

A TEXTBOOK FOR HIGH SCHOOL STUDENTS



# ESSENTIALS OF ISLAM



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# 1

## Chapter



THE CONCEPT OF RELIGION AND  
THE RELIGION OF ISLAM





# THE CONCEPT OF RELIGION AND THE RELIGION OF ISLAM

## LET'S GET READY FOR THE CHAPTER

1. Learn the meanings of the terms "religion, revelation (*wahy*), and Sacred Book".
2. Think about how more than one religion emerged in the world.
3. Talk to your elders about the place and significance of religion in our lives.

## 1. What is Religion?

"Religion" lexically means obedience, account, responsibility and judgment. Terminologically it means a set of rules that directs people to goodness and the truth by means of their own free will, and that aims at the achievement of their happiness. Principles related to faith, acts of worship, morality, and ethics occupy the primary part among such principles.

Just as the physical side of human beings needs food, drink, fresh air, and bodily protection from clothes; the spiritual side needs faith. Just as the biological needs of human beings such as eating, drinking, and shelter are inborn, their sense of religion is inborn as well.

What does the concept of 'religion' bring to your mind?

## LET'S FIND EXAMPLES

Find some examples supporting the view that "True religion directs people to goodness, beauty and the truth."

- Religion recommends being merciful.
- .....
- .....

The characteristic of religion being a natural disposition in humans (*fitrah*) is expressed in the Glorious Qur'an as follows: **“So set your face steadfastly towards the religion, turning away from all that is false in accordance with the natural disposition (fitrah) which Allah has instilled in men. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”**<sup>1</sup> It is understood from this verse that people were created with a disposition to embrace the belief in the Oneness (*tawhid*) of Allah (jj<sup>\*</sup>). This has been true since the existence of the first man and prophet Adam (pbuh<sup>\*\*</sup>). Over the course of time, however, the sense of religion may reveal itself in different ways under the influence of the family or the environment. Our Prophet (saw<sup>\*\*\*</sup>) explains this in one of his sayings: “Every person who comes into this world is born upon the nature (*fitrah*) (with the tendency to believe in One Allah); then his parents make him a Jew, Christian or Zoroastrian.”<sup>2</sup>

Human beings always feel the need to trust in a Supreme and Omnipotent Being, to take refuge in Him and to seek help from Him. Such needs are satisfied by religion.

Allah has created human beings different from and superior to the rest of His creation. This is mentioned in the following verse: **“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good and pure things and preferred them over much of what We have created, with [definite] preference.”**<sup>3</sup> Allah has given human beings intelligence in order to think and distinguish good from bad or truth from falsehood. One can choose good and truth with his or her own free will. As a result of all of these qualities, human beings — as opposed to the rest of creation — have been chosen as the ones to be addressed by religion.

In the context of faith and acts of worship, divinely revealed religions are based on the doctrine of the Oneness and existence of Allah. Islam highlights this principle in every aspect of life. It requires absolute belief in Allah and His Oneness, and commands people not to associate partners with Him, as well as to worship only Him and to seek for help from none other than Him.

---

<sup>1</sup> Rum, 30: 30

<sup>\*</sup> Jalla Jalaluhu: May His Majesty be exalted.

<sup>\*\*</sup> Alayhi as-Salam: Peace be upon him (from now on, it will be abbreviated pbuh).

<sup>\*\*\*</sup> Sallallahu Alayhi wa Sallam: Peace be upon him (from now on it will be abbreviated as saw).

<sup>2</sup> Muslim, Qadar 22-25.

<sup>3</sup> Isra, 17: 70

## 2. The Phenomenon of Religion throughout Human History

When the history of humanity is examined, one encounters the reality of religion in every period and every place where human beings existed. For example, one can see numerous traces of religious activities in information acquired through archaeological excavations or written sources about various human communities. The existence of religion throughout human history is mentioned in the Qur'an as follows: **"... And there never was a nation but a warner had passed among them."**<sup>4</sup>

Human beings are created with intellect and the ability to believe. As a result of this, they exhibit behavior that is different from the behavior of other beings in the universe. In this context, religion has always existed throughout history as a phenomenon that has left its trace upon individuals and communities.

According to Islam, Allah is the One who sent religion. Allah created the universe and human beings, and sent books and prophets to guide humans onto the straight path. These prophets invited people to believe in the Oneness of Allah, the Creator of everything. Over the course of time, people formed different interpretations about the principle of the Oneness of Allah revealed to the prophets. With the passage of time, some communities forgot this fundamental principle. Thereupon, Allah sent another prophet as mentioned in the Glorious Qur'an: **"Mankind was one community, and Allah sent prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed and only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Will guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the Straight Path."**<sup>5</sup>

There were times in history when moral values weakened, and malignancy and injustice spread in various communities. In such communities, people did not heed Allah's commands, and left the true path. They began worshipping such symbols as the sun, moon, stars and fire. Different religions have been born as a result of human degeneration.



A picture of an ancient temple.

### LET'S DISCUSS

"Go around the world; you will find cities without walls, literature, law, or wealth; but, you will not be able to find a city without divinity and sanctuary."  
Plutharkos

Discuss what you understand from the above-mentioned statement with your friends.

<sup>4</sup> Fatir, 35: 24

<sup>5</sup> Baqarah, 2: 213

### 3. Different Forms of Belief

Belief is a psychological state that human beings innately possess, keep alive, and express in different forms. These different ways of expressing feelings have given rise to various forms of belief. People sometimes turn towards divinely revealed religions, and sometimes they allow themselves to turn towards certain perceptions resulting from thoughts that are seen as religion.

Revelation-based types of belief explain what to believe and how to believe in it. Revelation has guided us to what to believe in, and the prophets have shown us how our beliefs can be reflected in our lives. Despite this, differences have emerged about what people believe and how they believe in it. Thus, in respect to belief in God, many types of belief have existed throughout history such as Monotheism, Polytheism, Gnosticism, Agnosticism and Atheism.

**Monotheism (belief in one God):** The argument for the existence and oneness of God and the belief in His uniqueness is called monotheism. The term *tawhid* is the equivalent of monotheism in Islamic thought, meaning the belief in the Oneness of Allah. According to the doctrine of *tawhid*, Allah has created and kept the universe and everything in it alive. Allah is All-powerful and Almighty. He is the One ruling over everything in the universe with His infinite knowledge and power. Allah is all-Hearer, all-Seer, Eternal and pre-eternal (has no beginning or end), Ever-Merciful to his creatures, whom He loves at the same time.

Judaism, Christianity and Islam are based on revelations from Allah, and they are monotheistic religions. Within these religions, however, Islam has been the only one that has preserved the monotheistic belief in its purest form. Allah the Exalted mentions the monotheistic faith in the Holy Qur'an as follows: **"Say: He is Allah, the One and Only. Allah is He on Whom all depend. He begets not, nor is He begotten. And there is none like Him."**<sup>6</sup>

**Polytheism:** It means believing in the existence of several deities. According to polytheism, there is more than one God in the universe, and these gods have different duties.

In Ancient Greece, Egypt, Rome and in the pre-Islamic Arabian Peninsula, polytheism was widespread. People in Ancient Greece believed in various deities such as the god of heaven, war, and peace or in the god of sun and love.

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<sup>6</sup> Ikhlās, 112: 1-4.

In the Arabian Peninsula every tribe had several idols believed to be equipped with divine powers.

People who embraced the polytheistic faith, on one hand accepted that God is the creator and powerful, but on the other hand they expect help from beings other than God and attribute them with extraordinary power. They mainly deify heavenly bodies such as the sun, moon and stars as well as certain forces of nature and animate or inanimate objects. The Islamic faith regards polytheism as associating partners with Allah.

**Gnosticism:** It was born in the second century of the Common Era (CE) and is a term derived from the word “gnosis”, which means knowledge and intuition. Gnostics wanted to create a new movement by combining Christianity with Greek philosophy and certain thoughts taken from the Eastern religions. While Christianity did not adopt this new movement, it has made its presence felt in many religions and cultures with some variations.

According to the gnostic understanding, the source of true knowledge related to God in particular and the entire beings and events in general, is just esoteric experiences and inspiration rather than revelation and intellect. According to this movement, every event and every being has one visible (external) and one invisible (internal) dimension. The true knowledge of these events or beings is hidden in their invisible dimensions. Gnostics believe that the way to obtain such true knowledge is through esoteric experiences and inspiration.

**Agnosticism (Skepticism):** It is a movement that asserts that the existence of any deity cannot be known. Agnostics express that the human mind can never know any metaphysical truth, and prefer to be neutral about their belief in God. According to this movement, religions did not stem from God, and the existence of God is a matter beyond human reason. Agnostics think that talking about, having knowledge of, or being a believer in the existence of God is not possible.

**Atheism (Godlessness):** It is the rejection of the existence of deities and acting as if there is no God. Atheism not only denies the existence of God, but also is against all religions and their concept of deity. Atheism, however, which originated as reactionary thought against the belief of God and was embraced by certain philosophers in the Western world, has been weakened in modern times by losing its ideological foundations.

## LET'S INTERPRET

“If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) from all that they ascribe (unto Him).”

Anbiya, 21: 22

How can we interpret the above-mentioned verse in light of our previous discussion?

Atheists attribute the existence of the universe and incidents taking place in it to coincidence. They argue that all events for which they cannot find a scientific explanation are coincidental.

Depression, moral decay, degeneration of the core values that hold a society together, unraveling of social and cultural fabric, alienation from traditional and moral values are all different social manifestations of beliefs that are not based on revelation.

### LET'S STATE

“While a simple pen cannot be without a skillful ingenious How did this magnificent universe come into existence?”  
Ramazan Sahan

(Written for this book)

State the intended notion of the above-mentioned statement.

### LET'S DISCUSS

#### Is life on earth a coincidence?

Hold 10 tokens in your hand and number them from one to 10. Then put them in your pocket and mix them. Then try to take them out of your pocket in the order from one to 10; the result will be:

The chance of pulling out token number one is at the rate of one-tenth; the rate of pulling out the token number one followed by number two is one percent; the chance of pulling out the tokens number one, two, three and four in order is at the rate of one in 10,000. Thus it can be observed that the chance of pulling out all tokens in the order from one to 10 is at the rate of one in 10 billion.

Our purpose of giving this simple example is to demonstrate to our readers how the numbers increase against coincidences.

Without a doubt, life on earth depends on numerous fundamental conditions. The coincidental existence of such conditions at a certain place, at a certain time, and being connected to each other with strong ties is mathematically impossible. Hence, there is a real guiding power that directs everything in nature. If we accept this fact as a truth, we can witness the existence of aim and purpose.

Cressy Morrisson

Knowledge Requires Believing, p.5.

Read the text above and discuss its main idea with your friends.

## 4. The Relationship between Religion and Individuals

Man is a rational, strong-willed being that possesses faith. With this a person distinguishes himself or herself from other creatures; because of this, Allah holds mankind accountable to His commands and the prohibitions of religion.

Religion fulfills people's need for belief and dependence. Human beings always need to depend on a supreme and powerful being, to take refuge in Him, and to ask for His help. Trusting in a creator and taking refuge in Him elevates human beings and strengthens their will and character. Religion guides humans, who are social beings, to do praiseworthy and useful deeds. By keeping humans far from unreasonable fears and selfish emotions, religion guides man to real independence.<sup>7</sup> In this respect Allah the Almighty says in the Qur'an:

**"Allah is the protector and guardian of those who have Faith. He brings them out of the darkness into the light..."<sup>8</sup>**

Man regards religion as the only source of consolation against the hardships of daily life such as loneliness, hopelessness, fear, sadness, disease, discomfort and disaster. Religious values protect people from psychological depressions, giving hope and courage for the achievement of better things as well as making them more sensitive to themselves and their environment. Religion increases man's endurance against material and spiritual difficulties.

Human beings are always in search of meaning in their lives. They ask themselves questions like, "Who am I? Why was I created? Where will I go? What is good? What is right? What is fair? What is beautiful? How will this world end?" Religion has been the light helping man find answers for these important questions and enlightening the human mind.

Religion gives meaning to a human's life. In this way mankind knows what things are important in life and how much value to attach to them. Therefore religion makes a human's life easier. Believing in the Hereafter — one of the fundamentals of Islamic faith — helps people confront the difficulties and hardships of this world by putting their lives in order. Just as it positively affects the human behavior in this world, it also responds to man's desire for immortality. Man is not afraid of death but of disappearance; whereas, according to Islamic belief, man does not cease to exist by death but continues life after death in a different dimension.

"Wisdom is neither  
the thing that gives  
highness to morality  
nor conscience,  
From the fear of  
God comes Man's  
sense of grace."

Mehmet Akif Ersoy

Discuss the main  
idea in the above-  
mentioned poem.

## LET'S WRITE

"Belief is the thing  
that builds the  
heart."

Write an essay about  
this statement.

<sup>7</sup> *Islam Ansiklopedisi*, Türkiye Diyanet Vakfı, Vol. 9, p. 317.

<sup>8</sup> Baqarah, 2: 257



### 5. The Relationship between Religion and Society

Man is a social being. Religion guides individuals to do good things in this life and is also a force that elevates and improves societies. Religion helps people develop values such as mercy, compassion, love and peace. It commands its followers to help the orphan, the poor and the weak. Religion also aims to get rid of evil and all kinds of thoughts leading to evil — such as grudges, hate, and revenge — and to help people create an environment where they will be able to live in peace, because people materially and spiritually are in need of others. That is why people should maintain good relationships among themselves. Religion teaches man various values in this matter. Allah the Almighty says in the Qur'an on this subject: **“And those in whose wealth there is a recognized right for the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).”**<sup>9</sup> Thus the hardships of the members of the society will be shared.

Religious principles and values help people to live in unity and remind people of the rights and responsibilities of living as part of a society. They guide social life by means of manners, customs and moral values. The weakening of religious understanding causes an increase in crime. There cannot be trust, happiness or peace in society without religion. However, whoever believes in the existence of a creator watching over him or her will strive to do good deeds and avoid evil things at all times.

### 6. Major World Religions



“There is no possibility for the faithless nations to survive.”

M. Kemal Atatürk  
*Atatürkçülük*, Vol. 1,  
p. 452

Interpret the above-mentioned statement within the context of the relationship between religion and society.

#### LET'S FIND EXAMPLES

Give some examples of the customs and traditions your society developed under the influence of religion.

- Hospitality
- .....
- .....
- .....

<sup>9</sup> Ma'arij, 70: 24-25

Nations and communities with different races and languages exist throughout the world. Each possesses its own customs and traditions. These communities' lifestyles — eating and drinking habits, dress, and manners of relationships — differ from one to the other. Communities possessing different cultural characteristics also differ in their perception of a transcendental being; their beliefs and their ways of turning towards this being vary. Allah the Exalted says in this respect: **“And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islam)] but they will not cease to disagree.”**<sup>10</sup>

Parallel to the development of humanity, various beliefs have emerged since the advent of the first humans. As a result, today different understandings exist in every continent of the world, prescribing different beliefs and lifestyles. Judaism, Christianity, Islam, Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism, Shintoism and traditional religions are considered among the major world religions.

### 6.1 Tribal Religions

Tribal religions (also known as traditional religions) are those that have no founder, belief system or sacred text. They belong in their entirety to a clan and do not spread. All members of the clan have to follow the religion of their clan. These religions are closely related to the clan's lifestyle. Clans that make a living by hunting and gathering possess certain features such as paying respect to the spirits of their ancestors, conducting religious ceremonies, and dancing in order to control the nature, and practicing sorcery. In addition to these, the belief in a supreme being can be observed in all these clans.

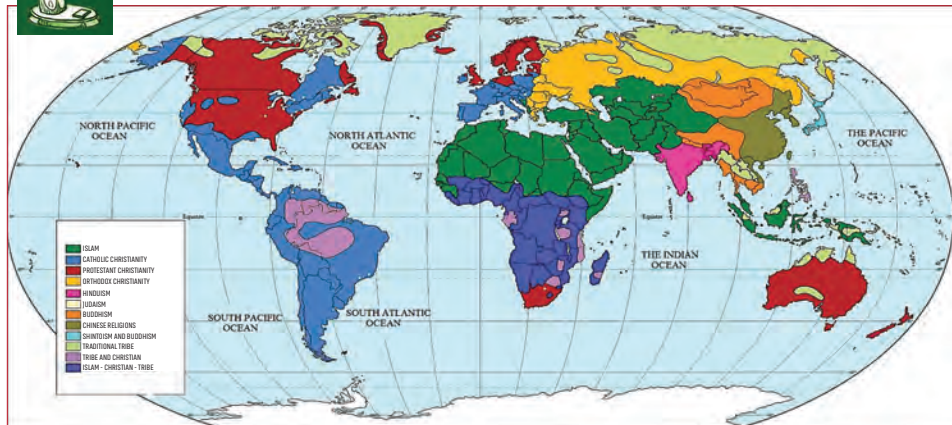
According to the World Almanac published in 1992, 92 million people around the world follow traditional religions. They mostly live in South America, Africa, Australia, the Indian Islands, and New Zealand. Some of the main traditional religions are Dinka (in the Sudan), Ga (in Ghana), Maori (in the South Pacific Islands), Ainu (North Islands of Japan), and Namba (on the Maleku Island in the South East Pacific).

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<sup>10</sup> Hud, 11; 118

## LET'S EXAMINE

Examine the countries from the world map below in which the major world religions are commonly found.



## 6.2 East Asian Religions

**Confucianism** is a religion that emerged in the 6<sup>th</sup> century BC in China and was named after Confucius (551-479 BC), who is considered its founder. Moral doctrines are central to Confucianism. It was the official religion of China until 1912, and while the majority of adherents of Confucianism live in China, they also live in Japan, Myanmar and Thailand.

Confucius never wanted to be called the founder of a religion; rather his views were accepted as a religion after his death. Confucianism's religious texts are composed of "Four Books" and "Five Classics", which are interpretations of the ancient Chinese texts.

Although Confucius does not reject the existence of an afterlife, he claims that the punishment of sins will take place in this world. According to him while prayers and worships are duties, it is not an obligation to perform them regularly.

**Taoism**, one of the living Chinese religions of the contemporary world, was founded by Lao-Tzu in the 6<sup>th</sup> century BC. Most members of this religion live in China, and a small part of its followers live in other Asian countries.

This religion was founded on the concept of "Tao", which is the general feature of all Chinese religions. As expressed in the sacred book of Taoism, *Tao*



The statue of Confucius

*Te Ching* (Tao and Wisdom), the universe is under the influence of two forces, the Yin and the Yang. While yin symbolizes the female force, yang symbolizes the male force. They are like morning and evening, or man and woman, and all natural events originate from them. The three basic moral principles of Taoism can be summed up as: 1) Being frugal by living a simple life, 2) Being humble by staying away from pride and arrogance, 3) Showing mercy to all living beings.

The symbol of Taoism signifies the two opposite forces that keep the universe under influence. Yet, both forces possess a piece of the other, and that is what the dots stand for.

**Shintoism** means “the way of the gods” and signifies the traditional beliefs of Japan. In the 6<sup>th</sup> century CE, the term “Shinto” came into use to distinguish native Japanese beliefs from external religions such as Buddhism.

Shinto, which is a polytheistic religion with an indigenous character, has no known founder and no formalized belief system. Respecting the spirits of the ancestors is one of the most important principles of this religion. Japanese Shintoists, who believe that their ancestors continue to live after death, build a corner in their house for their ancestors.

With a belief in approximately eight million gods, Shintoism is also a religion known by the great number of its gods. One of the major gods is called “Kami”. Since a person can believe in two religions according to the Japanese, most of the Shintoists are Buddhists as well. This is why they say: “We are born as Shintoists, but die as Buddhists.”

### 6.3 Indian Religions

**Hinduism**, as a religion with no known founder, refers to the beliefs and traditions of India. In some sources, it is also called Brahmanism.

Eighty percent of India’s population follows Hinduism as a religion. There are also Hindus in Fiji, Malaysia, Singapore, Sri Lanka, and some African countries, as well as in Pakistan, Bangladesh, Nepal and Indonesia.

Belief in Brahma (the Absolute Being) is at the heart of Hinduism. The concept of trinity in the belief of God is another important principle of Hinduism. In this trinity concept of Hinduism, Brahma is the creator, Vishnu



The symbol of Taoism



The symbol of Shintoism



"Om" the common symbol of worship among Hindus



Vishnu  
(The sustainer god in Hinduism)

is the sustainer, and Shiva is the destroyer god. The Himalayas and the Ganges River are accepted as sacred places.

There are Vedas in Hinduism that contain all sacred knowledge. They contain hymns, prayers, rules related to life, spells, and incantations. It is believed that Vedas are inspired by the hearts of wise people.

In Hinduism, worship can be observed anywhere on earth because there are temples everywhere, and wherever god is, he sees everybody who worships. There is, however, no definite form of worship. “Om” is a common symbol of worship among Hindus, and it is recited before starting to read the Vedas, eating a meal, or doing any deed.

In Hinduism, the community is divided into different classes, which are called castes, and the system is referred to as the caste system. Caste means a group of people who have the same job and are firmly attached to each other by their duties and customs. One cannot, however, choose one's caste because it is something one is born into. This system is rooted in Hindu beliefs.

The cow is regarded as a sacred being by Hindus, for it is believed to be the mother of every being and because of this, consuming cow meat is prohibited.

Because Hindus believe in the immortality of the soul, they do not bury their dead; rather, they burn the corpse and scatter its ashes in the Ganges River.

Some important religious terms in Hinduism are:

**Yoga:** An exercise that unites a person's physical, intellectual and spiritual power.

**Meditation:** As one of the applications of yoga, meditation is a method of purifying the mind from negative thoughts.

**Karma:** It is a law of cause and effect. A person will face in the future the consequences of the things he or she did in the past. Those who do good deeds will be faced with goodness, and those who commit evil will be faced with evil.

**Reincarnation (transmigration of the soul):** This is a term meaning the transfer of the soul from one body to another. This concept is a result of the doctrine of karma. A person may be reborn in the body of a human being, an



A statue of Buddha



animal, a plant, or even a god in accordance with deeds carried out in his or her previous life.

**Buddhism** was born in the 6<sup>th</sup> century BCE in India. There are many people who believe in this religion in South Asia and Far East countries such as India, China, Manchuria, Mongolia, Ceylon, Myanmar, Thailand, Korea and Japan, as well as throughout Europe and North America.

Buddha (Gautama), who is regarded as the founder of Buddhism, was a philosopher who lived between 563-483 BCE. Due to the belief that he received revelations, he was later named Buddha meaning “the enlightened one”. Throughout his life, Buddha persistently expressed that he was not a god; in his speeches he conveyed to people what he knew to be the truth. After a certain stage of his life, he abandoned his society and retired into seclusion by disapproving of both his father’s life in the palace and the formalism of Hinduism. In Buddha’s teachings, there is no concept of a Supreme Being to be worshipped.

The sentence, “I seek refuge in Buddha, in the Dhamma and Sangha.” constitutes the basis of belief in Buddhism. Buddhism’s view of a creator god has always been a subject of discussion, because Buddha’s teachings about a creator are not very clear.

Buddha conveyed his teachings to people through his sermons, and even though he did not leave a sacred book behind, his sayings were recorded later. The sacred scriptures of Buddhism composed by later recordings were called “Tripitaka”, which means “three baskets”.

Buddhists go to temples and show their respect to the statue of Buddha by offering it flowers and incense. They worship by showing their respect to the statue of Buddha, which they keep in a corner of their home. The places where Buddha was born, where he died, where he preached his sermons, where he became enlightened (under the fig tree), and where his statues exist are accepted as sacred places and respected by Buddhists.

In Buddhism the belief of karma–reincarnation (transmigration of the soul) refers to getting rid of bodily and sensual desires, while the concept of Nirvana means being freed from the cycle of reincarnation. The aim of Buddhism is help a person reach Nirvana, which is believed to be the only state of salvation and supreme happiness.



The symbol of Jainism



The symbol of Sikhism

**Jainism**, like Buddhism, came into being in India in the 6<sup>th</sup> century BCE. Vardhamana, the founder of Jainism, was from a noble family. He objected to the formalism of Hindu rites, the authority of religious functionaries (Brahmans), and the caste system. Then Vardhamana, who left his home and family and began to live isolated from society, claimed that he freed himself from the reincarnation cycle. As a result, Vardhamana referred to by his disciples as “Jina” which means “conqueror”. This title later became the name of the religion he founded that was to be called “Jainism”.

Just like Buddhism, Jainism does not have the concept of a creator god. Jainists, who believe in the eternity of the universe, worship sacred beings known as “Tirthankara”. Not killing, not lying, not stealing, and being content with minimum worldly possessions are among the most important moral principles of Jainism.

**Sikhism** was founded in India during the 16<sup>th</sup> century CE by Guru Nanak. Nanak, like Buddah and Vardhamana, was not happy with the corruption in Hinduism and objected to Hinduism’s concepts of god, caste system, and authority of religious functionaries. Then Nanak met with Islam and founded a new religion by mixing some of principles like tawhid (unity of God) that he took from Islam with Hindu beliefs. His followers were named “Sikh” and the new religion was named “Sikhism”. Sikhs attract attention with their extraordinary dress.

The Golden Temple (Harmandir) in Amritsar is the center of religious activity in Sikhism. The symbols that exist in the temple are Adi Granth (scripture) and a sword. Most of the Sikhs today live in Punjab, India.

Sikhs believe in one god, a holy scripture called the Adi-Granth, that one’s acts will affect one’s state in future life (karma), and the transmigration of the soul. Just like Buddhists, Sikhs burn their dead. They maintain their belief in showing respect to the cow but differ from Buddhists because they generally eat meat. They do not smoke or drink wine.

The Golden Temple  
(Harmandir)

LET’S COMPLETE

Fill in the blanks in the table below in accordance with the above information.

Name of the Religion	God	Founder	Holy Scripture	Afterlife
TAOISM	The idea of a supreme creator named “Tao”.	.....	.....	.....
CONFUCIANISM	.....	Confucius	.....	.....
SHINTOISM	God is called “Kami”. The biggest of them is “Ameterasu”.	.....	.....	.....
HINDUISM	.....	.....	.....	Reincarnation
JAINISM	.....	Parsva and Mahavira	.....	.....
BUDDHISM	.....	.....	Tripitaka (Three Baskets)	.....
SIKHISM	.....	Guru Nanak	.....	.....



### 6.4 Religions Based on Revelation



The symbol of Judaism  
(Star of David)

**Judaism:** The history of Judaism starts with the Prophet Abraham. According to the Torah, the Prophet Isaac, who continued the lineage of Abraham, had two sons. One of his sons, Jacob, became a prominent figure in Judaism by taking the title of Israel. The lineage of the Jewish people continued through Jacob's 12 sons. People who come from this lineage are called the "Children of Israel." The children of Israel settled down in Egypt with the help of Joseph. After Joseph, the ruler of Egypt enslaved the sons of Israel, and they continued to live their lives for a while in a state of bondage. Moses was born in these years of servitude, then he was given the duty of prophethood towards the children of Israel. Moses is the Prophet of Judaism; because of this, sometimes believers of Judaism are also called the followers of Moses. The word Jew comes from the name of Judah who was one of the 12 sons of Jacob. Eventually, Moses had to leave Egypt together with the children of Israel who had been confronted with great hardships in Egypt. When he reached Mount Sinai, God revealed the "Ten Commandments" to him, and those constitute the basic principles of Judaism.

After Moses passed away, the children of Israel went to Palestine. Then with the conquest of Jerusalem by Prophet David, they enjoyed one of the brightest eras in the history of Judaism. David's son Solomon constructed the sacred temple (Temple of Solomon) in a place that had been prepared by his father. The Holy "ark of the covenant", which had been protected in a tent until that time and in which the tablet of "Ten Commandments" had been kept, was put in one of the rooms of the temple.

Jewish people believe in the oneness and unity of god. According to the basic tenets of Judaism, God is uncreated, eternal, He knows everything, and He created everything. Jehovah is the God of the Jews.

**TEN COMMANDMENTS**

- I am the Lord your God, who rescued you from the land of Egypt, the place of your slavery. You must not have any other god but me.
- You must not make an idol for yourself and worship it.
- You must not misuse the name of the Lord your God.
- Remember to observe the Sabbath day by keeping it holy.
- Honor your father and mother.
- You must not kill.
- You must not commit adultery.
- You must not steal.
- You must not bear false witness against your neighbor.
- You must not covet your neighbor's house.

*Torah, Exodus, 20/3-17*

The holy scripture of the Jews is called “The Old Testament”, also called the “Tanakh” in Hebrew. The term Torah, which is a part of the Tanakh, is mostly used to refer to the entire scripture.

Under the impact of enlightenment and modernity, the Jews were divided into Orthodox, Conservative and Liberal camps. They all perform their acts of worship in synagogues, and read passages from the Torah. During prayer, they cover their heads with a small skullcap called “kippah”. Women attend religious ceremonies in a separate section in the synagogue, with their heads covered.

In synagogues there is a candelabrum with seven branches (menorah), which is one of the religious symbols of Judaism. The hexagonal Star of David (Magen David) is another important Jewish symbol which is also considered the seal of David.

One of the important places of worship in Judaism is the temple originally constructed by the Prophet Solomon in Jerusalem. Jews pray in front of a wall called “the Wailing Wall”, the only remaining part of the destroyed temple.

Jews observe daily prayers — morning, noon, and evening prayers — in their houses or synagogues, and they fulfill their weekly prayers in the synagogues on Saturdays. They do not work on Saturdays if it is not absolutely necessary. Jewish religious men are called “rabbis”.

Judaism has the principles of belief in God, prophets, holy book, angels, hereafter, and predestination. Like the belief in Islam, it is believed that good people will go to Paradise and bad people will be punished in Hell in the Hereafter.

Today Jews mostly live in Israel, but there are people who follow Judaism in different parts of world.

**Christianity:** It is one of the three religions that Allah sent through revelation. It was born in the region of Palestine and can be found throughout Europe. All of North America, the coastal regions of South America, and the vast majority of Australia have Christian populations. Christians also live in Africa and Asia.

According to Islam, the Prophet of Christianity is Jesus (pbuh), who was born in a village called Nazareth in Palestine. His mother was Mary, and he was from the descendants of the children of Israel just like Moses (pbuh) was. But he was cast out by the Jewish religious authorities for his objection to their religious teachings based on race. They declared Jesus (pbuh) an enemy by slandering him, but he continued to deliver Allah's message and spread God's faith. At first 12 people, who were called his "disciples", believed in Jesus. After Jesus, Christianity spread through the efforts of the disciples.

"The Trinity" constitutes the basis of the principles of faith in Christianity. It means "belief in god as three divine persons". According to Christianity, the Father (God), Son (Jesus), and Holy Spirit are the three elements of the trinity. Principles of faith in Christianity include the belief in God, prophets, divine books, angels, predestination, and resurrection after death. "The Bible", which consist of Old and New Testaments, is the holy scripture of Christianity.

Christian acts of worship consist of three parts daily, weekly, and annually. Daily acts of worship are performed in the morning and evening, weekly acts of worship are performed on Sundays, and annual acts of worships are performed during religious festivals.

Churches and cathedrals are Christian places of worship, and they have various religious functionaries such as pastors, priests, monks and nuns. The cross, upon which Jesus is believed to have died by crucifixion, is the symbol of Christianity.



"Cross"  
the symbol of Christianity

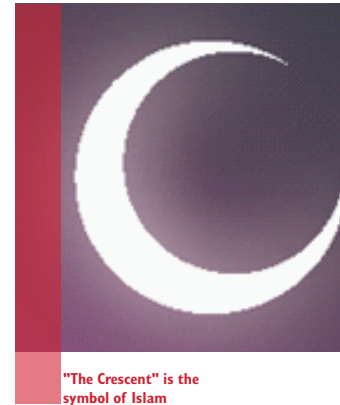
According to Christianity, every human being is born a sinner. Therefore it is believed that all newborn babies and people who converted to Christianity are purified from their sins by being washed with holy water. This sacrament is called “baptism”. In Christianity sinners confess their sins in the presence of a religious functionary. And in Catholicism, a religious functionary may forgive people’s sins on behalf of the church; so in this matter they have great privileges in Christianity.

Throughout history, certain denomination emerged in Christianity. Catholicism, Orthodoxy and Protestantism are among the important denominations of Christianity.

**Islam** is the last divine religion, which was revealed to humanity by God through His Prophet Muhammad. Islam, which arose in the early years of the 7<sup>th</sup> century CE in Arabia, spread throughout the world from this region.

Prophet Muhammad was born in Mecca on April 20<sup>th</sup> 571 CE. When he reached the age of 40, he received the first revelation and was charged with the task of prophethood by Allah. He lived in Mecca during the first 13 years of his 23-year-long prophethood, and the rest he spent in Madinah. During this period he invited people to believe in the Oneness of Allah and asked them to worship only God and to be people of good morals. Thanks to Prophet Muhammad, the world was re-enlightened by the light of revelation.

There are Muslims in the Middle East, Africa, Asia, some parts of Europe, and in other areas of the world.



"The Crescent" is the symbol of Islam

**INFORMATION BOX**

Basic characteristics of Islam:

- It is the last divine religion.
- Muhammad is the last prophet.
- Qur'an is the only Holy Scripture that has reached us without change.
- The message of the Qur'an is universal.
- Belief in the unity of God has come down to us without any change.
- Belief in all prophets and original forms of books without making any distinction among them is among the principles of faith.
- According to Islamic belief, every child is born innocent.
- There is no privileged class in Islam. All people are equal in the presence of Allah. No one is superior to others because of characteristics such as lineage, color and race.

The basic principle of faith in Islam is to believe in the existence and unity (*tawhid*) of Allah. In addition to this, faith in all holy scriptures and prophets sent by Allah, the Hereafter, angels, and predestination are among the principles of Islamic faith.

In the religion of Islam, performing daily prayers, fasting, almsgiving, and performing pilgrimage are the main acts of worship. Besides faith and worship, Islam attaches great importance to morality.

The holy scripture of Islam is the Qur'an. Revelation of the Qur'an began in the month of Ramadan in the year 610 in the night of Qadr and continued for 23 years. From the first day of revelation, Qur'anic verses were preserved by writing and memorizing. In the Qur'an, there are principles of faith, worship, information about social relationships, and moral advice to direct people to goodness. The Qur'an also has other subjects, such as the stories of lives of some prophets and societies that lived in the past, the creation of the universe and humans.

Islam is a religion of ease, which does not hold people responsible for things that they cannot do. Only Allah may forgive people's sins. The way of this is to repent with absolute regret; because of this, in Islam there is no privileged class of religious functionaries and every child is born innocent.

Mosques and masjids are the places where Muslims pray together. Furthermore, believers can perform their prayers in every clean and suitable place. There are two religious festivals in Islam: Ramadan and Sacrifice.

Islam is a universal religion. Its message addresses all people. The principles it has brought are valid until the Day of Judgment. Thus, another religion will not come after Islam.

LET'S COMPLETE

Fill in the blanks in the table below in accordance with the above information.

Name of the Religion	Deity	Prophet	Holy Scripture	Bases of Faith	Acts of Worship	Places of Worship	Symbol
ISLAM	Allah who is the one. (Tawhid)						
JUDAISM		Moses					
CHRISTIANITY			Bible				

### LET'S EVALUATE THE CHAPTER

A. Answer the following open-ended questions.

1. What are the factors affecting man's belief? Explain.
2. What elements does religion consist? Make a list.
3. Explain the reasons why there are different types of belief.
4. What are the significant characteristics of belief in tawhid (the unity of God)?
5. Compare Judaism, Christianity and Islam in terms of their belief in God.
6. Point out the basic characteristics of Islam.

B. Choose the correct answers to the following multiple-choice questions.

1. Which of the following type of belief is based on revelation?
  - A. Polytheism      B. Mysticism      C. Monotheism
  - D. Atheism      E. Agnosticism
2. Which one of the following choices is not in accord with monotheistic belief?
  - A. God informs His orders through revelation.
  - B. The existence of God cannot be known.
  - C. God is One.
  - D. Allah is the Creator of the universe.
  - E. The belief in the unity of God constitutes the core of monotheistic beliefs.
3. Which one of the following choices is not among the characteristics of divine religions?
  - A. They have a Holy Scripture.
  - B. They are sent down by Allah.
  - C. They have the principle of belief in Afterlife.
  - D. They have a prophet.
  - E. The soul of a dead person is reincarnated in another body.

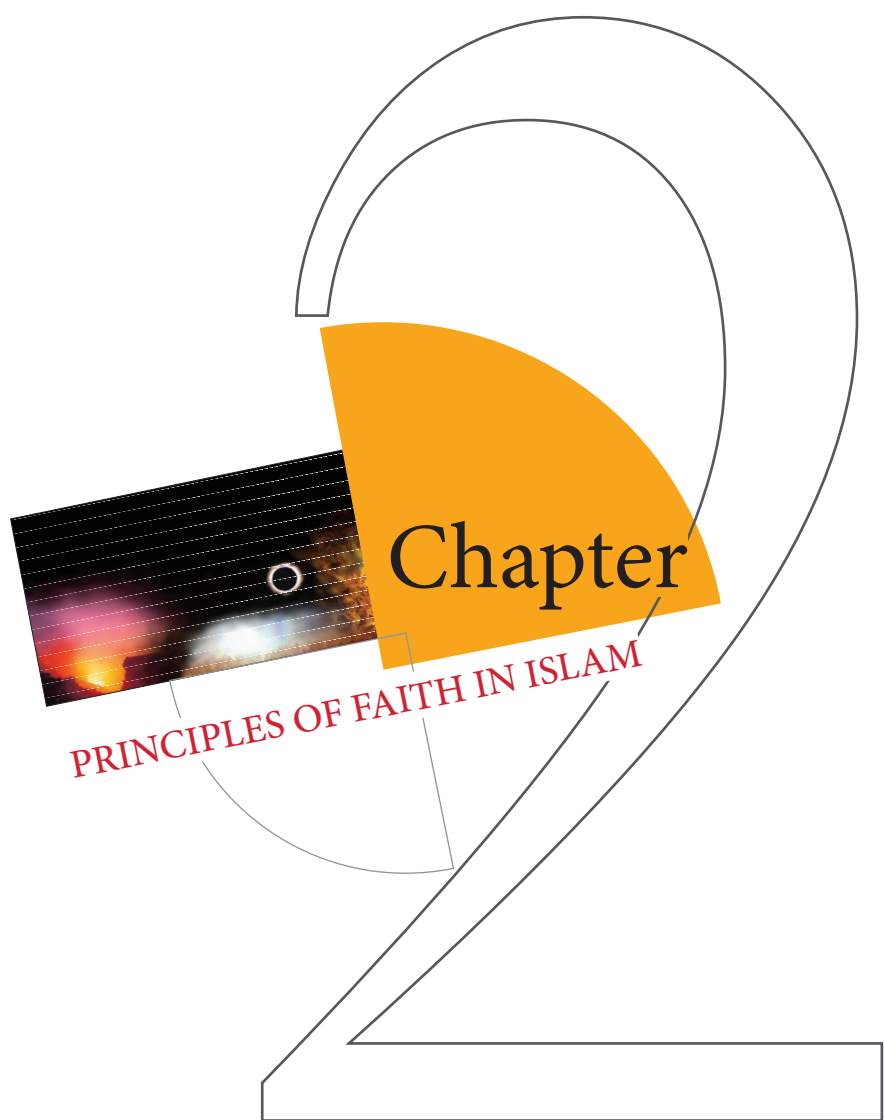
C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(polytheist, Qur'an, intelligence, Qadr, karma, mawlid, agnosticism)

1. The most prominent feature of human beings that separates them from other creatures is their .....
2. Before Islam, the vast majority of Meccan people had believed in many gods along with Allah and because of this they were called .....
3. Belief in reincarnation was born as a result of the belief in ..... in Hinduism.
4. .... is a movement that adopts a skeptical attitude towards the existence of God and presents the idea that God cannot be known.
5. The Holy Scripture of Islam the ..... was started to be revealed in the month of Ramadan on the night of .....







# Chapter

PRINCIPLES OF FAITH IN ISLAM



## PRINCIPLES OF FAITH IN ISLAM

### LET'S GET READY FOR THE CHAPTER

1. Learn the meanings of the words "iman, tawhid, afterlife and predestination".
2. Find a verse for each basic principle of faith in Islam.
3. Write your opinions about the meaning of the following statement: "Faith is confirmed by the heart and confessed by the tongue."
4. What kind of a relationship exists between human freedom and responsibility?

### 1. Concept of Faith

Faith literally means to confirm, to affirm, or to have doubtless belief in one's heart. Its meaning in religion is to confirm what our Prophet brought from God and believe in their authenticity by heart.

Confirming it by the heart is the essential characteristic of faith. In other words, faith is a matter related to the heart. Therefore a person should adopt and confirm principles of faith with free will. This matter has been referred to in the Qur'an as follows: **"...Those — He has decreed within their hearts faith..."**<sup>1</sup> And our Prophet said about this issue, **"...Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell."**<sup>2</sup>

A person will not be a believer without confirming his faith in his heart even though saying it with his tongue. Allah the Almighty says in the Qur'an: **"O Messenger, let them not grieve you who hasten into disbelief of those who say, 'We believe' with their mouths, but their hearts believe not..."**<sup>3</sup> Nevertheless a person who believes in his heart but cannot declare his belief is

O Allah! how great  
is faith as an essence  
A faithless rusty  
heart is a burden in  
the chest.

Mehmet Akif  
ERSOY, *Safahat*,  
p.15.

What is the main  
idea of this poem?

<sup>1</sup> Mujadilah, 58: 22.

<sup>2</sup> Bukhari, The Book of Faith, 15; Muslim, The Book of Faith, 82.

<sup>3</sup> Ma'idah, 5: 41.

considered a believer. On the other hand, as well as the essential factor in faith of confirming with the heart, a declaration of faith is advisable. This is called confession. Therefore faith is generally expressed as “Confirming by the heart and confessing by the tongue.”

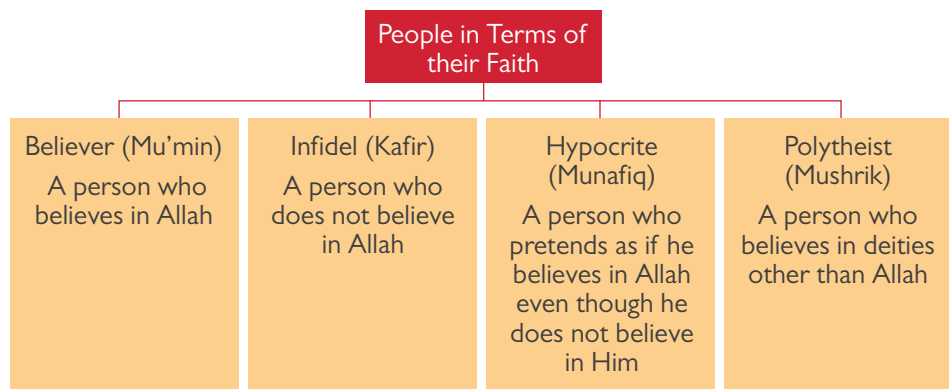
#### LET'S TALK

Ammar bin Yasir, one of the companions of the Prophet, could not stand the oppressions and death threats coming from the polytheists of Quraysh and said that he was not a Muslim any more with his tongue, while he did not really convert out of Islam in his heart. The following verse relating to this incident expressed that Ammar was a true believer: “Whoever disbelieves in Allah after his belief... except for one who is forced (to renounce his religion) while his heart is secure in faith. But those who (willingly) open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment.”

Nahl, 16: 106

Talk to your friends about the main idea of the text above.

A believing person is someone aware of his or her responsibilities, because a person of faith believes that one day he or she will be accountable for his or her actions in Allah's presence. This is why a believer tries to fulfill the duties and responsibilities to Allah and people in the best way possible. Believers must pay attention to their words and behavior; avoid every type of extremism; show affection and mercy to their family, environment, all people, and even to animals; they must not be shaken in the face of disasters and must not fall into hopelessness. They must seek refuge in Allah and trust Him. All of these help people be peaceful and happy.



## 2. Expression of Faith in Islam: Kalimah al-Tawhid and Kalimah al-Shahadah

Even though *kalimah al-tawhid* and *kalimah al-shahadah* have similar meanings, they have different means of expression. They are the verbal statements of accepting Islam and manifestations of faith. Tawhid means to make one. It means believing in Allah, His oneness, and believing that He has all the supreme attributes. This belief is compactly expressed in the statement of *kalimah al-tawhid*.

*Kalimah al-tawhid* is the statement of “*La ilaha illallah Muhammadun Rasulallah*”, which means “There is no God but Allah and Muhammad is the Messenger of Allah.”

We can also manifest *kalimah al-tawhid* in our actions, which can be shown by worshipping Allah and accepting His commands and prohibitions with no hesitation. The concept of *tawhid* is the core matter that has not been changed in all divine messages brought by the prophets.

Allah the Almighty expresses the concept of tawhid in the Qur’an as follows: **“Say, He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is begotten. Nor is there to Him any equivalent.”<sup>4</sup>**

The term *shahadah* lexically means witness, affirmation, and confirmation of the authenticity of something. By saying *kalimah al-shahadah*, one expresses the oneness of Allah the Almighty and that Prophet Muhammad is the Messenger of Allah. By saying this statement, one not only converts to Islam but also openly declares his or her faith to everyone.

*Kalimah al-shahadah* is the statement of: “*Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan abduhu wa Rasuluhu*”, which means “I bear witness that there is no god but Allah and that Prophet Muhammad is the slave and the Messenger of Allah.”

Those who faithfully say *kalimah al-shahadah* enter through the door of the religion of Islam. Those who accept Allah as the only God and Prophet Muhammad as His Messenger also accept all of the other principles and essentials of faith brought by our Prophet.



Kalimah al-Tawhid

### LET'S STATE

What is the importance of kalimat tawhid and kalimat shahadah?

<sup>4</sup> Ikhlās, 112: 1-4.

## LET'S NOTE

Believing in principles one is required to believe in, succinctly and in entirety, is called “compact faith (ijmali)” and believing in those principles by learning them in detail is called “detailed faith (tafsili)”.

### 3. Basic Principles of Faith in Islam

A person converts to Islam by saying *kalimah al-tawhid* and *kalimah al-shahadah*, but in order to live religion in the best possible manner, he or she has to learn each of the basic principles of faith in Islam.

Faith is an undivided notion and cannot be partitioned. In other words, one needs to accept each and every one of the principles of faith and avoid speech and behavior that goes against the basic principles of religion.

When our Prophet (saw) was asked about “what faith is”, he replied: “*That you affirm your faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.*”<sup>5</sup> By saying this, he put forth the basic principles of faith in Islam.

## LET'S TALK

#### Amantu (The Essentials of Faith)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى  
وَالْبَعْثِ بَعْدَ الْمَوْتِ حَقٌّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ

**Meaning:** “I believe in Allah, in His angels, in His books, in His Messengers, in the Last Day (Day of Judgment) and in the fact that everything good or bad is decided by Allah the Almighty, and in the life after death, all of them are true. I witness that there is no god but Allah and I witness that Muhammad is His slave and Messenger.”

Talk to your friends about the importance of Amantu.

