide Catechism* are İmam al-Rabbani al-Sarhandi's (d. 1033/1624), *The Translation of Letters*, Şeyh al-İslam Ahmed Namiki Jami's, *Miftah al-Nacat*, Prof. Carlyle's *Conference*, and Beoworth Smith's *Mohammed and Those Devoted to Mohammed*. Although Yavaş cites these sources and their authors, he does not specify which pages of these books

the quotations appear on. Hasan Yavaş's work, *Guide Catechism*, appeals to a wide audience because it addresses issues of faith, worship, conduct, and morality. Despite its numerous editions, both domestically and internationally, the lack of any book, article, or paper addressing the *Guide Catechism* paved the way for this research. When mentioning verses, Yavaş included the number of surahs and verses with the condition "Allah Almighty says", while in mentioning hadiths, Yavas used the conditions "Our beloved Prophet said", "The Prophet Muhammad said", "Our Prophet Muhammad said", "It was declared in a hadith" and "Our beloved Prophet reported as follows" using a hadith or a sacred hadith within a legend as a form of istishhad. Yavas did not confine himself to simply making evidence (istishhads) from verses and hadiths in his explanations; he also occasionally quoted legends, poems, and aphorisms. In his work, *Guide Catechism* Yavas attempts to explain the fundamental principles of faith and the foundations of worship in a simple language. Our research examines Hasan Yavas's life and works, as well as the "Islam and Faith" section of the *Guide Catechism*. The factor that motivated Yavas to write *Guide Catechism* is the fundamental principle mentioned in the Quran and hadith: "al-emri bi al-maruf va al-nehyi al-munkar" (enjoining what is right and forbidding what is wrong).

The hadiths that Yavas cites as sources in the Islam and Faith sections of his *Guide Catechism* book are generally in the *al-Jami's-Sahih of Muhammad Ibn Ismail al-Bukhari* (d. 256/870) who is famous with the name *al-Kutub al-Sitta*, in the *al-Jami's-Sahih of Muslim ibn al-Hajjaj* (d. 261/874), in the *al-Jami's-Sahih of Ibn Majah Abu Abdullah Muhammad ibn Yazid* (d. 273/886), in the *al-Sunan of Abu Dawud Suleyman ibn al-Ash'as* (d. 275/888), in the *al-Sunan of Muhammad ibn İsa al-Tirmidhi* (d. 279/892) and in the *al-Musnad of Ahmad ibn Hanbal* (d. 242/855) which is included in the *as-Sunan of Abdullah ibn Abdirrahman al-Darimi* (d. 255/ 869) apart from *al-Kutub al-Sitta*. Although Hasan Yavas quoted from these works in his explanations of the topics, he did not cite their sources. Hasan Yavaş's work, "Guide Catechism," serves as the basis for the Faith and Islam sections of our research. This work, a guide to Islamic catechism, is not an academic study but rather a public awareness-raising effort. Yavaş has provided sufficient information regarding the context of the hadith narrations he cited in his "Guide Catechism"; however, while he has included some source names from the main sources of hadith, such as al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, and al-Nasai, he has been insufficient in specifying which sections and pages of those sources the hadith narrations are located in.

The fact that Hasan Yavaş's, "*Guide Catechism*," work is insufficient in citing the sources of the hadiths he presents in the chapters on faith and Islam has not diminished its popularity; indeed, as we mentioned in the section on the author's works, the book has gone through many editions. In our research, we have avoided general assessments of the sections on Faith and Islam in Hasan Yavaş's "*Guide Catechism*", and instead reached conclusions through concrete examples, making our article an original work in this respect. We believe our study will also serve as a foundation for future similar studies. Our research will provide readers of Hasan Yavaş's work with a scholarly perspective and contribute to their understanding of its shortcomings. We have identified the sources of these hadiths. He also occasionally provided brief commentaries on the hadiths he cited.

Conclusion

Hasan Yavaş is an author who writes on Islamic topics. His books have gone through numerous printings. The work chosen for our research, called *Guide Catechism*, is one of them. His works generally cover topics related to worship, ethics, and social conduct. In his work titled "*Guide Catechism*," Yavaş includes verses from The Holy Quran in his explanations, stating "Allah Almighty says," and indicating the surah and verse numbers in which they appear. In Yavaş's work, "*Guide Catechism*," while using the Prophet's (p.b.u.h.) hadiths as a source, he employs expressions such as "Our beloved Prophet said," "Our Master, the Messenger of Allah (p.b.u.h.), says," and "It is stated in the Hadith." He also cites qudsi hadiths as sources, using expressions such as "Allah Almighty

says” and “Allah said,” but he does not indicate the sources of the hadiths. He quotes a hadith from the work “*al-Maktubat*” by Imam al-Rabbani Ahmed b. Abdilehad al-Faruki al-Serhendi (d. 1033/1624), but he does not indicate which hadith book he quoted. Yavaş included poems and anecdotes related to the subject in his book, *Guide Catechism*, and sometimes incorporated a sacred hadith within an anecdote, but he did not specify the sources from which he quoted the poems, anecdotes, and sacred hadiths he cited. We believe that Yavaş, while writing his book titled “*Guide Catechism*”, was more concerned with making the work easily understandable than with listing the sources he used, and that the quotations he made from verses of The Holy Quran and hadiths were aimed at this goal. Yavaş’s book, “*Guide Catechism*”, is not so much a work that addresses issues in scholarly methods and aims, but rather one that is supported by Quranic verses and hadiths at a level understandable to the general public. We hope that the research we have conducted will serve as a resource for future studies on this subject.

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