#### 3.1 Belief in Allah

Belief in Allah means to believe in His existence and oneness, that He has all supreme and superior attributes, and that He is free from all kinds of deficiency and incompleteness. It also means to accept that Allah is the One and the Most Supreme being, the One who has created this universe and controls it, the only Being to be worshipped.

## LET'S DISCUSS

How can we know about the existence and oneness of Allah?

Discuss.

<sup>5</sup> Muslim, Book of Faith, 1.

The concept of *tawhid*, in other words, the belief in the existence and oneness of Allah, exists in the essence of all divine religions and constitutes the basis of the belief system. All the other principles of faith in divine religions are based on believing in Allah and His oneness.

The word “Allah” is the proper name for the Creator and Supreme Being. It is His name mentioned most in the Qur’an. Other than the name “Allah”, He has names such as Rahman, Rahim and ‘Alim, which are called “The Most Beautiful Names” (*al-‘asma’ al-husna*). It is stated in the Qur’an: **“Allah — there is no deity except Him. To Him belong the best names.”**<sup>6</sup> The names of Allah express greatness and absolute superiority. It is especially recommended to state these names while saying prayers. **“And to Allah belong the best names, so invoke Him by them.”**<sup>7</sup>

Human beings can easily comprehend the existence of a creator after observing the extraordinary order in the universe through the sense of belief that exists in their nature. One can comprehend the existence of Allah, the Eternal and All-powerful Being who created the entire universe out of nothing and put it in excellent order. The verse **“... Can there be doubt about Allah, Creator of the heavens and earth.”**<sup>8</sup> expresses this fact.

### LET’S WRITE

Some names of Allah and their meanings are given below. Find out and write the ones whose meanings are not given.

Rahman (The Exceedingly Gracious)	Rahim (The Exceedingly Merciful)	Khaliq (The Creator)
Musawwir (The Shaper, The Designer)	Razzaq (.....)	‘Alim (The Knowing)
Sami’ (.....)	Basir (The All Seeing)	‘Adl (.....)

<sup>6</sup> Ta-Ha, 20: 08

<sup>7</sup> Araf, 7: 180

<sup>8</sup> Ibrahim, 14: 10



Khabir (The All Aware)	Karim (The Bountiful, The Generous)	Mujib (The Responsive)
Wadud (.....)	Hamid (The All Praiseworthy)	Muhyi (.....)
Mumit (The Bringer of Death)	'Afuww (The Forgiver)	Wahid (The One)
Ra'uf (The Pitying)	Tawwab (.....)	Nur (The Light)

### LET'S SHARE

“And when he saw the moon rising, he said, ‘This is my lord.’ But when it set, he said, ‘Unless my Lord guides me, I will surely be among the people gone astray.’ And when he saw the sun rising, he said, ‘This is my lord; this is greater.’ But when it set, he said, ‘O my people, indeed I am free from what you associate with Allah.

Indeed, I have turned my face towards He who created the heavens and the earth, inclining towards truth, and I am not of those who associate others with Allah.”

An'am, 6: 76-79

How did Prophet Abraham understand that the stars, moon and sun cannot be gods? Share your ideas with your friends after reading the verses above.

The existence and oneness of Allah are unquestionably true, for there are lots of proofs showing His existence and oneness. For example, trees lose their leaves in fall and die in winter, but they come back to life and revive in the spring. Everyone has different features and everyone's fingerprints are different. All of these examples are manifestations of His matchless art.

In the universe there is a system that looks complicated at first sight, but when analyzed, it can be seen that it works in excellent order. It is not possible to think that this order came about coincidentally. There is a creator with unlimited knowledge and infinite power behind the events that we see in the universe. This creator is Allah. In the Qur'an the harmony and order in this universe are expressed as follows: **“And the sun runs [on course] towards its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon — We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.”**<sup>9</sup>

#### INFORMATION BOX

In the world, about 17 million ton of water fall as rain every second. Likewise, the same amount of water evaporates every second. If this balance did not exist, there would be a disparity in the amount of water in the world and cause natural disasters.



On the moon, the temperature drops 300 degrees at night in comparison with day, and on Mercury, the temperature drops more than 600 degrees at night. In spite of this large change in temperature in space, our world is protected from fast and high temperature changes thanks to the atmosphere.

Ali Sacit Türker et al., *Secondary Education, 11th Grade Religious Culture and Moral Knowledge Course Book*, p. 95

A faithful believer is a person who comprehends the beauty and greatness of Allah and acknowledges His goodness and blessings. The servant with this mentality loves his Lord; his heart becomes constantly engaged with his Lord and he aims to win His affection.

People love their parents because they are raised under the care and affection of their parents, and they grow up surrounded by their affection and compassion. Since parents make all kinds of sacrifices while raising their children and preparing them for life, their children love them. Undoubtedly

#### LET'S SHARE

“Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Messenger become dearer than anything else, who loves a person and he loves him only for Allah's sake, who hates to revert to disbelief as he hates to be thrown into the fire.”  
Bukhari, *The Book of Faith*, 9

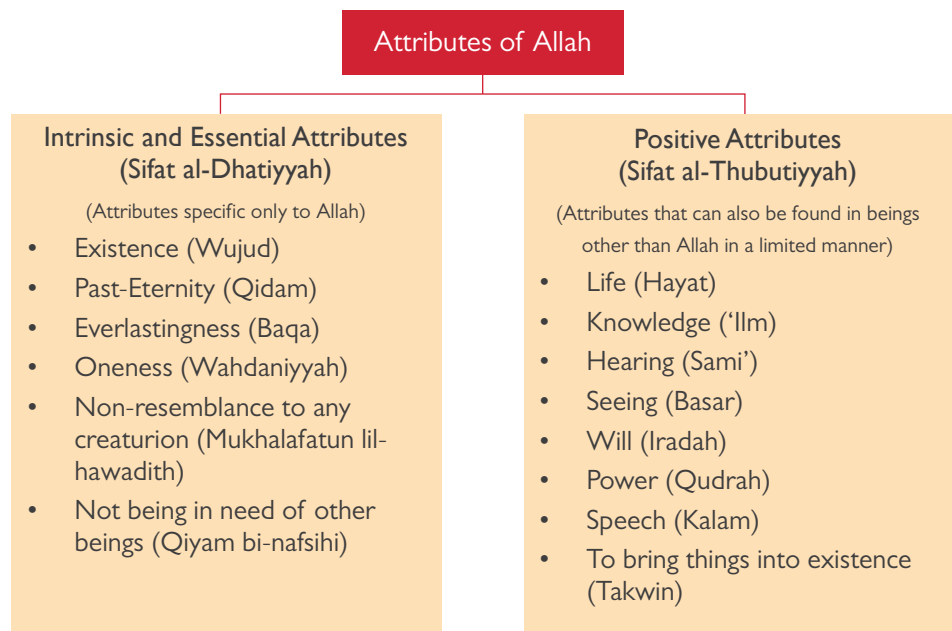
Share with your friends what you understand from the above-mentioned hadith.

<sup>9</sup> Ya-Sin, 36: 38-40

it is Allah who has created human beings, bestowed upon them countless blessings, and equipped them with great features like reason and intelligence, and placed other beings under their service. For this reason, He is the most worthy of love. Therefore He should be loved more than anything else. Those who believe in Allah love Him sincerely. This is expressed in the Qur'an as follows: "... **But those who believe are stronger in love for Allah.**"<sup>10</sup>

A person who loves Allah does not forget Him and always acts in a way that pleases Him. Allah does not leave anything unrequited that is done for His sake. He loves the person who loves Him. He does not refuse the requests of those who ask from Him. This is mentioned in the Qur'an as: "**So remember Me; I will remember you...**"<sup>11</sup>

People are curious about their creator. They ask many questions in order to know Him. But through the limited capacity of the mind, people cannot fully comprehend what kind of a being Allah is. However they can see the proofs for the existence and oneness of Allah by observing the universe. They can come to know Allah through His names and attributes. Allah's attributes are divided into two groups:



<sup>10</sup> Baqarah, 2: 165

<sup>11</sup> Baqarah, 2: 152

***Intrinsic and Essential Attributes (Sifat adh-Dhatiyyah):*** These are the attributes unique to Allah and impossible to find in any other being. These attributes are:

**Existence (*Wujud*):** It means to exist. Allah exists and His Existence does not depend on the existence of any other being; it only depends on itself. Therefore the existence of Allah is compulsory (*wajib al-wujud*). In other words, in order to exist Allah does not need anything.

All beings are proof of the existence of Allah. When people examine themselves or the universe in which they live, they will clearly see this fact. Everything is in need of a creator in order to exist, and this creator is no one but our Lord.

**Past-Eternity (*Qidam*):** It means being past-eternal, no beginning to His existence. No matter how far we go back, it is not possible to think of a time in which Allah did not exist. Allah is not a being that came into existence in time. He is past-eternal (*qadim*). Since the existence of Allah is compulsory, His past-eternity is also compulsory. The opposite attribute of past-eternity, or “coming into existence in time”, is unthinkable about Allah. Every being except Him has a beginning.

Past-eternity of Allah is stated in the Qur’an as follows: **“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.”**<sup>12</sup>

**Everlastingness (*Baqa*):** This means that Allah is everlasting and His existence has no end. The Eternal one also must be everlasting. The opposite of everlastingness, or having an end, is unthinkable regarding Allah. No matter how far we go into the future, it is not possible to think about a time in which Allah will not exist. The everlastingness of Allah is mentioned in the Qur’an as follows: **“...Everything will be destroyed except His Face. His is the judgment, and to Him you will be returned.”**<sup>13</sup>

**Oneness (*Wahdaniyyah*):** It means Allah’s oneness in His existence and that He is unprecedented in His attributes and in His actions. *Tawhid*, which can be expressed by professing the oneness of Allah and by not associating any partner with Him, is the most important principle of Islam.

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<sup>12</sup> Hadid, 57: 3

<sup>13</sup> Qasas, 28: 88

The existence of an order in the universe is the most important evidence to prove the oneness of Allah. It is stated in the following verse that if there had been more than one god in the universe, disorder would have taken place: **“Had there been within the heavens and earth gods besides Allah, they both would have been ruined...”**<sup>14</sup> In other words, if there had been two gods with the same authority, they would have struggled and competed with each other; as a result there would have been disorder in the universe. The excellent order in the universe indicates that there is no such duality and this is the result of the oneness and unity of Allah.

**Non-resemblance to any other creation (*Mukhalafatun lil-hawadith*):** It means non-resemblance of Allah to any of His creation. Every being other than Allah came into existence in time. Allah does not resemble in any way any such beings, and He is beyond our perception. It is stated in the Qur'an that: **“There is nothing like unto Him, and He is the Hearing, the Seeing.”**<sup>15</sup>

**Not being in need of other beings (*Qiyam bi-nafsihi*):** It means His existence comes from Himself, so He does not need anything in order to exist. Allah exists on His own, which means that He does not need any other being for His existence.

When we look at our environment, we can see that every creation needs another. For example, we get some of our food from plants and some from animals, which means that we are in need of both plants and animals in order to survive. In short, all creatures need other causes and conditions in order to both exist and maintain their existence for a certain period of time.

All creation is in need of Allah, but He does not need anything. Our Lord the Almighty informs us of this fact in the following way: **“O mankind, you are those in need of Allah, while Allah is Free of need, the Praiseworthy.”**<sup>16</sup>

**Positive Attributes (*Sifat ath-Thubutiyyah*):** Some attributes of Allah the Almighty have also been given to other beings by Him in a limited fashion. These attributes, called positive attributes, are:

**Life (*Hayat*):** It means being alive and vibrant. Allah the Almighty has an eternal and everlasting life. This is stated in the Qur'an as follows: **“And rely upon the Ever-Living who does not die.”**<sup>17</sup>

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<sup>14</sup> Anbiya, 21: 22

<sup>15</sup> Shura, 42: 11

<sup>16</sup> Fatir, 35: 15

<sup>17</sup> Furqan, 25: 58

**Knowledge ('Ilm):** It means to know. Allah is All-Knowing. He knows what has already happened and what will happen in the future. He knows hidden and apparent things. His knowledge does not resemble the knowledge of other beings. It does not increase or decrease. He knows everything through His eternal knowledge. The excellent order and accurate harmony of this universe is a manifestation of the infinite and boundless knowledge of the Creator. In the Qur'an the following is stated: **"...And He knows what is on the land and in the sea. Not a leaf falls but that He knows it..."**<sup>18</sup>

**Hearing (Sami'):** It means to hear. Allah is All-Hearing. Allah hears everything said, whether it is said in whispers or out loud. His hearing something does not prevent Him from hearing another thing at the same time. Allah does not need an instrument in order to hear. There are several verses in the Qur'an about Allah's hearing. One of them reads as follows: **"...And He is the Hearing, the Knowing."**<sup>19</sup>

**Seeing (Basar):** *Basar* means to see. Allah the Almighty is the All-Seer, which means He sees everything apparent and hidden, dark and bright. There are several verses about Allah's attribute of seeing. One of them reads as follows: **"... Indeed, Allah – He is the Hearing, the Seeing."**<sup>20</sup>

All beings have some deficiencies in the sense of sight except Allah. For instance, we cannot see things behind a wall, and we also cannot see things that are very far away or that are very small. Moreover, it is impossible for us to see in the dark. All of these cannot be imagined about Allah. He can see the farthest things as well as the things taking place in the most hidden places.

### LET'S THINK

How does knowing that Allah sees us, and feeling that He is close to us, affect our actions and behavior?

<sup>18</sup> An'am, 6: 59

<sup>19</sup> Baqarah, 2: 137

<sup>20</sup> Mu'min, 40: 20.

## LET'S TALK

## MILKMAID

During his caliphate Umar (may Allah be pleased with him) forbade mixing water into milk and announced his command all over the country. One night when he was walking around to check the security of the city, he got tired and leaned against the wall of a house to get some rest. He heard the following dialogue between a mother and her daughter.

Mother:

- My daughter, add some water to the milk.

Girl:

- Don't you know that the caliph has forbidden mixing water into milk?

Mother:

- Yes, I know.

Girl:

- So how can I do something that was forbidden by the caliph?

Mother:

- Stand up and mix some water into the milk; how can the caliph see you?

Girl:

- Maybe Umar (may Allah be pleased with him) cannot see us but my Lord can. I swear to Allah, if I cannot do an act when I am in the presence of the caliph, I will not do it when I am not in his presence.

*Seyfettin Yazici, Basic Religious Knowledge, p.35.*

Talk about the main idea of this story.

**Will (*Iradah*):** It literally means to wish and desire. With respect to the attributes of Allah, *iradah* refers to Allah's will and decision to create. Allah decides the locations, situations and features of every being. Everything that has existed so far and will exist in the future in the universe has come into existence as a result of Allah's Will. Nothing will occur without His will. The divine attribute of His will is mentioned in the Qur'an in the following verse of **"Effector of what He intends."**<sup>21</sup> Human beings also have the attribute of will. While they do not have the power to do everything they desire, Allah has the power and the competency to create anything that He desires to create.

<sup>21</sup> Buruj, 85: 16.

**Power (*Qudrah*):** It means capability and Allah has infinite power. The opposite of the attribute of omnipotence, or incapability, is unthinkable with regard to Allah. Everything in the universe takes place as the result of the power and competency of Allah. Stars, galaxies, space, and all beings, whether they are living or inanimate, are apparent proofs of Allah's power. This is stated in the Qur'an as: **"Allah alternates the night and the day. Indeed in that is a lesson for those who have vision. Allah has created every (living) creature from water. And of them are those that move on their bellies and of them are those that walk on two legs and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent."**<sup>22</sup>

People also have the power to do some things. However, their power is limited, whereas Allah is Omnipotent; that is, His Power has no limit.

**Speech (*Kalam*):** It means to speak and to talk. Allah's speech is not like ours. He revealed books to His prophets through His attribute of speech, and He has spoken directly to some of His prophets. Allah commands, prohibits and informs through His attribute of speech. It is stated in Qur'an as follows: **"...And Allah spoke to Moses with (direct) speech."**<sup>23</sup>

**To bring things into existence (*Takwin*):** It means to create out of nothing. Allah the Almighty is the only Creator, who created everything that He knew and desired by His eternal knowledge with His infinite power and competency. To create, to give sustenance, to resurrect, to kill, and to form into a shape are the results of the attribute of *takwin*. In a verse Allah mentions this attribute as follows: **"When He intends a thing, His command is only that he says to it, 'Be' and it is."**<sup>24</sup>

### 3.2 Belief in Angels

In addition to visible beings, there are invisible beings in this universe. For instance, we cannot see reason, mercy, and sound waves in the air. Even though we cannot see them, we know that they exist. Among the invisible beings are angels. Believing in angels is one of the basic principles of faith in Islam. This was stated in the Surah al-Baqarah, verse 285: **"The Messenger has believed in what was revealed to him from his Lord and (so have) the**

#### LET'S SHARE

What are the invisible beings?

<sup>22</sup> Nur, 24: 44-45.

<sup>23</sup> Nisa, 4: 164.

<sup>24</sup> Ya-Sin, 36: 82.



**believers. All of them have believed in Allah and His angels and His books and his Messengers...”**

Certain characteristics differentiate angels from other beings. In one of his sayings, our Prophet said that: “Angels have been created from the divine light...” Angels do not possess human characteristics such as eating, drinking, sleeping, getting tired, and having genders. Angels are always busy with obedience and piety to Allah. They never commit sins, and they always do the task for which they have been created. This is stated in the following verse: “... **And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt (Him) night and day (and) they do not slacken.**”<sup>25</sup>

In the fourth verse of Surah al-Ma’arij, their extreme speed and power are mentioned as follows: “**The angels and the Spirit will ascend to Him during the extent of which is fifty thousand years.**”

Angels cannot be seen, but this does not mean they do not exist. They cannot be seen, because human eyes have not been created with the capacity to see them. Prophets have seen angels in their real forms. When they change their real form and take the shape of something physical, such as the form of a human being, they can be seen by humans. For instance, a group of angels in human form gave the good news that Prophet Abraham was going to have a son.<sup>26</sup> Jibreel was seen by Mary, the mother of Jesus (pbuh).<sup>27</sup> Jibreel was also seen in the form of a human being by our Prophet and his companions.<sup>28</sup>

As it is informed in the Qur’an, angels do not know the future: “**Say, None in the heavens and earth knows the unseen except Allah...**”<sup>29</sup>

Allah the Almighty has countless angels. Even though not all of these angels’ names are stated in the Qur’an, we are informed about the names and duties of some of them:

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<sup>25</sup> Anbiya, 21: 19-20.

<sup>26</sup> Hud, 11: 69-70.

<sup>27</sup> Maryam, 19: 6-17.

<sup>28</sup> Bukhari, Book of Faith, 37; Muslim, Book of Faith, 1.

<sup>29</sup> Naml, 27: 65

<b>Azrael</b> Angel of death	<b>Israfil</b> Angel who will blow the trumpet on The Day of Judgment	<b>Munkar and Nakir</b> Angels of questioning
<b>Jibreel</b> Angel of revelation	<b>ANGELS AND THEIR DUTIES</b>	<b>Kiraman Katibin</b> Angels recording the deeds
<b>Michael</b> The angel who manages the natural events		<b>Angels of Hafaza</b> Angels protecting human beings from evil

Jibreel has the task of taking the revelation of Allah to the prophets. From the first man and prophet Adam (pbuh) until the last Prophet Muhammad (saw), Jibreel delivered the message of Allah to all prophets. He is also named “*Amin* (trustworthy)” and “*Ruh al-Quds*”. it is mentioned in a verse as “The Trustworthy Spirit has brought it (the Qur’an) down.”<sup>30</sup>

Azrael is also known as “the angel of death” (*malak al-mawt*) because he is entrusted with the task of taking the souls of living creatures whose life has come to an end. His task is expressed in the Qur’an as follows: **“Say, The angel of death who has been entrusted with you will take your life. Then to your Lord you will be returned.”**<sup>31</sup>

Michael is entrusted with managing the natural events and blessings given to creation. This is mentioned in the following verse as: **“Whoever is an enemy to Allah and His angels and His messengers and Jibreel and Michael — then indeed, Allah is an enemy to the disbelievers.”**<sup>32</sup>

Israfil has the task of blowing the trumpet at the end of the world. Upon blowing the trumpet, Judgment Day will begin and the resurrection will take place. This is mentioned in the Qur’an as follows: **“And the trumpet will be blown and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again and at once they will be standing, looking on.”**<sup>33</sup>

<sup>30</sup> Shu’ara, 26: 193.

<sup>31</sup> Sajdah, 32: 11.

<sup>32</sup> Baqarah, 2: 98.

<sup>33</sup> Zumar, 39: 68.

*Kiraman Katibin* are two angels on people's right and left. The angel on the right records the good deeds, and the angel on the left records the bad deeds. They will bear witness to their records on the Day of Reckoning. The Qur'anic verse about these angels reads as follows: **"And indeed, (appointed) over you are keepers, noble and recording. They know whatever you do."**<sup>34</sup>

Angels of *Hafaza* protect human beings against all kinds of evil by the decree of Allah. The Holy Qur'an speaks about these angels as follows: **"For each one are successive (angels) before and behind him who protect him by the decree of Allah..."**<sup>35</sup>

*Munkar* and *Nakir* are the angels responsible for the questioning of souls in the grave after death. They will test the faith of the dead in their graves.

In addition to their specific tasks, angels also worship Allah, and they never disobey Him. Moreover, they do favors for humans, help them, and pray for their goodness and happiness. Angels guide people to goodness and beauty. They symbolize goodness and beauty because they never disobey Allah, and they are free from committing sins. Our Prophet (saw) said: "Indeed the devil has an approach to the son of Adam as the angel has an approach to him. As for the approach of the devil, it is an assurance of the evil and rejection of the truth. And as for the approach of the angel, it is an assurance of what is good and a confirmation of the truth. So, when one finds that, let him know that it is from Allah and let him praise Allah. And if one finds the other, he should seek refuge in Allah from the devil."<sup>36</sup>

### LET'S CLASSIFY

Read the following translated verses and classify the characteristics and duties of the angels according to these verses.

"And He is the subjugator over His servants and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him and they do not fail (in their duties)."

An'am, 6:61

"Indeed, those who are near your Lord are not prevented by arrogance from His worship and they exalt Him and to Him they prostrate."

A'raf 7:206

<sup>34</sup> Infitar, 82: 10.

<sup>35</sup> Ra'd, 13: 11.

<sup>36</sup> Tirmidhi, *The Book of Exegesis of the Qur'an*, 3.

“Remember when you asked help of your Lord and He answered you, Indeed, I will reinforce you with a thousand from the angels, following one another.

Anfal, 8:9

“They said, Indeed, we have been sent to a people of criminals.”

Hijr, 15:58

“The ones whom the angels take in death, (being) good and pure; (the angels) will say, Peace be upon you. Enter Paradise for what you used to do.”

Nahl, 16:32

“And they say, The Most Merciful has taken a son, Exalted is He. Rather, they are (but) honored servants.”

Anbiya, 21:26

“...over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

Tahrim, 66:6

“They said (angels), Exalted are You; we have no knowledge except what You have taught us...”

Baqarah, 2:32

“And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.”

Zukhruf, 43:19

“The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter.”

Qadr, 97:3-4

Characteristics of the Angels	Duties of the Angels
<ul style="list-style-type: none"><li>• They do not know the future</li><li>• .....</li><li>• .....</li><li>• .....</li><li>• .....</li></ul>	<ul style="list-style-type: none"><li>• They help believers with the permission of Allah.</li><li>• .....</li><li>• .....</li><li>• .....</li><li>• .....</li></ul>

## INFORMATION BOX

## ANGELS' PRAYER

"...Those (angels) praise of their Lord and believe in Him and ask forgiveness for those who have believed, saying, Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire."

"Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

"And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day — You will have given him mercy. And that is the great attainment."

Ghafir, 40: 7-9

### 3.3 Belief in the Sacred Books

In order to guide people to the right path, Allah has sent divine messages through His prophets at different times. The commands of Allah the Almighty, which He has sent to His prophets by means of revelation and their recorded forms, are named divine books or the holy scriptures.

Believing in these divine books sent by Allah is one of the basic principles of faith in Islam. Believing in sacred books means believing that Allah revealed some messages to His prophets and that all these messages are absolutely true and authentic. Allah the Almighty says in the Qur'an: **"O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray."**<sup>37</sup>

During their creation, human beings have been equipped with several talents. The most important is reason. By means of these talents, humans can know the existence of Allah, but all of these talents are limited and work within the limits of their capacity. Humans need divine help, revelation, and holy scripture for issues that are beyond their capacity. Allah the Almighty knows

<sup>37</sup> Nisa 4: 136

best the needs of human beings; therefore He has revealed books through His prophets and led humans to the straight path.

Divine books that were revealed by Allah are the Torah, Psalms, the Gospel, and the Qur'an. The Torah was revealed to Moses, Psalms to David, the Gospel to Jesus, and the Qur'an was revealed to Muhammad (peace be upon them). Other than these divine books, there existed some sheets called "*suhuf*", which were revealed to some of the other prophets.

The most important source for people to consult in order to learn right and wrong, good and bad, and keep their relationship with Allah at its best is through the divine books sent by Allah to His prophets. The path to believe in Allah, learn His commands and prohibitions, and communicate with Him passes through the divine books. We can improve our knowledge of Allah, and learn what He says to us and what He wants from us only by reading these books.

The messages brought by prophets took their final shape with the Qur'an; thus, it completed the revelation.

### **3.4 Belief in the Prophets**

Those who were chosen by Allah to convey His orders and prohibitions to the people by means of revelation are called prophets. The Arabic terms "*rasul*" and "*nabi*" are used to convey the meaning of the word "prophet" in the Qur'an.

The belief in prophets is one of the basic principles of faith in Islam. Allah sent His messengers to people to guide them to the right path and to be an example for them. Believing in prophets means to believe that they were chosen by Allah and that the message they brought from Allah is true and authentic.

One should believe in prophets without making any distinction between them. This is expressed in Surah al-Baqarah, verse 285 as: "...We make no distinction between any of His messengers..."

Prophethood is a blessing from Allah, which cannot be achieved by desiring or working for it. Allah the Almighty stated in the Qur'an that prophethood

is absolutely His selection: **“That is the bounty of Allah, which He gives to whom He wills and Allah is the possessor of great bounty.”**<sup>38</sup>

A great number of prophets passed from the first human and first prophet Adam to the last Prophet Muhammad. It is even stated in the Qur’an that Allah sent messengers to every nation: **“...And there was no nation but that there had passed within a warner.”**<sup>39</sup>

Allah sent prophets to people because people need them. While people can understand the existence and unity of Allah by reason, they cannot figure out how to pray, understand the existence of the Day of Judgment, or learn about good and bad deeds with reason. In such matters, people need the information and guidance provided by the prophets.

Prophets are the guides of humanity, and they became the leaders of humanity in the material realm as well as the spiritual realm. They directed the civilizations with the sacred information and moral principles they brought.

The Qur’an points out that the prophets were not different from other people in terms of being human. They, too, ate, drank, married, had children, became ill, and died. The only difference between prophets and other people is that the prophets received revelations from Allah.

Prophets never lied, misappropriated, nor committed sins; they were intelligent, smart people. They conveyed perfectly the messages they received from Allah to His people. After choosing them as His messengers, Allah did not forsake His prophets and always supported them and bestowed upon them the power to make miracles, which is the most important one. Miracles are the extraordinary events shown by the prophets with Allah’s permission, and people are incapable of replicating them. Every prophet showed different miracles. For instance the Qur’an was given to Muhammad as a miracle.

There are unchanging common points in the messages of all prophets. The belief in the existence and oneness of Allah (*tawhid*) is the most important of them. In addition to *tawhid*, basic moral principles, acts of worship, happiness in this world and the Hereafter constitute other common messages.

### LET’S DISCUSS

How did prophets contribute to humanity and civilizations?

Discuss.

### GROUP WORK

Research one of the prophets mentioned in the Qur’an and talk about him in the classroom.

<sup>38</sup> Jumu’ah, 62: 4.

<sup>39</sup> Fatir, 35: 24.

### 3.5 Belief in the Hereafter

Believing in the Hereafter is one of the basic faith essentials of Islam. It is the belief that with the ending of this life a new life will begin. In many verses of the Qur'an, belief in the Hereafter was cited alongside belief in Allah.

In the Qur'an, it is emphasized that worldly life is temporal and life after death is eternal. Therefore people are advised not to be cheated by temporal earthly pleasures and they are recommended to obtain happiness in the Hereafter, which is better and permanent. Allah points to this in a verse as follows: **“And the worldly life is not but amusement and diversion; but the home of the hereafter is best for those who fear Allah, so will you not reason?”**<sup>40</sup> In another verse it was emphasized that worldly life should also not be ignored, happiness in the Hereafter is subject to life on earth: **“But seek, through that which Allah has given you, the home of the Hereafter and (yet), do not forget your share of the world...”**<sup>41</sup>

Believing in the existence of life after death is a consequence of the principle of justice. In this world good people may not get the return for their good deeds or bad people for their bad deeds, but everybody will get the return for their actions in their entirety in the Hereafter. Thus, justice will be precisely realized. The Qur'an says: **“This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.”**<sup>42</sup>

Humans are responsible beings who were not created aimless. **“Then did you think that We created you uselessly and that to Us you would not be returned?”**<sup>43</sup> There have to be returns for human's responsibilities and duties. Those who fulfill these duties should be rewarded and those who do not should be punished, and this can only be precisely realized in the Hereafter.

We see that everything has an end in this life, and one by one every living being dies when their time comes. Just like every living being, this universe in which we live will also end. The end of this world and death of all living beings is called Doomsday (*Qiyamah*). No one knows the time of the day of *qiyamah* except Allah.<sup>44</sup> Our Prophet (saw) also expressed that He and Jibreel also did not know the time when the *qiyamah* will happen.<sup>45</sup>

Yunus Emre go to  
your beloved  
Do not postpone  
today to tomorrow  
Tomorrow to the  
court of Truth  
I wish to go by  
saying Allah  
Yunus Emre

What is the message  
given in the poem?

<sup>40</sup> An'am, 6: 32.

<sup>41</sup> Qasas, 28: 77.

<sup>42</sup> Mu'min, 40: 17.

<sup>43</sup> Mu'minin, 23: 115.

<sup>44</sup> See Luqman, 31: 34; Ahzab, 33: 63.

<sup>45</sup> See Muslim, Book of Faith, 1; Nasai, Book of Faith, 6; Abu Dawud, Book of Sunnah, 17; Tirmidhi, the Book of Faith, 4.



*Qiyamah* will occur with the angel Israfil's first blow into a horn called Sur. Israfil will blow the horn twice. With the first one, the life on this world will come to an end and all living beings will die. After the second blow all people will resurrect, which is called "*ba's*". It is stated in the Qur'an that: **"And the Horn will be blown and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again and at once they will be standing, looking on."**<sup>46</sup>

#### SOME SCENES OF QIYAMAH IN THE QUR'AN



"When the sun is wrapped up [in darkness] and when the stars fall, dispersing and when the mountains are removed and when full-term she-camels are neglected and when the wild beasts are gathered and when the seas are filled with flame and when the souls are paired and when the girl [who was] buried alive is asked for what sin she was killed and when the pages are made public and when the sky is stripped away and when Hellfire is set ablaze and when Paradise is brought near, a soul will [then] know what it has brought [with it]."

Takwir, 81: 1-14

#### LET'S TALK

Some of the events taking place in nature and our environment help us to understand life after death. We see that when winter comes, trees become dry and appear to be dead. When spring comes we witness that these trees turn green again. In the Qur'an the dying of plants with the autumn and their revival in the spring are cited as evidence of life after death:

"And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent." Fussilat, 41: 39

Share your own observation about the changes -like the one given in the verse above- with your friends.

<sup>46</sup> Zumar, 39: 68.

In the Qur'an it is stated that it is not difficult for Allah to resurrect people after the day of *qiyamah*. A man who disclaimed the resurrection of the body said to our Prophet after he had taken a decayed bone and crumbled it: "Who will resurrect these decayed bones?" Our Prophet responded to him saying: "Allah will resurrect both you and them." Thereupon Allah revealed the following verses to our Prophet: **"And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they are disintegrated?' Say, 'He will give them life who produced them the first time; and He is, of all creation, Knowing.' [It is] He who made fire for you from the green tree and then from it you ignite. Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator. His command is only when He intends a thing that He says to it, 'Be.' and it is."**<sup>47</sup>

When Israfil blows the Horn for the second time, all people will be resurrected. Then they will be gathered in a huge place called *makhshar*, or gathering place in order to get the return for their actions in this world in the presence of Allah. This is called *hashr*.

The book of deeds in which every person's actions and words were recorded will be distributed to their owners, so people will be brought to account for their actions and behavior. This account is stated in the Qur'an as follows: **"(The time of) their account has approached for the people, while they are in heedlessness turning away."**<sup>48</sup>

All of the behavior of people will be measured in a balance called *mizan*. After passing over a bridge called "sirat (the straight bridge)", good people will go to paradise and bad people will go to hell. The Qur'an states that no person's action or word will be left unrequited as follows: **"So whoever does an atom's weight of good will see it and whoever does an atom's weight of evil will see it."**<sup>49</sup>

Paradise is a place wherein people who believe and do useful works while they are in this world will stay forever. It is a place where various blessings will be bestowed upon believers and everyone who makes a request will receive what he or she wants. Allah informs us that He will award people who do useful works and act nice while they are in this world: **"Allah has promised those**

## LET'S FIND

"... which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord..."  
Muhammad, 47: 15

Find three more verses about the blessings in Paradise.

<sup>47</sup> Ya-Sin, 36: 78-82.

<sup>48</sup> Anbiya, 21: 1.

<sup>49</sup> Zilzal, 99: 7-8.

**who believe and do righteous deeds (that) for them there is forgiveness and great reward.”<sup>50</sup>**

Wrongdoers will get the return for their bad deeds. There will be no injustice for them, but their bad deeds and unfair actions will not go unanswered. This is stated in the Qur’an as follows: **“Yes, whoever earns evil and his sin has encompassed him — those are the companions of the Fire; they will abide therein eternally.”<sup>51</sup>** Hell is a place where people who do not believe in Allah and the Hereafter, and who disobey His commands will live in regret and pain. A person who believes in the Hereafter knows that he or she will be resurrected after death and will be held accountable for his or her actions. That person believes that no good or bad action will be left unrequited and behaves with a sense of responsibility in all actions.

One who believes in the Hereafter tries to live a virtuous life. He treats everyone with goodness and is never unfair to anyone. He adopts being fair and honest, doing favors and serving people as life principles.

He also bears the hardships of this life, believing that the Hereafter is earned in this world. He is abstinent and knows that worldly benefits are temporal. He shares the blessings bestowed upon him with others.

### LET'S SHARE

Share with your friends what you understand from the following sentence.  
“World is the farm of the hereafter.”

Death is an inevitable part of life. This is stated in the Qur’an as follows: **“Every soul will taste death...”<sup>52</sup>** Nevertheless death has always been an unwelcomed and feared event for many people. There are two main reasons why people fear death: First is the fear of losing loved ones. The second is the fear of vanishing forever. Believing in the Hereafter saves people from the fear of vanishing, because for someone who believes in the Hereafter, death only means the ending of a temporal life and the beginning of a new eternal life. Therefore, trying to escape from death is meaningless. The important thing is to remember death and be ready for it. Our Prophet pointed this out by saying: **“The wisest of the people is who does not forget death and is ready for it.”<sup>53</sup>**

A person who is in search of meaning always asks questions like, “Who am I? Why was I created? What will my and the world’s end be?” Belief in the Hereafter gives the most meaningful answer especially to the question “What

<sup>50</sup> Ma'idah, 5: 9.

<sup>51</sup> Baqarah, 2: 81.

<sup>52</sup> Al-i Imran, 3: 185.

<sup>53</sup> Ibn Majah, Book of Zuhd, 31.

will be the end of me and this world?” because the person who believes in the Hereafter realizes that he or she is not being condemned to nonexistence and will be honored with eternal life. And the person who knows this understands that life has a purpose and tries to live life in accordance with the purpose of creation.

### 3.6 Belief in Fate and Predestination

*Qadar* (or predestination) lexically means to determine things according to a certain measure, to specify them, and to actualize them. Terminologically, it refers to the knowledge of Allah the place, time, features, and qualities of everything that will occur from past-eternity to eternity with His eternal knowledge.

*Qada* (or fate), on the other hand, lexically means order, judgment, to create and finalize. In terminology it means Allah’s creation of things and events, which He had already determined, when their predetermined time comes. Belief in predestination and fate also means believing in Allah’s attributes of Knowledge, Will, Power, and Creation. A person believing in predestination accepts that everything good and bad in this universe takes place in accordance with Allah’s knowledge and creation. He knows that all beings and events in the universe were organized by Allah according to a certain harmony and measure. Thus, Allah stated that He created everything in the universe within a certain plan (predestination) as follows: **“Indeed, all things we created with predestination.”**<sup>54</sup>

Allah has created everything in its proper place. He made earth a livable place for humans and animals before He created them. He is also the One who gives a suitable environment and food to every living creature. Life on earth continues in the harmony and order created by Him. This is stated in verse 8 of Surah ar-Ra’d as follows: “...And everything with Him is by due measure.” Scientific research done in order to discover this great order and balance has contributed to our understanding of the fact that Allah created everything in perfect measure.

Allah the Almighty has based the order and the system of the universe on some laws. These infallible laws are called laws of the universe. These laws

### LET’S WRITE

“You die in the very same state in which you live and you will be raised in the very same state in which you die.”

Muslim, *The Book Pertaining to Paradise*, 83.

Write what you understand from the above-mentioned hadith.

What does a student, who gets low grades for not studying enough, mean by saying, “This is my destiny, what can I do?”

<sup>54</sup> Qamar, 54: 49.

LET'S FIND  
EXAMPLES

Find some examples  
of the order in this  
universe.

- Planets move on a certain orbit.
- .....
- .....

can be classified into three main categories: physical, biological, and social laws. Physical laws are the principles related to the formation, change, nature, and movement of matter, and energy and connection between matter. Biological laws, on the other hand, are the ones related to nature, nutrition, protection, development, and procreation of living beings. Social laws express the relationship of cause and effect between social events. For instance, peace will be interrupted in societies with no justice, and poverty can be eliminated in societies with fair distribution of income. Social laws are expressed in the Qur'an with the phrase "the way of Allah (*Sunnatullah*)".<sup>55</sup>

Allah has created human beings in the best form. There are unchangeable laws that surround human beings like the ones controlling other beings. For instance, just like other living beings, humans are born, live, get old, and die. They cannot survive without eating and drinking; however, unlike other beings people are bestowed with reason and free will.

By means of free will and reason, a person can make choice between good or bad, right or wrong. The ability and right of preference separates humans from the other beings. Humans, who can make choices through their free will, will be held responsible for their actions. In a verse human freedom is emphasized as follows: **"Whoever does righteousness — it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants."**<sup>56</sup>

The religion of Islam regards having reason as among the preconditions of responsibility. In this respect, those who have intellect and free will cannot escape from responsibility just by saying "this is my destiny" as well as they cannot impute their responsibility to another person. It is stated in the Qur'an as follows: **"And whatever strikes you of disaster it is for what your hands have earned; but He pardons much."**<sup>57</sup>

Because of having intellect, humans become the subject of revelation and take responsibility. People's freedom to choose their faith and religion is stated in the Qur'an as follows: **"Indeed, we guided him to the way, be he grateful or be he ungrateful."**<sup>58</sup> And Allah has restricted the responsibility of human beings with their ability and strength. This is mentioned in the Qur'an as

<sup>55</sup> See Fatir, 35: 43.

<sup>56</sup> Fussilat, 41: 46.

<sup>57</sup> Shura, 42: 30.

<sup>58</sup> Insan, 76: 3.

follows: **“Allah does not charge a soul except (with that which is within) its capacity.”**<sup>59</sup>

Our religion praises hard work and expresses that people cannot reach their desires without doing their best and striving. This is expressed in a verse as follows: **“And that there is not for man except that (good) for which he strives.”**<sup>60</sup> Therefore those who believe in predestination try to be beneficial to themselves, to their family, and then to their society within the limits of their capacity. They strive to be happy, peaceful and successful in their lives.

After they do all they can and take necessary steps, believers should put their trust in Allah and leave the rest to Him in order to overcome their problems. This concept is called *tawakkul* or putting trust in Allah’s plan. Before *tawakkul*, Allah the Almighty wants His servants to do their full share of work. This matter is pointed to in the Qur’an as follows: **“...consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).”**<sup>61</sup>

People live for a certain period of time and then when their time comes, they die. Allah says in a verse: **“It is He who created you from clay and then decreed a term and a specified time (known) to Him...”**<sup>62</sup> Therefore people should know the value of their lives, and try to use their time in the most beneficial way they can.

## LET’S INTERPRET

“And have shown him the two ways.”

*Balad, 90: 10*

Interpret the verse above in connection with the right to choose between good and evil.

### LAWS OF PREDESTINATION AND UNIVERSE “Indeed all things we created with predestination.” Qamar, 54: 49

#### PHYSICAL LAWS

“And the sun runs (on course) towards its stopping point. That is the determination of the Exalted in Might, the Knowing.”  
Ya-Sin, 36: 38

#### BIOLOGICAL LAWS

“Created man from a clinging substance”  
Alaq, 96: 2

#### SOCIAL LAWS (SUNNATULLAH)

“And for every nation there is a (specified) term. So when their time has come, they will not remain behind an hour, nor will they precede (it).”  
A’raf, 7: 34

<sup>59</sup> Baqarah, 2: 286.

<sup>60</sup> Najm, 53: 39.

<sup>61</sup> Al-i Imran, 3: 159.

<sup>62</sup> An’am, 6: 2.

## LET'S SAY

<u>Fate (Qada)</u> Actualization of the things and events of predestination when their time comes	<u>Particular Will</u> Limited will of human	<u>Evil (Sharr)</u> Wrong and bad things that are disapproved of by Allah
<u>Divine Will</u> Absolute and unlimited will power of Allah	<u>Predestination (Qadar)</u> Knowledge and determination of Allah everything with His knowledge encompassing the past, present, and the future	<u>Lifespan (Ajal)</u> Predetermined length of life period of beings
<u>Good (Khayr)</u> Right and beautiful things that Allah is pleased with	<u>Tawakkul</u> Believers' trust in Allah after they do everything they can	<u>Sustenance</u> Everything bestowed by Allah to living beings in order to benefit from them

What is the relationship of the underlined concepts with predestination?

## LET'S EVALUATE

## TAKING PRECAUTION

One day Umar (may Allah be pleased with him) sets out for Damascus. The chief commander Abu Ubaydah (may Allah be pleased with him) welcomes Umar and informs him about the plague that is spreading. Thereon Umar consults with muhajir and ansar about whether or not they should enter the city. While some of them saw fit to do this, others did not.

He said that they would go back to Madinah early in the morning. Abu Ubaydah rejected him saying: "Are you escaping from the fate of Allah?" Umar said: "I wish anyone else other than you said this O Abu Ubayda! Yes we are escaping from Allah's fate to His fate again. Let me ask you something. Let's say you had camels and took them to a valley whose one side is fruitful and the other is barren. And then you have the option to leave them either at the pasture area or in the barren area. Would not both of these choices be the fate of Allah?"

With this explanation, Umar emphasized that preferring the right thing and taking precautions are also part of fate.

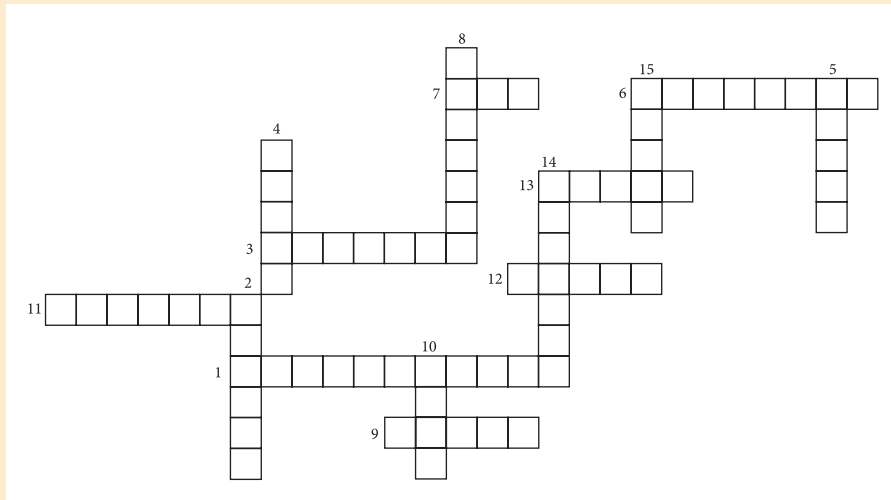
In support of Umar's story, Ibn Abbas narrated the following saying of the Prophet: "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

*Riyazü's-Salihin ve Tercemesi*, v.3, p.299-301 (Summarized)

Evaluate this text in accordance with the belief in fate in Islam.

## LET'S EVALUATE THE CHAPTER

### A. Solve the following crossword puzzle



1. The attribute of Allah referring to oneness and unity of Allah in His being, in His attributes, His actions, and that He is unprecedented and He has no partner.
2. The main principle of Islam expressing the existence and oneness of Allah.
3. The angel who will announce that Judgment Day has come.
4. The believing person.
5. The general name given to those invisible beings that are the symbols of goodness and beauty.
6. The place wherein people will gather in the Hereafter.
7. Resurrection after death.
8. The angel who is entrusted with delivering the revelations of Allah to the prophets.
9. Allah's knowledge and determination of everything by His knowledge that encompasses the past, present, and the future.
10. Accepting the principles brought by the prophets from Allah and wholeheartedly believing in their authenticity.
11. Person who was selected by Allah among people and was entrusted with conveying His orders and prohibitions to people.



12. One of the attributes of Allah the Almighty which means He is All-Seeing.
13. The final divine book.
14. Disruption of the order in the universe, the death of all living beings, and their resurrection after death.
15. The scale of divine justice wherein people's deeds are weighed after being taken to account in the Hereafter.

B. Answer the following open-ended questions.

1. What is the meaning and importance of kalima shahadah in Islam?
2. Give some examples from the universe showing the existence and oneness of Allah.
3. If there were more than one god in the universe, what would be the consequence? Remark.
4. Why did Allah the Almighty send books and prophets? Explain by giving examples.
5. Is resurrection after death possible? Explain by giving an example.

C. Choose the correct answers to the following multiple-choice questions.

1. Which one of the followings is different in terms of characteristics?
  - A. Pilgrimage      B. Almsgiving      C. Predestination
  - D. Fasting      E. Sacrifice
2. Which one of the following is not a concept about predestination?
  - A. Laws of the universe      B. Qada      C. Free Will
  - D. Responsibility      E. Mahshar

3. Which one of the following is not one of the characteristics of angels?

- |                                            |                           |                                 |
|--------------------------------------------|---------------------------|---------------------------------|
| A. They do not<br>commit sins.             | B. They have<br>genders.  | C. They do not<br>eat or drink. |
| D. They were created<br>from divine light. | E. They are<br>invisible. |                                 |

4. "...We have not neglected in the register a thing. Then unto their Lord they will be gathered." (An'am 6: 38)

Which stage of the life in the Hereafter is pointed out in the above-mentioned verse?

- |          |            |          |
|----------|------------|----------|
| A. Ba's  | B. Account | C. Hashr |
| D. Scale | E. Grave   |          |

5. Which of the following is not one of the positive attributes of Allah?

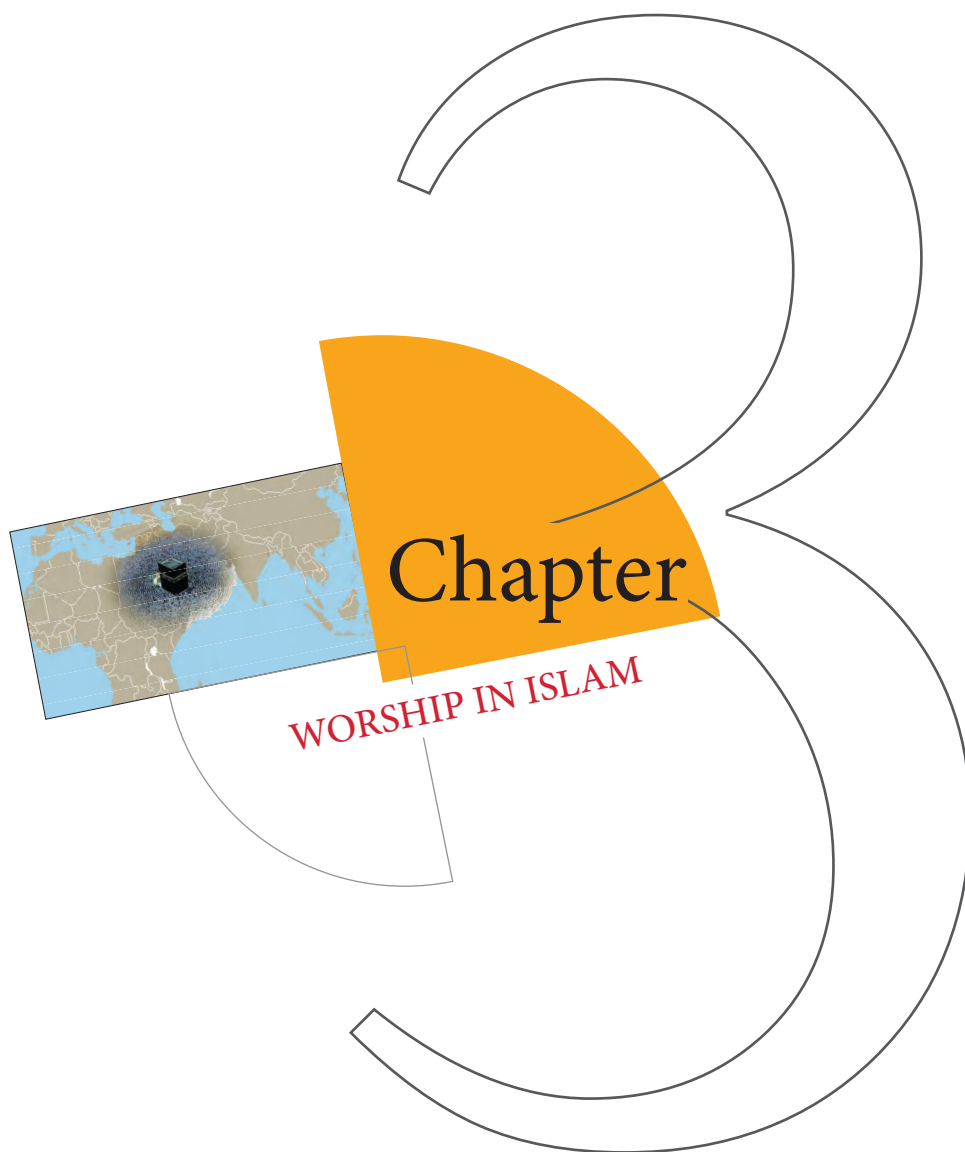
- |           |           |           |
|-----------|-----------|-----------|
| A. 'Ilm   | B. Baqa   | C. Iradah |
| D. Qudrah | E. Takwin |           |

D. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Asma al-Husna, essential and intrinsic, positive, miracles, prophecy, mukhalafatun lil-hawadith)

1. Prophets practice ..... in order to prove prophethood.
2. Attributes that only belong to Allah are called ....., attributes that are unlimited for Allah and limited for people called .....
3. The term used for the Names of Allah is .....
4. Non-resemblance of Allah to any creation is called .....







## WORSHIP IN ISLAM

### LET'S GET READY FOR THE CHAPTER

1. Learn the meanings of the words “ibadah, amal al-salih, dua, tawbah”.
2. Share your observations about the month of Ramadan with your friends.
3. What is the relationship between faith and worship?
4. Obtain information about the Ka'bah from the encyclopedia and write about it.
5. Research the individual and social advantages of the acts of worship.

### 1. Concept of Ibadah (Worship)

*Ibadah* means sincerely and voluntarily worshipping Allah, respecting Him, and fulfilling His commandments.

Acts of worship constitute the second most important part of Islam after the principles of faith. For this reason, in the Noble Qur'an, worship is commanded: **“Worship Allah and associate nothing with Him...”**<sup>1</sup> Then again the verse **“You (alone) we worship, and You (alone) we ask for help.”**<sup>2</sup> emphasizes that we must worship only Allah. A worshipper presents love, respect, faith and loyalty to Allah in various ways, trying to establish a relationship with Him.

When “act of worship” is mentioned, primarily performing prayer, fasting, almsgiving and pilgrimage come to mind. However, acts of worship are not limited with these. As part of a person's belief, his or her every positive and beneficial behavior, in order to gain His pleasure, ranks as an act of worship. For instance; reading the Qur'an, working, helping people in trouble, sharing

### LET'S DISCUSS

What does the concept of *ibadah* bring to mind?

Discuss.

### LET'S NOTE

Islam is founded on five pillars; to testify that there is no deity except Allah and Muhammad is the Messenger of Allah, to establish the ritual prayers, to give charity, to perform pilgrimage, and to fast.

Bukhari, Iman, 2

<sup>1</sup> Nisa, 4: 36

<sup>2</sup> Fatiha, 1: 5

## LET'S SHARE

How do you express your respect and duty of worship to Allah?

Share your opinions with your friends.

## LET'S STATE

"[Such believers are] the repentant, the worshippers, the praisers [of Allah], the fasters, those who bow and prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers."

Tawbah, 9: 112

Which kinds of acts of worship are mentioned in the verse above? State.

Say: "Indeed my prayer, my rites, my living and my dying are for Allah, Lord of the worlds."

An'am, 6: 162

What message is intended in the verse above?

someone's sorrow, promoting goodness, removing obstacles from the roads, speaking nicely, and being genial are all acts of worship. Likewise, avoiding all evil and harmful kinds of behavior, which Allah prohibited, is also an act of worship.

No act of worship can be replaced by another act of worship. Therefore, as a believer performs prayer or fasts, he or she should not neglect good deeds, such as working hard and helping others. Just as people need air, water and bread in order to live, in the same vein they need to perform prayer, fasting, working hard, and helping others in order to gain Allah's pleasure. As a matter of fact, performing prayer and demonstrating good behavior are mentioned together in the Qur'an as follows: **"O you who believe, bow and prostrate (in prayer) and worship your Lord and do good that you may succeed."**<sup>3</sup>

## 2. Why are Acts of Worship Performed?

For people, worshipping their Lord by turning towards Him and endeavoring to acquire His pleasure are the most appropriate behavior for the purpose of their creation. In fact Allah the Almighty states this in the Qur'an as follows: **"And I did not create the jinn and mankind except to worship Me."**<sup>4</sup>

An act of worship is performed without expecting something in return. Believers worship Allah just to be good servants, for He has created everything in this universe and bestowed to people for their benefit. In the Qur'an, Allah expresses this as follows: **"And He gave you from all you asked of Him. And if you should count the favors of Allah, you could not enumerate them..."**<sup>5</sup> People to whom numerous blessings were given show their gratitude to Allah by performing acts of worship.

There might be some occasions in which people encounter hardships and become depressed. In such circumstances, one can feel closer to Allah by performing acts of worship and by establishing a strong relation with Allah through them. A person who takes refuge in His mercy, overcomes depression, and attains tranquility. This is stated in a verse as follows: **"...Unquestionably, by the remembrance of Allah hearts find rest."**<sup>6</sup>

<sup>3</sup> Hajj, 22: 77

<sup>4</sup> Dhariyat, 51: 56

<sup>5</sup> Ibrahim, 14: 34

<sup>6</sup> Rad, 13: 28

The one who worships carries out the commands of Allah the Almighty. Allah rewards His servants who believe, worship and do beneficial deeds. This is mentioned in the Qur'an as: **"... And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of thy Lord. That is what great bounty is."**<sup>7</sup>

Acts of worship consolidate belief in Allah and increase believers' love for Him, make them better people, and cleanse their bad feelings. Worship also keeps them from committing sins. Since worshippers' sense of responsibility increases, they always know that they will be accountable for what they do. They pay attention to their actions and behavior accordingly.

### 3. Principles of Act of Worship and their Scope

A set of common principles are required in all acts of worship. If an act of worship is performed, paying attention to these principles, it is considered as performed proper to its purpose. Otherwise, no result can be attained by performing this act of worship. Intentness, sincerity, being free from sanctimony, ease and capability are primary among these principles.

#### Intentness

One of the most important human characteristics is free will. A person chooses the right things by free will and directs his actions in accordance with his choices. Acts of worship come at the head of the things that require intentness. So, a believer should willingly and sincerely worship Allah.

The believer who performs acts of worship fulfills Allah's orders and shows gratefulness to the blessings bestowed by Him. Only those who sincerely and willingly perform these acts, however, will attain their aims. This is expressed in the Qur'an as: **"... And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good."**<sup>8</sup> whereas those who reluctantly perform acts of worship with the intent of getting worldly benefits or out of showiness are condemned in Surah an-Nisa Verse 142 as follows: **"Indeed, the hypocrites (think to) deceive Allah, but He is deceiving them. And when**



We should be grateful for the blessings Allah bestows on us.

### LET'S WRITE

Why are acts of worship performed?

- They are Allah's commands.
- .....
- .....
- .....

<sup>7</sup> Shu'ara, 26: 22.

<sup>8</sup> Araf, 7: 56.



**they stand for prayer, they stand lazily, showing (themselves to) the people and not remembering Allah except a little.”**

### Sincerity

Willingness in the performance of the acts of worship is not enough for the acts’ acceptability. It also requires sincerity. The principle of sincerity necessitates performing the acts of worship heartily and readily. Sincerity in acts of worship is expressed in the Qur’an with the word *ikhlas*: **“Indeed We have sent down to you the Book (O Muhammad), in truth. So worship Allah (being) sincere to Him in religion.”**<sup>9</sup>

#### LET’S TELL

Worship

A little smile, a sincere greeting

One or two words inquiring the health of a friend

In short Islam says to men

Everything is an act of worship

As long as it is sincerely done

...

Cengiz Numanoglu, *Şuur*, p.232

Tell which principle related to the acts of worship is implied in the above-mentioned poem.

Sincerity necessitates worshipping only Allah and worshipping Him with the intent of gaining His contentedness. A person’s sincerity constitutes the essence of the act of worship. As in the case of offering a sacrifice, only sincere intentions reach Allah. Someone who sacrifices (an animal) with sincere intention just to gain the contentedness of Allah shows devotion to Him. Thus that person experiences the happiness of being close to Him. This is expressed in the Qur’an as follows:

**“Their meat will not reach Allah, nor will their blood, but it is the devotion of your heart what reaches Him ...”**<sup>10</sup>

<sup>9</sup> Zumar, 39: 2

<sup>10</sup> Hajj, 22: 37

Acceptance of our acts of worship depends on our sincerity. When a person sincerely worships, he or she distances himself or herself from the problems of this world and feels closer to Allah. Allah loves such people and increases their rewards. On this point, our Prophet (saw) says that: “If anyone of you improves (follows strictly) his sincerity in worshipping to Allah then his good deeds will be rewarded ten times to seven hundred times for each good deed...”<sup>11</sup>

### Being Free from Sanctimony

Acts of worship are performed only to attain Allah’s contentedness and pleasure, and their rewards are expected from Him. Hence, performing the acts of worship in order to show off or to obtain benefits is reproached by our religion. Then, inserting sanctimony or hypocrisy into our acts of worship decreases their spiritual value.

In the Noble Qur’an, believers are ordered to perform their acts of worship and do good deeds just for the sake of Allah. Those who worship to show off are criticized in the Holy Qur’an as follows: **“So woe to those who pray. (But) who are heedless of their prayer. Those who make show (of their deeds).”**<sup>12</sup>

Our religion requests the person, who pays obligatory alms (zakat), to perform this responsibility without showing off, pride, or arrogance. For this reason, it is preferable to give alms secretly. A verse from the Holy Qur’an on this subject reads as follows: **“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds (thereby). And Allah, with what you do, is (fully) Acquainted.”**<sup>13</sup>

We should not show off or expect to receive any benefit from our acts of worship and other good deeds. We should worship just because Allah commands us to worship. We should try to attain His contentedness and pleasure.

### Easiness and Capability

Allah the Almighty is All-Merciful to His servants. So, He has charged us with the responsibilities within our capacity and has not imposed upon us

### LET’S TALK



Talk about the functions of charity stones with your friends.

<sup>11</sup> Bukhari, Iman, 16

<sup>12</sup> Ma’un, 107: 4-6

<sup>13</sup> Baqarah, 2: 271



Those who are not able to stand  
can perform prayer seated.

any command or prohibition beyond our capacity. This fact is mentioned in Surah al-Baqarah verse 286: **“Allah does not charge a soul except (that which is within) its capacity...”** When considering it from this point of view, it is impossible to encounter any obligation in the Qur’an constraining people’s power and nature. This is mentioned in another verse as follows: **“... He has chosen you and has not placed upon you in religion any difficulty...”**<sup>14</sup>

In our religion, certain acts of worship are required to be performed. Many facilities are provided in performance of these acts of worship. For example, if someone who needs to perform ablution cannot find any water, he or she can perform dry ablution (*tayammum*). Those who are not able to stand can perform their ritual prayer in a sitting position. Those who travel in the month of Ramadan do not have to fast during their travels and are allowed to postpone fasting until a day after their journey. Some rich people who cannot perform pilgrimage because of health problems are allowed to send somebody else on their behalf. There are many other facilities similar to the above-mentioned ones in acts of worship. Allah the Almighty states this in the Holy Qur’an as such: **“... Allah intends for you ease and does not intend for you hardship...”**<sup>15</sup> And our Prophet also informs that there is no difficulty in the essence of Islam with his following words: “Facilitate things (to people) and do not make it hard (for them), and give them good tidings and do not make them hate (Islam).”<sup>16</sup>

Every good deed and behavior done by a person for the sake of Allah and in order to benefit himself and his environment is an act of worship. Deeds such as helping and greeting each other and treating people in a friendly manner are accepted as acts of worship.

In Islam, prayer, fasting, almsgiving and pilgrimage are obligatory acts of worship. Every sane Muslim who has reached puberty is responsible for performing them. The acts of worship, performed apart from obligatory acts of worship to attain the contentedness of Allah and His spiritual rewards, are called *naflah* or supererogatory acts of worship. Helping poor people and fasting in times other than the month of Ramadan are examples of this.

<sup>14</sup> Hajj, 22: 78

<sup>15</sup> Baqarah, 2: 185

<sup>16</sup> Bukhari, Ilm, 11

**LET'S WRITE**

Our religion provides much ease in acts of worship. Write them in the blanks below.

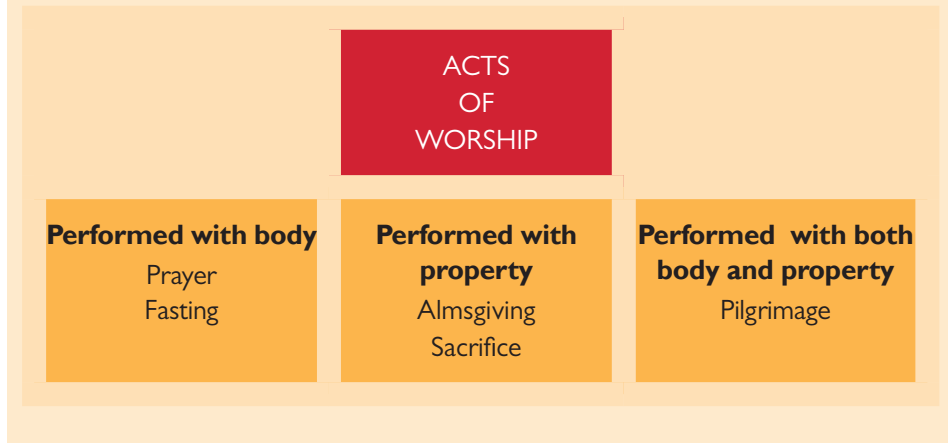
Ease in Ablution	Ease in Prayer	Ease in Fasting
<ul style="list-style-type: none"><li>• In the absence of water, dry ablution may be performed.</li><li>• .....</li><li>• .....</li></ul>	<ul style="list-style-type: none"><li>• Travelers perform four-rak'at obligatory prayers as two-rakat.</li><li>• .....</li><li>• .....</li></ul>	<ul style="list-style-type: none"><li>• Those who are unable to fast during Ramadan because of illness fast when they regain their health.</li><li>• .....</li><li>• .....</li></ul>

**LET'S COMPLETE**

Fill in the blanks in the table below based on the scope of the acts of worship.

Fasting	.....	Reciting the Qur'an
.....	ACTS OF WORSHIP	.....
.....	Greeting	.....

## INFORMATION BOX



What is meant by the statement “Worship is like the fruit of the tree of faith”?

## LET'S DISCUSS

“Behavior reflects beliefs, and belief directs actions.”

Do you agree with this statement?  
Discuss in class.

#### 4. The Relationship between Faith and Worship

Faith means accepting that the teachings of Muhammad (saw) from Allah are true and sincerely believing in them. As for worship, it means every kind of good deed and behavior done for the sake of Allah. Faith and worship are two basic elements of Islam. Religious life begins with faith then continues with acts of worship. As expressed in the verse **“But he who does of righteous deeds while he is a believer...”**,<sup>17</sup> faith is a condition for the validity of the acts of worship. Without faith, doing favors and good deeds cannot be regarded as acts of worship. This is mentioned in the Qur’an as follows: **“... And whoever denies the faith — his work has become worthless, and he, in the Hereafter, will be among the losers.”**<sup>18</sup>

Faith turns into action by means of worship. This is why a believer is expected to perform acts of worship and do good deeds (*amal al-salih*). As a matter of fact, faith and good deeds are found together in many verses of the Qur’an, as in the following: **“Those who believe and do good, a good final state shall be theirs and a goodly return.”**<sup>19</sup> This proves the close relationship between faith and worship. Then again, faith carries real value by performing acts of worship and good morality.

If a person does not perform the required acts of worship and does not display good behavior, this does not mean that the person renounces religion;

<sup>17</sup> Taha, 20: 112

<sup>18</sup> Ma'idah, 5: 5

<sup>19</sup> Ra'd, 13: 29

but he or she loses the maturity of religion and weakens it. A tree, whose branches were cut and shattered, is still a tree, but it is a tree that has lost its beauty and one day it may wilt. This is the similitude of faith without acts of worship. If a believer ignores the acts of worship, his loyalty towards Allah and the Prophet might gradually decrease. Hence, acts of worship and good behavior strengthen and protect a person's faith.

It is natural for people to perform the acts of worship required by their faith. For instance, Muslims perform ritual prayers and Christians cross themselves. Therefore, it can be known which religion and faith someone believes in just by looking at how they perform acts of worship.

A Turkish proverb says "The rolling stone gathers no moss." Our religious consciousness and faith are always kept alive by means of acts of worship. Our loyalty to Allah continues by means of acts of worship. For this reason, Allah the Almighty requires the performance of some acts of worship after faith saying that: "[O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships."<sup>20</sup>



The relationship between faith and behavior is circular. Our faith affects our behavior, and our behavior affects our beliefs.

### LET'S EVALUATE

"Righteousness is not that you turn your faces towards the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establish prayer and give zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."

Baqarah, 2: 177

Evaluate the above-mentioned verse from the vantage point of the relationship between faith and acts of worship.

<sup>20</sup> Ibrahim, 14: 31

“Verily, Allah is pure, and He loves purity.”

Tirmidhi, Adab, 41

Interpret the above-mentioned hadith from the viewpoint of the importance of cleanliness.



Grand Mosque / Bursa

### LET'S INTERPRET

“Purity is the key for ritual prayer.”

Abu Dawud, Taharah, 31

Interpret the above mentioned hadith from the point of relationship between the act of worship and cleanliness.

## 5. The Relationship between Purity and Worship

Purity is one of the key issues expressed by Islam, because it is very important not only as part of the acts of worship but also for our health. Cleanliness refers to purifying our heart from evil thoughts and our body, clothes and environment from physical impurities. It is possible to divide cleanliness into two parts. The first is the material cleanliness constituting the purification of our body, clothes and environment. The second is spiritual cleanliness consisting of purifying the emotions, thoughts and heart from evil. Allah the Almighty, asking us to be careful about inner and outer cleanliness, says in one of the earliest revelations: **“And your clothing purify. And uncleanness avoid.”**<sup>21</sup>

Islam handles material and spiritual cleanliness as a whole. It considers doing one of them and abandoning the other as a deficiency. For this reason, while we pay attention to the cleanliness of our clothes, bodies and environment, we should also be careful about our spiritual cleanliness by protecting our hearts from evil thoughts.

The way to a healthy life constitutes cleanliness. Cleansing our inner world protects our mental health whereas cleansing the body and environment protects our physical health. Just as being careless about cleanliness can cause many diseases; nursing a grudge, hatred, lying and slandering can negatively affect mental health.

Islam binds some acts of worship to the condition of cleanliness. For instance; performing ablution is required to perform ritual prayer and to circumambulate the Ka’bah. Ablution, which is a precondition for some acts of worship, is itself an act of worship in the form of cleaning. Following the advice of Islam, a person who takes ablution and performs prayer five times a day and takes major ablution (*ghusl*) at least once a week, ensures bodily health. Prayer also contributes to the environmental cleaning; because, cleanliness of places of worship is among the conditions of preparation for ritual prayer.

In Islam, acts of worship contribute to people’s purification from spiritual impurities. Allah the Almighty mentions this fact in the Noble Qur’an as follows: **“... Prayer prevents immorality and wrongdoing...”**<sup>22</sup> Besides, a person can be purified from spiritual impurities by supplications, acts of

<sup>21</sup> Muddaththir, 74: 4-5

<sup>22</sup> Ankabut, 29: 45

worship, and repentance. Praising those who repent and purify themselves, Allah says in the Qur'an: "... **Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.**"<sup>23</sup>

Fasting, which is one of the prescribed basic acts of worship in Islam, teaches us to be patient and resistant. Almsgiving saves us from the spiritual disease of stinginess and accustoms us to be generous. Pilgrimage strengthens our sense of unity, togetherness and brotherhood. Those who carry out all these acts of worship and avoid doing evil, improve their morality. This way, they become spiritually purified.

### 5.1 Minor Ablution (Wudu) and Major Ablution (Ghusl)

Minor ablution is an act of worship performed by wiping and washing certain parts of the body in accordance with the instructions of the Prophet (saw). Minor ablution is one of the preparatory conditions of ritual prayer. The requirement for ablution is stated in the Qur'an as such: "**O you who believed, when you rise to (perform) prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles...**"<sup>24</sup> Just as ablution is a requirement for the performance of prayer, it is also a requirement for the circumambulation of the Ka'bah.

#### INFORMATION BOX

Performing the minor ablution is as follows:

- One recites the name of Allah (Audhu Basmala).
- He states his intention saying "I intend to perform minor ablution for the sake of Allah."
- Then, he washes his hands up to the wrists.
- After that, he rinses his mouth and draws water into his nose three times.
- He washes his face three times.
- He washes his arms up to the elbows beginning first from the right one three times.
- Then, he wipes a quarter of his head with a wet hand.
- Then, he cleans his ears with his small fingers and then wipes his neck.
- And finally, he washes his feet up to the ankles starting with the right one.

#### INFORMATION BOX

Some of the nullifiers of minor ablution are as follows:

- Going to the toilet,
- Breaking wind,
- Having a mouthful of vomit,
- Sleeping or fainting.

<sup>23</sup> Baqarah, 2: 222.

<sup>24</sup> Ma'idah, 5: 6.



The Prophet Muhammad (saw) called attention to the significance of ablution in his following saying: “My people would come with bright faces and bright hands and feet on account of the marks of ablution, so he who can increase the luster of his forehead (and that of his hands and legs) should do so.”<sup>25</sup>

According to the Hanafi madhhab (school of law), there are four requirements for minor ablution, which are washing the face and arms up to the elbows, wiping a quarter of the head with a wet hand, and washing the feet.

Major ablution is rinsing the mouth and drawing water into the nose and then washing the entire body without leaving any dry part. This type of ablution is called “*ghusl*” in Arabic.

To perform major ablution is Allah’s command for every sane Muslim, who has reached puberty, under certain situations. This command is mentioned in the following noble verse: “**And if you are under an obligation to perform a total ablution (janabah), then purify yourselves.**”<sup>26</sup> The special conditions requiring major ablution are the state of major impurity (janabah), the end of women’s menstruation and the postnatal bleeding period. A Muslim, who is in one of the above-mentioned conditions, cannot perform prayer or circumambulate the Ka’bah without performing major ablution first.

Our Prophet recommended performing the major ablution frequently. Especially, on some special days like Friday and festival days performing major ablution is a sunnah.

Major ablution is performed as follows: Audhu Basmala is recited, followed by the statement of intention saying, “I intend to perform major ablution for the sake of Allah.” Then minor ablution is performed and finally, the whole body is washed without leaving any dry part.

### LET’S NOTE

There are three requirements of major ablution:

- Cleaning the mouth.
- Cleaning the nose.
- Washing the entire body.

“... Allah intends for you ease and does not intend for you hardship...”

Baqarah, 2: 185

Find some examples regarding the above-mentioned verse.

## 5.2. Dry Ablution (Tayammum)

Islam has provided much ease related to the acts of worship so that believers can easily carry out their religious responsibilities. Islam presents solutions to overcome obstacles one might encounter while carrying out these responsibilities. Dry ablution is one of these. Allah the Almighty states the following about this subject in the Noble Qur’an: “**But if you are ill or on a**

<sup>25</sup> Muslim, Taharah, 35

<sup>26</sup> Ma’idah, 5: 6

journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”<sup>27</sup>

#### INFORMATION BOX

Performing dry ablution:

- One recites Audhu Basmala.
- Then states his intention saying “I intend to perform dry ablution for the sake of Allah.”
- Then places and rubs his hands on clean soil, then shakes them to make sure no dust is left on them.
- Then wipes his face.
- Then strikes his hands on clean soil one more time, shakes them, and wipes his right arm with his left hand and then his left arm with his right hand up to the elbows.

If it is not possible to perform ablution because of the absence of water, the performance of dry ablution with clean earth or something similar to earth is allowed. Performing dry ablution is also allowed if there is water but it is not clean or may adversely affect one’s health if used.

According to the Hanafi school of law, one can perform as many prayers as he or she wants with only one dry ablution.

Dry ablution gets nullified when water becomes available again, or when the reason that makes dry ablution permissible is no longer present. The reasons that nullify minor or major ablution also nullify dry ablution.

#### LET’S ACT OUT

Act out the performance of dry ablution.

<sup>27</sup> Ma’idah, 5: 6

**LET'S FIND**

Find the differences and similarities between minor, major and dry ablution.

	Differences	Similarities
MINOR ABLUTION	1. Certain limbs are washed. 2. .... 3. ....	1. All of them are way of purification. 2. .... 3. ....
MAJOR ABLUTION	1. The whole body is washed. 2. .... 3. ....	
DRY ABLUTION	1. Only the face and arms are wiped. 2. .... 3. ....	

### 5.3 Cleaning the Body and the Place of Worship

When we talk about cleaning, cleaning our body first comes to mind. This can be done in several ways such as taking a regular bath, clipping nails, having a haircut, and trimming the beard when necessary.

We should pay attention to cleaning our body and should not walk around in dirty clothes. We should take a bath regularly to get rid of the smell of sweat. After going to the bathroom, we should wash and dry our hands. Before and after having a meal, we should wash our hands, and we should also brush our teeth regularly. Regarding this matter, our Prophet (saw) said that: "If I had not found it hard for the believers, I would have ordered them to clean their teeth with siwaq (stick toothbrush) for every prayer."<sup>28</sup>

In fact, performing minor ablution for five daily prayers — and major ablution when needed — can also be considered ways of cleaning the body.

<sup>28</sup> Bukhari, Jum'a, 8

Following religious commands, the person who performs ablution five times a day and performs the five daily prayers, and performs major ablution at least once a week ensures bodily cleansing.

Keeping the places where we live and where we worship clean is one of the primary matters expressed in our religion. For this reason, first we should keep our houses clean, then places where we spend time like mosques, schools, gardens and parks. Allah the Almighty commands us to keep the places of worship clean. In a verse, this matter is mentioned as: “... **Do not associate anything with Me and purify My House for those who perform circumambulation and those who stand (in prayer) and those who bow and prostrate.**”<sup>29</sup> Our Prophet (saw) demanded us to keep our environment clean in his following saying “... Clean around your houses.”<sup>30</sup>

Getting cleansed from physical impurities (*najasah*), which is one of the preparatory conditions for prayer, means cleaning the body, clothes, and places of worship. So, we should be careful about the cleanliness of our bodies, clothes, and the places in which we perform prayer in order to ensure the validity of our prayers.

Keeping the environment clean is one of our social duties, because we share the environment with others. Polluting communal places means disrespecting and violating other people’s rights. For this reason, people should leave the environment how they would like to see it. Living in a healthy environment is the most natural right of everybody.

Cleaning is a requirement for a healthy and happy life, for cleaning the body relieves the person, gives confidence and happiness. A clean person is loved and respected by those around him or her. On the other hand, a healthy and clean environment helps people keep their soul and body healthy. On the contrary, an unclean and dirty environment depresses the soul and leads to various diseases. Moreover, it should not be forgotten that a clean environment indicates the level of a community’s civilization.

## LET’S SHARE

Why is cleaning the body and the places where we live regarded important in our religion?

Share your thoughts with your friends.

## LET’S FIND SLOGANS

Find some slogans related to environmental cleaning.

- Leave things how you would like to see them.

• .....

• .....

<sup>29</sup> Hajj, 22: 26

<sup>30</sup> Tirmidhi, Adab, 41

## 6. Prayer

### LET'S NOTE

One day, Allah's Messenger said, "If there was a river at the door of any one of you and he took a bath in it five times a day would you notice any dirt on him?" They said: "Not a trace of dirt would be left." The Prophet added: "That is the example of the five prayers with which Allah blots out evil deeds."

Bukhari, Mawaqit, 6

Prayer is the primary act of worship that every Muslim must perform. Prayer, which is a believer's way of expressing his love, respect and loyalty to Allah, is obligatory for every sane believer, who has reached puberty. Prayer is described as "*salah*" in the Noble Qur'an. Salah means performing prayer, saying supplications, praising, and glorifying. One of the verses related to the obligation of prayer is as follows: "... **Indeed, prayer has been decreed upon the believers a decree of specified times.**"

Our Prophet mentions the significance of prayer by saying, "Prayer is the pillar of the religion."<sup>31</sup> In another hadith, he refers to prayer as one of the conditions of Islam.<sup>32</sup>

### INFORMATION BOX

As in every act of worship, there are certain conditions for prayer. They are also called requirements of prayer. We must fulfill these conditions for our prayers to be valid.

Conditions of prayer (Shurut as-Salat)	Pillars of prayer (Rukn as-Salat)
Taharah min al-hadath (Spiritual purification)	Takbir al-iftitah (The opening takbir)
Taharah min al-najasah (Purification from physical impurity)	Qiyam (Standing)
Satr al-Awrah (Covering special parts of the body)	Qiraah (Recitation)
Istiqbal al-Qiblah (Turning towards the direction of the Ka'bah)	Ruku' (Bowing)
Waqt (Time)	Sajdah (Prostration)
Niyyah (Declaration of Intention)	Qada al-akhirah (the Final sitting)

<sup>31</sup> Tirmidhi, Iman, 8

<sup>32</sup> Bukhari, Iman, 2

Prayer is performed with the intent of thanking and worshipping Allah. Since Allah has created man in the best way, and bestowed upon mankind many blessings, people are required to perform ritual prayers in thanks to Him.

### 6.1. Conditions of Prayer (Shurut as-Salat)

**Taharah min al-Hadath (Spiritual Purification):** It means performing minor or major ablution when necessary.

**Taharah min al-Najasah (Purification from physical impurities):** It means to cleanse the body, clothes, and place of worship from physical impurities.

**Satr al-Awrah (Covering special parts of the body):** It is covering required parts of the body. These special parts are between the knees and navel for men; for women, it is covering all parts of the body except the hands, face and feet.

**Istiqbal al-Qiblah (Turning towards the direction of the Ka'bah):** It means one's turning towards qiblah (Ka'bah) during prayer.

**Wagt (Time):** There is a certain time for the performance of most prayers.

### LET'S EVALUATE

"... Allah blots out evil deeds with prayer."

Bukhari, *Mawaqit*, 6

"Prostration is the closest state a servant can have towards his Lord."

Muslim, *Salat*, 215

"Prayer is the speaking of a servant to His Lord."

Bukhari, *Salat*, 33

Evaluate the above-mentioned hadiths from the perspective of the importance of prayer.

### LET'S LEARN

View prayer times on the calendar below.

SAMPLE CALENDAR - 24 NOVEMBER 2009, TUESDAY

	ANKARA	ISTANBUL
IMSAQ	05.07	05.23
SUNRISE	06.36	06.55
NOON	11.42	11.58
AFTERNOON	14.12	14.24
EVENING	16.36	16.49
NIGHT	17.59	18.13
QIBLAH HOUR	10.20	09.59

There are five obligatory prayers — dawn, noon, afternoon, evening, and night — in a day. Obligatory Friday prayer is performed once a week; compulsory (*wajib*) festival prayers are performed twice a year; the recommended *tarawih* prayers are performed in the month of Ramadan; and the funeral prayer is performed after a death. The funeral prayer is a communal obligation upon the Muslim community. If a group among Muslims performs it, it suffices for the entire community; but if no one performs it, the entire community becomes responsible.

**Niyyah (Declaration of the intention):** One needs to state his intention for the prayer.

#### INFORMATION BOX

If we perform prayer individually by ourselves, we declare our intention to perform prayers saying:

“I intend to perform the sunnah of the dawn prayer for the sake of Allah.”

If we perform prayer with an imam in congregation, we declare our intention by saying:

“I intend to perform the obligatory dawn prayer for the sake of Allah and to follow the imam.”

For witr prayer: “I intend to perform the witr prayer for the sake of Allah.”

## 6.2. Pillars of Prayer (Rukn as-Salat)

**Takbir al-Iftitah (Opening takbir):** It means to start a prayer by pronouncing “Allahu Akbar” (Allah is the greatest).

**Qiyam (Standing):** It means to stand in certain parts of the prayer (as much as we can).

**Qiraah (Recitation):** It means to recite some verses from the Qur’an in the standing position in prayer. For instance; this condition can be fulfilled by

reciting the Surah al-Fatiha (for most schools of Islamic law, recitation of the Fatiha is among the essential parts of prayer).

*Ruku' (Bowling)*: It means to bow down after the standing position, placing the hands on the knees.

*Sajdah (Prostration)*: It means placing the hands, knees, toes, forehead and nose on the floor after the bowing position. Prostration is performed twice.

*Qadah al-Akhirah (The position of the last sitting)*: It means to sit at the end of the prayer long enough for the recitation of the supplication of *Tahiyyat*.

There are certain compulsory (wajib) acts in a prayer, according to the Hanafi school of law. Some of them are: Recitation of the Fatiha in the first two cycles of an obligatory prayer and in every cycle of a sunnah prayer; after the Surah al-Fatiha, recitation of at least three verses or a verse in a length of the shortest three verses; sitting at the end of the second cycle of a three or four-cycle prayer; recitation of *Tahiyyat* in both the sitting position and performing the prostration of forgetfulness in cases of making a mistake.

Some sunnah parts of prayer are as follows: Gripping the hands in front in the standing position; recitation of the supplication of "Subhanaka" and saying Basmala before Fatiha; recitation of Adhan for five daily prayers and Friday prayer, recitation of iqamah; saying certain remembrances during prostration and bowing positions three times; recitation of the supplication of Salli and Barik after *Tahiyyat* in the last sitting position of all prayers and in every sitting position of ghayr muakkad sunnah and nafilah (supererogatory) prayers and after that, recitation of the supplication of Rabbana or another prayer similar to it.

Performance of all prayers is similar to each other. In order to exemplify, we shall illustrate the performance of the sunnah of the dawn prayer below.



## INFORMATION BOX

DAWN PRAYER		
	1 <sup>ST</sup> CYCLE	2 <sup>ND</sup> CYCLE
ITS SUNNAH	<ul style="list-style-type: none"> <li>• "I intend to perform the sunnah part of the dawn prayer."</li> <li>• Saying the opening takbir</li> <li>• Subhanaka</li> <li>• Saying Audhu-Basmala</li> <li>• Reciting Fatiha</li> <li>• A chapter or some verses</li> <li>• Bowing</li> <li>• Prostration</li> </ul>	<ul style="list-style-type: none"> <li>• Basmala</li> <li>• Reciting Fatiha</li> <li>• Reciting a chapter or some verses</li> <li>• Bowing</li> <li>• Prostration</li> <li>• Last sitting position</li> <li>• Reciting the supplications of Tahiyat, Salli Barik and Rabbana</li> <li>• Salutation (Salam)</li> </ul>

Performance of two-cycle obligatory part of morning prayer is the same as the performance of its sunnah cycles.

If a prayer has more than two cycles, the first two cycles are performed as explained in the table above. At the end of the second cycle, after Tahiyat, one needs to say "Allahu Akbar" and stand up for the third cycle. After the recitation of Basmala and Fatiha, one continues as follows:

1. If the prayer is an obligatory prayer, nothing is recited after Fatiha. Bowing and prostration are performed. The fourth cycle is performed similarly; then, prayer is finished with last sitting and salutation. For instance; obligatory parts of noon, afternoon and night prayers are performed in this way.

2. If the prayer is a sunnah prayer, in the third and fourth cycles of the prayer, after the recitation of the Surah al-Fatiha, a chapter or some verses are recited and prayer is finished in the same way. For instance, the sunnah cycles of noon prayer performed before the obligatory cycles and the sunnah cycles performed before and after the obligatory cycles of Friday prayer are performed in this way.

3. In a four-cycle sunnah of afternoon and night prayer, unlike the other prayers, in the first sitting position one needs to recite the *Allahumma Salli* and *Allahumma Barik* supplications after *Tahiyyat*. Moreover, while standing in the third cycle, *Subhanaka* and then *Audhu-Basmala* are recited before the *Fatiha*.

4. In *witr* prayer, one needs to stand up after the recitation of *Tahiyyat* at the end of second cycle. After the recitation of the *Fatiha* and some additional verses, one needs to raise his or her hands and pronounce *takbir* and then the supplications of *Qunut* are recited. After bowing down and prostrating, at the end of the third cycle, the last sitting is performed. Prayer is ended with the salutation.

5. In the last sitting of all prayers, *Tahiyyat*, *Allahumma Salli*, *Allahumma Barik* and *Rabbana* are recited.

### LET'S LEARN

Some remembrances which are said during prayers, and their meanings:

In the bowing position, "*Subhana Rabbi al-Azim*" (My Lord the Greatest, be praised) is pronounced three times.

While straightening up from the ruku, "*Sami Allahu liman hamidah*" (Allah hears those who are grateful to Him) is pronounced.

Before prostration, in the standing position, "*Rabbana laka'l-hamd*" (Our Lord, praise be to You) is pronounced.

In prostration, "*Subhana Rabbi al-A'la*" (My Lord the Highest, be praised) is pronounced three times.

While saluting, "*Assalamu alaykum wa rahmatullah*" (May the mercy and peace of Allah be with you) is recited.

Learn the remembrances mentioned above and their meanings.

## INFORMATION BOX

Prayers	First Sunnah	Obligatory Cycles	Last Sunnah	Compulsory	Total Number of Cycles
Dawn Prayer	2	2	-	-	4
Noon Prayer	4	4	2	-	10
Afternoon Prayer	4	4	-	-	8
Evening Prayer	-	3	2	-	5
Night Prayer	4	4	2	3 (Witr prayer)	10+3

(According to the Hanafi School)

Pronouncing “*Subhanallah*”, “*Alhamdulillah*” and “*Allahu Akbar*” 33 times each after prayers are among the important sunnahs of prayer.

Friday prayer is an obligatory prayer, which is performed once a week at the time of noon prayer. It became obligatory during the Hijrah (622 CE). One who performs Friday prayer does not need to perform the noon prayer but anyone who cannot perform the Friday prayer due to an excuse, has to perform the noon prayer.

The Friday prayer is not obligatory upon travelers, the sick who are not able to go to the mosque, and those whose freedom is limited. But, if such people want to perform the Friday prayer, they can.

The Friday prayer comprises 10 cycles in total; four of them are the first sunnah cycles followed by two obligatory cycles, and another four cycles are the last sunnah. Prayer starts with the recitation of calling for prayer. First, the four-cycle first sunnah is performed. The way of performing this prayer is the same as the performance of the first sunnah cycles of noon prayer. After that, the muazzin recites another call to prayer (Adhan) inside the mosque, which is called “the inner Adhan”. During the recitation of the inner Adhan, the imam

ascends the pulpit. He then starts giving a sermon. After the sermon, the muazzin recites *iqamah*, and the two-cycle obligatory part of Friday prayer is performed in congregation. Obligatory cycles of Friday prayer are performed just like the obligatory cycles of the dawn prayer. After that, everyone performs four more cycles of sunnah individually just like the first sunnah cycles of the Friday prayer.

*Tarawih* prayer is performed in the month of Ramadan. It is a sunnah prayer performed after the last sunnah of the night prayer and before the *witr* prayer. As it is performed in congregation, it can also be performed separately, and consists of 20 cycles. It is performed by saluting once after every two or four cycles. If it is performed in two cycles, it is performed like the sunnah cycles of the dawn prayer. If it is performed in four cycles, it is performed like the first sunnah of afternoon prayer. After each salutation, one sends praises (*salawat*) for the Prophet (saw). After the completion of the tarawih prayer, a short supplication is said. Then, *witr* prayer is performed in congregation.

### LET'S TALK

#### PRAYER

One who says "I am a Muslim",  
Should know what the conditions are  
Following God's orders,  
Performing the five daily prayers.

At dawn, raise your head,  
Dip your hands into water,  
Your inner self is your enemy, kill it,  
Your inner self should die forever.

Wake up from your sleep,  
Stand and do your ablution,  
Perform your dawn prayer,  
To make it a light in your burial.  
Yunus Emre

Talk with your friends about the main idea in the above-mentioned poem.

There are two religious festivals in a year. One of them is the Feast of Ramadan; the other is the Feast of Sacrifice. Performing two-cycle festival prayer in both festivals is compulsory (*wajib*) according to Hanafi school of law. Festival prayers are performed in congregation about 45 minutes after the sunrise on the first day of the feast.

Festival prayer is performed as follows: At first, intention is stated by saying, "I intend to perform festival prayer for the sake of Allah and I follow the imam." Prayer starts with the imam's pronouncement of the opening *takbir* saying *Allahu Akbar*. Everybody silently recites *Subhanaka*. Then, three *takbirs* are pronounced by raising the hands for each one of them. Hands are placed beside the body after the first two *takbirs*, and after the third *takbir*, hands are gripped below the waist. The imam recites the Surah al-Fatiha and some more verses from the Qur'an out loud. Then congregation bows, prostrates, then stands back up for the second cycle. The imam recites the Fatiha and some additional verses from the Qur'an. And then he says *takbirs* three times, just like in the first cycle, and then says a fourth *takbir* for the ruku. After performing the prostrations and the final sitting, the festival prayer is finished with *salam*.

After prayer, the imam ascends to the pulpit and gives a sermon. He speaks about the meaning and importance of the festival day in his sermon. After the sermon, the congregation says supplications together. Before the congregation leaves the mosque, people congratulate each other for the feast.

Another responsibility of Muslims towards each other is the performance of funeral prayer when a Muslim dies. Funeral prayer is a communal obligation (*fardh al-kifayah*). In other words, if a group of Muslims performs it, the obligation is fulfilled for the entire community. If nobody performs it, then the entire community becomes responsible.

Funeral prayer is characterized by saying prayers for the dead and is performed standing. It has no bowing or prostrate position. During the prayer, the washed and enshrouded body of the dead is put on a high table-like place called "*musalla*". The imam stands in front of the congregation, and the congregation standing in rows performs prayer.

The intention of the funeral prayer is declared in accordance with the dead person's sex and age. Intention is declared as follows: "I intend to perform a prayer for the sake of Allah and to say salawat for the Messenger of Allah,

and to pray for this dead man/woman/child, I follow the imam.” As in the other prayers, hands are gripped below the waist after the intention followed by saying the opening takbir. The imam and congregation recite *Subhanaka* with the sentence “*wa jalla thana’uk*” silently. The imam, without raising the hands, pronounces a second *takbir*. This time, everyone silently recites the invocations of *Salli* and *Barik*. Imam says a third *takbir*. This time, everyone silently recites a special funeral invocation. Those who do not know it may recite Fatiha or another invocation. After the fourth takbir, the funeral prayer ends with a *salam*.

After the funeral prayer, the congregation says prayers together for the dead, and the imam asks them to forgive their rights to the dead. Then, the body is taken to the graveyard to be buried.

The Friday prayer, the funeral prayer and the festival prayers are required to be performed in congregation. Essentially the five daily prayers should be performed in congregation; however, they can also be performed individually. Our Beloved Prophet informed that the prayer, which is performed in congregation, is more rewarding.<sup>33</sup>

In congregational prayers, the one who leads the prayer is called the “*imam*” and those who follow the imam are called *jama’ah* or congregation. The niche in which the imam leads the prayer is called “*mihrab*”, and the straight rows formed by the congregation are called “*saff*”. Since the five daily prayers and tarawih prayer can be performed with a congregation in a mosque, they can also be performed in every proper and clean place outside the mosque. Only the obligatory cycles of the five daily prayers are performed in congregation, whereas the sunnah prayers are performed individually.

The person who cannot reach the beginning of a congregational prayer follows the imam, beginning from the point that he or she joined. After the imam ends the prayer, the person who had joined the congregation late does not follow the imam and say salutation but stands up to complete the missed cycles alone.

Mosques have an important place in Muslims’ personal and social life. They are places in which believers gather and socialize with each other. Moreover, the bonds of love and solidarity get strengthened in the mosques. In that sense, mosques play an important role in consolidating the unity and togetherness

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<sup>33</sup> Bukhari, Adhan, 30

of the community of believers. People can see, meet, and socialize with each other in the mosques and prayer houses (masjids). This contributes to social peace and solidarity.

LET'S COMPLETE

Complete the blanks given below.

PRAYER			
Times of daily prayers	Types of prayers	Preparatory conditions of prayer	Types of prayers according to their rulings
<ul style="list-style-type: none"><li>• Dawn</li><li>• .....</li><li>• .....</li><li>• .....</li><li>• .....</li></ul>	<ul style="list-style-type: none"><li>• Daily prayer</li><li>• .....</li><li>• .....</li><li>• .....</li><li>• .....</li></ul>	<ul style="list-style-type: none"><li>• Time</li><li>• .....</li><li>• .....</li><li>• .....</li><li>• .....</li></ul>	<ul style="list-style-type: none"><li>• Obligatory</li><li>• .....</li><li>• .....</li><li>• .....</li><li>• .....</li></ul>

The respect that we show to Allah the Almighty while performing prayer gets reflected in our acts and behavior. During prayer we do not act like we always do. If we do, our prayer gets nullified and we need to perform our prayer again. Some of the actions that nullify a prayer are:

- Abandoning one of the obligations of prayer. For instance, going straight into the position of prostration without bowing nullifies the prayer.
- Nullification of ablution nullifies the prayer.
- Turning towards a direction other than the direction of Ka’bah.
- Reciting the Qur’an during prayer in a way that changes its meaning.
- Doing something that gives the impression of not participating in the prayer. For instance, speaking, laughing, eating or drinking something during prayer nullifies it.

## 7. The Month of Ramadan and Fasting

The things that make days, nights, weeks, or months valuable are the events that happened during those times. The Month of Ramadan takes its value from the Noble Qur'an, which began to be revealed in that month, and from the fasting performed during it. The Noble Qur'an started to be sent down on the Night of the *Qadr* in the month of Ramadan. This is mentioned in the Qur'an as such: **"The Month of Ramadan (is that) in which we revealed the Qur'an, guidance for the people and clear proofs of guidance and criterion..."** For this reason, Ramadan is identified with the Qur'an and it is called "the Month of the Qur'an".

The other factor that makes Ramadan significant is fasting during this month, which is one of the basic acts of worship in Islam. For this reason, Ramadan is also called "the Month of Fasting". Fasting became obligatory in the second year of the Hijrah. Allah the Almighty made fasting obligatory in the Noble Qur'an saying that: **"... So whoever sights (the new moon of) the month (of Ramadan), let him fast it."**<sup>34</sup> Muhammad (saw) said: "Ramadan came. This is a sacred month in which Allah made fasting obligatory..."<sup>35</sup> By obeying this command, Muslims fast in the month of Ramadan. Furthermore, the Month of Ramadan is described as "a month whose beginning is mercy, whose middle is forgiveness, and whose end is salvation from Hell."

The Month of Ramadan has a special place in the Muslim community. Various preparations are made to welcome it. When Ramadan approaches, houses, masjids, mosques and streets are cleaned. The mosques, ornamented with *mahyas*,\* fill with people, who come to perform the *tarawih* prayer.

Ramadan is a month in which spiritual feelings are intensely experienced through fasting, breaking times of fasting (*iftar*), meals eaten as a preparation for fasting (*suhur*), *tarawih* prayer, mosques which are full of people, and recitations of the Qur'an. This spiritual atmosphere of Ramadan creates peace and happiness in the Muslim community.

Fasting means staying away from some bodily desires such as eating, drinking, and sexual desires, from dawn until sunset. Fasting is obligatory upon every sane, healthy Muslim who has reached puberty. Its obligation is stated in the

### LET'S REMARK

What kinds of things are done in the month of Ramadan that are not done in the other months?

<sup>34</sup> Baqarah, 2: 185

<sup>35</sup> Nasai, Siyam, 5

\* Lights hung between minarets in the month of Ramadan to form some statements from the Qur'an and Sunnah.



Qur'an as follows: **“O you have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.”**<sup>36</sup>

Travelers, pregnant women or breast-feeding women, and those whose health conditions do not enable fasting are not responsible to fast in the month of Ramadan. If and when they become able to do so, they fast as many days as they had not fasted. This is called make-up fasting. The following verse about this subject reads as such: **“... And whoever is ill or on a journey — that an equal number of other days. Allah intends for you ease and does not intend for you hardship...”**<sup>37</sup> Those who have an incurable sickness and those who are not able to fast because of age give a monetary compensation (*fidyah*) instead of fasting. Allah the Almighty says that: **“... And upon those who are not able to fast, a ransom (as substitute) of feeding a poor person...”**<sup>38</sup> *Fidyah* is money or a property which can compensate the daily nutrition of a poor person.

According to the Hanafi school of law, eating or drinking deliberately nullifies the fasting. But eating or drinking by forgetting or mistake does not nullify it. Likewise, gargling with water, taking a shower, brushing teeth, smelling nice scents, giving blood do not nullify fasting.

#### INFORMATION BOX

When the people of the Northern Hemisphere experience winter, people of the Southern Hemisphere experience summer. If fasting had been performed according to the solar calendar, while Muslims of some regions would always be fasting in a cold season, some others would be fasting on hot days. Similarly, while some Muslims would be fasting during long days, some would be fasting during short days. Fasting according to the lunar calendar in the month of Ramadan, which turns around all seasons of the year, saves us from this inconvenience.

It is important to know some terms related to the month of Ramadan and fasting. Some of these are *suhur*, *imsaq* and *iftar*.

In Ramadan, we get up before dawn and eat some food. This time of the day is called time of *suhur*. The meal eaten during that time is called the *suhur*

<sup>36</sup> Baqarah, 2: 183

<sup>37</sup> Baqarah, 2: 185

<sup>38</sup> Baqarah, 2: 184

meal. Our Prophet (saw) recommends us to get up for *suhur* saying: “Have something during the time of *suhur*, for there is a blessing in it.”<sup>39</sup>

Until the end of the *suhur* time, the *suhur* meal can be eaten. After having *suhur* meal, we state our intention to fast by saying: “I intend to perform today’s Ramadan fasting for the sake of Allah.” It is not required to declare our intention in words. Getting up for *suhur* and thinking that we will fast are also an acceptable way of showing our intention of fasting.

The time at which fasting starts is called “*imsaq*” meaning “to hold”. After that, nothing can be eaten or drunk until the time of *iftar*. When the sun sets and the evening prayer call is recited, we break our fasts. Those who complete fasting and reach the time of *iftar* feel happy and joyful about it. In this regard, our Prophet (saw) said that: “Those who fast have two times of joy; one of them is when he reaches the time of *iftar*, and the other is when he meets Allah...”<sup>40</sup>

Fasting has many personal and social benefits. It strengthens our will power and helps us to learn the habit of a disciplined life and to be patient. We become more careful about staying away from evil deeds, and doing good deeds when we are fasting. Of course, Allah the Almighty forgives our sins and rewards us. Regarding this matter, our Prophet said: “Whoever fasts faithfully and hopes for its reward, his past sins are forgiven.”<sup>41</sup>

In the Month of Ramadan, we perform many acts of worship together. We get up for *suhur* and have *iftar* together. We perform *tarawih* prayer together in mosques, read the Qur’an, or listen to it. All these are examples of social vitality and solidarity. On the other hand, through fasting we can understand and sympathize with the conditions of poor people much better. We try to help them. Moreover, charities, almsgiving given in this month, and other kinds of help develop solidarity sentiments among believers. Therefore, an atmosphere of unity, togetherness and trust gets created in society.

## 8. Zakat (Almsgiving)

Zakat lexically means increasing, proliferating, purifying, and abundance. Terminologically it means rich Muslims’ giving a part of their property or money once in a year to certain people mentioned in the Qur’an for the sake of Allah.

### LET’S SHARE

Write and share your one memory related to iftar or suhur with your friends.

### LET’S NOTE

The invocation for the time of iftar: “O Allah! I fasted for You; I believed in You; I trusted in You; I am breaking my fast with the blessing You gave me.”

### LET’S EVALUATE

“Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink.”

Bukhari, Sawm, 8

“Fasting is a shield. On the day you fast, do not use obscenity, nor yell at others, nor act ignorantly towards them. However, if anyone abuses you verbally or attempts to draw you into a fight with him, say, ‘I am fasting.’”

Bukhari, Sawm, 9

Evaluate the hadiths above in terms of the benefits of fasting to individuals.

<sup>39</sup> Bukhari, Sawm, 20

<sup>40</sup> Bukhari, Sawm, 9

<sup>41</sup> Bukhari, Sawm, 6

“The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains.

And Allah is all-Encompassing and Knowing.”

Baqarah, 2: 261

What is meant by the verse mentioned above?

Zakat is an act of worship performed through wealth. It was declared obligatory two years after the Hijrah. There are many verses indicating the obligation of zakat in the Qur'an. In one of them, it is mentioned that: **“And establish prayer and give zakat, and whatever good you put forward for yourselves — you will find it with Allah. Indeed, Allah of what you do, is Seeing.”**<sup>42</sup>

Zakat is obligatory upon those who are considered rich according to certain measures of Islam. To be accepted as rich, one must have a certain amount of property, called the amount of *nisab*. *Nisab* means to possess at least an extra 85 grams of gold, property or money equal to this amount, in addition to basic needs like eating, drinking, clothing, shelter, education, health and transportation. The owner of this amount of property should have it for a lunar year. Another condition is that the person who pays zakat must have no debt he is not able to pay.

To pay zakat out of property, it must be income-generating property, and it should be a surplus (in addition to one's basic needs). No zakat has to be paid for the house inhabited, items used in the house, clothes and vehicles which are used. On the other hand, zakat must be given out of the good parts of property. This is expressed in the Noble Qur'an as follows: **“O you who have believed, spend from the good things which you have earned and from that we have produced for you from the earth. And do not aim towards the defective therefrom, spending (from that) while you would not take it (yourself) except with closed eyes. And know that Allah is Free of need and Praiseworthy.”**<sup>43</sup>

While giving zakat, needy relatives and neighbors take priority. However, the one who gives zakat cannot give it to his wife, whom he is responsible to maintain, as well as his children, grandchildren, mother, father, paternal and maternal grandmother and grandfather. Zakat can be given to close relatives or individuals other than those mentioned above.

It should not be forgotten that zakat is an act of worship, so intention must be declared. Zakat must be given for the sake of Allah, and the person should avoid unkind behavior that makes the person who receives zakat feel under an obligation. If possible, zakat should be given secretly. In the following verses Allah the Almighty mentioned that one should be very careful about

<sup>42</sup> Baqarah, 2: 110

<sup>43</sup> Baqarah, 2: 267

the poor people: “So as for the orphan, do not oppress (him). And as for the petitioner, do not repel (him).”<sup>44</sup>

Who pays the zakat	Out of what	How much	To whom?
Every rich Muslim	Gold, silver, cash and stocks	1/40 or 2.5%	- Poor people
	Sheep and goat	Between 40 and 120, 1 sheep or goat	- Needy people
	Cattle	Between 30 and 40, 1 two-year old calf	- Those who are in debt
	Camel	For every five camels, 1 sheep or goat	- Those who works on the way of Allah
	Crops	1/10	- Stranded travelers
	Mines	1/5	- Those who do not have their freedom and try to gain it
			- Some people, whose hearts are trying to be reconciled to Islam
			- Zakat officers, who fulfill the tasks related to zakat

Every kind of help and favor, which a person willingly makes only for the sake of Allah, is called *sadaqah* (charity). There is no amount or time limitation for sadaqa. People can give the charity whenever they want, and they can also determine the amount by themselves. Besides, the person who gives sadaqa

<sup>44</sup> Duha, 93: 9-10

does not have to be rich. So, *sadaqah* is a more comprehensive act of worship than zakat.

Constructing buildings like mosques, schools, dormitories and hospitals through which every person can benefit or making a contribution to their construction is also *sadaqah*. Such *sadaqah* is called *sadaqah al-jariyyah* (recurring charity). Even after its builder's death, it continues to bring rewards for its doer. Our Prophet, in this matter, said that: "When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."<sup>45</sup>

Charity is not an act performed only by giving something material to the needy; sharing knowledge and experience with others is also considered *sadaqah*. Then again, supplying money, clothes, and food necessities is *sadaqah*. Every kind of good and beneficial act is also regarded as charity. To visit sick or old people, to greet the people we meet with a smiling face, to talk to people nicely are also *sadaqah*. In this matter Our Prophet (saw) says: "Your welcoming your brother with smiling face is *sadaqah*."<sup>46</sup> Moreover, sharing someone's sorrow, dealing with one's suffering, and consoling them is also *sadaqah*.

#### LET'S FIND SOME PRINCIPLES

Let's find some principles by reading the verses given below.

"Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve."

Baqarah, 2: 262

"If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted."

Baqarah, 2: 271

- Allah rewards every kind of help.
- .....
- .....

<sup>45</sup> Muslim, Wasiyya, 14

<sup>46</sup> Tirmidhi, Birr, 45

There is another type of alms called *sadaqah al-fitr*, which should be given in the month of Ramadan before the feast. It is called “*fitrah*” in some Muslim societies. Every rich Muslim must pay *fitrah*, but those who are not rich can also give *fitrah*.

*Sadaqah al-fitr* is paid per capita. One of the family elders can pay for all members of the family. The amount of *fitrah* changes according to the person’s economic condition and financial situation. The amount of *sadaqah al-fitr* is equal to the cost of daily food of the person who pays *fitrah*. It is paid to people to whom the obligatory *zakat* can be given and it cannot be paid to those to whom *zakat* cannot be given.

### LET’S MAKE A LIST

“Reconciling two people is sadaqah. Helping someone to get in his vehicle or helping him with his luggage is sadaqah. Speaking kindly is sadaqah. Every step towards performing prayer is sadaqah. Removing harmful things from roads is sadaqah.”

Bukhari, Siyar, 128

What kinds of things are mentioned as sadaqah in the above-mentioned hadith?

- Reconciling with offended people
- .....
- .....

## 9. Hajj (Pilgrimage) and its Performance

Pilgrimage is one of the acts of worship that Allah has commanded. As a religious term, *hajj* is the duty of visiting the Ka’bah and the sacred places around it during a certain time of the year and carrying out the religious duties required to be performed there. *Hajj* is an act of worship performed through both body and property.

Hajj became obligatory in the ninth year of the Hijrah. It is obligatory once in a lifetime for some Muslims who carry certain conditions. Allah the Almighty says in the Noble Qur’an: “...And (due) to Allah from the people is a pilgrimage to the House — for whoever is able to find thereto a way...”<sup>47</sup>

Have you ever watched any film or discovery related to the sacred places in which pilgrimage is performed?

If you have watched, share your opinions with your friends.

<sup>47</sup> Baqarah, 2: 97

## INFORMATION BOX

To whom is pilgrimage obligatory?

- To sane Muslims who have reached the age of puberty.
- To those who have no debt that they are not able to pay, and whose economic condition is good; namely, people who have enough wealth that they are able to maintain themselves and the people for whom they are responsible to maintain during pilgrimage.
- To those who are healthy enough to perform the pilgrimage.
- To those who do not have any condition limiting their freedom.
- To those who do not face any situation that makes their journey dangerous like contagious disease, terror, or war.

## LET'S NOTE

*Miqats* are certain places around Mecca, where pilgrims have to start the state of *ihram*.

Some of the requirements of pilgrimage are *ihram*, *tawaf*, *sa'y* and *waqfa*.

To be in the state of *ihram* within the *miqat* limits means and causes the temporary avoidance of some actions and behavior that are lawful at other times. The wrapped cover worn by males, which consists of two seam-free pieces, is also called *ihram*. Those, who enter into the state of *ihram*, express their intention of making a pilgrimage and recite the supplication of *talbiyah*. While in *ihram*, cutting hair, beard, or nails; picking plants; and hunting animals are prohibited. After performing the required acts of pilgrimage, the pilgrim gets a haircut and thus he or she ends *ihram*.

*Tawaf* is the term used for circumambulation around the Ka'bah for seven times. Each completed circle is called "*shawt*", which begins from the point of Hajar al-Aswad (the black stone) and goes counter clockwise. *Tawaf* is one of the obligatory acts of *hajj*, which is performed during one of the three days of the Feast of Sacrifice. During *tawaf*, a pilgrim prays for himself, his family, and all believers.

*Sa'y* is walking seven times between the Safa and Marwa Hills in Mecca. It is performed from Safa to Marwa four times and from Marwa to Safa three times. *Sa'y* is one of the requirements of pilgrimage and a symbolical reanimation of Hajar's search for water for her son, Ishmael (pbuh).

*Waqfa* means staying in Arafat from noon until sunset on the day before the Feast of Sacrifice. This period of time is spent performing acts of worship and praying. *Waqfa* is one of the required parts of pilgrimage. The pilgrimage

of those who did not stay in the plain of Arafat during the above-mentioned period of time, is not accepted for that year.

SUPPLICATION OF TALBIYAH	
Labbayk Allahumma Labbayk	Here I am at Your service O Lord, here I am.
Labbayka la shareeka laka labbayk	Here I am at Your service and You have no partner.
Innal hamda wan-ni'mata laka wal mulk	To You alone is All Praise and All Bounty and to Yours alone is The Sovereignty.
La shareeka lak	You have no partner.

The requirements of pilgrimage are performed on the Day of Arafa of the Feast of Sacrifice and on the first three days of the feast. At the first step, pilgrims enter into the state of *ihram* in Mecca on the eighth day of Dhu'l Hijjah and go to Mina. The next day after sunrise, they set out to the plain of Arafat and after performing *waqfa* in the afternoon, they go to Muzdalifa to stay there for the night.

The following morning, i.e. the morning of the first day of the feast, Satan is stoned in Mina, and an animal sacrifice is offered (for Allah). Then, "visiting circumambulation" (*tawaf al-ziyarah*) is performed as one of the obligations of pilgrimage, and after it, all the prohibitions of *ihram* end. After *tawaf*, pilgrims go to perform *sa'y* between the hills of Safa and Marwa.

Those who carried out the duty of pilgrimage should visit the Ka'bah before leaving Mecca. This is called "farewell circumambulation" (*tawaf al-wadaa*). Apart from these, those who want to may go to Madinah and visit *Masjid al-Nabi* (Prophet's Mosque), Prophet's grave, and other holy places.

*Umrah* also means visiting the sacred places in Mecca like Hajj. In verse 196 of the Surah al-Baqarah, *umrah* is mentioned as follows: **"And complete the Hajj and 'umrah for Allah..."**



The differences between *umrah* and *hajj* are these:

- *Umrah* can be performed at any time of the year except during the days of *hajj*.
- Pilgrimage can be performed only once in a year. However, *umrah* can be performed as many times as possible.
- Pilgrimage is *fardh* upon certain believers, but *umrah* is a *sunnah*.
- In *umrah*, there are only two acts: one is to circumambulate around the Ka'bah, and the other is to perform *sa'y* between Safa and Marwa.
- In *umrah*, the stoning of Satan and animal sacrifice do not take place.

Pilgrimage gives people the strength and patience to overcome difficulties and strengthens will power. It helps believers gain some good habits, such as to avoid becoming angry even under the most difficult situations and to be patient. The prohibitions of *ihram*, like not harming even the smallest of living beings, help improve one's sense of compassion and mercy towards all living beings.

Pilgrimage is an important opportunity for a believer to renew his or her spiritual state. The pilgrim purifies himself or herself from evil feelings and thoughts, and starts a new life. Our Prophet (saw) mentions this as follows: "Whoever performs Hajj for Allah's pleasure, and avoids evil word and behavior and rebellion against Allah (apart from right of the other persons), then he will return as if he were born anew (free from all sins)."<sup>48</sup>

#### INFORMATION BOX

The places related to pilgrimage are:

- The Ka'bah: It is circumambulated.
- Safa and Marwa Hills: The places between which *sa'y* is performed.
- The Plain of Arafat: The place in which *waqfa* is performed.
- Muzdalifah: A place within the boundaries of al-Haram, between the plain of Arafat and Mina. Performing *waqfa* in that place is *wajib* (compulsory) according to the Hanafi school of law. Moreover, the pebbles for stoning Satan are collected from Muzdalifah.
- Mina: It is a place within the boundaries of al-Haram, between Muzdalifa and Mecca. Satan is stoned there.

#### LET'S INTERVIEW

Interview a person you know who has performed pilgrimage. And, then, share your observations with others.

<sup>48</sup> Bukhari, Hajj, 4; Muslim, Hajj, 438

## 10. The Place of the Act of Worship: the Ka’bah

The Ka’bah is the first temple constructed in the world to be used for worshipping Allah. It is also called *Bait Allah* (the House of Allah). This is mentioned in the verse 96 of Surah Al-i Imran as follows: **“Indeed, the first House [of worship] established for mankind was that at Mecca — blessed and a guidance for the worlds.”**<sup>49</sup>

Abraham and his son Ishmael (peace be upon them) built the Ka’bah at Allah’s command. After its construction was complete, Abraham performed the first *tawaf* with his son Ishmael and called all people to visit the Ka’bah.

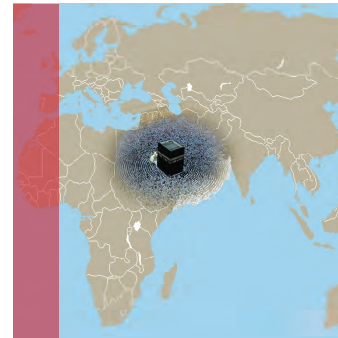
The Ka’bah has been surrounded by a circle-shaped structure. Within this circle, there is a place called Masjid al-Haram, and the Ka’bah is situated in the middle of this masjid. Zamzam water also springs from inside of this masjid.

Before Islam, Arabs had filled the Ka’bah with idols, which they regarded as gods. When our Prophet (saw) conquered Mecca in 630, he cleansed the Ka’bah of these idols. Thus, it became again a place in which people worship Allah, in accordance with its purpose.

The Ka’bah is of particular importance with regard to the performance of prayers and pilgrimage. Facing towards the direction of the Ka’bah, namely towards the *qiblah*, is one of the conditions of prayer. After the migration to Madinah, for a while the Prophet (saw) performed his prayers turning towards Jerusalem. Then upon the revelation of verse 144 of Surah al-Baqarah, **“So turn your face towards Masjid al-Haram. And wherever you [believers] are, turn your faces towards it [in prayer].”**<sup>50</sup> facing towards the Ka’bah during prayer became obligatory for Our Prophet (saw) and for all Muslims. Thus, the Ka’bah became the *qiblah* of Muslims beginning from the second year of the Hijrah.

Circumambulation, one of the constituent parts of pilgrimage and *umrah*, is performed around the Ka’bah. For this reason, millions of Muslims come from the four corners of the earth every year to circumambulate the Ka’bah.

Did you know that the Ka’bah is the first temple in the world to be constructed?



Muslims all around the world turn towards the Ka’bah in their prayers.

### LET’S PREPARE A PRESENTATION

Prepare a presentation by finding some written and visual materials about the Ka’bah.

<sup>49</sup> Al-i Imran, 3: 96.

<sup>50</sup> Baqarah, 2: 144

## LET'S SHARE

Share your memories from the previous year's Feast of Sacrifice with your friends.

## LET'S NOTE

During the Feast of Sacrifice, beginning from the Dawn Prayer on the day of *Arafah* (the day before the feast) till the late afternoon prayer on the fourth day of the feast, *taqbir* is recited after all obligatory prayers. These *taqbirs* are called "*takbirat al-tashrik*."

## 11. Sacrifice (Qurban)

Sacrifice is one of the *wajib* (compulsory) acts of worship, according to Hanafis. It means sacrificing an animal that possesses certain qualities, at a certain time, with the purpose of getting closer to Allah and gaining His consent. "Qurban" (sacrifice) is a term used for the animal slaughtered for the sake of Allah.

Muslims who are rich enough to give zakat and who have reached puberty, are required to sacrifice an animal. This responsibility is mentioned in the Noble Qur'an as follows: "**So pray to your Lord and sacrifice [to Him alone].**"<sup>51</sup>

Sacrificial animal can be slaughtered during the Feast of Sacrifice. The person who slaughters an animal should be well qualified for this job. For this reason, those who are not able to slaughter an animal can appoint another person on their behalf. While the animal is being brought to the place of slaughtering, it should be treated well, and any behavior that might hurt it should be avoided. The sacrificial animal should be slaughtered lying it towards the qiblah and saying *Bismillahi Allahu Akbar*. One should keep the environment clean and follow the rules of sanitation while the animal is being slaughtered.

A sacrificial animal's flesh can be portioned into three: a part of it is given to poor people, another part is kept for family members, and the third part is offered to guests. The animal's leather can be given to charities or poor people. Those who want to, can donate all the flesh of the slaughtered animal to poor people.

Sacrificial Animals	For how many people can it be slaughtered?	Qualities required of the sacrificial animal	
Sheep and goat	For one person	It must be older than 1 year	These animals must be healthy.
Cattle	It can be jointly sacrificed by 1-7 people	It must be older than 2 years	
Camel	It can be jointly sacrificed by 1-7 people	It must be older than 3 years	

<sup>51</sup> Kawthar, 108: 2

Sacrifice is offered in obedience to Allah's command, with the consciousness of being His servant, and in order to gain His consent. The loyalty of those who sacrifice animals increases, and they experience the happiness of being close to Him. This is expressed in the Qur'an by the following sentences: **"Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you..."**<sup>52</sup>

Sacrifice keeps the spirit of brotherhood, helping each other, and solidarity alive in Muslim society. It saves people from selfishness and encourages them to be generous and self-sacrificing. By means of charity, the bond between rich and poor becomes strengthened. This is stated in the following verse **"...then eat from them and feed the needy and the beggar..."**<sup>53</sup> Moreover, donating the whole animal or its skin to charitable institutions contributes to social solidarity.

The person who sacrifices an animal remembers the story of Abraham and Ishmael (peace be upon them). This symbolically shows readiness to follow the orders of Allah just as Abraham and Ishmael (peace be upon them) did.

## 12. Amal al-Salih (Good Deeds) are also Acts of Worship

Every good deed and behavior that is done to gain Allah's consent is called *amal al-salih*. Such deeds are done without expecting anything in return, only for the sake of Allah. In this sense, all acts of worship are recognized as *amal al-salih*. Besides, treating people in a friendly manner, donating blood to those who need it, and greeting others can also be regarded as examples of *amal al-salih*.

Those, who do *amal al-salih*, i.e. good deeds and behavior, are praised in the Noble Qur'an, which mentions that Allah will reward those who believe in Allah and do righteous deeds. It says in the Noble Qur'an that: **"Indeed, they who have believed and done righteous deeds — those are the best of creations...Allah being pleased with them and they with Him..."**<sup>54</sup>

Our religion commands us to protect old people and orphans; and to help the poor, the needy, and those in difficult situations. A Muslim should respect his or her parents, help the poor, and share his or her means with others. He or she should get along with people around them, and should not speak bad

### LET'S RESEARCH

Is there any kind of sacrificing apart from the Feast of Sacrifice?

Research.

"And who is better in speech than one who invites Allah and does righteous deeds and says 'Indeed I am of the Muslims.'"

Fussilat, 41: 33



Giving blood to a needy patient is *amal al-salih*.

<sup>52</sup> Hajj, 22: 37

<sup>53</sup> Hajj, 22: 36

<sup>54</sup> Bayyinah, 98: 7-8

words, offend, or hurt anybody. Our religion recognizes all virtuous behavior as *amal al-salih* and wants to spread such deeds among its believers.

When we *do amal al-salih*, we feel great happiness. In addition to worldly reward, those who do righteous deeds will get the major reward in the Hereafter. This is mentioned in the Noble Qur'an as such: **"For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide."**<sup>55</sup>

### LET'S MAKE A LIST

Make a list of the behavior that you can describe as *amal al-salih*.

- I helped an old man get into his car this morning.

- .....

- .....

- .....

"Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Baqarah, 2: 286

## 13. Dua and Tawbah (Supplication and Repentance)

*Dua* means supplication (begging), sending wishes and requests to Allah. The person who makes *dua* communicates with Allah and takes refuge in Him. That person shares joy and sorrow with Allah and asks Him for help.

Allah the Almighty, as our Creator and Protector, asks us to pray to Him. He informs us that He will answer the prayers of those who pray. This is emphasized in the Noble Qur'an as follows: **"And when My servants ask you (O Muhammad), concerning Me — indeed I am near. I respond to the invocation of the supplicant when he calls upon Me..."**<sup>56</sup>

Making *dua* is an act of worship. For this reason, our Lord asks us to worship only Him: **"You only do we worship, and You only do we ask for help."**<sup>57</sup>

Allah has given many blessings to us, and we should be grateful for the blessings He has given us. We should remember Him because of the blessings He has bestowed upon us and pray to Him sincerely not to deprive us of His blessings.

<sup>55</sup> Yunus 10: 26

<sup>56</sup> Baqarah, 2: 186

<sup>57</sup> Fatiha, 1: 5

Sometimes people may feel lonely and not find anyone to share their sorrow with. In such desperate and gloomy times, people open their hands and hearts to the Almighty Lord, confide their troubles to Him, and ask for help by taking refuge in Him. They feel that Allah's help is with them, which increases their spiritual strength. Thus, their inner world is refreshed; their hearts are filled up with peace and happiness. Moreover, *dua* increases the value of a person in the presence of Allah. The verse **"Say 'What would my Lord care for you if not for your supplication?'"**<sup>58</sup> remarks on this point.

One can pray to Allah at any time, and can directly present wishes and experiences to Allah. One can ask for help from Allah without needing any intermediary or special place or time. The important thing in *dua* is the person's sincerity in saying to the Lord what he or she feels inside.

The person who prays should carry out some responsibilities before making a *dua*. It is not correct to make requests to Allah without doing anything, working, taking any measures against dangers, or protecting oneself from committing sins. First, we have to perform the acts of worship, which are our primary duties to our Lord, and then we can ask for help from Him by making *dua*. Moreover, while making *dua*, we should supplicate for not only ourselves, but also for our mothers, fathers, siblings, friends and other people.

#### LET'S MAKE A LIST

"And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless."

Araf, 7: 205

"Say, 'Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the most beautiful names.' And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way."

Isra, 17: 110

Which points - related to making *dua* - were remarked in these above-mentioned verses? Make a list.

- *Dua* does not need to be said loudly.

- .....
- .....
- .....

<sup>58</sup> Furqan, 25: 77

Begging for forgiveness from Allah, regretting past mistakes and sins, and turning towards good is called *tawbah* or repentance. As making mistakes is something characteristic of all people, apologizing is likewise characteristic. The important thing for a penitent person is to give up their sins with sincere intention and resolution, and then, to do the best to be forgiven by doing good deeds. This is commanded in the Qur'an in the following verse: **"Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value."**<sup>59</sup>

### LET'S LEARN

Learn the meanings of "*Rahim*," "*Sattar*," and "*Afuw*," which are some of the most beautiful names of Allah the Almighty.

Allah the Almighty wants us to repent and ask for forgiveness. He informs us that He will accept the repentance of those who ask for forgiveness and sincerely abandon committing the same sins. **"O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful."**<sup>60</sup>

By way of expression and behavior, the penitent shows regret. He does not insist on repeating his mistakes and sins, rather sincerely decides not to make any mistake. He asks for the blessings of those who have rights upon him. Thus, he makes a new beginning, becomes hopeful for the future, and continues doing good deeds patiently.

## 14. Individual and Social Benefits of Worship

To worship means to be Allah's servant, to respect Him, and to obey His commands wholeheartedly. A worshipper presents love, respect, faith and obedience to Allah through various acts. He or she tries to establish a spiritual bond with Him. For this reason, worshipping strengthens belief in Allah, and increases love of Him. It corrects the moral state of the worshipper, and suppresses evil thoughts. It keeps him or her away from committing sins and misdeeds. Hence a worshipper can easily realize the sacredness of Allah by always thinking that Allah sees and protects him or her. Through this awareness, he or she always tries to turn towards good deeds.

Prayer increases one's feelings of mercy, improves one's feelings, and discourages a person from committing sins. The Qur'an expresses this as follows: **"...for Prayer restrains from shameful and unjust deeds..."**<sup>61</sup> Prayer

*"... For without doubt in the remembrance of Allah do hearts find satisfaction."*

Rad, 13: 28

Which aspect among the acts of worship is emphasized in the above-mentioned verse?

<sup>59</sup> Nisa, 4: 146.

<sup>60</sup> Zumar, 39: 53.

<sup>61</sup> Ankabut, 29: 45.



teaches people to use time efficiently. Daily life - which begins with dawn prayer shortly before sunrise - becomes more programmed with prayers performed in different hours of the day.

Prayers performed in congregation contribute to social solidarity and welfare. People who stand on the same row in the mosque in the presence of Allah, commiserate with each other and cooperate to resolve social ills. They take the opportunity to learn what they did not know, to eliminate deficiencies, and to correct mistakes. They recommend good, and warn against evil. Thus the fellowship among them is strengthened.

Every year by giving alms out of one's wealth, a Muslim both shows gratitude for Allah's blessings and worships Him. Almsgiving suppresses bad habits such as stinginess, selfishness, luxury and extravagance, turning into good ones such as kindness and benevolence.

Zakat means gratitude for the wealth that we have, and *fitrah* is gratitude for reaching the Feast of Ramadan in good health. By means of *zakat al-fitr*, everybody can be glad to help according to their capacity. Poor people's need for Eid is met by these acts of charity, and so they take part in the festival as happily as rich Muslims. Bonds of love and fellowship between them get strengthened. Thus, it provides an environment of solidarity in society.

During pilgrimage, people from different cultures, languages, and nations from all around the world come together. This educates people about how to behave in an environment with various understandings. Coming together with people of different nations, languages, and cultures for the same purpose, and keeping company with each other, is a cause for the development of fellowship. It helps to get rid of misunderstandings and prejudices, if any exist.

Sometimes one can be faced with various problems, which can give way to despair and depression. In such situations one prays, and feels nearer to God and makes a strong connection with Him. The person wants help from Allah and seeks refuge in His mercy.

A person who places love for Allah in his or her heart by means of worship, avoids any behavior that endangers peace and tranquility. He or she makes a point of being thoughtful and tolerant while staying away from evil, and makes a habit of being honest and just.



### LET'S MAKE A LIST

What are the benefits of worships to individuals and society?

Benefits for individuals

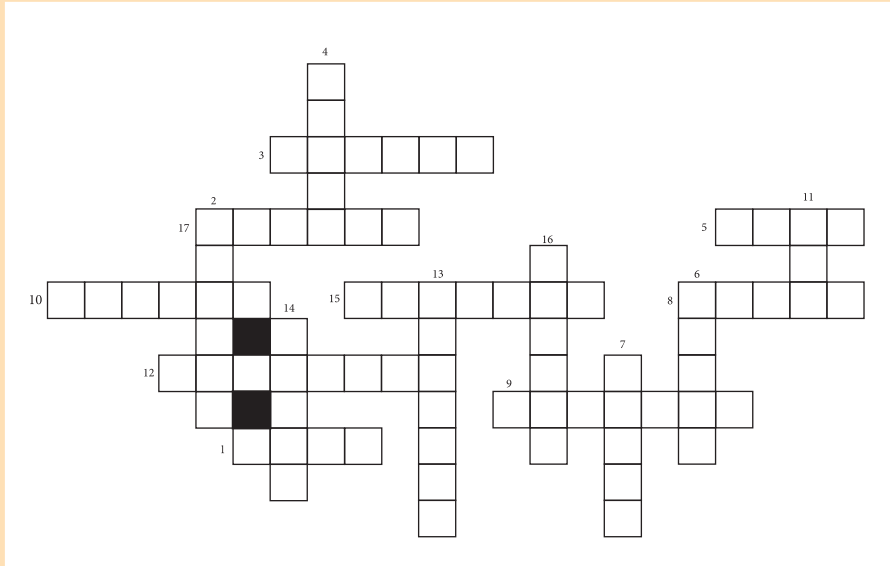
- It strengthens belief in God.
- .....
- .....
- .....

Benefits for the society

- It improves the sense of living together.
- .....
- .....
- .....

## LET'S EVALUATE THE CHAPTER

A. Solve the following crossword puzzle.



1. Worship that is fulfilled as visiting the Ka'bah and other sacred places in its surrounding area, by its rules.
2. To be a servant of Allah, to respect Him, and to fulfill His commands wholeheartedly.
3. Worship that means coming closer to Allah.
4. Washing the entire body without leaving any dry parts.
5. Worship that has some characteristics of cleaning and is fulfilled as washing certain limbs and wiping the head in accordance with its rules.
6. Breaking the fast.
7. The first temple built on earth.
8. Waking up and eating before dawn to get ready for fasting.
9. All kinds of help and favor that one does voluntarily just for the sake of Allah.
10. Begging for forgiveness from Allah for sins committed.

11. Supplicating to Allah and conveying good wishes.
12. It is performed in place of minor and major ablution, in the absence of water.
13. Queen of the 11 months.
14. The act of a rich person giving a portion of their wealth to the poor once a year.
15. The name of the prayer performed between night and witr prayers during the month of Ramadan.
16. Sadaqah that must be given in the month of Ramadan.
17. Being sincere in worship.

B. Answer the following open-ended questions.

1. Why do we worship? Explain.
2. What are the basic principles that should exist in worship? List them.
3. What is repentance and why is it performed? Explain.
4. Which behavior can be called good deeds according to Islam? Give some examples.

C. Choose the correct answers to the following multiple-choice questions.

1. Which of the following prayers must be performed in congregation?

- |                   |                                                |                  |
|-------------------|------------------------------------------------|------------------|
| A) Witr Prayer    | B) Supererogatory prayers                      | C) Friday prayer |
| D) Tarawih prayer | E) Obligatory cycles of the five daily prayers |                  |

2. Which of the following expressions is not used for the month of Ramadan?

- |                         |                             |                            |
|-------------------------|-----------------------------|----------------------------|
| A. The month of mercy   | B. The month of pilgrimage  | C. The month of the Qur'an |
| D. The month of fasting | E. The month of forgiveness |                            |

3. Alms cannot be given to which of the following people?

- |              |                                                       |                |
|--------------|-------------------------------------------------------|----------------|
| A. Parents   | B. Indebted                                           | C. Poor people |
| D. Wayfarers | E. Those whose hearts are to be reconciled with Islam |                |

4. Which of the following is not one of the differences between hajj and umrah?

- A. Hajj is obligatory, and umrah is supererogatory.
- B. Hajj must be fulfilled during certain months of the year, while umrah can be fulfilled during the whole year.
- C. There is no waqfa in umrah.
- D. Pilgrims wear ihram, circumambulate the Ka'bah, and perform sa'y
- E. There is no stoning of Satan in umrah.

5. Which of the following is not one of the sacrificial animals?

- |          |            |         |
|----------|------------|---------|
| A. Lamb  | B. Cattle  | C. Goat |
| D. Camel | E. Poultry |         |

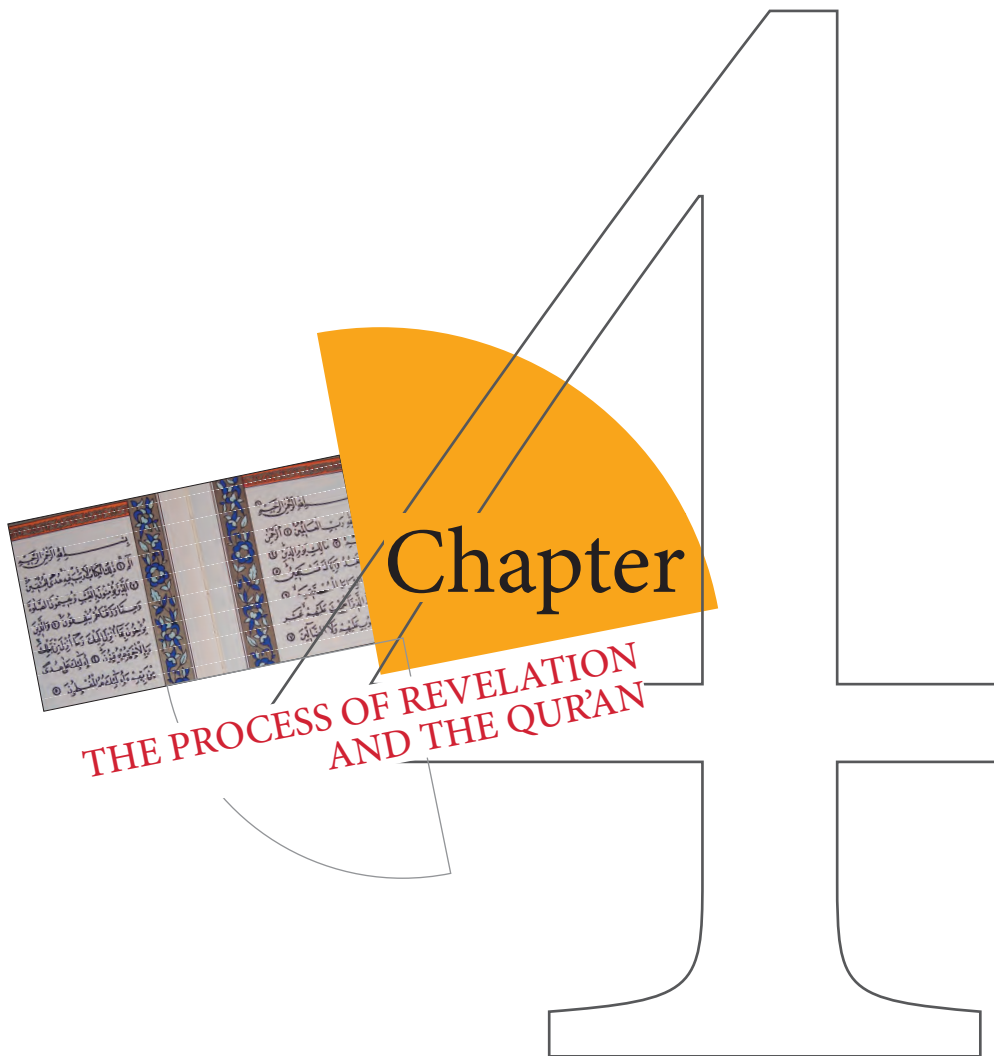
D. Write "T" for true and "F" for false for the following sentences.

- (.....) Performing dry ablution is required for each prayer.
- (.....) Actions that are done to be adored by people are also acts of worship.
- (.....) Performing *tarawih* prayer in congregation in the mosque is compulsory.
- (.....) *Sacrificing animals is one of the compulsory acts of worship in Islam.*

E. Fill in the blanks in the following sentences with the most suitable word from those given below.

(major ablution, minor ablution, Ka'bah, 10, funeral)

1. The first temple built in the world for worshipping is the .....
2. To clean the mouth and nose with water and to wash the entire body making sure that no part of body is left dry is called .....
3. Friday prayer is obligatory upon every Muslim who has no excuse, and it has ..... *rakats* in total.
4. .... prayer is a kind of invocation.



# Chapter

THE PROCESS OF REVELATION  
AND THE QUR'AN



## THE PROCESS OF REVELATION AND THE QUR'AN

### LET'S GET READY FOR THE CHAPTER

1. Research the meaning of the terms “revelation, Mushaf, verse, chapter, juz’, and muqabalah.”
2. Get information about the subjects in the Qur’an by using the index, which can be found at the end of the translations of the Qur’an.
3. Bring a translation of the Qur’an to school and study it with your friends.
4. Write an essay about “the place and importance of the Qur’an in our lives” and read it in class.
5. Prepare a presentation about the Qur’anic verses that emphasize intellect and thinking.

### 1. The Term Wahy

Lexically the word wahy means to indicate, to inspire, to whisper, to command and to write. Terminologically it means God’s declaration to His prophets of His commands, prohibitions, and advice. Allah the Almighty proclaims His message to the prophets in various ways. This is stated the 51st verse of the Surah ash-Shura as follows: **“It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah’s permission, what Allah wills: for He is Most High, Most Wise.”**

Through revelation mankind can know Allah. Revelation enlightens us about such subjects as belief, acts of worship, and morals. It recommends things that are good, beautiful, and wise. It guides humans through the steps of worldly life. Allah the Almighty states in a verse: **“And We sent down the Book to you**

What connotation does the term “revelation” have?

Talk about it.



for the express purpose, that you shall make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.”<sup>1</sup> And in another verse: “We have not sent down the Qur’an to you to be (an occasion) for your distress, but only as an admonition to those who fear (Allah).”<sup>2</sup>

### LET’S RESEARCH

*“So Zakariya came out to his people from the prayer chamber: He told them by signs to celebrate Allah’s praises in the morning and in the evening.”*

Maryam, 19: 11

In the translation of the verse above, revelation means to sign.

Search in the translation of the Qur’an, what does revelation mean in the following verses:

Nahl, 16: 68-69; Qasas, 28: 7; Anbiya, 21: 73.

## 2. The Process of Revelation

### 2.1 Revealed Texts Before The Qur’an: Scrolls and Books

Allah has sent revelations to all prophets beginning from the first human and first prophet Adam. A verse explains this issue: **“And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not.”**<sup>3</sup>

People can discover and comprehend the existence and the oneness of Allah the Almighty by using their minds. Yet without Allah’s guidance, they do not know how to worship Him, about life in the Hereafter, and what the rewards and punishments will be therein. But, Allah has not kept humankind unguided, and He has sent prophets to fulfill this need.

Allah sent divine books through His prophets to guide human beings, to teach them goodness and beauty, to warn them, and to express His commands and prohibitions. This is explained in a verse as follows: **“Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed...”**<sup>4</sup>

What do you know about the divine books revealed before the Qur’an?

<sup>1</sup> Nahl, 16: 64.

<sup>2</sup> Ta-Ha, 20: 2-3.

<sup>3</sup> Anbiya, 21: 7

<sup>4</sup> Baqarah, 2: 213

## LET'S EVALUATE

"Surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon and We gave to David the Psalms. And (We sent) messengers We have mentioned to you before and messengers We have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him)."

Nisa, 4: 163-164

Evaluate the translations of these verses, which are mentioned above, with relation to the process of revelation.

The written form of the words of Allah, which are revealed to the prophets to guide and enlighten the servants of God, is called "divine book" or "celestial book."

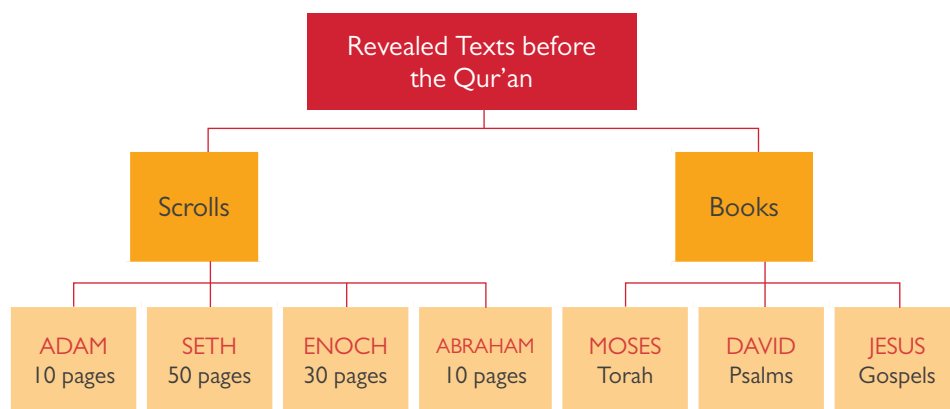
Divine books are divided into two types:

- Scrolls
- Books

Texts sent down before the Qur'an consisting of a few scrolls are called *suhuf* (scrolls).

None of these scrolls reached us today. The Qur'an does not give detailed information about these scrolls either.

Those who believe in Allah also believe in the prophets and divine books revealed to the prophets. We also believe in the original form of these divine books and believe that they were sent by Allah.



## LET'S TALK

"And who believes in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]."

Baqarah, 2: 4

What does the phrase "...what was revealed before you..." refer to? Talk about it with your classmates.

## LET'S FIND SOME PRINCIPLES

“Or has he not been informed of what was in the scriptures of Moses and [of] Abraham, who fulfilled [his obligations]. That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives and that his effort is going to be seen. Then he will be recompensed for it with the fullest recompense. And that to your Lord is the finality. And that it is He who makes [one] laugh and weep. And that it is He who causes death and gives life.”

Najm, 53: 36-44

Find some principles from the translation of the verses above.

- Any action will not stay unrecompensed.
- .....
- .....
- .....



One of the rolls on which Torah is written.

## The Torah

The Torah means law and doctrine. It is the divine book that Allah revealed to Moses. In the Qur'an the following is mentioned about the Torah: **“Surely We sent down the Torah, wherein there is a guidance and a light...”**<sup>5</sup>

The Torah is also called the Old Testament. It is in Aramaic, and consists of 39 chapters. The first five chapters are accepted as the Torah, which was revealed to Prophet Moses. A large part of the other books tell about the history of the sons of Israel after Prophet Moses. The five books that are accepted by Jews as revealed to Moses are: Genesis, Exodus, Numbers, Leviticus, and Deuteronomy.

## Psalms

Psalms (*Zabur*) means a written thing or a book. It is the divine book that is sent to Prophet David. Allah proclaims about the Psalms in the Qur'an: **“...And indeed we preferred some of the prophets above others, and unto David We gave the Psalms.”**<sup>6</sup> God gave David a beautiful voice, and he recited the Psalms to people.

<sup>5</sup> Ma'idah, 5: 44

<sup>6</sup> -Isra, 17: 55

Psalms consists of 150 chapters, known as psalms in the Old Testament. Psalms is in the form of poems written in Hebrew. It was revealed after the Torah to emphasize and explain the enlightenment of the Torah.

## The Gospel

The Gospel (*Injil*) means glad tidings and doctrine, and it is the divine book given to Prophet Jesus by Allah. Allah talks about the Gospel in the Qur'an as follows: **“And in their footsteps We sent Jesus the son of Mary, confirming the Torah that had come before him. We sent him the Gospel therein was guidance and light, and confirmation of the Torah that had come before him, a guidance and an admonition to those who fear Allah.”**<sup>7</sup>

The Gospel is also known as the New Testament. It consists of 27 chapters. The most important ones are the first four books called Matthew, Mark, Luke and John.

### LET'S INTERPRET

“Say, [O believers], We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.”

Baqarah, 2: 136.

Interpret the verse mentioned above in terms of faith in the divine books.

## 2.2. The Last Revelation: the Qur'an and its Basic Characteristics

“Qur'an” is an Arabic word which means to collect, to read, and to gather. It is the last of the divine books sent by Allah. It was revealed to Prophet Muhammad (saw). It is also referred to by some other names, such as *Furqan* and *Dhikr*.

<sup>7</sup> Maidah, 5: 46

## LET'S STATE

"And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively."

Isra, 17: 106

It is indicated in the translation of the verse above that the Qur'an is sent down progressively.

Find the translations of the verses whose numbers are given below and then state which characteristics of the Qur'an are emphasized in them.

Baqarah, 2: 185; Nisa, 4: 82; Araf, 7: 52; Isra, 17: 82; Yasin, 36: 69-70; Hadid, 57: 9; Buruj, 85: 21-22.

Muhammad is the last Prophet, and the Qur'an that is given to him is the last book. So no other divine book will come until the Last Judgment.

The Qur'an was sent down in Arabic. This fact is clearly mentioned in the second verse of Surah Yusuf as, **"Verily, We have sent it down as an Arabic Qur'an in order that you may understand."** Yet because all people do not know Arabic, the Qur'an has been translated and interpreted into various languages.

Another characteristic of the Qur'an is its being a universal book. Some phrases such as **"O you mankind!.."**<sup>8</sup> **"O men of understanding!.."**<sup>9</sup> and **"O My servants who believe!.."**<sup>10</sup> show that the Qur'an's invitation is for all humankind.

The Qur'an was sent to guide and enlighten the people. This is mentioned in the Qur'an as: **"He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily Allah is to you most kind and Merciful."**<sup>11</sup>

The Qur'an is the only divine book that has survived from the first day until today without any change. Allah declares this issue as follows: **"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)."**<sup>12</sup> Besides, the Qur'an has been written and memorized from the very first day that it was revealed.

## LET'S EXPLAIN

"Never was the Qur'an a narration invented, but a confirmation of what was before it and detailed explanation of all things and guidance and mercy for a people who believe."

Yusuf, 12: 111

Which basic characteristics of the Qur'an are emphasized by the translation of the verse above? Explain it.

<sup>8</sup> Baqarah, 2: 21

<sup>9</sup> Baqarah, 2: 179

<sup>10</sup> Ankabut, 29: 56

<sup>11</sup> Hadid, 57: 9

<sup>12</sup> Hijr, 15: 9

The Qur'an is a miracle that was given to Prophet Muhammad (saw). Allah mentions this subject saying: **“Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.”**<sup>13</sup>

The Qur'an contains information about basic beliefs, acts of worship, ethical advices, and stories of the previous prophets and communities.

### LET'S TALK

“The Book of Allah contains information about previous nations. There are commands on matters that you may encounter. It is a measure that distinguishes right and wrong. Everything in it is true; there is nothing vain in it. If anyone seeks guidance in something other than it, he would go astray. It is like a firm rope of Allah. It is the wise reminder. It is the straight path. The scholars can never be satiated with it. It does not become stale or lose its taste by much repetition. Its amazing aspects are never exhausted. He, who acts according to it, gets recompense; and he who judges by it, rules justly.”

Tirmidhi, Sawab al-Qur'an, 14 (*simplified version*)

Talk about the text above with your friends.

## 2.3 The Revelation Process of the Qur'an

Since his youth in Mecca, Muhammad used to go to the outskirts of the city and contemplate in peaceful and quiet environments. On a Monday night in the month of Ramadan in 610 CE, Muhammad retreated to the Cave of Hira and started to meditate. The sun was about to set, and something that he had not seen until that day, addressed the Prophet saying, “Read!” The Prophet anxiously replied, “I don't know how to read!” The voice said, “Read!” for the second time, and Prophet Muhammad again replied, “I don't know how to read.” When Jibreel made the same request for the third time, the Prophet asked, “What should I read?” Then Jibreel recited the first five verses of Surah al-Alaq to him:

**“Read! In the name of your Lord Who created.  
He created man from a clot.  
Read! And your Lord is the Most Honorable.  
Who taught (to write) with the pen.  
He taught man what he did not know.”**<sup>14</sup>

### LET'S EVALUATE

What points attract our attention in the first revelations? Evaluate with your friends.

### LET'S DISCUSS

What would have happened if the Qur'an had been sent down all at once rather than in verses and chapters based on the necessities of the time?

Discuss this with your friends.

<sup>13</sup> Isra, 17: 88

<sup>14</sup> Alaq, 96: 1-5.

The Qur'an started to be revealed in 610 CE in the month of Ramadan on The Night of *Qadr*, and the process took about 23 years. Before the demise of the Prophet on June 8, 632 CE, revelation of the Qur'an had been completed and it had been written down.

### INFORMATION BOX

Last revealed verse : "...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion..."

*Ma'idah, 5: 3*

The Qur'an was revealed in verses and chapters, not all at once as an entire book. Some verses were revealed upon a particular issue to clarify it. This helped people to understand and learn the Qur'an better. The process of revelation is mentioned in the Qur'an as: **"And those who disbelieve say: Why is the Qur'an not revealed to him all at once? Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages."**<sup>15</sup> Besides, the gradual revelation of the Qur'an made the writing and memorization of it easier.

Meccan polytheists continuously tortured the Prophet and the believers. Gradually, revealed verses comforted the hearts of believers, giving them courage and patience.

Issues related to faith, worship, morals, and social relationships were slowly becoming established in the society. Gradual revelation of the Qur'an provided the rules and regulations of Islam to be accepted in the society more easily.

The Prophet instantly memorized the verses as soon as they were revealed and dictated them to the scribes of the revelation. Those scribes recorded the verses on writing materials of the day such as paper, gazelle skin, and thin white stones. Verses recorded in that way were carefully and meticulously protected.

### LET'S EVALUATE

Alcohol was prohibited in four steps.

1. Nahl, 16: 67
2. Baqarah, 2: 219
3. Nisa, 4: 43
4. Ma'idah, 5: 90-91

Vehbe Zuhayli, *İslam Fıkhi Ansiklopedisi*, VII, 437.

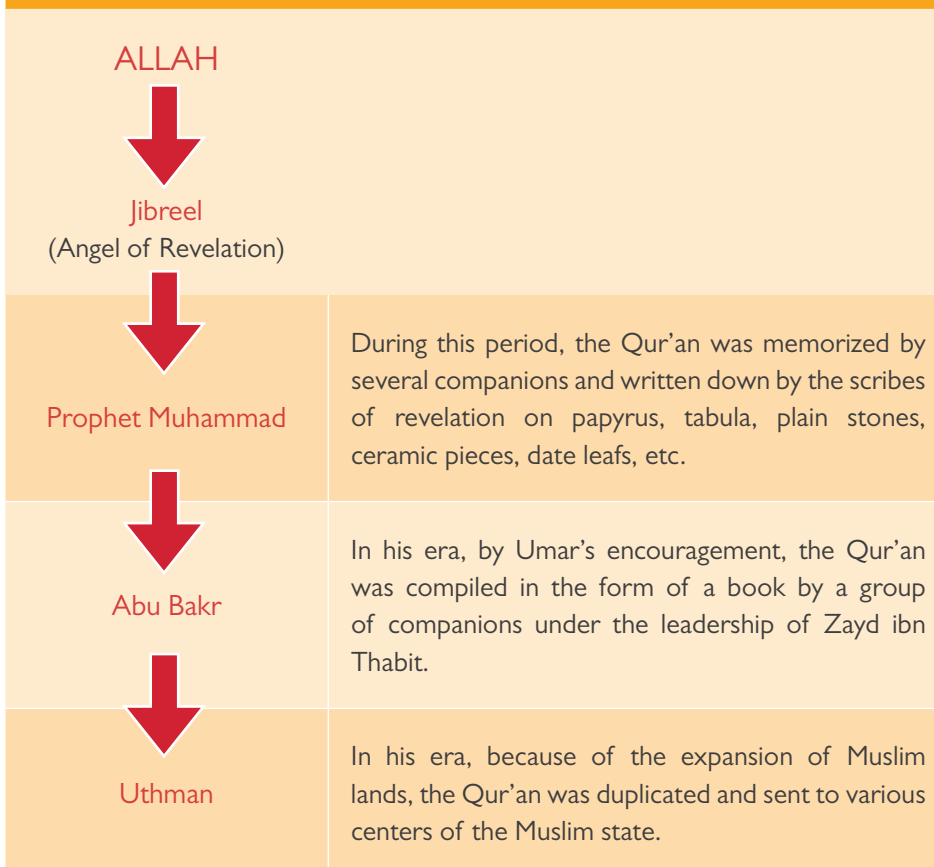
Examine the translations of the verses mentioned above, and evaluate the stages of the prohibition of alcohol in terms of the process of revelation.

<sup>15</sup> Furqan, 25: 32.

After the Prophet's death, Abu Bakr (may Allah be pleased with him) was elected to be the head of the state (caliph). During his period of governing, many people who knew the entire Qur'an by heart were martyred in battles. Umar (may Allah be pleased with him), who was worried about the decrease of the number of such people, suggested compiling the written materials and collecting them into a book form. A commission was established under the leadership of Zayd ibn Thabit, one of the scribes of the revelation. As a result of meticulous efforts of this commission, verses written on separate materials were collected, rewritten, and compiled in the form of a book. The first copy of the Qur'an, which is called *mushaf*, was entrusted to Abu Bakr's care.

At the time of the third caliph Uthman, a new commission was established and seven more copies were made from the first original copy. These new copies were sent to the Muslim state's different regions that had dense Muslim populations. In time, based on the emerging needs of the Muslim society, the Qur'an was duplicated from these copies and spread all over the world.

#### THE PROCESS WHICH THE HOLY QUR'AN HAS UNDERGONE UNTIL TODAY





### 3. Terms Related to the Qur'an

In order to easily comprehend the Qur'an, we need to understand well its internal order, and to know the terms verse (*ayah*), chapter (*surah*), part (*juz*), and section (*hizb*).

Verse (*ayah*) lexically means a sign, a symbol, or a proof. Each one of the short or long Qur'anic statements that make up the chapters of the Qur'an is called a verse. There are more than 6,000 verses in the Qur'an. The longest one is the 282<sup>nd</sup> verse of the Surah al-Baqarah, which covers an entire page. There are also some verses formed from only one word, such as "Ya-Sin".

Verses are separated from each other by signs called stop signs on which the number of the verse is written. These signs provide convenience when reading and finding the places of the verses.

The location of the verses in chapters was told to the Prophet by the Angel Jibreel. When a verse was revealed, the Prophet (saw) informed the scribes of the revelation where to record that verse.

#### INFORMATION BOX

There are different opinions among Muslim scholars about the numbers of verses. This is entirely a technical issue and is about which sentence is accepted as a verse or not. Because, while reading the Qur'an at different times, the Prophet stopped and rested on different parts of the Qur'an, some scholars accepted some sentences as one verse, while others accepted them as two or three verses. This does not mean there is an addition or omission from the content of the Qur'an.

## LET'S FIND OUT

On the 255th verse of Surah al-Baqarah, the unity and oneness of God (tawhid) and His attributes are stated. Let's find these attributes from a translation of the Qur'an and make a list of them.

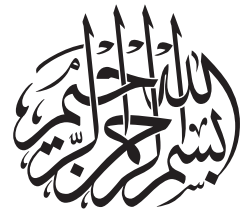
- There is no god except Allah.
- .....
- .....
- .....

Certain parts of the Qur'an, formed from several verses, are called *surah* or chapters. There are 114 chapters in the Qur'an, each of which begins with "*Basmala*" except Surah at-Tawbah. The second chapter, Baqarah, is the longest chapter of the Qur'an, consisting of 286 verses; the shortest one is Kawthar, which consists of only three verses. The first chapter in the Qur'an is Fatiha, and the last one is Nas.

Chapters are titled as "Meccan" and "Madinan". Chapters revealed during the Meccan era are called "Meccan Chapters", and the ones that were revealed in the Madinan era are called "Madinan Chapters". Meccan chapters are generally about belief and morals, and Madinan chapters are mainly about daily matters (*muamalat*), which include worship and social relations.

The Qur'an was not sent down in its current sequence, but the place of every chapter was informed by the Angel Jibreel.

Each chapter has its own name. Some chapters are named after a word, some others after a subject, or a name of a prophet, or a community mentioned in that chapter. For instance, Surah Yusuf is called after Prophet Joseph whose life story is told in that chapter; and Surah al-Fil is named after the word "fil" (elephant), which is used in the chapter.



Bismillahirrahmanirrahim  
(In the name of Allah,  
the Most Beneficent, the Most Merciful)

**LET'S RESEARCH**

Research according to what measure the names of the following chapters are designated.

Surah an-Nahl: It is named after the word nahl (honey bee), which is cited in it.

Surah al-Quraysh: .....

Surah al-Qalam: .....

Surah Muhammad: .....

Surah an-Najm: .....

Surah al-Qadr: .....

A chapter can have more than one name. For example, Surah al-Fatiha is also called Shifa, Dua, and “Umm al-Qur’an” meaning “the basis or the essence of the book”. Surah al-Mu’min is called “Ghafir”; Surah Tabbat is called “Lahab” and “Masad”. By knowing the names of a chapter, we can easily find the place of a verse or a subject in the Qur’an.

**LET'S STATE**

Anbiya 21: 30; Naml 27: 88; Dhariyat 51: 47; Tariq 86: 11; Zumar 39: 6; Fatir 35: 27-28.

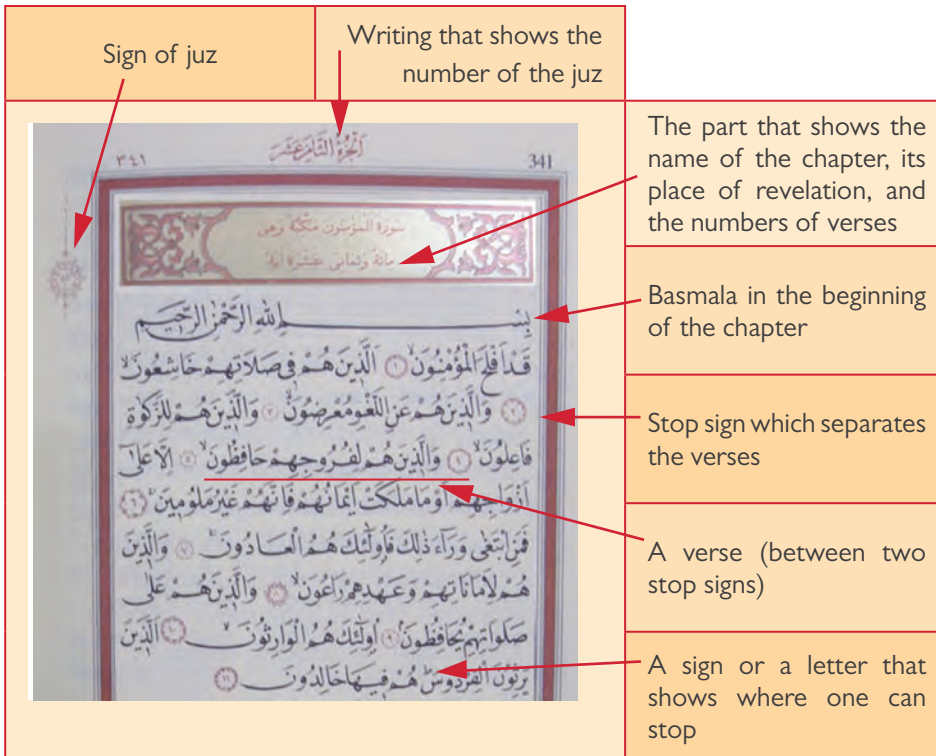
Find the places of the above-mentioned verses from a translation of the Qur’an and state what they are about.

**LET'S NOTE**

At the end of the Qur’an, there is an invocation for the completion of recitation of the Qur’an, which is not part of the text of the Qur’an. Moreover, at the end of the translations, there usually is a content list showing the names and the page numbers of the chapters and a subject index.

Every 20 pages of the Qur’an are called “*juz*” (section), and there are a total of 30 *ajiza*\* in the Qur’an. At the beginning of every *juz*, there are signs indicating the beginning of that part. In these special signs, which are also called “the rose of the *juz*”, the number of the *juz* is written. Dividing the Qur’an into sections makes memorization and reading it easier.

\* *Ajiza*: Plural form of the word “*juz*”.



### Surah al-Mu'minun (The Translation of the above-mentioned verses)

1. Successful indeed are the believers.
2. Who are humble in their prayers.
3. And those who turn away from what is vain.
4. And those who pay the zakat.
5. And those who guard their chastity.
6. Except from their wives or those their right hands possess, for indeed, they will not be blamed.
7. But whoever seeks beyond that, then those are the transgressors.
8. And those (believers) who are keepers of their trusts and their covenant.
9. And they who carefully maintain their prayers.
10. These are indeed the inheritors.
11. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.

There is also a “hizb” sign signifying every five pages of the Qur’an. And when some verses in the Qur’an are recited, both reader and the listeners have to prostrate. This prostration is called “prostration of recitation (*sajdat al-tilawah*).” To indicate the verses of prostration, there are signs next to the verse.

Terms related to the recitation of the Qur'an: Allah commands us to read the Qur'an. Thus reading the Qur'an is an act of worship. There are some rules to follow while reading the Qur'an. Allah states in a verse “...**Recite the Qur'an in slow, measured rhythmic tones!**”<sup>16</sup> and tells us to recite the Qur'an according to certain rules and methods of *tajweed*.

*Tajweed* lexically means to adorn and beautify something, and it means technically the rules that need to be followed in order to read it pleasantly. The Prophet recommends us to read the Qur'an in a good way and says, “Those who are skillful with the Qur'an (memorizing and reading pleasantly), will be together with precious and obedient angels who are called *safara*...”<sup>17</sup>

*Tartil* means reading the Qur'an clearly, distinctly, and in such a way that distinguishes its letters and words, enabling the reader and listener to think about and understand their meaning. *Tajweed* means reading the Qur'an by paying attention to its words and their utterances, whereas *tartil* means reading it by paying attention to the meaning and understanding in addition to regarding it in accordance with the *tajweed* rules. Hence we should not just recite the Qur'an pleasantly but also try to understand its meaning.<sup>18</sup>

Reading five-ten verses of the Qur'an with a beautiful, harmonized, and loud voice is called *ashr*. Generally *ashr* is recited in assemblies or after congregational prayers.

*Muqabala* lexically means reading reciprocally. *Muqabala* is a term used for the reciprocal recitation of Prophet Muhammad and Jibreel of the verses of the Qur'an that had been revealed until that time, every year in the month of Ramadan, while revelation was continuing.

Especially in the month of Ramadan, Muslims gather in places of worship and houses and carry on this tradition. In *muqabala*, the one who can read the Qur'an better than others reads it and others listen to him or her and follow his or her recitation. *Muqabala* is important for those who cannot read the Qur'an properly to improve their reading and to correct their mistakes. Furthermore, as a result of the practice of *muqabala*, people come together, meet and socialize.

*Khatim* or *khatm* lexically means to finish, to terminate, or to end. Technically it means reciting — either from the book or from memory — or listening to

## LET'S SHARE

How do you feel when you listen to the Qur'an recited by a beautiful voice?

Share your feelings with your friends.



Muqabala

<sup>16</sup> Muzzammil, 73: 4.

<sup>17</sup> Bukhari, Tawhid, 52.

<sup>18</sup> İsmail Karaçam, *Kur'an-ı Kerim'in Faziletleri ve Okuma Kaideleri*, p. 178.

the Qur'an from beginning to end. The *khatim* helps believers read the Qur'an correctly and flawlessly.

*Hifz* is a term used for memorizing the entire Qur'an, and the one who has done so completely is called *hafiz*.

Besides writing it, Prophet Muhammad (saw) encouraged memorization of the Qur'an to provide a perfect transfer to the next generations. In order to perform prayer and other acts of worship, one needs to memorize at least some parts from the Qur'an.

The Qur'an is a divine book that addresses all humanity. Each Muslim is obliged to learn the commands and prohibitions in the Qur'an. Yet the Qur'an is in Arabic, and it is not possible for everyone to learn Arabic well enough to understand the meaning of the Qur'an. As a result, Muslims who live in different regions of the world and speak different languages need a translation of the Qur'an into their languages in order to understand it. Thus, the Qur'an is translated into many languages such as Turkish, Persian, Urdu, English, and Japanese, which means translating the verses extensively, comprehensively, and understandably into another language. There can be some differences between translations of the Qur'an, because the translator adds his or her personal understanding into the translation.

## LET'S EVALUATE

"And when the Qur'an is recited, then listen to it and remain silent, that mercy may be shown to you."

*Araf* 7: 204.

Evaluate the verse above, keeping in mind the points to be paid attention to while reading and listening to the Qur'an.

"The best of you is the one who learns the Qur'an and teaches it."

*Bukhari*,  
*Fada'il al-Qur'an*, 21.

## DID YOU KNOW?

The oldest Turkish translation of the Qur'an that has survived until today is a text belongs to IV. century A.H. It is kept in *The Museum of Turkish-Islamic Works and Arts*.

Muhammad Hamidullah, *Kuran Tarihi*, p. 129

**LET'S EXAMINE**

Examine the three different translations of Nahl, 16: 44.

“with the clear signs, and the Psalms; and We have sent down to thee the Remembrance that thou mayest make clear to mankind what was sent down to them; and so haply they will reflect..”

Arthur John Arbery, *The Koran interpreted*, London: George Allen & Unwin Ltd, 1963

“[And they will tell you that their prophets, too, were but mortal men whom We had endowed] with all evidence of the truth and with books of divine wisdom. And upon thee [too] have We bestowed from on high this reminder, so that thou might make clear unto mankind all that has ever been thus bestowed upon them, and that they might take thought.”

Muhammad Asad, *The Message of the Qur'an*, İşaret Yayınları, 2006

“With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.”

Muhammad Marmaduke Pickthal, *The meaning of the glorious Koran*, New York: Mentor Book, [n.d.]

*Tafsir* (exegesis) lexically means to explain and to interpret, and terminologically it means explaining and interpreting the verses of the Qur'an, taking into account when and where they were revealed, and what the reasons were for their revelation. The one who explains and interprets the Qur'an is called “*mufasssir*”.

As knowing only the original language of the Qur'an, i.e. Arabic, is not enough to understand it fully, the translation of it is not sufficient either. It is important to know the environment of the revelation in order to understand and comprehend the Qur'an. For this reason, books of exegesis mark the reasons of revelation and explain the various aspects of verses.

With every day passing, new problems appear. One of the aims of exegesis is to develop new perspectives that can illuminate the day by finding universal principles out of verses, because the Qur'an is universal. For this reason exegesis is necessary in every century and time.

The first exegeses of the Qur'an in Turkish were translations from Arabic and Persian. Later on, a lot of Turkish exegeses were written. “Hak Dini Kuran Dili”

**LET'S WRITE**

Read the translation and interpretation of Surah al-Fatiha from a book of exegesis and write what you understand.

of Elmalılı Muhammed Hamdi Yazır is one of the Turkish exegeses written in the last century.

#### 4. The Main Subjects of the Qur'an

The Qur'an is a book that talks about the universe, Allah the Almighty who creates everything in it, and the relationship between creator and created. The duties, rights and responsibilities of the creation in relation to each other are also explained in the Qur'an.

Faith, worship, morals and social relations are the main subjects of the Qur'an. *Faith* means confirming the principles that the Prophet brought from Allah and believing their accuracy in one's heart. In the Qur'an, Allah first emphasizes faith. He invites people to believe in one Allah who has no equal, similar or partner. Belief in the oneness of God, which constitutes the core of Islam, is stated in Surah al-Ikhlās as such: **"Say He is Allah, the One (There is no equal, similar or opposite to Him). Allah is al-Samad (The Self-Sufficient Master, Whom all creatures need, and He needs nothing.) He begets not, nor is He begotten. None is like Him."**<sup>19</sup>

Principles of belief that constitute the basis of Islam are mentioned in the Qur'an: **"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. Each one of them has believed in Allah and His angels and His books and His messengers. They say, We make no distinction between any of His messengers. And they say, We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."**<sup>20</sup>

The existence and oneness of Allah and having no partner are indicated in the Qur'an, and information about His names and attributes are given. For instance the following statements are cited in Surah al-Hashr 59: 22- 23: **"He is Allah, other than whom there is no god, Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allah, other than whom there is no god, the Sovereign, the One Free from all defects, the Source of Peace (and Perfection), the Giver of security, the Watcher and Preserver of His creatures, the All-Mighty, the Compeller, the Superior, Glory be to Allah! (High is He) above all that they associate as partners with Him..."**

Allah wants people to observe the things around them, to think, and believe that there must be a creator. This is mentioned in a verse as follows: **"Indeed,**

#### LET'S DISCUSS

Why is exegesis of the Qur'an necessary?

Discuss this question with your classmates.

Which subjects can be found in the Qur'an?

Think about it.

#### LET'S FIND

Find a translation of a verse in the Qur'an about belief in Allah and write it down.

<sup>19</sup> Ikhlās, 112: 1- 4.

<sup>20</sup> Baqarah, 2: 285.



in the creation of the heavens and earth, and in the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and the water that Allah sends down from the sky, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.”<sup>21</sup>

### LET'S EXAMINE



“In the Name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah, the Lord of the Worlds. The Most Beneficent, the Most Merciful. Master of the Day of Judgment. You (Alone) we worship, and you (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.”

Fatiha, 1: 1- 7.

“Alif. Lam. Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful.”

Baqarah, 2: 1- 5.

Which main subjects of the Qur'an are emphasized in these verses? Examine.

<sup>21</sup> Baqarah, 2: 164.

Worship is the second most important subject in the Qur'an after the principles of belief. Acts of worship are attitudes and behavior performed to show people's love, respect and obedience to Allah and to gain His gratification. The purpose of the creation of humans is for worship and this is mentioned in a verse as follows: **"And I did not create the jinn and mankind except to worship Me."**<sup>22</sup> In another verse it is ordered, **"You (Alone) we worship, and you (Alone) we ask for help."**<sup>23</sup> and the necessity of worshipping Allah is emphasized.

Acts of worship preserve the relationship between Allah and people; they keep people from doing evil things by keeping alive the respect and love for Allah. For this reason, acts of worship should be fulfilled only for the sake of Allah, which is mentioned in a verse: **"Say, indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded and I am the first [among you] of the Muslims."**<sup>24</sup>

Principles of morals are another one of the main subjects of the Qur'an. The Qur'an states that our responsibility towards people is to treat them with good manners.

Allah the Almighty wants us to do beneficial things for ourselves and for the society. He advises tolerance, mercy, righteousness, justice, patience, humbleness, modesty, and the like. He orders in a verse: **"Hold to forgiveness; command what is right; and turn away from the ignorant."**<sup>25</sup> And He forbids unrighteousness, injustice, arrogance, breaking a promise, cheating, rancor, hatred, and the like.

Among the main subjects in the Qur'an are the principles that regulate social relations (*muamalat*). These principles regulate the relationships between an individual and other individuals, between individuals and society, or among societies. There are a lot of verses in the Qur'an about this issue. In one of these verses, it is declared: **"And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice..."**<sup>26</sup>

## LET'S TALK

"Kind speech and forgiveness are better than charity followed by injury..."

*Baqarah, 2: 263.*

Which moral value is elaborated in the verse above? Have a group discussion.

<sup>22</sup> Dhariyat, 51: 56.

<sup>23</sup> Fatiha, 1: 5.

<sup>24</sup> An'am, 6: 162-163.

<sup>25</sup> Araf, 7: 199.

<sup>26</sup> An'am, 6: 152.

Subjects such as family relations, trading, and indebtedness are also mentioned in the Qur'an. For example in the longest verse of the Qur'an, in Surah al-Baqarah 2: 282, keeping a record for loans and debts is recommended.

### LET'S FIND SOME PRINCIPLES

Examine the 22-37<sup>th</sup> verses of Surah al-Isra; and find some principles about belief, acts of worship, morals, and social interactions.

- Acts of worships can only be performed towards Allah.
- .....
- .....
- .....

### LET'S DISCUSS

"O you who believe! Be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do."  
(Nisa, 4:135)

Discuss the verse above in terms of the importance of justice.

### LET'S MAKE A LIST

*"Worship Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess. Surely Allah does not love him who is proud, boastful."*

Nisa 4: 36.

Which subjects of the Qur'an are mentioned in the verse above?

- Being humble (morals)
- .....
- .....

One of the subjects of the Qur'an is paying attention to being just in the relationship between people. Allah commands in a verse: **"Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice..."**<sup>27</sup> Besides He wants people to respect each other's fundamental rights and freedoms.

<sup>27</sup> Nisa, 4: 58.

## 5. Didactic Characteristics of the Qur'an

The Qur'an enlightens human beings and presents them with information about belief, worship and morals. It reminds people of their responsibilities towards Allah and other beings. Moreover, in the Qur'an people are asked to think about the other beings and comprehend the purposes for their creation.

### 5.1. The Qur'an Directs us towards the Good and Forbids us from Evil

Allah recommends us in the Qur'an to do good, act gently, assist others, and keep solidarity among ourselves. Furthermore, He forbids us from committing evil. Allah declares that He will reward good doers and punish wrongdoers. He states in a verse: **"Whoever does an evil (deed), he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the paradise, in which they shall be given sustenance without measure."**<sup>28</sup>

In the Qur'an, Allah advises the believers to have virtuous manners such as brotherhood, friendship, generosity, mercy and modesty. He encourages people to do good deeds. Allah commands respect for other people's rights and to avoid acts that may distress others. He forbids people to hurt each other, and to act unjustly. Allah commands them to help each other in matters of goodness, and He states in a verse: **"...help one another in goodness and piety, and do not help one another in sin and aggression..."**<sup>29</sup>

Allah the Almighty informs that good actions will take away evil ones and He encourages people to do goodness. He states in Surah al-Hud 11:114; **"And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds. This is a reminder to the mindful."**

### 5.2 The Qur'an Presents a Model of a Perfect Human Being

The one who lives in accordance with the purpose of life and has good morals and wisdom is called a perfect human being. A perfect human being obeys Allah's commands and prohibitions, and takes sayings and behavior of the Prophet as a model.

"Surely this Qur'an guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement."

*Isra, 17: 9- 10.*

What is the message of the verse above?

## LET'S TALK

"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful."

*Nahl, 16: 90.*

Talk about the main idea of the above-mentioned verse.

What do you understand from the term perfect human being?

<sup>28</sup> Mu'min, 40:40.

<sup>29</sup> Ma'idah, 5: 2.

Allah has created humans in a perfect way and given them eminent features. Hence He states in Surah at-Tin 95: 4; **“Verily We created man in the best of molds.”** Allah wants man, whom He created in the perfect way, to live a virtuous life. Due to this, He proclaims that Prophet Muhammad (saw) has the highest morals, and He recommends that believers take him as a model. On this subject Allah the Almighty states: **“Certainly you have in the Messenger of Allah an excellent exemplar...”**<sup>30</sup> The one who takes the Prophet’s life as a model becomes a perfect human being.

A perfect believer is aware of his or her responsibilities towards Allah, worships Him only, and asks for help from Him alone. Perfect believers praise Allah for the blessings He bestowed upon them and try to obey the commands and prohibitions of Allah.

Perfect believers are nice to their parents; they do good to people and other creatures. They are sensitive to their surroundings and merciful to all creatures. They do not direct anger against evil acts but try to overcome them with patience.<sup>31</sup>

Perfect believers are pious, as well, and avoid rebelling against Allah and committing sins; they do good deeds. Allah loves and rewards such people. This is mentioned in the Qur’an as follows: **“Those who spend (benevolently) in ease as well as in straightness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).”**<sup>32</sup>

Perfect believers do not commit bad things intentionally and do not dwell on their faults. They repent and ask forgiveness. This is expressed in the following verse: **“And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults. And who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.”**<sup>33</sup>

Allah advises doing good deeds and avoiding evil by giving examples of true stories and prophets in the Qur’an. For instance, He wants us to be generous by telling about Abraham, modest by mentioning about Joseph, and patient by relating about Job. By mentioning Nimrod, Pharaoh, and the like, He

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<sup>30</sup> Ahzab, 33:21.

<sup>31</sup> See Luqman, 31: 12-19.

<sup>32</sup> Al-i Imran, 3: 134.

<sup>33</sup> Al-i Imran, 3: 135.

commands us to avoid tyranny and injustice. Thus He informs us what to do to be a perfect person.

### LET'S CLASSIFY

“And the servants of the Most Beneficent are those who walk on the earth in humbleness, and when the ignorant address them, they say [words of] peace. And those who spend the night prostrating themselves before their Lord and standing.”

“And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean. And those who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication...”

“And those who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly. And those who, when they are admonished with the Signs of their Lord, do not fall down thereat deaf and blind. And those who say: O our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.”

Furqan 25: 63-64, 67-68, 72-74.

Classify the features of a perfect believer according to the verses above.

- He does not spend parsimoniously.
- .....
- .....
- .....

### 5.3. The Qur'an Advises us to Use Our Reason and to Keep Learning

Humans are the most superior and valuable beings Allah has created. The most important feature of human beings that differentiates them from other beings is reason and the ability to think. A human being, with the power of reason, can correlate the causation between things, and separate good from evil.

Allah the Almighty encourages people to think by stating “Do you not think?” “Do you not use your mind?” in numerous verses. He declares in one of these verses: **“Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?”**<sup>34</sup> Calling people

“...Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.”

Zumar 39:9.

<sup>34</sup> Baqarah, 2: 44.

## LET'S NOTE

According to Islam, the sources of knowledge are three:

- Senses of Perception
  - Reason
  - Revelation

in the Qur'an "O people of understanding!" encourages people to use their mind.

Those who do not use their reason and do not think are censured in the Qur'an as: **"Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason."**<sup>35</sup> In another verse, remorse of people who do not reason is stated as: **"If only we had been listening or reasoning, we would not be among the inmates of burning fire!..."**<sup>36</sup>

Allah asks us to think about other beings and draw a lesson by understanding that they have a creator, and says: **"Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand."**<sup>37</sup>

Allah also mentions in the Qur'an the life of previous prophets and communities. He wants us to draw lessons from what happened to them: **"In their histories there is certainly a lesson for men of understanding..."**<sup>38</sup>

In the Qur'an, Allah gives us information about the creation of beings and wants us to think about them. For instance, He mentions the creation of men and the movements of celestial bodies, and advises us to think about and draw lessons from them.

The Qur'an recommends that people use their minds and learn, and reprehends them from following something blindly without any research. Allah states on this issue: **"And when it is said to them, 'Follow what Allah has revealed,' they say: Nay! We follow what we found our fathers upon. What! Even though their fathers had no sense at all, nor did they follow the right way."**<sup>39</sup>

Allah has given some responsibilities to men. They can carry out their responsibilities by means of their reason. Reason gives them real freedom. They think and shape their lives by reason.

## LET'S FIND

Find three verses about using our mind and thinking, then share them with your friends.

<sup>35</sup> Anfal, 8: 22.

<sup>36</sup> Mulk, 67: 10.

<sup>37</sup> Al-i Imran, 3: 190.

<sup>38</sup> Yusuf, 12: 111.

<sup>39</sup> Baqarah, 2:170.



## 6. The Place of the Qur'an in Our Culture

Culture is the collection of material and spiritual values of individuals that are established throughout history. Knowledge, belief, language, history, artwork, custom, tradition, and habits are among the important values of culture. All societies try to compose unique works in fields of culture, art, and thought; and to protect the values that constitute society.

As a result of the acceptance of Islam, the Qur'an becomes the most important source of culture for all individuals and nations. The Qur'anic principles and advice gave shape to our beliefs, worship, morals, and social relations. The effects of the Qur'an on our culture can be seen in almost all our actions and daily conversations, including our perception of science, art, literature, architecture and esthetics.

For example, the Islamic principle of fasting and the month of Ramadan have a special place in our culture. Extra donations and charities in the month of Ramadan and gatherings for breaking the fast are some of the main characteristics of these times.

Cooperation is commanded in the Qur'an. Allah the Almighty stated in a verse: **"By no means shall you attain righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it."**<sup>40</sup> For this reason a lot of establishments and endowments of social cooperation emerged in our history.

Our ancestors, who made great conquests for spreading Islam, never treated the communities of the conquered lands badly, and took them under their protection regardless of their religion. The Qur'an is the main source of this expansive and tolerant approach.

The effect and contribution of the Qur'an on our culture can be seen more clearly and explicitly in architectural works. We can see the most beautiful examples of this in the lands of Islam. For example, our ancestors built magnificent artifacts such as Suleymaniye and Sultanahmet mosques in Istanbul. Along with these mosques, they built fountains, caravanserais, and schools and embellished them with calligraphies of the Qur'anic verses. Handicrafts influenced by the Qur'an, such as Arabic calligraphy, gilding, and

In your opinion, what are the connotations of the term "culture"?

### INFORMATION BOX

During the Ottoman times, a caravan, called "*Surre Alayi*," and accompanied by high state officials, used to bring donations and gifts to Hejaz. This demonstrates the close interest and affection of Muslims towards the holy lands in which the Qur'an was revealed.



Translation of the verse on the fountain: "Their Lord shall make them drink a pure drink." Insan 76: 21.

<sup>40</sup> Al-i Imran, 3:92.



marbling, constitute the most successful arts of our culture. These artifacts have made a great contribution to the world's cultural heritage.

Sufis and thinkers such as Mawlana Jalaladdin al-Rumi, Yunus Emre, Haji Bektash Veli, and Hodja Ahmad Yasawi had important roles in the spreading of Islam in the Ottoman lands. Yunus Emre expresses that being unaware of the Qur'an is equal to never being in this world:

*"Whoever does not know the Qur'an  
Is like was never born.  
He has not found remedy.  
May he regret for his deeds."*<sup>41</sup>

Mawlana Jalaladdin al-Rumi, who has made great contributions to the growth of our culture and civilization, accepts the fact that Qur'an and the Prophet are the fundamental source of his existence:

*"As long as I live I am the servant of the Qur'an,  
I am the dust under the feet of Prophet Muhammad."*

### LET'S FIND

Find other examples of poems written by Muslim poets under the influence of the verses of the Qur'an.

A lot of statements that we use in our daily lives are connected to the Qur'an's meaning. For instance the idiom, "Some minds are superior to other minds." is in accordance with the verse of the Qur'an **"...Over every possessor of knowledge is one more knowing."**<sup>42</sup> Likewise, the proverb "Allah gives the snow according to its mountain." reminds us of the verse **"Allah does not burden a soul beyond his capacity..."**<sup>43</sup>

The effect of the Qur'an on our culture and civilization can be felt in all areas of life. The *Adhan* is recited into the right ear of the newborn, and *iqamah* his recited into his or her left ear. Besides, babies are named after the names mentioned in the Qur'an, such as Ibrahim, Yusuf, Meryem, and the like. The Qur'an is recited at weddings, funerals, and similar ceremonies. There is always a Qur'an manuscript included in belongings of new brides. In wedding ceremonies, ceremonies for joining the army, and funeral ceremonies, the Qur'an is recited. Furthermore, status — such as being a veteran or martyr — is based on Qur'anic culture. All of these things show the impact of the Qur'an on our culture.

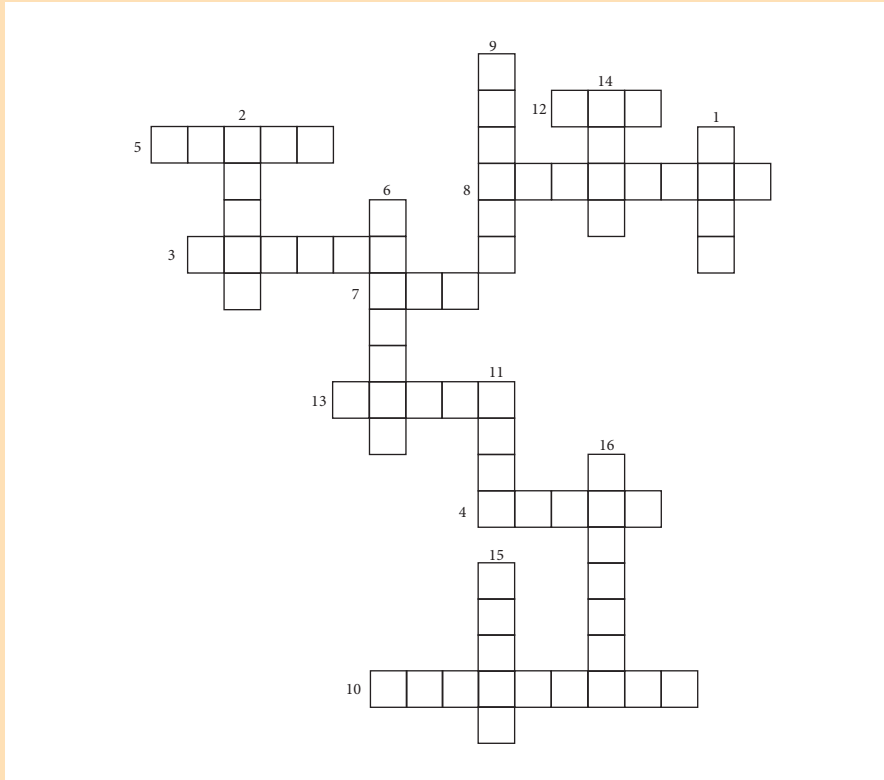
<sup>41</sup> Yunus Emre Divani, p. 96.

<sup>42</sup> Yusuf, 12: 76.

<sup>43</sup> Baqarah, 2: 286.

## LET'S EVALUATE THE CHAPTER

A. Solve the puzzle below.



1. Allah conveys His commands, prohibitions, and recommendations to His prophets in various ways.
2. Each part of the Qur'an that consists of various numbers of verses.
3. The first chapter of the Qur'an.
4. The one who memorizes the entire Qur'an.
5. The Prophet to whom the Torah was sent.
6. Reciting the Qur'an properly following its rules and the rules of recitation.
7. Each 20-page part of the Qur'an.
8. The Last Prophet to whom the Qur'an was revealed.
9. The caliph who produced copies of the Qur'an and sent it to various centers of the Muslim world.
10. The term used for the reciprocal recitation of the Qur'an.

11. Sentences of the Qur'an. Statements of revelation.
12. The last chapter of the Qur'an.
13. The holy city in which the Qur'an was revealed for the first time.
14. The chapter that contains the first revealed verses of the Qur'an.
15. Our holy book, the last of the four holy books.
16. The Angel of Revelation who brought the Qur'an to the Prophet Muhammad.

B. Answer the following open-ended questions.

1. Why did Allah send revelation? Explain.
2. Why was the Qur'an sent down gradually as verses rather than at once as a complete book?
3. How was the Qur'an written down and compiled in the form of a book?
4. What are the reasons for the Qur'an remaining uncorrupted without any change until today?
5. What are the main subjects of the Qur'an?
6. Why does the Qur'an put emphasis on reason, thinking and science?

C. Choose the correct answers to the following multiple-choice questions.

1. When and where was the Qur'an revealed for the first time?
 

A. 571 Mecca	B. 610 Madinah	C. 610 Mecca
D. 622 Madinah	E. 571 Madinah	
2. In which chapter are the first revealed verses of the Qur'an?
 

A. Fatiha	B. Muddaththir	C. Araf
D. Alaq	E. Maidah	

3. During which caliph's era was the Qur'an duplicated?
 

A. Uthman	B. Ali	C. Umar
D. Abu Bakr	E. Zaid	
  
4. In which of the options below are the terms about the Qur'an correctly listed in terms of increasing coverage?
 

A. Chapter-The Qur'an-Verse	B. Verse-The Qur'an-Chapter
C. Verse-Chapter-The Qur'an	D. The Qur'an-Chapter-Verse
E. The Qur'an-Verse-Chapter	
  
5. Which one of the following companions was appointed for the compilation of the Qur'an?
 

A. Uthman	B. Ali	C. Umar
D. Abu Bakr	E. Zaid	

D. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Qadr, 30, 114, Madinan, Meccan, revelation, 6666, revelation scribe)

1. The declaration of Allah, His commands and prohibitions to prophets directly or by means of an angel, is called .....
2. Those who are appointed for writing the verses of the Qur'an in the time of the Prophet are called .....
3. There are ..... chapters and ..... sections in the Qur'an.
4. Verses that are revealed in Mecca are called ..... and those that are

E. Write in the blanks to which subject of the Qur'an the translations of the verses given below are examples of.

"Say; He is Allah, the One. Allah is al-Samad (The Self-Sufficient Master, Whom all creatures need, and He needs nothing). He begets not, nor is He begotten. None is like Him." (Ikhlas, 112: 1-4) .....

"O you who believe! Fear Allah and be with those who are true." (Tawbah, 9: 119) .....

"O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard." (Baqarah, 2: 183) .....  
.....

"O you who believe! When you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness..." (Baqarah, 2: 282) .....

# Chapter



PROPHETHOOD AND  
THE LAST PROPHET MUHAMMAD



## PROPHETHOOD AND THE LAST PROPHET MUHAMMAD

### LET'S GET READY FOR THE CHAPTER

1. Learn the meanings of the terms “nabi, rasul, prophet, and sunnah.”
2. Find and write a translation of a verse about the reasons for the designation of prophets among human beings.
3. Research the common features of the prophets.
4. Learn the first verses revealed to Prophet Muhammad.
5. Research the efforts of the Prophet on social peace in Madinah.

### 1. The Terms Nabi, Rasul and Prophet

The word *nabi* (plural form: *anbiya'*) lexically means one who gives information or calls out. Terminologically, the one who was given revelation from Allah is called *nabi*. A *nabi* follows the books given to the prophets before him. For instance, Allah sent revelation to Prophet Aaron, but did not give him a divine book. Hence Prophet Aaron was a *nabi*. *Nabi* fulfills the requirements of the revelation that Allah informed him of, and proclaims it to the people.

The term *rasul* (plural form *rusul*) means messenger, who delivers the revelations he receives from Allah, and the book that contains these revelations. For example, Prophet Jesus was a *rasul*. The word *rasul* is cited in numerous verses of the Qur'an, and one of these verses states: “**...We have sent down**

“...Allah knows best with whom to place his message...”

An'am, 6:124.

According to this verse, who can be a prophet? Reflect.



with the rasuls the Scripture and the balance that mankind may keep up justice...”<sup>1</sup>

A Persian word, “*paygambar*” (prophet), also means the messenger who carries a message. Terminologically, it means those who were chosen from among mankind and given revelation by Allah. They are commissioned to convey the commands and prohibitions of Allah to mankind. In Turkish the word *paygambar* is used in place of the words *nabi* and *rasul* cited in the Qur’an. Each of these three words can be used in place of the others.

Allah sent a prophet to every nation, and this is expressed in the Qur’an as: “... **there was no nation but that there had passed within it a warner.**”<sup>2</sup> Prophets announced and called people to believe in Allah with the very languages of the community they were sent to.

Prophethood is given by Allah and cannot be acquired through one’s endeavor. It is a mission that Allah the Almighty bestows upon the person whom He wants and who deserves it. Allah states that prophethood is completely His will: “**This (prophethood) is the Grace of Allah, which He gives to whom He wills...**”<sup>3</sup>

### LET’S COMPARE

Compare the terms *nabi*, *rasul* and *paygambar* in terms of their meaning.

### LET’S RESEARCH

Research why prophets were sent.

## 2. Humanity’s Need for Prophets

Allah created human beings in the best form, and He bestowed upon them the attributes of intellect, free will, and thought. Through these abilities, they can acquire information about themselves, their environment, and other creatures. It is not possible, however, for them to learn everything. For instance, even though someone can understand the existence of Allah and His oneness by using his intellect, he cannot comprehend some of God’s attributes. People do not know how to worship Allah nor what will happen after death. This is why Allah the Exalted sent His prophets to guide humanity in these and other issues.

Allah charged human beings with some responsibilities, and He sent prophets to explain these responsibilities and how to practice them. For instance, the Qur’an explains in detail the requirement of zakat (obligatory alms) and to whom it should be paid. But the Qur’an does not explain from which sources

<sup>1</sup> Hadid, 57: 25.

<sup>2</sup> Fatir, 35: 24.

<sup>3</sup> Jumu’ah, 62: 4.

and how much zakat should be paid; for this reason, people need the prophets' explanations in these and similar issues. After the prophets make the necessary clarifications, Allah informs us that people will be responsible for their acts. "... **And We never punish until We have sent a Messenger (to give warning).**"<sup>4</sup>

Without a prophet, it is impossible for a religion to reach people or be understood by people. Allah conveyed His commands, prohibitions, and advice to people through His prophets. Prophet Muhammad (saw), for example, both delivered the message of the Qur'an and explained and practiced it.

Prophets were sent to be exemplary figures for other people in every aspect of life, such as in family and social life, and commercial transactions. This is expressed in the Qur'an as follows:

**"Indeed in the Messenger of Allah you have a good example to follow for him who for (the meeting with) Allah and the Last Day, and remembers Allah much."**<sup>5</sup>

Allah sent prophets to human beings as a reflection of His mercy, and informed them about the right path. Allah wanted His servants to obtain happiness both in this world and in the Hereafter. For that reason He recommended human beings to choose the right path and do good and beneficial acts; He rewards those who follow His guidelines and do good deeds with Paradise. Allah expresses the importance of prophethood in the following verse:

**"O Prophet (O Muhammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, And as one who invites to Allah by His permission, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah — the legal ways of the Prophet)."**<sup>6</sup>

### 3. The Reasons Why Prophets were Chosen among Human Beings

As a result of His mercy and love for people, Allah sent prophets who are human beings just like we are. They were born and grew up in the same environment with other people and lived their lives as a member of their society. They also needed food, drink, clothing, and accommodation just as

#### LET'S INTERPRET

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All-Powerful, All-Wise."

*Nisa*, 4: 165

Based on the above-mentioned verse, explain why Allah sent prophets.

#### LET'S DISCUSS

Why do you think the prophets were chosen among human beings?

Have a group discussion.

<sup>4</sup> Isra, 17: 5

<sup>5</sup> Ahzab, 33: 21

<sup>6</sup> Ahzab, 33: 45-46

the rest of the people did, and they worked to provide for these needs. This is indicated in the Qur'an as follows:

**“And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.”<sup>7</sup>**

What makes prophets different from the rest of humanity is that they received revelations from Allah the Almighty. Another verse about this issue reads as follows:

**“Say (O Muhammad): ‘I am only a human being like you. It is revealed to me that your God is One God (Allah), therefore take the Straight Path to Him and show obedience to Him, and seek forgiveness of Him ...’<sup>8</sup>**

Choosing the prophets among human beings made understanding, accepting, and applying the revelation to our lives easier, because the prophets were people who knew the problems of their society very well. They showed the ways to solve the problematic issues of their society in accordance with the revelation they had received from Allah, and they guided their people to the straight path in this issue. Prophets have to share the same values and feelings with their society. In fact the Qur'an responds to those who could not accept the reality that the prophets had the same characteristics as ordinary people as follows:

**“Say: ‘If there were angels walking on earth in peace and security, We should certainly have sent down for them an angel from the heaven as a Messenger.’<sup>9</sup>**

As is stated in another verse of the Qur'an, **“And We sent not a Messenger except with the language of his people in order that he might make (the Message) clear for them....”<sup>10</sup>** The prophets explained the revelation they received from Allah to the people in the language of their society. This situation made the communication between prophets and society easy. If Allah had sent His messages by means of other creatures, human beings could not have communicated with them.

People tend to follow in the footsteps of someone like them, and this is why the prophets were chosen among people and were sent in order to be

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<sup>7</sup> Anbiya, 21: 8

<sup>8</sup> Fussilat, 41: 6

<sup>9</sup> Isra, 17: 95

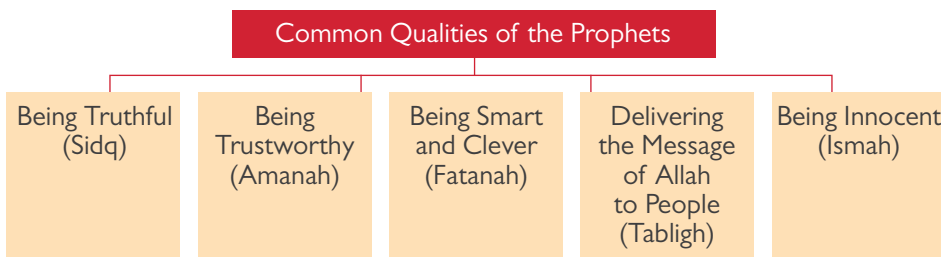
<sup>10</sup> Isra, 17: 4

exemplary figures for society. Not only did they deliver messages about Allah’s commands and prohibitions, but they also showed and guided people to the true path and were an example.

Prophets personally showed how to live a respectable life. They introduced the religion of Allah to people and taught them His love, responsibility of the Hereafter, truth and justice, and how they can live happily together. Therefore, being chosen among people is a mercy from Allah.

#### 4. Common Characteristics of the Prophets

The prophets were human beings just like us, and they acted like we do; for instance, they sat, ate, wandered around, had children, got sick, and died. There is no difference between us and the prophets in this regard. We should not, however, consider this as a deficiency, for they are chosen servants and messengers of Allah. Being the messengers of Allah, they are responsible for delivering His commands and prohibitions to His servants and living exemplary lives in order to guide people through their own lives. This is why they were honest and reliable, and they guided people away from bad and shameful practices. All prophets questioned the common superstitions of the society in which they lived. They fought ignorance and unfairness in a world in which the measures of justice had been ignored. It was not easy to accomplish such a hard duty and because of this, prophets had to be firm, honest people and had to have distinctive skills and personality traits along with high morals and good manners. In this respect, all prophets had some distinctive qualities unique to them.



*Sidq* literally means being honest. Prophets were reliable and honest people who never lied. If they had lied, the people who believed in them would not have trusted them. The opposite of *sidq*, “*kizb*”, which means lying, is

#### LET’S BRAINSTORM

“ ... Am I anything but a man, sent as a Messenger? And nothing prevented men from believing when the guidance came to them, except that they said; ‘Has Allah sent a man as (His) Messenger?’”

*Isra*, 17: 93-94

What problems would have arisen had the prophets been sent as angels?

something that cannot be imagined about the prophets. Prophets never lied before or after their prophecy. Allah expresses this in the Qur'an as follows:

**“And mention in the Book (The Qur'an) Ibrahim (Abraham). Verily he was a man of truth, a Prophet.”<sup>11</sup>**

### LET'S WRITE

Write what you understand from the phrase “as straight as a die for honesty”.

*Amanah* literally means being reliable; all of the prophets were reliable and trustworthy people. They were responsive to the responsibilities and the tasks entrusted to them and were never dismissive of their tasks. This issue was mentioned in the following verse: **“It is not for any Prophet to take a part of booty illegally ...”<sup>12</sup>** The opposite of *amanah*, or the act of betrayal, can never be deemed doable by them.

Being known as reliable in the prophets' society made Allah's message easy to be accepted. This is stated in a verse, **“I convey unto you the messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.”<sup>13</sup>**

### LET'S DISCUSS

Discuss how prophets' reliability contributed to people's acceptance of the message of Allah.

*Ismah* means staying away from committing sins. Prophets neither openly nor secretly committed a sin. As they were exemplary characters and leaders in their society, they avoided behavior that would harm their status. Due to the fact that they were human beings, they made some mistakes in their lives, but they immediately rectified them after receiving a divine warning.

### LET'S INTERPRET

When the Prophet received revelations from Allah, the people of Mecca insulted him. They made false accusations about him by saying that he was a sorcerer. But they never accused of him being a liar. One day someone named Nadir, who was one of the leaders of the people of Mecca, responded to the people who slandered the Prophet (saw) to their face by saying, “Are you fools? He was regarded as the most beloved, reliable, and honest person when he was a child. How dare you say such things now that he is mature?”

Afzalur Rahman, *Siret Ansiklopedisi*, C 1, s.69.

Interpret the reliability of Prophet Muhammad based on the event mentioned above.

<sup>11</sup> Maryam, 19: 41.

<sup>12</sup> Al-i Imran, 3: 161

<sup>13</sup> Araf, 7: 68

## LET'S EVALUATE

He (Joseph) said: "O my Lord! Prison is dearer to me than that to which they invite me! Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant!" So his Lord answered his invocation and turned away from him to their plot. Verily, He is the All-Hearer, the All-Knower.

Yusuf, 33-34

Evaluate these verses from the point of *ismah* (being innocent).

*Fatanah* means the cleverness and smartness of the prophets. If they had not been clever and smart, it would have been hard for them to convince the people they addressed, and they could not have achieved social transformation.

Prophethood is a duty that requires great responsibilities. This is expressed in the following verse: **"Verily, We shall send down to you a weighty Word (i.e. obligations, laws)."**<sup>14</sup> In order to carry out this duty, one needs to be clever and smart. All of the prophets had intelligence and mental capacity to fulfill their duty, and because of their supreme ability, they were able to comprehend the messages of Allah very well. By means of their capacity, they understood people's problems and solved them. The prophets' ability to find out the truth and show it to other people is mentioned in the Qur'an as follows, **"And remember Our slaves, Ibrahim (Abraham), Ishaq (Isaac), and Ya'qub (Jacob), (all) owners of strength and (also) of religious understanding."**<sup>15</sup>

The term *Tabligh* literally means informing and transmitting. In a religious context, it means the prophets' delivering Allah's message to the people. This feature of the prophets was mentioned in a verse as follows: **"O Messenger (Muhammad)! Proclaim (The Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His message..."**<sup>16</sup> They were never shy when they were fulfilling their duty. Another verse regarding this issue reads as follows, **"Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner."**<sup>17</sup>

<sup>14</sup> Muzzammil, 73: 5.

<sup>15</sup> Sad, 38: 45.

<sup>16</sup> Ma'idah, 5: 67.

<sup>17</sup> Ahzab, 33: 39.

The prophets never increased or decreased Allah’s commands. Allah the Exalted mentions in the Surah al-Haqqah: **“And if he (Muhammad) had forged a false saying concerning Us (Allah), We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery.”**<sup>18</sup>

The messengers of Allah (peace be upon them) never pressured or forced people while delivering them the divine messages; rather, they helped people to understand the Message better. It is expressed in a verse as follows **“... your duty is only to convey (the Message) and on Us is the reckoning.”**<sup>19</sup>

LET'S FILL IN THE BLANKS

Fill in the blanks in the chart with what you understand from the attributes of the prophets.

Common Qualities of the Prophets	What We Understand
Being Truthful ( <i>Sidq</i> )	..... .....
Being Trustworthy ( <i>Amanah</i> )	..... .....
Being Smart and Clever ( <i>Fatanah</i> )	..... .....
Delivering the Message of Allah to People ( <i>Tabligh</i> )	..... .....
Being Innocent ( <i>Ismah</i> )	..... .....

<sup>18</sup> Haqqah, 69: 44-46.  
<sup>19</sup> Rad, 13: 40.

## 5. Prophet Muhammad, the Last Messenger of Tawhid

Many prophets were sent between the first human being, Prophet Adam, and the last Prophet Muhammad (peace be upon them). The fact that Prophet Muhammad was the last of the prophets is mentioned in the following verse **“... he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.”**<sup>20</sup>

It is stated in the Qur'an that prophets had been sent to each and every community throughout history. All of them invited their people to believe in the existence and oneness (*tawhid*) of Allah.

All prophets conveyed the same basic principles of faith. They became an example to people in relation to the principles they brought, and we believe that the prophets were chosen by Allah and that the principles that they conveyed are the same. Allah the Exalted speaks in the Qur'an about this topic as follows: **“Say (O Muhammad): ‘We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Isa (Jesus), and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam).’”**<sup>21</sup>

Twenty-five prophets' names are mentioned in the Qur'an, but the number of prophets is not limited to those mentioned in the Holy Qur'an; rather, we are informed in a verse that there were other prophets: **“And, indeed We have sent Messengers before you (O Muhammad) of some of them We have related to you their story. And of some We have not related to you their story...”**<sup>22</sup>

Prophet Muhammad, who was the last of the prophets, invited people to believe in the oneness of Allah. He warned people not to worship anything other than Allah, and stated that associating other partners to Allah is polytheism. This issue was expressed in the following verse: **“Say (O Muhammad): ‘I am only a man like you. It has been revealed to me that your Ilah (God) is One Ilah (Allah). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’”**<sup>23</sup>

“Muhammad is not more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you turn back on your heels (as disbelievers)? ...”

*Al-i Imran*, 3: 144

Interpret this verse from the perspective that Prophet Muhammad was both a messenger and a human being.

### LET'S THINK

“... This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”

*Ma'idah*, 5: 4

Think about this verse from the vantage point of the process of revelation.

<sup>20</sup> Ahzab, 33: 40.

<sup>21</sup> Al-i Imran, 3: 84.

<sup>22</sup> Ghafir, 40: 78.

<sup>23</sup> Kahf, 18: 110.



### INFORMATION BOX

These are the prophets whose names are mentioned in the Qur'an:

Adam, Idris (Enoch), Noah, Hud (Eber), Saleh, Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Shuaib (Jethro), Aaron, Moses, David, Solomon, Job (Ayyoub), Dhul-kifl (Ezekiel), Jonah, Ilyas (Elijah/Elias), Al-Yasa (Elisha), Zechariah, Yahya (John), Jesus, Muhammad.

In addition to the above, Uzair, Luqman and Dhul Qarnain are mentioned in the Qur'an, but it is not expressed clearly if they were prophets or not.

The revelation process that started with Prophet Adam ended with Prophet Muhammad (peace be upon them). Even though the time and place in which the prophets lived were different, the contents of the basic principles they brought to people were the same. The most important of those principles is the Oneness or Unity of Allah (*tawhid*). This is stated in Surah al-Anbiya in the Qur'an: **"And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."**

## 6. Prophet Muhammad, the Leader of the Society

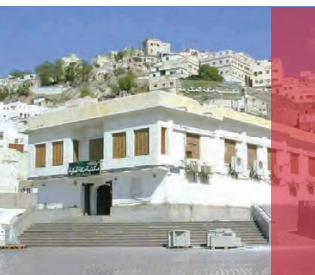
When Prophet Muhammad received prophethood, he called the society in which he lived to believe in the unity and oneness of Allah, and to worship only Allah. He ended the wars and the blood feuds, which had continued for many years. The peaceful environment created by the efforts of the Prophet Muhammad was later called "*asr al-saadah*" (i.e., the age of happiness).

The Prophet is one of the messengers chosen by Allah to be an exemplary figure for his people. Besides his prophethood, he was the leader of his community. With his prophethood, the revelation conveyed to humanity ended, because the Holy Qur'an was the last part of the chain of revelation; it contains the essence of all holy books.

### 6.1 Prophet Muhammad in Mecca

Prophet Muhammad was born on Monday, April 20, 571 (12 Rabi al-Awwal) in Mecca. His father's name was Abdullah, and he passed away just before the Prophet's birth, and his mother's name was Aminah. When he was born, he

What characteristics must a leader have?



The building constructed in place of the house where Prophet Muhammad was born. It is currently used as the library of the city of Mecca.

was entrusted to a wet nurse, which was a tradition among the Arabs at that time. When he became four years old, he returned to his mother and lived with her until he was six years old. After his mother died, his grandfather Abd al-Muttalib became his guardian, and the Prophet lived under his grandfather's guardianship until he died. After his grandfather's death when the Prophet was eight years old, his uncle Abu Talib became his guardian.

While Prophet Muhammad was staying with his uncle Abu Talib, he worked as a shepherd for a while. When he became 12, he joined some trading excursions and social activities.

When Prophet Muhammad became a young man, he was able to manage a caravan by himself. Moreover, he was known for his trustworthiness and honesty. He was a person who observed justice and was trusted by everybody. For this reason, everyone called him "Muhammad the Trustworthy — Muhammad al-Amin".

The trustworthiness and honesty of Prophet Muhammad attracted the attention of Khadijah, who was a rich woman in Mecca. Khadijah wanted the Prophet to manage her trading caravan on her behalf. This trade relationship made them get to know each other better, and they decided to get married. When they got married, Prophet Muhammad was 25, and Khadijah was 40 years old. Their children from this marriage were Qasim, Zaynab, Ruqayyah, Umm Kulthum, Fatima and Abdullah.

## LET'S EXAMINE



Let's examine on the map the places where Islam was born.

## LET'S NOTE

The birth date of the Prophet Muhammad is celebrated by Muslims as "the night of Mawlid" and that week is celebrated as a "Holy Birth Week" every year.

## LET'S COMPLETE

Some parts of the Ka'bah have to be repaired. Notable people of Mecca got together and started the restoration. When it was time to place the black stone (*Hajar al-Aswad*) in its place, the construction workers were in disagreement. Everyone wanted his clan to have the honor of putting the stone in its place. The quarrel was so heated that it was about to turn into a fight. One of them suggested choosing a judge and the first person who enters from the gate of the Ka'bah was to be chosen as such. Everybody accepted this suggestion. After a while, ..... appeared at the gate of the Ka'bah. Everybody became happy about this situation.

Why?.....  
.....

What solution do you think the Prophet offered? Fill in the blanks above, and complete the text.

## DID YOU KNOW?

When the Prophet was a young man, he attended Hilf al-Fudul (the League of the Virtuous), which consisted of respected and notable people of Mecca. The aim of that community was to help and protect the oppressed.



The Cave of Hira

In the Arabian Peninsula, the spread of injustice, evil, discrimination, moral corruption, and people who left their faith in Allah and started believing in idols deeply affected Prophet Muhammad. Ever since he was a young man, the Prophet (saw) used to go the Cave of Hira, situated in *Jabal al-Nour*,\* and prayed there. He thought about the greatness of the Creator of this universe and the corruption of his society. In Ramadan 610 when the Prophet (saw) was in the Cave of Hira, Jibreel (the Angel of Revelation) brought him the revelation for the first time and recited the first five verses of Surah al-Alaq to him. In such a manner, the Prophet Muhammad was tasked with the duty of prophethood.

A while after the Prophet received the first verses, he received the revelation a second time. With this revelation, Allah the Almighty said: **“O you who covers himself (with a garment)! Arise and warn, and your Lord glorify, and your clothing purify, and uncleanness avoid.”**<sup>24</sup>

Upon receiving the second revelation, the Prophet began to invite his close relatives and the people he trusted to Islam. Some of these people accepted his call and became Muslims.

In the first years of his prophethood, notable people of Mecca did not care for his invitation to Islam. They made fun of him and his friends, and despised them, but in spite of that, the number of Muslims increased day by day. The polytheists, who were uncomfortable with this situation, started to treat the Prophet and his friends severely, and torture them.

When the oppression from the polytheists became unbearable, Prophet Muhammad advised Muslims to migrate to Abyssinia (Ethiopia). Thereupon, some Muslims migrated to Abyssinia in 615 and 616. In the meantime, the Prophet's uncle, Hamza, and one of the notable people of Mecca, Umar, converted to Islam. With their conversion, Muslims gained additional power. Especially, after Umar's conversion, Muslims started to perform their prayers publicly.

When polytheists realized that they were not able to prevent people's conversion to Islam by oppression, they offered a truce to the Prophet through his uncle, Abu Talib. They made him several offers such as giving him as much money as he wanted, making him the leader of Mecca, and marrying him to

### LET'S NOTE

The following were  
the first Muslims:

Khadijah,

Ali b. Abi Talib,

Zayd,

Abu Bakr

### LET'S SHARE

Research how  
Umar b. al-Khattab  
became a Muslim  
and share your  
findings with your  
classmates.

\* The Mountain of Light

<sup>24</sup> Muddaththir, 74: 1-5

whichever women he wanted. In return, they asked him to stop talking against their idols. The Prophet, however, refused all these offers by saying, “I swear by the name of Allah that if you gave the sun to my right hand and the moon to my left hand, I will never give my mission (dawa) up.”<sup>25</sup>

Despite all the problems and hardships, Prophet Muhammad continued to perform his duty properly. He delivered the message of Islam to both the people of Mecca and to people who came to Mecca from the outside.

In the year 620, the Prophet met with a group of people from Madinah and invited them to Islam in a place called Aqaba. The people of Madinah accepted his invitation and converted to Islam. In 621 and 622, they came to Mecca with more people and met with the Prophet, and then they invited the Prophet and Muslims to Madinah. They promised to protect the Prophet and Muslims at the risk of their lives and property if they accepted the invitation, and thus they pledged their allegiance to the Prophet (saw). Before the Prophet’s migration to Madinah, he continued to meet with people from Madinah for three years. After these meetings, which were called “Pledges of Aqaba”, Muslims started to migrate to Madinah secretly in groups.

When the polytheists who heard the news of immigration realized that they were not able to prevent the spread of Islam, they decided to assassinate Prophet Muhammad. The Prophet left Ali in his place in order to deliver the property that had been entrusted to the Prophet, to their respective owners; and he left Mecca with Abu Bakr. When the sun rose, the polytheists could not find the prophet at home, and they searched everywhere in the city, so they decided to pursue him. They promised a big award for the person who was able to find him.

While the Prophet and his friend Abu Bakr were trying to hide themselves in the Cave of Thawr, a group searching for them came close to the entrance of the cave. Abu Bakr was worried about this, and Prophet Muhammad consoled him by saying, “... **Do not grieve, indeed Allah is with us...**”<sup>26</sup>

When the polytheists stopped pursuing them, the Prophet continued his journey to Madinah. When he came to the Village of Quba situated near Madinah, he stayed for a few days and had a mosque constructed there. He then performed the first Friday prayer. Later on, he set off to Madinah

## LET'S NOTE

In 622, Muslims’ migration from Mecca to Madinah to protect their religion is called *Hijrah*. Muslims who left everything they had in Mecca and migrated to Madinah for their religion are called “*muhajir*”, and Madinan Muslims who welcomed these immigrant Muslims and shared everything with them are called “*ansar*”.

## LET'S DISCUSS

Why did the people of Mecca entrust their valuable properties to the Prophet Muhammad?

Discuss the answer with your friends.

## LET'S THINK

How would it have affected the development of Islam if Muslims had not migrated to Madinah?

Think about it.

<sup>25</sup> İrfan Yücel, *Peygamberimizin Hayatı*, p. 57

<sup>26</sup> Tawbah, 9: 40

and arrived in September 622. The people of Madinah welcomed him with demonstrations of love.

### LET'S NOTE

Important consequences of Hijrah in Islamic history:

- The Meccan period of the 23-year prophethood ended and the Madinan period started.
- By means of Hijrah, Muslims saved themselves from oppression and pressures of Meccan polytheists.
- It gave rise to the spread of Islam.
- Hijrah is accepted as the beginning of the Hijri calendar at the time of the Caliph Umar.
- The name of the city Yathrib was changed as Madinat an-Nabi (the city of the Prophet).

## 6.2 Prophet Muhammad in Madinah

### THE WHITE MOON ROSE OVER US

The white moon rose above us,  
From the Hills of Wada'  
We must be thankful  
Of the call to Allah

You are the sun, you are the moon  
You are the light upon light!  
You are the star of Surayya  
O Beloved, O Messenger.

When Prophet Muhammad came to Madinah, the first thing he did was to build a mosque in the city. This mosque is called as *Majsid al-Nabi* (The Mosque of the Prophet). It was the meeting and gathering place of Muslims living in Madinah. In this respect, this mosque was a center where some social affairs and educational issues were taken care of. In this mosque the Prophet met with foreign ambassadors coming from other countries. He would first

deliver them the message of Islam, then discuss other matters with them related to the relationship between the two states.

At the time of the Prophet's arrival in Madinah, there were various tribes living there. These included the Arab tribes of *Aws* and *Khazraj*; and the Jewish tribes of *Bani Nadir*, *Bani Qurayza*, and *Bani Qaynuqa*. Sometimes, these tribes had disagreements and even went to war among themselves.

When the Prophet Muhammad arrived in Madinah, he declared the brotherhood of Muslims from Madinah and Mecca in order to achieve social peace. He made peace between the tribes of *Aws* and *Khazraj*, who had been fighting each other for years.

The Prophet made an agreement among all religious groups in Madinah, based on their citizenship. The aim of this agreement was to protect Madinah from external attacks and establish a peaceful environment in the city. With this agreement, called The Constitution of Madinah, a peaceful and free environment was created for all citizens of Madinah, regardless of which religion they believed in.

### LET'S DISCUSS

How can sharing everything we have with other people contribute to social order?

Discuss the topic with your friends.

### LET'S INTERPRET

Some of the articles of the Constitution of Madinah:

- The Jews will be free in their religion.
- Muslims and the Jews will live together in peace.
- In case of an external attack, the city will be defended by all groups.
- In cases of a disagreement between Muslims and Jews, the Prophet will be accepted as the judge to solve the problem.
- If one of these two parties has a battle with a third party, then the other party will help the party in war.

Interpret how these articles contributed to social order in Madinah.

The peaceful environment achieved in Madinah discomfited the polytheists of Mecca, and they took action to end it. Thereupon, the Battles of Badr (624), Uhud (625), Khandaq (Trench) (627) took place between the Muslims of Madinah and the polytheists of Mecca. This period of war ended with the Treaty of Hudaibiyyah, which brought the peaceful environment back to the

city. The Prophet benefited from this opportunity by sending ambassadors with letters to the rulers of neighboring states such as Byzantine, Abyssinia, Iran, and others to invite them to Islam. In this manner, the message of Islam was spread to many places. In the meantime, people from all over Arabia were coming to Madinah and converting to Islam; thus the number of Muslims increased in a very short time.

Two years later, Meccan polytheists violated the Treaty of Hudabiyyah. Thereupon, the Prophet gathered an army and headed to Mecca. The people of Mecca could not resist the Muslim army, and the Muslims conquered the city in 630. The Prophet circumambulated around the Ka'bah with Muslims, and they cleansed the Ka'bah of idols. Prophet Muhammad declared general amnesty, and many of the Meccans accepted Islam. After the conquest of Mecca, people coming from various parts of Arabia willingly became Muslims in groups.

### LET'S WRITE

#### The Death of the Prophet

Is there no way, o passenger, to  
return from this path?  
Is there no way to get on to Refref  
again?  
You ascended to the sky again...  
but this time,  
O Muhammad! Is there no way to  
descend back to earth again!

The people who were too late to  
see you,  
Is there no way to accept them as  
your Companions!

We cry, we cry after you...  
Is there no end for these warm  
tears?  
There will be meeting in the  
Hereafter, but  
Is there no happiness for us in this  
world?

The people who were too late to  
see you,  
Is there no way to accept them as  
your Companions!

*Arif Nihat Asya*

After reading this poem, write a poem about your longing for Prophet Muhammad.



The Prophet went on *Hajj* (pilgrimage) with a huge group of Muslims in 632. During *Hajj*, Prophet Muhammad gave a speech to more than 100,000 Muslims on the plain of Arafat in Mecca. This speech is known as the *Farewell Speech*.

Prophet Muhammad passed away on June 8<sup>th</sup> 632, when he was 63 years old. He was buried at the place where he passed away. His grave, called Rawdha al-Mutahhara, is now in Masjid al-Nabi in Madinah.

## 7. Prophet Muhammad from the Perspective of the Qur'an

The Qur'an, which depicts the Prophet in the best way, says with emphasis that the Prophet was a human being: **"Say, 'I am only a man like you, to whom has been revealed that your God is one God...'"**<sup>27</sup> Prophet Muhammad was a human being because he was born from a mother and a father; he experienced both happy and sad times. He got married, had children, and worked to take care of his needs. As a human, he too was responsible for the commands and prohibitions of Allah. This issue was stated in a verse as follows: **"Recite, (O Muhammad), what has been revealed to you of the Book and establish prayer..."**<sup>28</sup> The Prophet was also a messenger chosen among the people by Allah. Allah expresses this fact in the Qur'an as follows, **"Say, (O Muhammad), 'O mankind, indeed I am the Messenger of Allah to you all, (from Him)...'"**<sup>29</sup> The feature distinguishing the Prophet from the rest of humanity was his superior moral qualities, and his being the receptacle of revelation from Allah.

The Prophet was a messenger who not just warned people but also gave them glad tidings. Allah the Almighty says in the Qur'an as follows: **"Say, 'I hold not for myself (the power of) benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.'"**<sup>30</sup>

### LET'S INTERPRET

"And We have not sent you (O Muhammad), except as a mercy to the worlds."

*Anbiya*, 21: 107

Interpret this verse in light of what the Prophet brought to mankind.

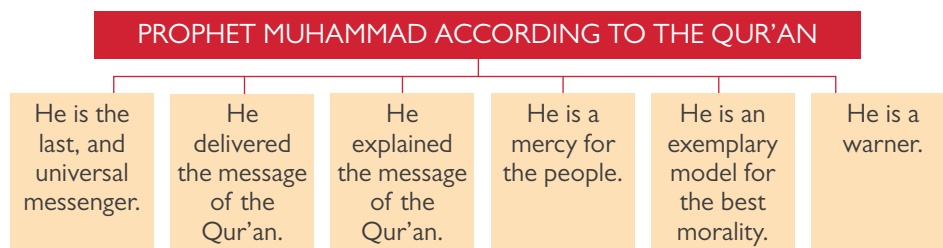
<sup>27</sup> Kahf, 18: 110

<sup>28</sup> Ankabut, 29: 45

<sup>29</sup> Araf, 7: 158

<sup>30</sup> Araf, 7: 188





Prophet Muhammad's superior morality is stated in the Qur'an as follows: **"And indeed, you are of a great moral character."**<sup>31</sup> Moreover, Allah the Exalted wants believers to follow the Prophet's morality and traditions as an example and says: **"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and (who) remembers Allah often."**<sup>32</sup>

The message of the Prophet is for all mankind, because he is the last prophet and he has been sent to all humanity. As indicated in the following verse, his prophecy is not limited to a specific place or time: **"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know."**<sup>33</sup> Allah the Exalted sent Prophet Muhammad to the universe as a mercy. A verse about the mercy of the Prophet upon Muslims reads as follows: **"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful."**<sup>34</sup>

The Prophet strived for the goodness of humanity, and he always directed them to the goodness and the truth throughout his life. He wanted people to live in peace, safety, and brotherhood. He advised everyone to be truthful and helpful and wanted them to avoid lying, stealing, slandering, gossiping, and all kinds of bad behavior. Allah the Exalted addresses the Prophet in the Qur'an as follows, **"O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp."**<sup>35</sup>

<sup>31</sup> Qalam, 68: 4.

<sup>32</sup> Ahzab, 33: 21.

<sup>33</sup> Saba, 34: 28.

<sup>34</sup> Tawbah, 9: 128.

<sup>35</sup> Ahzab, 33: 45-46.

The Prophet never lost hope and dealt with all the difficulties that he faced with courage and consistency. He delivered the message of Islam that he took from Allah, and became a role model for the whole of humanity with his behavior. He treated people with justice, honesty, kindness, and goodness. He sought advice from his family and friends in his daily works, and he gained people's trust through his words and behavior.

### LET'S MAKE A LIST

"So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)."

Al-i Imran, 3: 159

What characteristics of Prophet Muhammad are emphasized in the verse above? Make a list.

- He was modest.
- .....
- .....

## 8. Sunnah: The Traditions of Prophet Muhammad as Examples for Believers

*Sunnah* literally means path, tradition, way, and lifestyle. Terminologically, it refers to the path that Prophet Muhammad followed, and the actions and behavior that he adopted for himself as a principle.

*Sunnah* can be classified under three sub-categories: verbal, practical, and tacit approvals. Verbal *Sunnah* consists of the Prophet's words that were said about any matter. For instance the Prophet said: "Make it easy, do not make it difficult."<sup>36</sup>

Practical *Sunnah* consists of the actions of the Prophet (saw) related to religious and social relations. For instance, Abdullah b. Zayd said that he saw the Prophet while he was performing ablution: "He poured water into his

"He who obeys the messenger has obeyed Allah; but those who turn away – We have not sent you over them as a guardian."

Nisa, 4: 80

What is the message of the verse above?

<sup>36</sup> Bukhari, Ilm, 11

mouth and nose. Then he washed his face three times, and then washed his right and then left arms three times from up to his elbow. Then he wet his head with water. And then, he washed his feet from up to his ankles until it was cleaned.”<sup>37</sup> Aisha also said about the deeds of the Prophet in general, “When the Prophet was about to do something, he did it in the best way.”<sup>38</sup>

#### LET’S FIND

Find examples for the actions and behavior that the Prophet regularly did, which are accepted as *Sunnah*.

- Entering the house after knocking the door and asking permission.
- .....
- .....

*Sunnah*, which is based on Prophet’s tacit approval, is that the words or the deeds of the Companions not verbally rejected by the Prophet were tacitly approved. For instance, when the Prophet (saw) saw children playing in the mosque, he did not say anything.<sup>39</sup>

We can divide the actions of Prophet Muhammad into two as local and universal. When we talk about “locality” of his *Sunnah*, we mean the features that were specific to his time. By using the term “universal,” we refer to his messages aimed at entire humanity past, present, and future. For instance, the Prophet (saw) recommended washing hands before and after eating, and such recommendations are still applicable to everyone.

While we take examples from the *Sunnah*, we should pay attention to its primary purposes. For instance, Prophet Muhammad drew attention to oral hygiene and said, “I would command my *ummah* to use the *miswak* (tooth stick) every time they perform ablution, if I knew that I would not cause an inconvenience to them.”<sup>40</sup> *Miswaq* was the most common and available material for brushing the teeth in those days; however today a toothbrush can be used besides *miswaq*, to brush our teeth.

<sup>37</sup> Muslim, Taharah, 19

<sup>38</sup> Muslim, Musafirin, 141

<sup>39</sup> Muslim, Idayn, 19-22; Bukhari, Salat, 69

<sup>40</sup> Bukhari, Jumu’a, 8; Muslim, Taharah, 42

Prophet Muhammad (saw) both delivered the message of the Qur'an and explained it. Therefore, the *Sunnah* is a kind of explanation and living practice of the Qur'an. For instance, in the Qur'an it is stated that **"... Indeed, good deeds do away with misdeeds..."**<sup>41</sup> and the Prophet explained this verse by saying, **"... If you do a misdeed, do a righteous deed after it so that the right action cleanses the wrong one..."**<sup>42</sup>

In the Qur'an, prayer is expressed to be an obligation in several verses, such as the following one: **"And establish prayer..."**<sup>43</sup> But the Qur'an does not explain how to pray and how many cycles of prayer must be performed in detail. Allah's Messenger (saw) said, "pray like I pray..."<sup>44</sup> and personally showed his followers how to perform prayer. As seen in the examples above, the *Sunnah* is an indispensable source to understand and practice Islam. The value (or importance) of the *Sunnah* is expressed in the Qur'an in the following verse: **"...And take whatever the Messenger has given you; and refrain from what he has forbidden you ..."**<sup>45</sup>

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<sup>41</sup> Hud, 11: 114.

<sup>42</sup> Tirmidhi, Birr, 55.

<sup>43</sup> Baqarah, 2: 43.

<sup>44</sup> Bukhari, Salat, 18.

<sup>45</sup> Hashr, 59: 7.

## LET'S EVALUATE THE CHAPTER

A. Solve the puzzle.

There are some words about the Prophet and prophethood hidden in the puzzle below. Find these words.

F	A	T	A	N	A	H	O	C	A	M	R	N	V	M
G	I	D	A	U	L	R	A	S	I	I	H	N	K	A
A	A	F	A	E	S	F	U	H	S	T	G	V	F	M
S	U	N	N	A	H	M	N	Z	M	A	J	N	E	A
R	A	J	A	Q	U	R	A	N	A	S	I	D	Q	N
A	U	M	N	B	V	L	B	S	H	U	A	E	D	A
S	S	T	Y	I	I	E	I	J	S	G	E	Y	M	H
U	H	R	E	O	I	C	U	K	H	Y	R	A	D	V
L	M	E	T	Y	D	J	S	Y	A	Y	K	P	G	A
D	Y	L	M	H	G	H	U	L	R	M	D	A	K	R
T	G	M	M	R	A	A	F	E	O	T	F	K	Y	O
T	N	E	S	J	O	R	M	V	N	J	T	R	L	O
S	F	A	T	W	A	F	U	V	O	F	D	K	G	T
M	A	T	A	B	L	I	G	H	E	Y	E	B	I	S
H	T	L	A	M	F	E	M	T	V	R	O	A	C	M

B. Answer the following open-ended questions.

1. What are the messages that the Prophet brought to people about belief? Write them down.
2. Why did Allah choose the prophets among human beings? Explain.
3. What does *amanah*, a common characteristic of all prophets, mean? Explain it by giving examples.
4. Why did Prophet Muhammad and Muslims migrate to Madinah? Explain.
5. What is *Sunnah*? Explain by giving examples.

C. Choose the correct answers to the following multiple-choice questions.

1. Which one is not among the characteristics of the prophets?
 

A. Sidq	B. Karamah	C. Amanah
D. Fatanah	E. Ismah	
2. Which of the following individuals is not one of the prophets?
 

A. Abraham	B. Moses	C. Jibreel
D. Noah	E. Muhammad	
3. What is the term used for the people who migrated from Mecca to Madinah?
 

A. Sahaba	B. Ansar	C. Muhajir
D. Muhaddis	E. Ashab	

4. Which one of the following cannot be said about Prophet Muhammad?
- A. He is the final prophet.
  - B. His message is universal.
  - C. He is a human being just like us.
  - D. He is a messenger sent only to Arabs.
  - E. He is Muhammad al-Amin.
5. Which one of the following is not one of the articles of the "Constitution of Madinah"?
- A. If one of the two parties fights with a third party, the second one will not help the other party.
  - B. The Jews will be free in their religion.
  - C. Muslims and the Jews will peacefully live together.
  - D. When there is an external attack, Madinah will be defended together.
  - E. If a disagreement emerges between Muslims and the Jews, Prophet Muhammad will be accepted as judge.

D. Write "T" for true and "F" for false for the following sentences.

- (....) Prophet Muhammad (saw) lived a comfortable life, because he was a prophet.
- (....) Prophet Muhammad (saw) became a prophet by working hard.
- (....) Prophets deliver the messages they receive from Allah to people without altering them.
- (....) The Prophet stayed in Madinah as a prophet for only 10 years.
- (....) If Muslims had not migrated to Madinah, Islam would have expanded more quickly.

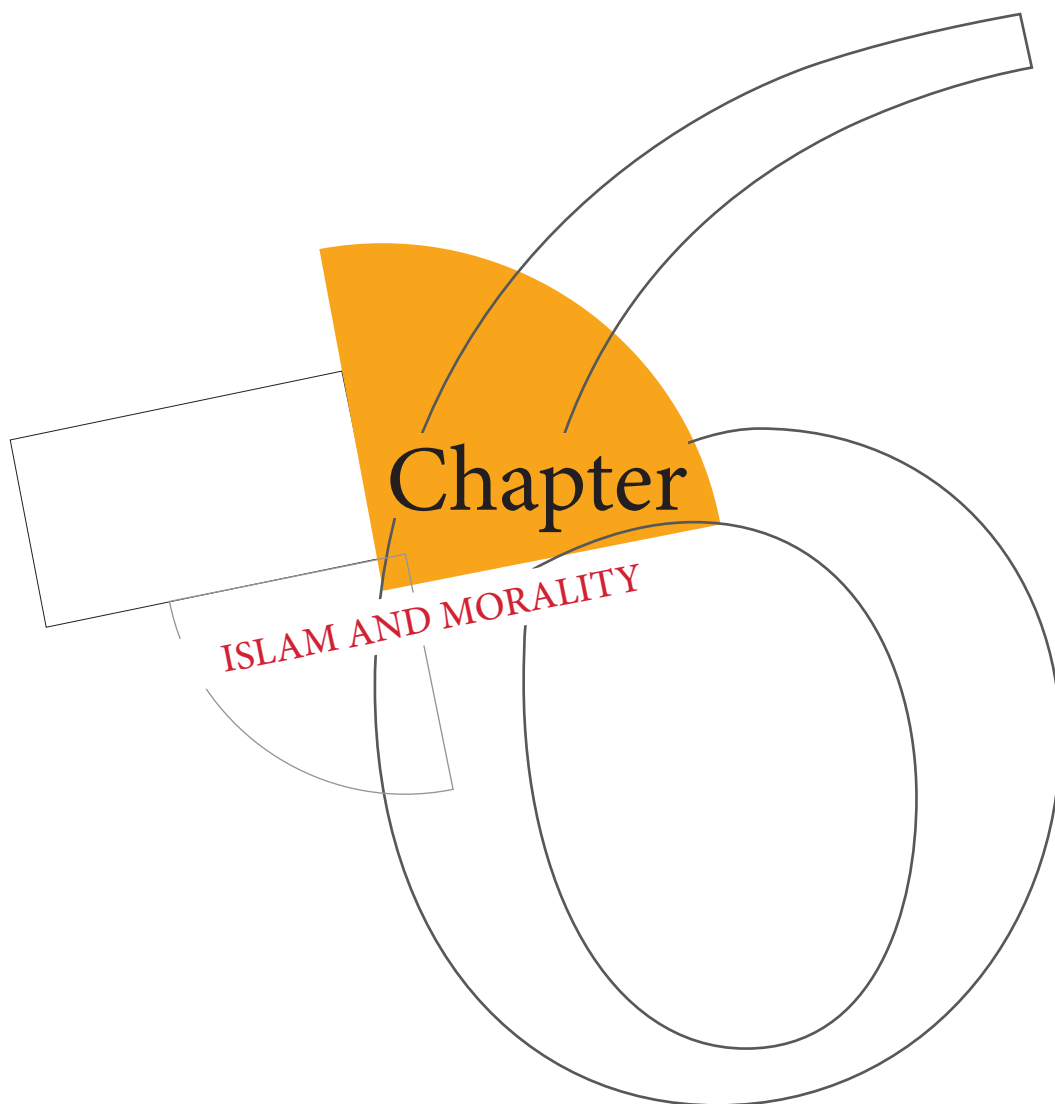
E. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Language - Allah - Rasul - Nabi - Thawr - The cave of Hira)

1. The prophets who received revelation, but were not given a holy book, are called ..... ; the prophets who were given both revelation and a holy book are called .....
2. Prophet Muhammad stayed in ..... with Abu Bakr for three nights when he was migrating from Mecca to Madinah.
3. "He who obeys the Messenger has obeyed .....; but those who turn away, We have not sent you over them as a guardian." Nisa, 4: 80.
4. Prophets delivered the messages that they received from Allah in the ..... spoken by their society.







# Chapter

ISLAM AND MORALITY



## ISLAM AND MORALITY

### LET'S GET READY FOR THE CHAPTER

1. What do you understand from the statement “being ethical”?
2. Search for the following words in the dictionary: “righteousness, justice, generosity, and mercy.”
3. Which moral values should a Muslim have? Share your opinions with your friends.
4. Talk to your parents about the importance of being tolerant in terms of social peace.

### 1. The Concept of Morality

The Arabic word “*akhlaq*”, which is the plural form of “*khulq*” or “*khuluq*”, literally means habit, creation, nature and character. The word “*khalq*”, which means created or creatures, shares the same root with the word *akhlaq*. Therefore, there is a natural connection between society, creation and morality. Morality means the conducts that are appropriate or inappropriate with the nature of societies, people’s characters, moral qualities, and the features that determine their moral structure.<sup>1</sup>

The concept of morality is a feature which exists in every person either as positive or negative. It also includes the personality, habits and behavior of

A father cannot bequeathe to his children anything better than good morals.

*Tirmidhi, Birr, 33*

<sup>1</sup> Osman Pazarlı, *İslam’da Ahlak*, p.11-12. also see Mustafa Çağrı, *Anahatlarıyla İslam Ahlakı*, p. 16.

a person. It includes the whole inner qualifications, habits and intentional behavior, and it is the reason for describing a person as good or bad.<sup>2</sup>

According to Islam, the main question of morality is “which behavior and habits can be regarded as good or bad”. Good and bad habits are innate characteristics of human beings. Allah described “good” and “bad” to human when He first created him, and He left the choice to the own will of humans: **“And [by] the soul and He who proportioned it, and inspired it [with discernment of] its wickedness and its righteousness, he has succeeded who purifies it.”**<sup>3</sup>

## 2. The Sources of Ethics in Islam: The Qur'an and Sunnah

Morality is not only the system of religious and social rules but also the system of values which determines the principles and rules regarding the individual and social lives of people. Morality explains the duties and responsibilities of people towards themselves and the society within the boundaries of their competency and capability.

The Holy Qur'an explains what is good or bad, and the value of our behavior in the presence of Allah. Sunnah, on the other hand, shows how to apply the statements in the Qur'an in our lives by the guidance of our Prophet (saw). Therefore, Islamic ethics has two main sources which are the Holy Qur'an and Sunnah, the latter meaning the words and behavior of the Prophet Muhammad (saw).

### LET'S NOTE

- Islamic ethics searches the essence, standards and source of the values regarding human behavior,
- Doing good deeds and avoiding bad actions is the main subject of it.
- It expresses the responsibilities of human and searches the outcomes of our behavior.

The greatest support of moral virtues is religion. Moral principles such as righteousness, justice, love, respect, and helpfulness can only be permanent if they are supported by belief in Allah and the Hereafter. For instance, if one believes that violating other people's rights is a behavior that Allah disapproves,

“The best of the believers is the one who is the best in conduct.”

Abu Dawud,  
Sunan, 16

<sup>2</sup> TDV İslam Ansiklopedisi, vol. 2, p.1.

<sup>3</sup> Shams, 91: 7-9.

he will refrain from violating the rights of others, he will obey the social rules and fear committing injustice. For this reason, religion is the strongest basis of morality.<sup>4</sup>

A Muslim who believes in Allah and performs his religious duties wholeheartedly tends towards being a morally good person. In this sense, Muslim is the one who is helpful, who has the sense of responsibility, who avoids the evil, ensures fairness in his relations, and abstains from bad thoughts and emotions such as hatred and hostility. Islamic ethics consists of the principles that were thought to him (saw) by Almighty Allah, and performed in daily life by the Prophet Muhammad (saw). The Companions, who are the first generation of Islam, applied these principles in their lives by observing the Prophet (saw), and passed down to the next generations.

### 3. Some Moral Principles Prescribed by Islam

Some behaviors settle into the spirits of people, turn into habits and form their morality. If good behaviors are placed into the spirit, it causes the actions to be good as well and we become moral people. However, if evil behaviors are placed, we finally tend towards evil actions which means becoming a person with bad morality. We should leave our bad characteristics and acquire good ones in order to be morally good people. For this purpose, we should learn the good and bad characteristics in detail.

#### 3.1. Righteousness and Justice

Righteousness means to be honest, not to tell lies, to stand by the right and rightful people. Righteousness is one's being in accordance with truth and justice in their words, thought and behavior. The essential point in being righteous is to be compatible with the truth.<sup>5</sup>

Righteousness is the basis of many moral values. Words and behavior of righteous people are coherent. They do not tell lies even it is for their own benefit. They keep their promises, which makes them trustworthy people from whose hands and tongue people are safe.

In the Holy Qur'an, Muslims are commanded to keep their promises, to be righteous and trustworthy people as follows: **"O you who have believed, fulfill**

<sup>4</sup> Osman Pazarlı, *İslam'da Ahlak*, p. 39.

<sup>5</sup> Hayati Hökelekli, *Psikoloji, Din ve Eğitim Yönüyle İnsani Değerler*, p. 163.

## LET'S DISCUSS

"Loyalty befits men,  
even when they are  
oppressed,  
Allah is the helper of  
righteous people."  
*Ziya Pasa*

Discuss this couplet  
in terms of the  
importance of  
righteousness.

"Either seem as you are,  
Or be as you seem."

*Rumi*

[all] contracts.”<sup>6</sup> In the following verse, Allah the Almighty states that being honest and trustworthy is a characteristic of believers: **“And they who are to their trusts and their promises attentive.”**<sup>7</sup> It is also mentioned in the Holy Qur’an by addressing to the Prophet Muhammad (saw) as follows: **“Therefore (O Muhammad), remain on a right course as you have been commanded, (you) and those who have turned back with you (to Allah), and do not transgress. Indeed, He is Seeing of what you do.”**<sup>8</sup>

Our Beloved Prophet (saw) was the most righteous and trustworthy person which is a fact that even his enemies had to admit. He never spoke anything but truth even while making jokes. The Messenger of Allah (saw) wanted the ummah not to give up being honest. He explained the necessity of always struggling to be honest by saying **“...try to be straight!”**<sup>9</sup>

Our Prophet (saw) also stated that righteousness is one of the essential principles that determines what the end of a person will be by the following words: **“Verily, truthfulness leads to goodness and goodness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded in the presence of Allah as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man keeps telling lies and encourages falsehood until he is recorded in the presence of Allah as a liar.”**<sup>10</sup>

Righteousness is one of the basic concepts that reflects Islam in its essence briefly. One of the most beautiful consequences of righteousness is inner peace. One should adopt righteousness as a principle in order to live healthily and peacefully both in his inner world and in the social life. Thus, a person can achieve happiness both in this world and in the Hereafter.

Justice means to put something in its place, to give everyone and everything their due. It also means to stand away from unfairness and intemperance by acting in a balanced way. It also means mercy and equality.

Justice is a behavioral pattern towards all creatures, it is the state of being consistent and balanced. It is related to everything in the universe, which makes it a concept that surrounds the whole life. Above all, justice is a moral

<sup>6</sup> Ma'idah, 5: 1.

<sup>7</sup> Mu'minun, 23: 8.

<sup>8</sup> Hud, 11: 112.

<sup>9</sup> Ibn Majah, Taharah, 4.

<sup>10</sup> Bukhari, Adab, 69.

concept. The ultimate goal of all moral concepts is to fulfil justice. On the other hand, justice also constitutes the basis of social structure.

Justice is one of the most essential concepts of the Holy Qur'an. Allah the Almighty commands justice<sup>11</sup>, and states that fair people are loved by Allah<sup>12</sup>. Allah wants us not to have a tendency on cruelty by stating that cruel people are not loved by Allah, and that cruel people cannot achieve salvation<sup>13</sup>. In this respect, it is stated in the Holy Qur'an: **"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not (personal) inclination, lest you not be just. And if you distort (your testimony) or refuse (to give it), then indeed Allah is ever, with what you do, Acquainted."**<sup>14</sup>

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."

(Nisa, 4: 58)

In addition to the emphasis in the Holy Qur'an, justice also takes part in the Sunnah of our Prophet (saw). For example, a noble woman committed a theft and some people asked our Prophet (saw) not to punish this woman. Our Prophet (saw) rejected this by saying: "O people, those who came before you were destroyed because if a person of high status committed theft among them, they would spare him, but if a person of lower status committed theft, they would apply the punishment upon him. By Allah, if Fatima the daughter of Muhammad were to steal, I would have cut off her hand!"<sup>15</sup> By this incident, our Prophet (saw) expresses that any privilege cannot be bestowed on any individual or group, and he shows the great importance he attaches to justice and to the principle of the superiority of law.

### **3.2. Doing Good Deeds**

Doing good deeds and favors, and encouraging people to doing favors are some of the essential attributes of people which Allah will be pleased. One of the most important features of Muslims is "enjoining good and forbidding

<sup>11</sup> Nahl, 16: 90.

<sup>12</sup> Hujurat, 49: 9; Ma'idah, 5: 40.

<sup>13</sup> Al-i Imran, 3: 57 and 140; Shura, 42: 40.

<sup>14</sup> Nisa, 4: 135.

<sup>15</sup> Muslim, Hudud, 9.



evil”. Besides being a good person and doing good deeds, a Muslim is also the person who enjoins people goodness, and wants goodness for other people.

Goodness does not necessarily mean doing something of high importance, very simple and ordinary actions are also regarded as goodness. Behaving a Muslim in a friendly manner and being gentle is a good deed as well. Goodness can be done financially such as giving alms or *sadaqa* (charity), meeting the needs of the poor, helping the needy. But it can also be done morally such as being kind, giving good advices to people, sharing one’s information with other people.

One should develop good relations with his family, neighbors, friends and relatives, in other words he should get along well with everybody with good intentions. Feeding a poor person, caressing the head of an orphan, consoling an upset friend, showing affection to children and respecting the elderly are within the scope of goodness.

Good deeds should be done only for the sake of Allah, and its reward should be only expected from Allah. We should not expect anything in return to our goodness, and when we do a favor to someone, we should not fling it in the face of that person.

The amount of a good deed is not important. Our Prophet (saw) says: “Protect yourself from the Hellfire even with half of a date in charity, and if he cannot find it then (you can do it through saying) a good pleasant word (to your brethren).”<sup>16</sup> and “Never underestimate a good deed, even if it is a smiling face to a fellow Muslim.”<sup>17</sup> Showing respect to the elderly, helping the needy, and removing a harmful object from the road is goodness.

If somebody intends to do a good deed but he cannot do it, he takes its rewards as if he actually did it. “Whosoever intends to perform a good deed, but does not do it, then Allah writes it down with Himself as a complete good deed. And if he intends to perform it and performs it, then Allah writes it down with Himself as from ten good deeds up to seven hundred fold, up to many times multiplied. And if he intends to perform an evil deed, but does not do it, then Allah writes it down with Himself as a complete good deed. And if he intends it [i.e., the evil deed] and then performs it, then Allah writes it down as one evil deed.”<sup>18</sup>

<sup>16</sup> Bukhari, Zakat, 10; Muslim, Zakat, 66.

<sup>17</sup> Muslim, Birr, 144.

<sup>18</sup> Muslim, Iman, 203.

“Indeed they who have believed and done righteous deeds—those are the best of creatures.”

(Baqarah, 2: 286)

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty.” (Ma'idah, 5: 2)

Besides doing good, Muslims are ordered to do good, besides, it is also emphasized in Islam that helping others perform a good deed is as valuable as actually performing it: “The initiator of a good deed will get the same reward as the one who adapts this deed.”<sup>19</sup>

“Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.”<sup>20</sup>

### 3.3. Generosity

Generosity means sharing one's blessings with needy people without expecting anything in return. It also means being open-handed, voluntarily spending with the aim of charity, and doing goodness. It is one of the high moral qualities that guide people to help the needy for the sake of Allah. Generosity is not only sharing the material wealth but also sharing knowledge and abilities.

“Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.” (Baqarah, 2: 274)

Generosity is a concept that contains benevolence, altruism and self-sacrifice. Because a generous person is the one that prefers another person to himself, he makes self-sacrifice and loves doing good deeds. Helping and doing favor to his friends and kinsmen are the obvious characteristics of a generous person. By virtue of the Prophet's encouragement to behave generously and in light of his exemplariness, the consciousness of continuously doing good deeds and the sense of solidarity developed among Muslims. They established pious foundations like roads, bridges, fountains, *masjids*, soup kitchens, hospitals, and colleges.

<sup>19</sup> Muslim, Ilm, 15.

<sup>20</sup> Muslim, Zakat, 69.

**INFORMATION BOX**

Generosity is encouraged with many verses in the Holy Qur'an. For example, it is stated in a verse: "O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers." (Baqarah, 2: 254)

On the other hand, stinginess, which is the opposite of generosity, is criticized in the Holy Qur'an as: "And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted." (Al-i Imran, 3: 180)

Generosity means to share. It means to share the love, respect, time, knowledge and wealth. Bonds of friendship and brotherhood strengthen when people share what they have with each other. Feelings like jealousy and envy decrease in the society. Social balance and justice is provided among different segments of society.

Generosity is a great virtue, because it means sharing what Allah bestows upon us with others. Generous people know that what they have is a blessing that Allah bestows upon themselves, and they try to use them in a way that Allah will be pleased.

**LET'S FIND**

"The believers in their affection, mercy and compassion for each other are like one body. When any limb aches, the whole body reacts with sleeplessness and fever."

Find other proverbs about generosity.

**LET'S INTERPRET**

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and all-Knowing."

(Baqarah, 2: 261)

Interpret the verse whose translation is given above in relation to the concept of generosity.

**3.4. Mercy**

Mercy is feeling the trouble and pain of another people, and trying to help them solve their problems. A merciful person knows that anybody does not

deserve oppression or injustice, and he helps the oppressed and weak people with the feeling of compassion. The opposite of mercy is cruelty and insensitivity. Life cannot be imagined without mercy. Everybody and everything needs mercy. Trouble, pain and grief, fear, poverty and deprivation, and injustice are the realities that everyone can experience one day.

Attributes such as Rahman, Rahim, Ra'uf and Kareem show the mercy and compassion of Allah. Allah the Almighty, the owner of infinite mercy and compassion, intended the creatures to exist and brought them into being. He did not leave them desperate and alone as it is expressed in the Holy Qur'an: "... **Our Lord, You have encompassed all things in mercy and knowledge...**"<sup>21</sup>

Allah rewards people with His compassion, He bestows upon them blessings, accepts the repentances and show them the straight path with the guidance of prophets. Sending the Prophet Muhammad (saw) and revealing the Holy Qur'an are the conclusions of Allah's mercy. Allah is the most merciful of the merciful and the best of all who show mercy.<sup>22</sup>

As a result of the Mercy of Allah, one of the most important features of the prophets is their mercy. It is stated in the Holy Qur'an that our Prophet Muhammad (saw) has been sent as a mercy to the worlds, and that he has been lenient with people by Mercy from Allah.<sup>23</sup> Our Prophet (saw) behaved everybody from all ages with mercy and compassion. He would shorten the prayer if he heard a baby crying as he did not want anyone to get into trouble. A person saw the Prophet (saw) kissing his grandchildren and said "I have ten children, but I never kissed any of them." The Prophet replied as, "The uncompassionate will not be treated mercifully."<sup>24</sup>

Mercy is one of the essential features of the believers. Therefore, the Holy Qur'an states that the believers are merciful to each other by saying, **"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves..."**<sup>25</sup> In another verse, one of the qualifications of the believers to whom their books will be given by their right hand in the Hereafter is mentioned as follows: **"And then being among**

### LET'S INTERPRET

"Allah shows mercy to those who show mercy to others..."

Tirmidhi, Birr, 16.

What is meant by the hadith above?

<sup>21</sup> Mu'min, 40: 7.

<sup>22</sup> A'raf, 7: 151; Mu'min, 40: 109.

<sup>23</sup> Anbiya, 21: 107; Al-i Imran, 3: 159.

<sup>24</sup> Bukhari, Adab, 18.

<sup>25</sup> Fath, 48: 29.

**those who believed and advised one another to patience and advised one another to compassion. Those are the companions of the right.”<sup>26</sup>**

#### LET'S EVALUATE

The Prophet Muhammad also emphasized that Allah loves merciful people by saying, “Allah will not be merciful to those who are not merciful to people.” In another hadith, Muslims are recommended to love, show mercy, be compassionate and help each other as follows: “The believers in their affection, mercy and compassion for each other are like one body. When any limb aches, the whole body reacts with sleeplessness and fever.”

### 3.5. Affection and Respect

Affection is the feeling that directs people to show attention and loyalty to somebody or something. It is the basic requirement of human soul. Humans have tendency to love and be loved from the moment they are born. This feeling starts with the love for parents and in the course of time, it develops and appears as love for family, children, nature, animals, etc.

A believer loves Allah more than anything and tries to live in accordance with what Allah wishes. Love for Allah also directs person to the love of the Prophet (saw). It is stated in a verse as follows: **“Say, [O Muhammad], “If you love Allah, then follow me, [so] Allah will love you and forgive you your sins...”<sup>27</sup>**

One should be moderate at their love. Our Prophet (saw) states that: “Love the one whom you love to a certain degree (moderately), perhaps one day he will be someone for whom you have hatred, and hate the one for whom you have hatred to a certain degree (moderately), perhaps one day he will be one whom you love.”<sup>28</sup> Muslims should behave with the awareness that everything they have is entrusted to them by Allah.

If affection is not accompanied by respect, it decreases in time and loses its value. Respect is the feeling of behaving careful and attentive to someone or something because of their value, virtue, benefit or holiness. Being respectful is one of the basic features that a good person should have. Respect means to be aware of the limits between ourselves and other people and not exceeding

<sup>26</sup> Balad, 90: 18.

<sup>27</sup> Al-i Imran, 3: 31.

<sup>28</sup> Tirmidhi, Birr, 60.

those limits, and being attentive to the rights of other people even it is disadvantageous for us.

Allah is the One who is most worthy of respect. One can show his respect to Allah only by trying to live in accordance with the orders of Allah and not transgressing the limits determined by Allah. It is stated in the Holy Qur'an as: **"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]."**<sup>29</sup>

Muslims should also be respectful to the Prophet Muhammad (saw). Respecting the Prophet can only be possible by loving him and taking him as an example. We should be respectful when his name or words are mentioned, or a recommendation of him is explained. Respecting the Prophet (saw) is respecting Allah, and being disrespectful towards him is being disrespectful to Allah. In the Holy Qur'an, the punishment of being disrespectful is mentioned as: **"Indeed, those who abuse Allah and His Messenger – Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment."**<sup>30</sup>

After the Prophet Muhammad (saw), the ones who are most worthy of respect are the parents, scholars and the elderly. Parents are the people who make the greatest effort on us. Allah the Almighty commands people to be nice to parents, avoid rude behavior towards them, and pray for them. It is stated that behaving well to parents is of secondary importance after worshipping Allah: **"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff', and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'"**<sup>31</sup>

Muslims should also be respectful to people who are more knowledgeable than themselves, who are older than them, and to people who leads and guides them. It is said in the Holy Qur'an, **"Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding."**<sup>32</sup> In this verse, "those who know" means the people who

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<sup>29</sup> Al-i Imran, 3: 102.

<sup>30</sup> Ahzab, 33: 57.

<sup>31</sup> Isra, 17: 23-24.

<sup>32</sup> Zumar, 39: 9.

are knowledgeable and apply their knowledge in their lives. Knowledge is the highest of degrees and positions.

Our Prophet (saw) commands that while giving authorization, we should give priority to knowledgeable people, and if there are no knowledgeable people, we should prefer the elderly: “The people should be led in prayer by the one who has most knowledge of the Qur’an and has been reciting it for longer. If they are equal in their knowledge and reading of the Qur’an, then they should be led by the one who made Hijrah first. If they are equal with regard to Hijrah, then they should be led by the one who is older.”<sup>33</sup> We can conclude that the people who are most worthy to respect among the society are the scholars followed by the elderly. Being respectful to the scholars and the elderly shows the maturity of individuals and society. Our Beloved Prophet (saw) states that the affection and respect shown towards the elderly will not be unreturned by saying: “If a young man honors an elderly on account of his age, Allah appoints someone to honor him in his old age.”<sup>34</sup>

#### LET'S EVALUATE

Messenger of Allah (saw) stood up while a Jew's funeral passed by them. A Companion who was with him at the time said: “O Allah's Messenger, he is a Jew.” Without changing his action, the Prophet responded: “But he is a human!” (Muslim, Janaiz, 78)

**Evaluate the incident mentioned above in terms of respect.**

### 3.6. Peace and Tolerance

Tolerance means avoiding pressure and compulsion on other people's thoughts as a consequence of living together. It also means to be indulgent towards some mistakes of people when necessary. However, according to Islam, attitudes and behavior that harm human dignity and honor are not tolerated.

Tolerance can also be understood as enduring people. But the main point is one's tolerating mistakes and faults when he is powerful. The concept “tolerance” can also be interpreted as seeing the good and nice aspects of an incident or situation.

<sup>33</sup> Muslim, Masajid, 291.

<sup>34</sup> Tirmidhi, Birr, 75.

Being tolerant is one of the essential values that provide people's living together in peace. Islam is the religion of peace. Above all, one of the meanings of the word "Islam" is peace. Islam is the assurance for people to live in peace in the world. Social peace can only be provided if people are tolerant and forgiving to one another.

It is one of the moral virtues recommended by our religion to forgive a crime, fault or mistake, and not to punish and prefer forgiveness even punishing is one's right.

The Holy Qur'an approves the gentle behavior of the Prophet Muhammad (saw) and recommends him to be forgiving:

**"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter..."**<sup>35</sup>

Tolerance has some limitations. Unlimited tolerance cannot be a matter of discussion. Especially in terms of religion and belief, tolerance should not be perceived as insulting faith, committing any kind of prohibited actions, or overlooking all kinds of mistakes.

## 4. Our Moral Responsibilities

The basics of Islamic morality consist of the duties and responsibilities that arise from the relations of human with himself, his society and Allah. Bu sorumluluklar suya atılan bir taşın oluşturduğu halkalar gibi insanın en yakınından en uzağına kadar birbiri ile ilişkisi olan ahlaki görevlerdir. Responsibilities of people towards his family, neighbors and country take their source from Islamic morality.

### 4.1. Our Duties towards Our Parents and Relatives

Mothers fulfill the most struggling and difficult duty by raising a child starting from pregnancy. They show great devotion and self-sacrifice thanks to the feelings of affection and mercy that Allah bestows upon them. Fathers, on the other hand, work as much as they can in order to meet the needs of their children and family.

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<sup>35</sup> Al-i Imran, 3: 159.



O our Lord! Grant me protection and my parents and the believers on the day when the reckoning shall come to pass.

*Ibrahim, 14: 41*

Allah the Almighty states regarding this, “**And We have enjoined upon man [care] for his parents.**”<sup>36</sup>

When our Prophet (saw) was asked “Which deed is the most beloved in the eyes of Allah?”, he replied as “Performing prayers in their due times and then, goodness towards (one’s) parents.”<sup>37</sup> In another hadith, Our Prophet explained that the biggest of major sins are “associating partners with Allah, disobeying one’s parents, and bearing false witness.”

### INFORMATION BOX

Responsibilities of children towards their parents:

- To meet their material and non-material requirements,
- To try to provide them a peaceful living environment,
- Not to expect too much self-sacrifice from them,
- To protect their dignity by covering up their mistakes and mentioning their good deeds,
- To always pray for their goodness,
- To fulfill their wishes,
- To carry out their final instructions (will) after their death,
- To be in good relations with their friends and beloved ones.

Both in the Holy Qur’an and ahadith, being respectful to parents is generally mentioned right after worshipping Allah.<sup>38</sup> In Surah al-Maryam, the verses that narrate a dialogue between the Prophet Ibrahim (pbuh) and his father Azar are remarkable in terms of setting an example for the respect of children towards their parents. The Prophet Ibrahim (pbuh) always addresses his father “O My Father”. Even though his father is a polytheist and he uses rude and threatening words, the Prophet Ibrahim always behaves in a respectful manner to his father.

Visiting the relatives is called “*silat al-rahim*” in Islamic culture. Its importance is emphasized in the Holy Qur’an as follows: “**...Beware of severing the ties of kinship...**”<sup>39</sup> In a Hadith Qudsi, Allah the Exalted says that, whoever keeps

<sup>36</sup> Luqman, 31: 14.

<sup>37</sup> Bukhari, Mawaqit, 5, Adab, 1; Muslim, Iman, 137–139.

<sup>38</sup> An’am, 6: 151; Isra, 17: 22–24.

<sup>39</sup> Nisa, 4: 1.

good ties with relatives, He will keep good ties with them; and whoever cuts the relations with relatives, He will cut attention from them.<sup>40</sup>

### LET'S MAKE AN OBSERVATION

Our Prophet (saw) stated that giving sadaqa to relatives will have a double reward. He also expressed that those who end relations with their relatives will be among those who cannot enter heaven. (Muslim, Birr, 9.)

Make an observation by taking into consideration the hadith above and share your results with your friends.

## 4.2. Our Duties towards Our Neighbors and Society

Neighborliness is one of the most important elements of our social life which reminds us that we are not alone. It is the relation through which we understand the values such as unity, solidarity and cooperation. Our religion attaches great importance to maintaining friendly relations with neighbors. Islam recommends people to be in good relations with neighbors, take care of each other and meet their needs. It is expressed in the following verse that we should have good relations with neighbors: **“Worship Allah and associate nothing with Him, and to parents do good, and to relatives,...”**<sup>41</sup>

### LET'S INTERPRET

"Jibreel continued to recommend me about treating neighbors kindly so much that I thought he would order me to make them my heirs."

(Bukhari, Adab, 28)

Interpret the hadith above in terms of the importance of neighbors' rights on each other.

Our Beloved Prophet (saw) also emphasized doing goodness to neighbors is one of the best attributes of being a Muslim as follows: “Be kind to your neighbor and you will be a believer.”<sup>42</sup> He also stated that the opposite of this behavior is one of the signs of Doomsday.<sup>43</sup> In another hadith, it is expressed that someone who tortures his neighbor cannot enter heaven even he performs

<sup>40</sup> Bukhari, Adab, 13.

<sup>41</sup> Nisa, 4: 36.

<sup>42</sup> Tirmidhi, Zuhd, 2.

<sup>43</sup> see Hakim, Mustadrak, vol. VIII, p. 3051.

prayer, fasts, or gives charity.<sup>44</sup> There are many more ahadith of the Prophet (saw) concerning rights of neighbors. He also stated that priority is given to neighbors on many occasions.<sup>45</sup> By observing the rights of our neighbors we not only obey a command of Allah and a sunnah of the Prophet Muhammad (saw), we also fulfill our responsibilities towards our neighbors and society.

### 4.3. Our Duties towards the Homeland

The land on which a nation lives independently and sovereignly is called the homeland. People with common values live together in their homeland in solidarity with same ideals. These common values give rise to the concept of “nation”. The common values include the union of religion, language, history, country and belief. They hold people together with the bonds of citizenship.

With the aim of coexisting peacefully, nations provide a social consensus on common national and moral values. This consensus can only be reached by uniting around common values even different cultural structures are included.

It is the fundamental duty of all people to love their nation and to protect their country against the threats that harm national unification. Our Prophet Muhammad (saw) explains the importance of protecting the country as follows: “To stand guard for Allah for a day is better than the world and whatever is in it.”<sup>46</sup>

“View not the soil you tread on as mere earth—recognize it!  
Think about the shroudless thousands who lie beneath it.”

Mehmet Akif ERSOY

*Turkish National Anthem* (The Independence March)

## 5. Conducts that are against Islamic Ethics

Islam commands us good manners and words, and forbids bad behavior. Our religion recommends that moral values should become more widespread in society and emphasizes that individuals have an active role in preventing

<sup>44</sup> see Ibn Hanbal, vol. II, p. 440.

<sup>45</sup> see Muslim, Birr, 143; Bukhari, Adab, 31; Bukhari, Hiyal, 14; Ibn Majah, Shuf'ah, 1.

<sup>46</sup> Bukhari, Sulh, 33.

the evil with their hands, words, and hearts. It is also stated that one should transform the spiritual disadvantage into advantage by doing goodness against every prevented evil.

### 5.1. Lying, Gossip and Slander

Lying (*kizb*) means giving false information or news about something. It is the opposite of “truthfulness”, and it might occur in different forms such as hypocrisy, gossip or slander. Lying is used in the Holy Qur’an and ahadith as “speaking contrary to truth” and “words or news that are inconsistent with the truth”.

Lying and dishonesty are regarded as one of the greatest sins and strongly rejected in Islam. Allah the Almighty commands us to avoid lying as follows: **“...and avoid false statement.”**, **“O you who have believed, fear Allah and speak words of appropriate justice.”**<sup>47</sup> In another verse, it is stated that only unbelievers can lie, **“They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.”**<sup>48</sup>

#### LET’S INTERPRET

“The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise and when he is entrusted he betrays the trust.”

Bukhari, Iman, 24.

Given the importance of being truthful and keeping promises, interpret the above-mentioned hadith.

Our Prophet (saw) also recommended us to avoid lying as follows: “...Avoid lying. Lying leads to the (Hell) Fire. If someone keeps telling lies, he is written in the presence of Allah a liar.”<sup>49</sup> The Messenger of Allah (saw) gives glad tidings to those who never tell lies even while making jokes: “I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids

<sup>47</sup> Hajj, 22: 30; Ahzab, 33: 70.

<sup>48</sup> Nahl, 16: 105.

<sup>49</sup> Bukhari, Adab, 69.

lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.”<sup>50</sup>

Gossip is saying offensive or humiliating words in somebody’s absence. It can be also expressed with other concepts such as backbiting or detraction.

Our religion forbids gossip and describes it as “eating a brother’s flesh”: **“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.”**<sup>51</sup>

Gossip is a behavior that hurts people’s pride and causes offense and enmity in the society. But, regarding a word or behavior as gossip depends on the intention of the speaker. If a person speaks without ill intention and only with the intention of correcting a mistake, this behavior is not considered “gossip”. Likewise, speaking of badness of people in general without hurting the honor and dignity of any person or group is not gossip.

### LET'S DISCUSS

How do gossip and slander affect the relations among people?

Discuss it with your friends.

It is also forbidden to listen to somebody gossiping. Muslim scholars state that we should prevent gossiping by our words or actions if possible. If it is not possible, we should leave that place. If we cannot leave the place, we should be busy with other things with a feeling of displeasure inside. The Holy Qur’an also lays emphasis on leaving the place in which people are gossiping: **“And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people.”**<sup>52</sup>

Islam attaches great value on the right of personal immunity. Speaking about physical or inner faults and flaws of a person, his children, parents and other relatives in his absence is considered gossip. Gossip is not only made by words but also in written form, by implying or imitating. Such words and behavior are regarded gossiping even they are true, which the Prophet Muhammad (saw) emphasizes as follows: “Backbiting is talking about your [Muslim] brother in a manner which he dislikes. If he is actually as you say, then that is backbiting (gossip). But if what you say is not in him, it is slandering.”<sup>53</sup>

<sup>50</sup> Abu Dawud, Adab, 7.

<sup>51</sup> Hujurat, 49: 12.

<sup>52</sup> An’am, 6: 68.

<sup>53</sup> Muslim, Birr, 70; Tirmidhi, Birr, 23.

Slander destroys both the rights of individuals and social peace. It is important that Muslims have a clear attitude against slander. In this respect it is stated in the Holy Qur'an: **"Why, when you heard it, did not the believing men and believing women think good of one another and say, 'This is an obvious falsehood?'"**<sup>54</sup>

## **5.2. Deceit and Fraud**

Deceit and fraud means cheating people, not being honest with them, and lying. They are among the misconducts that damage the individuals, society and social relations by ruining the mutual trust and peace. People who deceive others harm themselves, their families, surroundings and the entire society. Such people are not loved and respected among the society.

Allah the Almighty forbids all kinds of deceiving and cheating. One of the fields in which cheating and deceiving are frequently observed is commerce. This kind of people are condemned in the Holy Qur'an and their situation is explained as follows: **"Woe to those that deal in fraud, who, when they take a measure from people, take in full. But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account?"**<sup>55</sup>

The income which is earned by means of deceit and fraud is not *halal* (permissible), because it also means violating the rights of other people. Our Beloved Prophet (saw) states that this misconduct should not be the attribute of a Muslim by saying "He who deceives us is not one of us."

## **5.3. Having "Bad Supposition"**

Supposition (*dhann*) means to guess, intuit, and blame. It also has meanings such as to know and to obey. Speaking and giving information according to assumptions is also called supposition. Making negative comments and having negative opinions about people without basing them upon correct knowledge and proof is called "bad supposition" (*su' adh-dhann*).

Acting with bad suspicion emerges as a result of ill feelings like selfishness, jealousy and enmity. These feelings channel people to negative thoughts. They constrain people from making true decisions, and channel them to take false steps.

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<sup>54</sup> Nur, 24: 12.

<sup>55</sup> Mutaaffin, 83: 1-4.

The opposite of *su' adh-dhann* is *husn adh-dhann*. It means to have good feelings about a person or an incident.

Both the Holy Qur'an and the ahadith clarify how we should behave in such situations. It is stated in the Holy Qur'an as: **"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other..."**<sup>56</sup> As can be concluded from the verse, Muslims should always have good supposition. Another verse reads as follows: **"Why, when you heard it, did not the believing men and believing women think good of one another and say, 'This is an obvious falsehood?'"**<sup>57</sup>

Our Prophet (saw) also stated that Muslims should be in good supposition towards Allah and towards each other. Before three days before his death, the Prophet (saw) said: "None of you should die but hoping only good from Allah, the Exalted and Glorious."<sup>58</sup> He (saw) also said that *su' adh-dhann* is a kind of lying and forbade it as follows: "Beware of supposition (about others), as supposition is the falsest talk..."<sup>59</sup>

#### 5.4. Meddling with Others' Private Lives

Words, thoughts and actions of people have both social and private aspects. Some actions and behavior of people are within the boundaries of his private life. Private life is the right of people rising from freedom. Revealing private life of others means violating the rights of those people.

Seeking other people's defects and turning them into social gossip is a behavior that harms the human dignity. It has many harmful results such as loss of trust, damage of personal dignity, and violating another person's right. It causes hatred, enmity and evil to spread. Seeking other people's defects can be the result of aiming to harm people or of excessive curiosity.

Allah the Almighty forbids seeking faults of people. In the Holy Qur'an it is expressed as: **"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other..."**<sup>60</sup> One of the names of Allah is "al-Sattar" which means the One who covers the mistakes and faults. Since Allah is the one who hides people's faults, seeking

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<sup>56</sup> Hujurat, 49: 12.

<sup>57</sup> Nur, 24: 12.

<sup>58</sup> Muslim, Jannah, 81, 82.

<sup>59</sup> Bukhari, Nikaah, 45.

<sup>60</sup> Hujurat, 49: 12.

and exposing people's faults is not a behavior that Allah the Almighty will be pleased. Our Prophet (saw) recommends that defects and faults should not be sought as follows: "Do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house."<sup>61</sup>

### 5.5. Making Fun of Others

Teasing is to despise someone's defective or deficient aspects, to undervalue and insult.

People who make fun of others have the problem of arrogance. This behavior causes the ridiculed person to feel bad and therefore, his heart gets filled with the feeling of revenge.

As a result of making fun of other people, the examples of good morality such as brotherhood, love and respect give their place to bad behavior such as arrogance, enmity and hatred. Social solidarity is damaged by this way.

Teasing is one of the bad conducts which means ignoring human dignity and honor. In our religion, honor, chastity, dignity and privacy are inviolable. In this respect, it is mentioned in the Holy Qur'an, **"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers."**<sup>62</sup>

Backbiting and scorning people by facial expressions is criticized in Surah al-Humazah as follows: **"Woe to every (kind of) scorner and mocker."**<sup>63</sup>

On this matter, our Prophet (saw) said: **"Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another."**<sup>64</sup>

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<sup>61</sup> Abu Dawud, Adab, 44.

<sup>62</sup> Hujurat, 49: 11.

<sup>63</sup> Humazah, 104: 1.

<sup>64</sup> Muslim, Jannah, 64; Abu Dawud, Adab, 40.



## LET'S WRITE

"...A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. It is evil enough for a Muslim to humiliate his Muslim brother. All things of each Muslim are inviolable for another Muslim: his blood, his property and his honor. Verily, Allah does not look at your forms of appearances but He looks at your hearts and deeds."

Bukhari, Adab, 57.

Write down what you understand from the hadith above.

### 5.6. Arrogance and Jealousy

Arrogance is considering oneself more superior, special and privileged than others, and looking down on others.

Arrogance is the struggle of showing oneself more valuable and mature than others. Therefore, that person starts believing that it is the truth, and humiliating becomes a habit of him. He underestimates people around him. Arrogant people hate hearing an opinion contrary to their own. They also do not like getting advices.

The reasons of being arrogant can be the things that people boast about such as knowledge, ancestry, beauty, wealth and strength. Arrogance can also occur as a consequence of bad conducts such as jealousy, pride or hypocrisy.

It is stated in the Holy Qur'an that Allah the Almighty does not like those who are arrogant as follows: **"And do not turn your cheek [in contempt] towards people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful."**<sup>65</sup>

Arrogance is a satanic conduct, the first example of which was shown by Satan. On this matter, it is stated in the Holy Qur'an: **"And (mention) when We said to the angels, 'Prostrate before Adam' so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers."**<sup>66</sup>

Our beloved Prophet (saw) never had arrogance. He stated that those who have even an atom's weight of pride in their hearts cannot enter the Paradise

<sup>65</sup> Luqman, 31: 18.

<sup>66</sup> Baqarah, 2: 34.

and said: “And may I inform you who the people of the Hell-fire are? They are those who are cold-hearted, stingy and arrogant.”<sup>67</sup>

Jealousy is the feeling of envy towards people for what they have such as their position or success. Jealous person wants others to lose the good and nice things that they possess. Emotions such as enmity, arrogance, haughtiness, cupidity and selfishness are some of the causes of jealousy.

Jealousy harms both the person himself and his surroundings. It can be harmful for people’s mental health besides affecting the social relations negatively. Jealous people are not welcomed in the society. It causes unrest and distrust among the society by damaging the relations between couples, siblings and friends.

“Or do they envy people for what Allah has given them of His bounty?”  
(Nisa, 4: 54)

### LET’S REMARK

“Do not bear a grudge against another, and do not be jealous of one another, and do not turn your back on each other. O Allah’s servants! Be brothers. It is not permissible for any Muslim to abandon his Muslim brother (to be cross with him) for more than three days.”

Muslim, Birr, 24.

In the hadith above, which behavior are we asked to avoid?

Jealousy and admiring should not be considered as the same concepts. While jealousy is evil, admiring may be a good behavior. The understanding of “If they have, I can have as well. I should try and achieve.” is called admiring. Our Prophet (saw) said on this issue: “It is not true to admire anybody except for two: One of them is whom Allah has given wisdom, he acts according to it and teaches it to others, the other is the wealthy and generous man [to] whom Allah has given wealth and he spends it in the right way.”<sup>68</sup>

### LET’S EVALUATE

“Avoid jealousy, for it devours good deeds as fire destroys wood.”

*Ibn Majah, Zuhd, 22.*

Evaluate the hadith above in relation to the harms jealousy causes to individuals and society.

<sup>67</sup> Bukhari, Ayman, 9; Muslim, Jannah, 47.

<sup>68</sup> Bukhari, Ilm, 15.

### 5.7. Alcohol and Gambling

Consumption of intoxicants and gambling are the harmful habits that Islam prohibits.<sup>69</sup> These habits negatively affect both mental and physical health of individuals and the society. Islam brought principles with the aim of protecting the individuals' minds, lives, offspring, wealth and religion. For this reason, consumption of intoxicants and every kind of narcotic drugs in any means are forbidden.

Alcohol and drugs negatively affects the health of people's mind and cause them to be ridiculous and pitiful. They also damage the physical health and cause illnesses.

People who use alcohol or drugs not only harm themselves but they also experience problems in their social relations and lose their dignity. The harms of alcohol are not limited to those who consume it, but they negatively affect the rest of the society as well. Because people who become mentally unbalanced under the influence of intoxication cannot control their words and behavior. They lose their self-respect and respect for others. Therefore, they cause damages in the society such as murder, traffic accidents and wounding.

"If a large amount of anything causes intoxication, a small amount of it is prohibited as well."

(Abu Dawud, 3681; Tirmidhi, 1865.)

Another bad habit is gambling. It is a game of chance played for money, property or anything of value. The aim of gambling is to take money or property of others, to derive undeserved gain and make an easy profit. Gambling devalues striving to earn an honest livelihood and encourages laziness and cheating rather than earning through effort. Winning and losing increases gamblers' ambition and as a result, this habit which damages people's mental health later causes circumstances that harm their families and relatives.

The fact that bad habits such as alcohol and gambling must be avoided is stated in the Holy Qur'an as follows: **"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it**



Alcohol is the mother  
of all disasters.

<sup>69</sup> Falaq, 113: 5.

**that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?”<sup>70</sup>**

Drugs can cause death by damaging the nervous system and mental stability. One should not think trying drugs with the thought that trying once will not harm because they are addictive and recovery from addiction is an extremely difficult process. Therefore, the best precaution is not to be interested or curious about drugs, to be attentive at choosing friends and to always have close and honest relations with our families.

### 5.8 Stealing and Bribery

Taking another person's possessions, money, or things without the owner's permission and awareness is called stealing. As well as legally being a crime, it is also morally censured because it violates basic human rights.

Stealing is not only taking money or belongings of others. Manipulating public opportunities, cheating while doing shopping, using electricity and water illegally, using the cheapest and worst construction materials, etc. are also stealing. Bribery is a kind of stealing as well. Bribery is the desire of a person to achieve his or her aim by using unfair methods, means and intermediaries, in spite of having no right to do so.

Stealing and bribery destroy social justice and solidarity by violating people's property rights, ruining social peace, and hurting people's confidence in each other through undeserved gain.

#### LET'S NOTE

*The Prophet Muhammad (saw) said:*

*“None (of you) should milk the animal of another but with his permission. Does any one of you like that his chamber be raided, and his vaults be broken, and his foodstuff be removed? Verily the treasures for them (those who keep animals) are the udders of the animals which feed them. So none of you should milk the animal of another but with his permission.”*

*(Muslim, 1726/13.)*

#### LET'S MAKE A BOARD

Prepare a board about the harms caused by alcoholic drinks using photos and texts collected from newspapers and magazines.

<sup>70</sup> Ma'idah, 5: 90-91.

Our religion prohibits the encroachment on other people's properties and bribery in any way. The Holy Qur'an states that: **"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed Allah is to you ever Merciful."**<sup>71</sup> Our ancestors regarded stealing even a tiny thing as equal to something big saying: "There is no little or much in stealing."

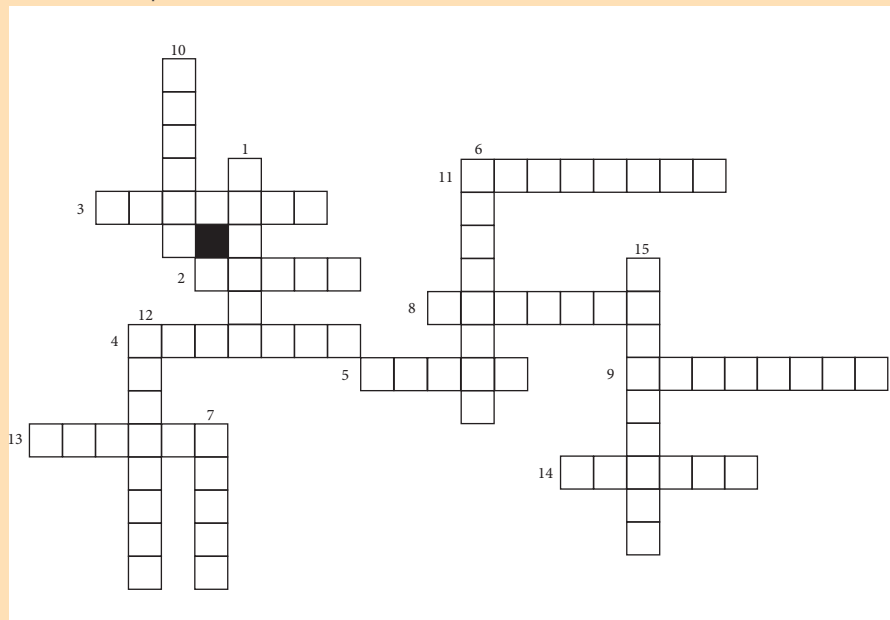
Stealing is not only a religious sin but also a crime in the eyes of the law and a condemned act on moral grounds. It ruins the social order and peace, and destroys the sense of trust. By stealing, not only undeserved gain is acquired by damaging the legal and moral order of the society, and also other people's rights are violated.

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<sup>71</sup> Nisa, 4: 29.

**LET'S EVALUATE THE CHAPTER**

A. Solve the puzzle below.



1. Cheating someone.
2. Showing sincere affection and compassion to creatures.
3. The means a person uses to achieve his or her aim even though he or she does not have the right to do so.
4. To give everything and every person their rights.
5. A word contrary to the truth.
6. A game of chance played for money, property and goods.
7. The last Holy Scripture revealed to Muhammad (saw).
8. To put the blame or attribute evil behavior to another person deliberately.
9. To accept people the way they are and to pay respect to their opinions.
10. To talk behind someone's back in a way he or she does not like.
11. The person who shares the goods in his or her hand without expecting anything in return.
12. To envy people because of their position and success.
13. To behave ethically and to avoid evil.
14. The Prophet's words, approvals and behavior.
15. Not to accept the truth and being haughty.

B. Answer the following open-ended questions.

1. What sort of relationship is there between faith, worship, and ethics? Explain with examples.
2. Why does Islam consider the reflection of our faith in our behavior so important? Explain.
3. What are the social benefits of righteousness and justice?
4. Indicate the importance of affection, respect, and leniency in interpersonal relations.
5. What are the harms of bad behavior such as lying, gossiping, slandering, and stealing for individuals and for society?

C. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following behavior does not accord with Islamic morals?
 

A. Righteousness and Justice	B. Generosity	C. Mercy
D. Gossip and Slander	E. Affection and Respect	
2. Which one of the following indicates talking behind someone's back in a way he or she does not like?
 

A. Jealousy	B. Gossip	C. Slander
D. Envy	E. Arrogance	
3. Which one of the following terms indicates a person's considering himself or herself above other people?
 

A. Envy	B. Gossip	C. Arrogance
D. Jealousy	E. Slander	

4. Which one of the following means deliberately casting blame or attributing an evil behavior to someone?

- A. Gossip                      B. Slander                      C. Jealousy  
D. Being Haughty              E. Tricks

5. Which one of the following companions was appointed for the compilation of the Qur'an?

- A. Uthman                      B. Ali                      C. Umar  
D. Abu Bakr                      E. Zayd

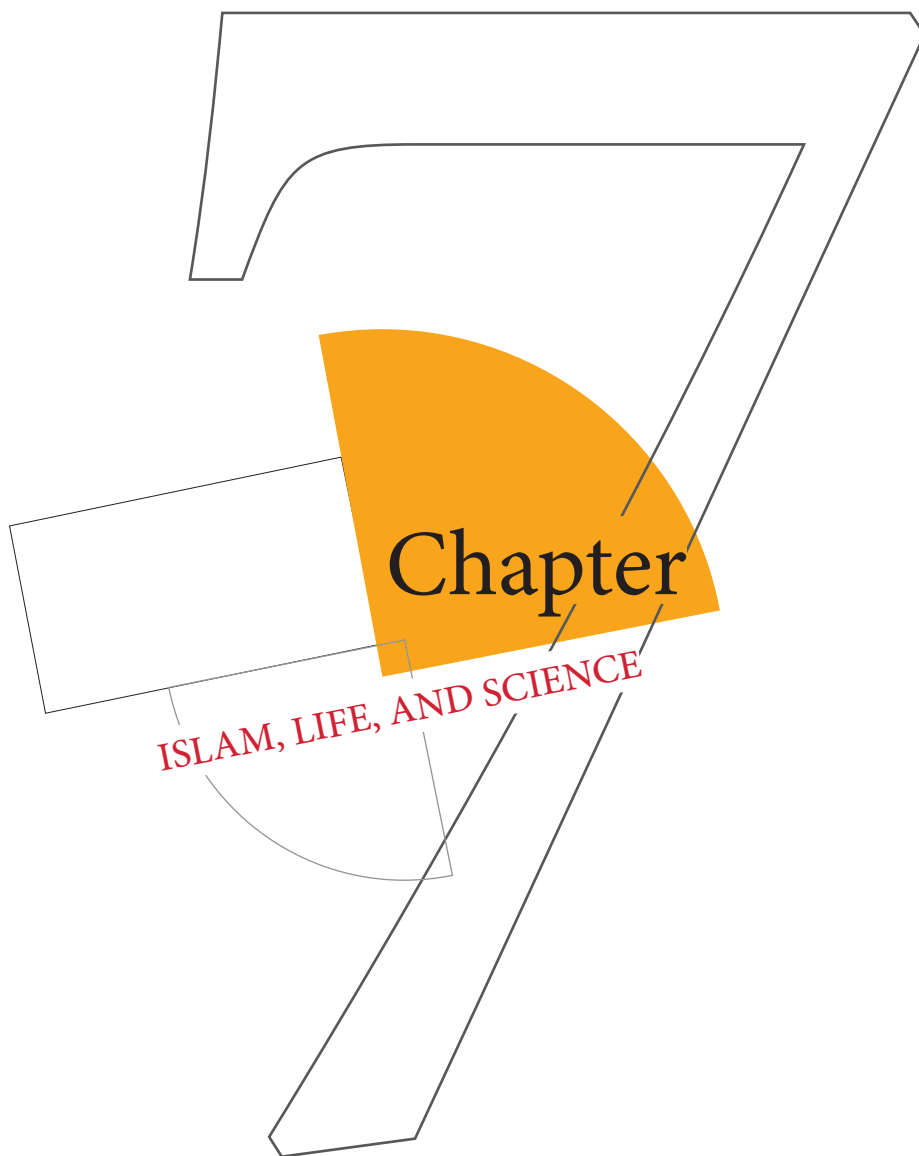
D. Fill in the blanks in the following sentences with the most suitable word from those given below.

(lenience, Muslim, generosity, modesty, arrogance, right, slander)

1. " ..... is the person from whose tongue and hands everybody is safe." *Tirmidhi*, Iman, 2.
2. In order to gain Allah's pleasure, a person's sharing his or her means with needy people without expecting anything in return is called.....
3. .... is to show the virtue of living together with people who think and act differently by empathizing and respecting them.
4. .... is to be haughty and be full of oneself. The opposite of it is .....
5. Every kind of earnings gained through cheating is to violate people's .....









## ISLAM, LIFE AND SCIENCE

### LET'S GET READY FOR THE CHAPTER

1. Think about the benefits of religion and science for people.
2. Give examples of people's behavior aimed at protecting the environment.
3. What comes to your mind when you hear the phrase "basic Islamic Sciences"? Talk about it.
4. Write down the names of Muslim scholars that you know.

### 1. Islam's View of the Life in this World

The concept of life is used to express life both in this world and in the Hereafter. The most important feature of worldly life is being a place for testing people. Allah the Exalted emphasizes this issue as follows: **"He Who created Death and Life, that He may try which of you is best in deed..."**<sup>1</sup>

Allah illuminates the temporariness of life in this world in the Qur'an: **"... This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last."**<sup>2</sup> This reminder is significant in terms of people's establishing their goals rightly in this life and keeping a balance between the life in this world and in the Hereafter.

For a person winning the test of this life depends on recognizing his or her Lord and living conscious of being His slave. This is stated in the Qur'an: **"And I have not created the jinn and the men except that they should worship**

### LET'S INTERPRET

"Did you then think that We had created you in vain and that you shall not be returned to Us?"

*Mu'minun* 23: 115.

Interpret the verse above in relation to the aim of life.

<sup>1</sup> Mulk, 67: 2.

<sup>2</sup> Mu'min, 40: 39.

**Me.”<sup>3</sup>** The concept of worship in this verse refers to knowing Allah and to living by seeking His consent in every respect. Knowing Allah means knowing where one is coming from and what His aim is. As living by seeking Allah’s consent, it enables people to lead their lives in accordance with the aim of their creation. In this sense, not only performing prayer and giving obligatory alms, but also learning, working, and serving humanity are considered acts of worship.

Besides innumerable beauties, there are difficulties and upsets in the worldly life. With every difficulty there is relief and in return for every inconvenience, a blessing is created. The earth is equipped with the means to meet our material and spiritual needs. One of the aims of creation of this life is to give humans a chance to lawfully benefit from these blessings and to express their gratitude to Allah.

One should see life in this world as a great blessing and should utilize this opportunity in the best way. One should value the virtues such as knowledge, affection, respect and justice. On the one hand, people should work in order to make a living for themselves and for their family; on the other hand, they should make preparations for the Hereafter. Thus, they should keep a balance between this world and the Hereafter. Allah the Exalted states this issue in the Holy Qur’an as follows: **“And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world...”<sup>4</sup>**

Allah created man in the best form and put the universe under man’s command and service. Moreover, Allah bestowed people with intellect and free will and wanted them to use their will in good and useful deeds. Thus, people are held responsible for the behavior and decisions they have made by their own will without any oppression or pressure. In the Holy Qur’an it is stated: **“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.”<sup>5</sup>** In another verse of the Qur’an, Allah the Exalted expresses that the responsibility of human beings is limited with their strength: **“Allah does not burden any human being with a responsibility heavier than he can bear. Everyone will enjoy the fruit of the good that one has earned and shall suffer for the evil**

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<sup>3</sup> Dhariyat, 51: 56.

<sup>4</sup> Qasas 28: 77.

<sup>5</sup> Isra, 17: 70.

**that one has committed.”**<sup>6</sup> Our religion does not ask for people to perform the acts that are beyond their capacity. In addition to this, the fact that people are responsible only for the deeds they have done is stated in the Qur’an as thus: **“...no bearer of burden shall bear the burden of another...”**<sup>7</sup>

### LET’S EVALUATE

A group of three people from the companions went to the Prophet’s (saw) house. They asked the Prophet’s wife questions about how he worshipped Allah, and she told them his way of religious practice. Thereupon they said: “Where are we from as his past and future sins have been forgiven.” One of them said: “I will perform prayer throughout the night forever.” The other said, “I will fast throughout my life and will not break my fast for a single day.” The third said, “I will keep away from women and will never marry.” Meanwhile the Prophet came and spoke: “Are you the ones who said so and so? By Allah, I am the one who is the most afraid of Allah. And yet, I sometimes fast and sometimes don’t. I perform prayer at nights but I sleep as well. I also marry women. This is my tradition. So whoever turns away from my tradition is not from me.”

*Bukhari, Nikah, I.*

Evaluate the hadith given above in relation to being moderate in religious practice.

## 2. The Importance of Working and Honest Earning

People try to be beneficial to their surroundings and the society as much as they can, so they want to be happy and successful in their lives. Our religion praises hard work and remarks that it is impossible to achieve that which is desired without working and exerting effort. In the 39<sup>th</sup> verse of Surah an-Najm, this is expressed: **“And man shall have nothing but what he strives for.”**

Our religion promotes working, because the hardest thing for man is to depend financially on others and to beg. A person meets his or her needs with help from others, and thereby avoids being a burden on others. The assistance someone gets from others increases the ambition to work and earn a living as

“Lawful (*halal*) food”

What is meant by this expression?

<sup>6</sup> Baqarah, 2: 286.

<sup>7</sup> Zumar, 39: 7.

Whoever does not  
earn his or her daily  
livelihood in this  
world,  
He would be the  
laughing stock of  
his enemies and an  
embarrassment to his  
friends.

Mehmet Akif ERSOY

## LET'S DISCUSS

By Allah, it  
is better for any  
one of you to take  
a rope and cut  
the wood and carry  
it over his back and  
sell it rather than  
to ask a person for  
something and that  
person may give him  
or not.”

Bukhari, Zakat, 50.

Discuss this hadith  
within the context of  
work ethic and the  
importance of lawful  
gain.

What kind of  
problems may occur  
as a result of the  
deterioration of the  
balance that Allah  
created in the nature?

well. Thus, a person strives in order not to become needy again, and so inclines towards endeavoring, producing, and gaining.

The 77<sup>th</sup> verse of the Surah al-Qasas states that the life in this world should not be disregarded: **“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world...”** because our happiness in the Hereafter depends on how we live in this world.

All of the prophets given to us as an example in the Holy Qur'an had a profession. Without being in need of others, they made a living by earning with manual labor. Prophet Enoch was a tailor, and Prophet Jesus was a carpenter. As for our Prophet, he was engaged in trade, and he used to advise laboring to his friends as well. He placed emphasis on earning by laboring with his following words: “Nobody has ever eaten a better meal than that which one has earned by working with one's own hands.”<sup>8</sup>

Allah gives sustenance of all living beings. However, Allah does not approve of earning without working and consuming without producing. He qualifies the undeserved gains that are not based on effort as unlawful (*haram*). Our religion does not deem it suitable to beg and to expect a living from others without exerting effort. Man should work, lawfully obtain subsistence and try to live without being a burden upon others. People should benefit from blessings without squandering. Besides, they should spend their earnings on things Allah approves of, and help the needy and helpless people by observing and protecting them.

## 3. Islam and Environmental Awareness

When environment is mentioned, the neighborhood in which a person lives comes to mind. Our home, school, streets, gardens, parks, rivers, seas, forests, and the air we breathe constitute our environment. Islam asks men to protect their natural environment and advises them to avoid behavior that harms the environment. In relation to that, Allah recommends people to use nature properly and suitably in various verses of the Holy Qur'an. This is expressed as follows: **“And the heaven, He raised it high, and He made the balance, that you may not be inordinate in respect of the measure.”**<sup>9</sup>

<sup>8</sup> Bukhari, Buyu', 15.

<sup>9</sup> Rahman, 55: 7-8.

Our Prophet also prohibited littering the roads and shady spots. In one of his sayings, the Prophet said: “If you have a sapling in your hand, plant it if you have enough time, even though you know that the last day came.”<sup>10</sup> He thus placed emphasis on the importance of planting trees and making the environment green. During this period, the Prophet also declared a part of the city of Madinah a protected area and took it under preservation.<sup>11</sup> In another hadith, he gave the following good news to those who contributed to the esthetics and protection of the environment: “If a person plants a tree, as long as the tree bears fruit the spiritual rewards gained from it will be written for the person who plants it.”<sup>12</sup>

Today environmental pollution appears as a significant issue. From marine pollution to deforestation, from industrial waste to rubbish, from air pollution to noise pollution, we need to address a range of environmental problems. Unless we take precautions, we will inevitably face hazards too big to redeem.

Environmental protection is not only crucial but it is also critical for the next generations’ survival. Therefore, we should think not only of ourselves and our benefit, but also the benefit of the next generations and other living beings.

Preserving the environment is, at the same time, a social duty because people share the place they live in with others, and it is unfair to others to pollute the communal environment. So, people should leave it the way they would like to find it. It should be known that living in a healthy environment is the incontestable right of every person. We should keep in mind that being insensitive to the environment will adversely affect us and other people in the future.

Protecting the environment is everyone’s duty. So we are responsible for preserving the entire environment, which comprises air, water, and earth. We have to stay away from conduct that might ruin the balance Allah created in the universe. We should also inform other people about this issue. All of these are requirements for a healthy and happy life, since a healthy and clean environment makes people both spiritually and physically healthy. An unclean and dirty environment, on the other hand, makes people depressed and causes various illnesses. Moreover, it should not be forgotten that a clean environment is an indication of the level of civilization in society.

## LET'S DISCUSS

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).”

Rum, 30: 41.

Discuss people’s responsibility to preserve the environment in light of this verse.

## LET'S BRAINSTORM

Brainstorm about the causes of the environmental pollution you observe in your neighborhood and suggestions for possible solutions.

<sup>10</sup> Bukhari, *al-Adab al-Mufrad*, p. 1379.

<sup>11</sup> Mehmet Bayraktar, *İslam ve Ekoloji*, p. 15.

<sup>12</sup> Ahmad ibn Hanbal, *Musnad*, vol. III, p. 415.



LET'S  
EVALUATE

“Allah is beautiful  
and loves beauty...”

*Muslim, Iman, 147.*

Evaluate the above  
hadith in relation to  
the importance of  
aesthetics.

#### 4. Islam and Art

Allah created all beings in measure and harmony. Apart from our earth, there are millions of celestial bodies in the universe. There is an unerring running and a delicate measure in their movements and in their orbits. The Holy Qur'an states this in the following verse: **“The sun and the moon follow a reckoning.”**<sup>13</sup>

Allah created everything in the best way. Harmony among colors, shapes, and voices that exist in nature is related to the concept of beauty. Besides, Allah wants people to turn their sights consciously towards the universe and see the existing beauties. This is expressed in the following verse: **“He who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?”**<sup>14</sup> For Allah Himself is the greatest Artisan and He is the absolute beauty. The universe and everything in it obtain their beauty through Allah's giving them shape, measure, and form. In the Holy Qur'an it is said: **“...(such is) the artistry of Allah, who disposes of all things in perfect order...”**<sup>15</sup>

Allah bestowed upon mankind the ability to distinguish between good and bad, truth and falsehood, benefit and harm, justice and tyranny in order that people may comprehend the universe created by Allah in the perfect way. Owing to this emotion and ability, which are peculiar to mankind, they express their interest about beauty via the concept of esthetics. A human is innately beautiful and is addicted to beauty due to His creation. Contemplating beauty and looking at beautiful things give meaning to human life. Looking for beauty makes people emotional, and they become happy when they see it. Humankind is therefore required to realize beauty and be grateful to the One who bestow these blessings upon them, for the human mind is distinctly equipped for the world of dreams and perceptions.

The effort in searching for beauty and the thought to gain inspiration from it led to humankind's production of various kinds of artwork. This search has manifested itself in every period. After Islam spread across a vast area, greater mosques with different architectural features and madrasahs, baths, and soup kitchens attached to them were built. For instance, Ottomans produced great and long lasting architectural works.

<sup>13</sup> Rahman, 55: 5.

<sup>14</sup> Mulk, 67: 3.

<sup>15</sup> Naml, 27: 88.

Muslims always try to keep the values they believe in alive in various ways. Both by their conduct and the pieces they produce, they make an effort to present the beauties of Islam. As a result of these efforts, they have produced many artworks that reflect Islam's sense of art. Multiple architectural works that are the building stones of our civilization and culture came out of Islamic thinking. Such as, beauty in building a mosque and the dignity of performing prayer in a community led to the construction of mosques and masjids. Verses and sayings of the Prophet (saw) that encourage the learning of science, and advice for helping students had a great effect on building madrasas and social complexes. Along with the importance Islam placed on bodily hygiene and environmental cleanliness, the need for ablution provided the construction of baths, public fountains, drinking fountains, and water tanks in which to perform ablution (*shadirwan*). These architectural works, each of which is a masterpiece of art, appeared first in Istanbul, then in other cities of Anatolia, the Balkans, North Africa, and the Middle East; some of them have survived to this day. The prominent samples of the perfect measure, harmony, art, mastery, and craftsmanship in our architectural works have always deeply influenced those who see them.

One of the significant examples of Islamic art is Arabic calligraphy (*khat*). Calligraphy refers to abstract expression with letters rather than interpretation with pictures. Muslim artists considered this expression as coherent with their beliefs, and they easily adopted it. We can observe the best reflections of esthetics in Islam on walls as calligraphy and on kinds of written works decorated with gold and imprinted on books. In calligraphy, one of the most notable arts in our tradition, there have arisen a great number of artists that we can consider as its zenith. The statement that "the Qur'an was revealed in Mecca, read in Egypt, written in Istanbul" is well known across the Muslim world. In Istanbul and other cities, a wide range of famous reciters who read the Qur'an beautifully and famous calligraphers who wrote the Qur'an have been trained.

Ottoman *tazhib* and miniatures are also among the decorative arts born and developed at the hands of Muslim artists. *Tazhib* means illumination and it is an application of the art of gilding on paper. The drawn motifs and patterns are colored by using gold dust and natural dyes. It is one of our traditional arts that require patience, elegance and talent, and it is taught and transferred through the relationship between the master and the student. We can see examples of



Grand Mosque/Bursa

LET'S  
PREPARE  
A BOARD

Make a board, finding written and visual materials that introduce art works such as mosques, fountains, and bridges in your neighborhood.

LET'S  
EVALUATE

“...It is only those who have knowledge among His slaves that fear Allah...”

*Fatir, 35: 28.*

Evaluate the verse above in relation to the importance of knowledge.

gilding on the cover of the Holy Qur'an, the first pages, the beginning of the chapters, and signs of the sections.

## 5. Islam and Science

Every person who is sane asks himself or herself, from time to time, what the purpose is of being born into this world, how the universe works, whether death is an end or not. Since the early ages, people who try to figure out their creation and what is going on in the universe, are faced with two important sources: religion and science. Religion gives directions about what people should do and why they should do it. Science makes people reach the conclusion how they should do something by using the methods of reason, experiment and observation.

On the development and spread of science, which is an attempt to explain what is going on in the universe, religion has an important role, because it is a religious duty to reach knowledge by using the intellect. Man who directs science by means of curiosity and questions comprehends Allah's greatness more easily. Allah the Exalted urges man to learn as follows: “...ask the people of knowledge if you do not know.”<sup>16</sup>

Scientists know that scientific studies are the works of human beings. They are conscious of being able to change the results of the studies they have done. Scientists correct their mistakes by benefiting from opinions of other researchers and overcoming their own deficiencies. Thus it is accepted that knowledge is attained.

The effort of interpreting life, which is one of the innate features of mankind, finds an answer by means of religion and science. Thanks to religion, people who recognize themselves and their environment understand better that everything is created by Allah. At first through thinking, and then, through the superior abilities Allah has given to them, people figure out the relationship of cause and effect by benefiting from things that exist in nature. Thus people produce science and technology.

Mankind overcomes ignorance by means of science and contributes to right thinking in accordance with the information produced using scientific methods. As for religion, it enlightens the fields of metaphysics, and cannot be reached by human reason and science. For instance, science can offer us

<sup>16</sup> Anbiya, 21: 7.

some evidence for the existence of Allah; however, it cannot provide certain information. In fact, man wants to be informed about Allah in whose existence he or she believes. So, religion supplies information about Allah, life after death, and some other issues.

Islam and science value human beings and aim for the achievement of their happiness. Man, who recognizes himself and his creator, both gains Allah's pleasure by continuously doing useful work, and contributes to the happiness of other people by working. As a result of their work and the accumulation of human knowledge, science is continuously developed; with new inventions, a more comfortable living space is created. All good deeds done on the condition that the main objective will be for humanity's benefit are deemed by our religion as spiritual rewards.

In Islam, true knowledge is reached through reason, revelation and the senses. Man thinks through his or her intelligence and distinguishes between good and bad, right and wrong. Therefore, as a universal religion, Islam states that people can produce solutions for the problems that may arise by using their intellect within the scope of the universal rules established by Islam. Using human intellect is emphasized in many verses in the Holy Qur'an. The statements, "Do you not understand?" "Will you not then take heed?" "Will you not then contemplate?", which are generally at the end of verses, point to this fact. In one of these verses, man is invited to observe and to use the intellect properly: **"Will they not then consider the camels, how they are created? And the sky, how it is reared aloft? And the mountains, how they are firmly fixed? And the earth, how it is made a vast expanse?"**<sup>17</sup>

Islam acknowledges that humans can reach true and authentic knowledge by using their intellect. The Holy Qur'an, which wants man to think freely, removes all obstacles in front of intellect. At the same time, intellect contributes to understanding the revelation. That is, heavenly truths are again perceivable by the help of intellect.



A work from the Museum of Science and Technology in Islam.

## LET'S SHARE

"Whoever wants this world should hold on to knowledge, whoever wants the Hereafter should hold on to knowledge, whoever wants both this world and the Hereafter should again hold on to knowledge."

*Tirmidhi, Ilm, 3.*

In your opinion, why is knowledge important for earning both this world and the Hereafter?

Share your thoughts with your friends.

## LET'S WRITE AN ESSAY

"Science is the fruit of the intellect."

Write down what you understand from this sentence.

<sup>17</sup> Ghashiyah, 88: 17-20.

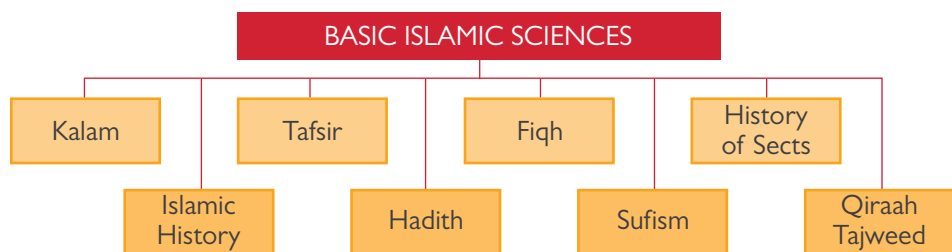
## LET'S EVALUATE

Prophet Muhammad encouraged producing new and good things that ease human life. Our beloved Prophet advised us to adopt useful innovations and technological inventions and use them in the service of Muslims, no matter who invented them. One day, one of his friends brought an oil lamp filled with olive oil he took from Christians in Damascus and hung it in the masjid. Muslims had never seen such a lamp before in Madinah. When they learned that it was taken from Christians in Damascus, some of the companions reacted by saying: "Do you hang a lamp made by Christians in the Muslims' masjid? Allah's messenger will be angry with you when he comes." Soon the Prophet came and asked: "Who brought this?" The companions pointed out the one who brought it and said: "He took it from Christians in Damascus and brought it here." Thereupon our beloved Prophet smilingly looked at the companion who brought the lamp and prayed for him: "You enlightened our masjid, may Allah likewise enlighten your grave!" Then he continued: "Things useful to mankind are like lost goods of the believers. Wherever and whoever finds it, one should immediately adopt it and put into the service of Muslims."

*Ibn Hajar, al-Isaba, vol. 2, p. 18.*

Evaluate our Prophet's approach in the above-mentioned story in relation to the value he gave to science and technology.

## 6. Basic Islamic Sciences



The main sources of Islam are the Qur'an and, in connection with it, the Sunnah of the Prophet. Information about faith, worship, morals, and social life appear in these two sources. In consequence of the effort to obtain this information from them, there have emerged Islamic sciences such as *tafsir* (Qur'anic exegesis), *kalam* (Islamic theology), *fiqh* (Islamic law), *tasawwuf* (Sufism), *qiraah* (recitation of the Qur'an), and *tajweed* (principles for the

recitation of the Qur'an). Besides, events occurring since the time of the Prophet gave birth to the scholarship of "the history of Islam". And the movements of Islamic thought throughout Islamic history helped the emergence of the scholarship on "the history of Islamic sects". All these fields are called "Basic Islamic Sciences".

The science of Kalam is a scholarly field that aims to explain the existence of Allah, His Oneness, and principles of Islamic faith by using rational proofs in the light of the verses of the Qur'an. In other words, the primary subject matter of Kalam is the doctrine of *Tawhid*. In addition, concepts of the Hereafter and prophecy are among the significant subject matters of Kalam.

Kalam plays an important role in people's understanding Islam in a proper way, because it shows how to believe consciously. Some scholars who are well-known in the science of Kalam are: Maturidi, Ash'ari, Baqillani, Nasafi, and Ismail Hakki Izmiri.

Islamic History is the science that examines the period beginning from the revelation of the Holy Qur'an until today. Besides the social, economic and military history of Muslim communities, Islamic history investigates and analyzes the civilizations and institutions built by Muslims. Ibn Ishaq, Ibn Hisham, Tabari, Masudi, Ibn Khaldun and Cevdet Pasha are some of the famous Muslims historians.

### LET'S WRITE

Write down the names of Tafsir books that you know.

- Hak Dini Kur'an Dili
- .....
- .....
- .....

Tafsir is the science in which scholars explain and interpret the verses of the Qur'an by taking the time, place, and the reasons for revelation into consideration. The person who explains and interprets the Holy Qur'an is called *mufasssir*.

The translation of our divine book, *the Qur'an*, into a language is not enough for it to be understood by every person and thus to follow a life according to its principles. It is also essential to know when and how and upon what occasion the verses were revealed. Tafsir states the specific reasons for the revelation of the verses and explains them comprehensively.

The first person who explained and interpreted the verses was the Prophet. In due time, a great number of tafsirs were written. Some of the famous *mufasssirs* are: Tabari, Zamakhshari, Fakhraddin al-Razi, Abu al-Suud, Ismail Hakki Bursevi, Elmalili Muhammad Hamdi Yazir.

Hadith is the science that deals with the sayings of our Prophet, his behavior, conduct, and evaluation. The six books, written in the field of Hadith and known as "*al-Kutub al-Sitta*" within the scholarly world, and their authors are: *Sahih*, Bukhari; *Sahih*, Muslim; *Sunan*, Abu Dawud; *Sunan*, Nasai; *Sunan*, Ibn Majah; and *Sunan*, Tirmidhi.

Fiqh lexically refers to thorough comprehension. Terminologically, it is the discipline that lays down the rules and principles, based on the Holy Qur'an and Hadith, to be observed in society, in interpersonal relationships, and in performing the acts of worship. Since its emergence, Fiqh deals with sub-fields, such as the principles of Islamic acts of worship, law, methodology, politics, and economics. Moreover, from its formation to its development, and from its division into various schools to its institutionalization, Fiqh has passed through many periods and stages. Among those who became authorities in the field of Fiqh, we can mention: Jafar al-Sadiq, Abu Hanifa, Malik ibn Anas, Muhammad ibn Idris al-Shafii, Ahmad ibn Hanbal, Sarakhshi, Abu al-Suud.

### LET'S EXAMINE

Bring one of the books from *al-Kutub al-Sitta* to your class and examine it with your teacher.

### LET'S MAKE A LIST

Write down the names of books you know written about the principles of Islamic acts of worship along with their authors' names.

- Büyük İslam İlmihali, Omer Nasuhi Bilmen
- .....
- .....
- .....



*Tasawwuf* (Sufism) is defined by Ibn Khaldun as, “turning towards Allah and staying away from things that are worldly and people are interested in...” Thus, it is the science that deals with the spiritual experiences of Muslims and the formation, organization, and development of the schools and orders of Sufism (*tariqah*). Some famous Sufis are Muhyiddin Arabi, Yunus Emre, Mawlana, Hacı Bektash Veli and Ahmad Yasawi.

### LET'S SHARE

Yunus Emre expresses the temporality of this world and that one should not stick to it through desires and whims as follows:

*“Let’s be not cheated by this world, it is temporary let’s not be deceived,  
Let’s not be separated while we are unison, O soul! Let’s go to the Friend,  
Let’s move from this world, let’s fly to the abode of the Friend,  
Let’s leave behind the desire and fondness, O soul! Let’s go to the Friend.”*

Share what you have understood from this poem with your friends.

History of Sects is the discipline that investigates the reasons behind the different interpretations of religion. It analyzes the political and creedal sects, known by the term faction (or *firqa*), and the schools of Islamic thought, which have different methods. Dealing with the different understandings of religion within the historical process, History of Sects discusses how sects emerged and developed, and their main dynamics. It examines the different types of understanding that are products of human thought, their institutionalization, and their effects on social life. Shahrastani and Ibn Hazm are among the famous historians of the sects.

*Tajweed* is the science that deals with reciting the Holy Qur’an in the best and the most beautiful way. As to *Qiraah* (recitation), it is the science that establishes that the verses should be recited with respect to various narrations and understandings. The aim of the science of *qiraah* is to learn the method of each imam’s recitation and to be accustomed to the differences in their recitation. Some famous imams in the field of recitation are Asim, Hamza and Kisai.



Yunus Emre



Mawlana



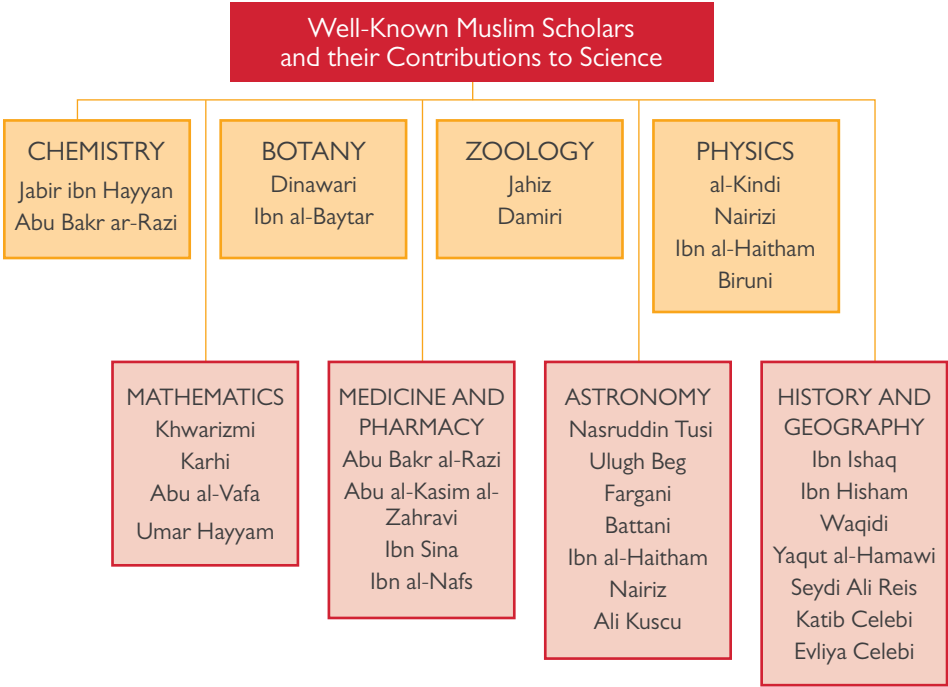
Hacı Bektash Veli



Ahmad Yasawi



7. Well-Known Muslim Scholars  
and their Contributions to Science



Muslim thinkers and scientists, who were aware of the importance that Islam attaches to science, studied many fields such as social sciences, mathematics, and physical sciences as well as the sciences of religion. Many ideas, theories, and inventions produced by means of the studies of Muslim scientists have survived and still maintain their validity today. For instance, foundations of the scientific geography were laid down by the studies of Balkhi, a famous Turkish geographer. In later dates, scholars such as Piri Reis, Seydi Ali Reis, Ulugh Beg, and Katib Celebi made significant contributions to the development of the science of geography by producing long-lived artifacts.

Intending to provide a healthy way to perform time- and place-dependent acts of worship, Muslims inspired by Qur’anic verses about the universe built observatories in various places and conducted significant studies. Battani accurately calculated the obliquity of the ecliptic (the angle between the Earth’s orbital and equatorial planes) and wrote books on solar and lunar eclipses. Khwarizmi drew astronomical tables and prepared atlases; Ulugh Beg, who was actually the head of a state, founded an observatory in Samarkand, wrote encyclopedic books, and educated the great astronomer Ali Kuscü.

Medicine is one of the fields in which Muslims were most interested. Sayings and practices of our Prophet regarding medicine have reached the present day either under the title of “*al-Tibb al-Nabawi*” within Hadith books or as separate books. Abu Bakr al-Razi, Ibn al-Nafs and Ibn Sina (Avicenna) have important works in the field of medicine. Among them, Ibn Sina’s books “*Kitab al-Shifa*” and “*al-Kanun fi al-Tibb*” were taught for centuries as course books at medical schools in Europe.

Muslim scientists who made numerous studies of physical law found the specific gravities of various elements. They invented and produced many machines, the clock being first. They correctly measured the thickness of the atmospheric layer; they wrote considerable books on light, voice, gravitation, and the like. Ibn al-Haitham, al-Biruni, and al-Kindi are among the important scientists famous in physics. From Western scientists, Galileo, Newton, and Pascal are well-known figures in the science of physics.

Al-Khwarizmi, who systematized today’s algorithm and found decimal fraction with zero for the first time, is a significant name in the field of mathematics. Moreover, scientists like Ali Kuscu, Tusi, Hizir Bey, al-Karhi, and Muhammad ibn Ahmad discovered many arithmetic operations still used today.

Muslim scholars were also interested in the field of chemistry. Scientists such as Zakariyya al-Razi, Jabir ibn Hayyan, and Ibn al-Haitham explored chemical materials and put them into the service of humanity.

In fields like zoology, which studies animals, and botany, which examines plants, Muslim scientists wrote various books. Among the figures that built a reputation in this field, we can mention Abdullah ibn Baytar, Abu Zakariyya, and al-Damiri.



Astrolabe  
Museum of Science and  
Technology in Islam,  
in Gülhane, Istanbul.



The device used  
for measuring the  
astronomical heights.

### LET'S NOTE

The inventions and discoveries of Muslim scholars prepared in models by Prof. Dr. Fuat Sezgin are exhibited in “Istanbul Museum of the History of Science and Technology in Islam” in Gülhane, Istanbul.

## LET'S ANALYZE

Analyze the table and share your opinions with your friends.

## SOME SCHOLARS AND THEIR INVENTIONS

Nasr al-Din Tusi (d.1274)	He founded an observatory.
Ulugh Beg (d.1449)	He founded an observatory.
al-Battani (d.918)	He developed measurements (zic) about stars.
Ali Kuscü (d.1474)	He wrote a commentary on Ulugh Beg's book "Zic".
al-Karhi (d.1029)	He is the first person who found Pascal's triangle.
Abu al-Wafa (d.998)	He introduced the tangent, cotangent, sine, and cosine to the science of trigonometry.
Muhammad ibn Musa Khwarizmi (780-850)	He is the scholar who dealt with algebra in mathematics and is the first person to discover zero. He wrote the book titled, "Kitab al-Jabr wa al-Muqabala."
Dinavari (d.895)	He wrote the book "Kitab al-Nabat" (The Book of Plants).
Abu Bakr ar-Razi	The book he wrote, "al-Hawi", is an encyclopedia of medicine.
Abu al-Kasim az-Zahrawi (d.1010)	He wrote the book titled, "Kitab al-Tasrif" (Surgery), in the field of medicine.
Ibn Sina (Avicenna) (d.1030)	His book, "al-Kanun fi al-Tib", was taught for long years in Europe.
al-Kindi (d.872)	Based on Euclid, he wrote a book on optics.
al-Biruni	In his book, "Kitab al-Jawahir", he measured the specific gravities of mines and minerals. Besides that, he has a book titled "Kitab al-Saydala" (The Book of Pharmacy).
Ibn Ishaq, Ibn Hisham and Waqidi	They wrote books on Siyar (prophetic biography) and history.
Balazuri, Tabari, Ibn Khaldun, Ibn Sa'd, Ahmet Cevdet Pasha	They became famous in the field of history.

Ibn al-Haitham	His book, “Kitab al-Manazir” (The Book of Optics), is well known in the field of optics.
Zakariyya al-Kazwini, Yaqut al-Hamawi, Katib Celebi, Ibn Batuta, Evliya Celebi	They became famous in the field of geography.
Aristotle	He is the founder of logic.
Porphry	Logic of Isagoge

**LET'S EVALUATE THE CHAPTER**

A. Answer the following open-ended questions.

1. Islam wants us to strike a balance between this world and the Hereafter. What are we supposed to do in order to put this into practice?
2. What should we do to protect the balance in nature? Explain with examples.
3. Explain the importance our religion attaches to lawful earning.
4. Explain the place and importance of reason in relation to the sources of knowledge.

B. Choose the correct answers to the following multiple-choice questions.

1. Which one of the following is not among the authors of the books called "al-Kutub al-Sitta" containing the hadiths of the Prophet?
 

A. Sarakhsi	B. Muslim	C. Bukhari
D. Tirmidhi	E. Nasai	
2. Which one of the following made studies in "mathematics"?
 

A. Ibn Ishaq	B. Ibn Khaldun	C. Ibn Sina
D. Piri Reis	E. Ali Kuscu	
3. Which one of the following has studies in a different field than the others?
 

A. Abu Hanifa	B. Maturidi	C. Ulugh Beg
D. Imam Malik	E. Ahmed ibn Hanbal	
4. Which one of the following is not among the branches of art that reflect the sense of Islamic art?
 

A. Opera	B. Architecture	C. Khat
D. Tazhib	E. Marbling	

C. Fill in the blanks in the following sentences with the most suitable word from those given below.

(Mawlana, Ibn Sina, Kalam)

1. .... is among the Muslim scientists who wrote a book titled "al-Kanun fi al-Tibb".
2. .... is the field that aims to explain Allah's existence, His Oneness, and Islamic faith principles with rational proofs in the light of the verses.

## GLOSSARY

### A

- Abadi : Everlasting, timeless, immortal.
- Abru : A type of Islamic art performed by special painted water and special paper.
- Ahd al-Atiq : Torah, Old Testament.
- Amal al-Salih : Sincere and modest actions. Acceptable deeds according to religion.
- Amal : Work, deed. Everything done to fulfill the commands and prohibition of religion.
- Asma al-Husna : The most beautiful names of Allah.
- Azali : One without beginning.

### B

- Ba's : Resurrection.
- Baptism : A Christian sacrament signifying spiritual cleansing of the newborn or new convert from the original sin.
- Botany : Science related to plants.
- Buddhist : One who follows the Buddhist teachings.

### D-E-F

- Dhikr : Remembrance, chanting. Chanting and reciting the names of Allah.
- Esthetics : The branch of philosophy concerning or characterized by an appreciation of beauty or good taste.
- Extraordinary : Beyond what is ordinary or usual; highly unusual or exceptional or remarkable.

Fitrah : People's characteristics coming from birth; inherent, innate characteristics.

Fitri : Something coming from birth.

## G

Gazi : Veteran; one who fought for Islam and got wounded on the battlefield.

Ghibah : Backbiting, speaking about someone's faults and deficiencies without his or her knowledge.

## H-I

Hafiz : One who knows the entire Qur'an by heart.

Haham : Rabbi, Jewish religious teacher and scholar.

Hawari : The name used for the 12 disciples of Jesus (pbuh) who were appointed by Jesus to deliver the messages he brought from Allah.

Hebrew : The Semitic language spoken in the modern state of Israel

Hidayah : Straight path, the true path, Islam.

Hizb : Every five pages of the Qur'an.

Hushu' : Modesty. Obedience to the orders of Allah; the state of heart being filled with fear and reverence of Allah.

Idol : Something living or an inanimate object that is believed to have extraordinary powers and worshipped because of that.

Ihsan : Doing goodness; treating with goodness; donating or giving something.

Ilham : Thoughts and feelings related to the spiritual world, which are revealed by God into the hearts of the prophets.

Incense : A substance that is burned in religious services in order to produce a fragrant odor.

Infaq : To give something to someone in order to provide his or her maintenance.

Iqrar : To speak the truth openly without hiding anything. To approve, to accept, and to acknowledge something.

Khutbah : Sermon delivered on Fridays or on festival days after or before prayer.

**J-K-L**

Jahannam	: The place where those who do not believe in Islam and those who commit sins will be punished; Hell.
Khalifah	: The person who is in charge of the Muslim community in general and of the protection of Islam as the vicegerent of Prophet Muhammad, caliph.
Kibr	: Arrogance, vanity, to regard oneself superior to others, to belittle others
Kulliyyah	: The term used for the entire facilities built around a mosque, such as soup kitchen, library, hospital, and the like.
Lutf	: Blessings, goodness, help, and benevolence.

**M-N**

Madhhab	: School of thought emerged based on different interpretations of a religion.
Madrasah	: A school where usually Islamic sciences are taught. Islamic college.
Mahram	: Some of the close relatives whom one cannot marry because of religious rules. Things that cannot be said to others; secret.
Makhshar	: The place where all people will be gathered on the Day of Judgment to account for their deeds.
Masjid	: The term used for mosques; prayer house.
Mihrab	: The place in a mosque that shows the direction of Mecca and where the imam leads the prayers; the prayer niche.
Minbar	: The high place in a mosque where the imam delivers the sermons.
Miracle	: The extraordinary events and behavior shown by a prophet with the permission of Allah in order to prove his prophecy.
Muhkam	: Strong; one that is clear in meaning and does not need interpretation.
Munafiq	: One who does not believe in religion but pretends to believe in it; hypocrite.
Mushrik	: One who associate partners to Allah.
Mutasawwif	: One who follows a Sufi order; Sufi.
Nabi	: The prophet who did not receive a sacred book from Allah.
Nazm al-Jalil	: The Eminent Word; The Holy Qur'an.



### P-Q-R

Qawm	: Peoples, folk, nation, people who are connected to each other through the same ancestors.
Rafrāf	: The last of the four rides of Prophet Muhammad on the night of Mi'raj (ascension to heavens).
Rahim	: One of the names of Allah meaning the Most Beneficent, Compassionate.
Rahman	: One of the names of Allah meaning Most Merciful towards all creation.
Reincarnation (Tanasuh)	: Migration of the soul into another human body or into another being. Rebirth.
Ritual	: Religious service.
Riwayah	: To report an incident or news.

### S

Sabil	: Water that is given as charity
Sacred	: Something related to religion.
Sahaba (pl. Ashab)	: Those who saw Prophet Muhammad, converted to Islam, were present at his congregations, and became his friends during his lifetime. companions of Prophet Muhammad.
Salawat	: The supplication recited to praise and show respect to Prophet Muhammad (saw), especially after saying his name.
Seclusion (Inziwa)	: To cut all ties with the community and to hide in a place to think about Allah. To hide from society.
Shirk	: The belief there is more than one god. To associate partners to Allah.
Sihr	: The general name given to the belief in magical spells that harness evil spirits to produce unnatural effects in the world; black magic, sorcery.
Sila ar-Rahm	: Visiting and taking care of parents and relatives.
Sin	: An action or a behavior regarded inappropriate and prohibited by religion.
Superstition	: An irrational belief arising from ignorance or fear.
Sur	: The instrument (or horn) whose features are unknown to human beings and that will be blown by Angel Israfil on the Day of Judgment.
Synagogue	: The place of worship for a Jewish congregation.

**T**

- Tabligh : Inviting people to religion. Informing and delivering the message of Islam.
- Tajwid : To adorn and beautify something, and technically, the rules that need to be followed in order to read the Qur'an pleasantly.
- Talkin : Indoctrinate an opinion or ideology. To recite Kalimah al-tawhid out loud next to someone in death bed in order to remind him or her of the existence of Allah and His messenger Muhammad (saw).
- Taqwa : Fear from God. To avoid what is forbidden and to do what is commanded by Islam.
- Tariqah : Path, way, different understandings of religion.
- Tawakkul : Doing everything we can and then putting our trust in Allah's plan.
- Tazhib : An application of the art of coating manuscripts with gold or of something that looks like gold.
- Thawab : The spiritual reward, which will be given by Allah, for good deeds.
- The Day of Arafah: The day before the religious festivals.
- Tilawah : Recitation of the Qur'an in accordance with proper rules.
- Tradition : Customs and culture of a society.

**U-V-W-Y-Z**

- Ummah : The entire Muslim community who believe in Prophet Muhammad and follow his commands and prohibitions.
- Urf : Customary things not determined by law but by the continuous application of the community; tradition.
- Wa'z : Sermon. Religious talks and advice delivered in the mosques.
- Wajib : Things that are compulsory to be done according to Islam.
- Wasiyyah : Someone's will and requests to be fulfilled after his or her death.
- Yoga : A system of exercises practiced as part of the Hindu discipline to promote control of the body and mind.
- Zulm : Oppression; the cruel treatment of someone powerful to those less powerful, against the law and conscience.



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## ANSWER KEY

### CHAPTER 1.

**B.**

1. C
2. B
3. E

**C.**

1. intelligence
2. polytheist
3. karma
4. agnosticism
5. Qur'an - Qadr

### CHAPTER 2

**A.**

1. WAHDANIYYAH
2. TAWHID
3. ISRAFIL
4. MUMIN
5. ANGEL
6. MAKHSHAR
7. BAS
8. JIBREEL

9. QADAR
10. IMAN
11. PROPHET
12. BASAR
13. QURAN
14. QIYAMAH
15. MIZAN

**C.**

1. C
2. A
3. B
4. C
5. B

**D.**

1. miracles
2. essential and intrinsic / positive
3. Asma al-Husna
4. mukhalafatun lil-hawadith

## **CHAPTER 3**

**A.**

1. HAJJ
2. IBADAH
3. QURBAN
4. GHUSL
5. WUDU
6. IFTAR
7. KABAH
8. IMSAQ

9. SADAQAH
10. TAWBAH
11. DUA
12. TAYAMMUM
13. RAMADAN
14. ZAKAT
15. TARAWIH
16. FITRAH

**C.**

1. C
2. B
3. A
4. D
5. E

**D.**

1. T
2. F
3. F
4. T

**E.**

1. Ka'bah
2. major ablution
3. 10
4. funeral

**CHAPTER 4****A.**

1. WAHY
2. SURAH



3. FATIHA
4. HAFIZ
5. MOSES
6. TAJWEED
7. JUZ
8. MUHAMMAD
9. UTHMAN
10. MUQABALAH
11. AYAH
12. NAS
13. MECCA
14. ALAQ
15. QURAN
16. JIBREEL

**C.**

1. C
2. D
3. A
4. C
5. E

**D.**

1. revelation
2. revelation scribe
3. 114 - 30
4. Meccan - Madinan
5. Qadr

**E.**

1. faith
2. moral values
3. worship
4. social relations

**CHAPTER 5****C.**

1. B
2. C
3. C
4. D
5. A

**D.**

1. F
2. F
3. T
4. T
5. F

**E.**

1. nabi - rasul
2. Thawr
3. Allah
4. language

**CHAPTER 6****A.**

1. DECEIT
2. MERCY
3. BRIBERY
4. JUSTICE
5. LYING
6. GAMBLING
7. QURAN
8. SLANDER

9. TOLERANCE
10. GOSSIP
11. GENEROUS
12. JEALOUS
13. AKHLAQ
14. SUNNAH
15. ARROGANCE

**C.**

1. D
2. B
3. C
4. B
5. E

**D.**

1. Muslim
2. generosity
3. lenience
4. arrogance - modesty
5. right

**CHAPTER 7**

**B.**

1. A
2. E
3. C
4. A

**C.**

1. Ibn Sina
2. Kalam