

Diyanet Journal

ISSUE 6 | APRIL-MAY-JUNE

FROM THE RIVER TO THE SEA PALESTINE WILL BE FREE

| A Chronology of the Zionist Occupation

| The Hassan II Mosque

| Support for Palestine From All Over the World



KHAT

The word 'khat', which means 'writing, drawing, path' in Arabic, is used as a term in the sense of 'the art of writing Arabic script in an aesthetic way'. The masters of this art, which has survived from the Ottoman Empire to the present day, use pen and paper to express beauty, emotion, and thought. In this way, unique works of art are brought into being.



Khat: Nihat KAGNICI

Editorial

Palestine, harboring the city of al-Quds, whose sanctity is clearly stated in the Holy Qur'an (Ma'idah, 5:21), and Masjid al-Aqsa, our first qiblah, is a blessed land that has been a sanctuary for many prophets who were tasked with conveying the revelation and witnessed their struggle for faith and tawhid. This blessed land, where revelation was manifested through prophets, is also the starting place of the miracles of Isra' and Mi'raj of Prophet Muhammad (saw).

Al-Quds stands in a position of visit and coexistence for both Jews, Christians, and Muslims. Al-Quds, a landmark city where people of all faiths have lived in peace and security for centuries and where the best examples of peace, justice, and compassion have been exhibited, has unfortunately been going through the darkest days of its history for some time. Displaying an attitude that disregards human rights, Israel is the perpetrator of scenes that no mind and heart can accept today. Palestinians, who are despised in their own land and whose right to life is taken away, are trying to stand on their feet with Muslim consciousness and hope. Since the occupation of the region, the policy carried out by the Zionist mentality has wounded not only Palestinians but also our humanity. Today, all over the world, both the hearts of believers and people of conscience accompany Gaza's cry that shakes the world. Palestine once again stands before our eyes as a test paper for humanity.

As Diyanet Journal, we titled the theme of this issue "From the River to the Sea Palestine Will be Free" against this persecution, which is the common problem of all humanity. Professor Dr. Cengiz Tomar contributed to our theme with a comprehensive article entitled "Settlement, Exile, and Massacre: A Chronology of the Zionist Occupation", which examines Israel's occupation attitude and attacks against Gaza from a broad perspective. In the "News from the Muslim World" section, we compiled reports on worldwide protests in solidarity with Gaza. As part of our interview, we had the pleasure of having a conversation with Prof. Dr. Halis Aydemir.

We express our sincere hope that Gaza will return to a state that reflects the dignity and respect accorded to humankind. We offer our prayers to Allah the Almighty that al-Quds may once again experience a period of lasting peace. I wish you a pleasant time reading.

Dr. Lamia LEVENT'ABUL

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Type of Publication
Quarterly, Common, Periodical,
English

Date of Issue: 07.06.2024

Printed in
TDV Yayın Matbaacılık Ve Ticaret
İşletmesi
Ostim OSB Mah. 1256. Cad.
No: 11 06370
Yenimahalle/ ANKARA
Tel: 0312 354 91 31
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Compassionate

A HUMANITARIAN PLIGHT IN THE MODERN AGE: PALESTINE



Prof. Dr. Ali ERBAS

The President
Presidency of Religious Affairs

Palestine, which harbors al-Quds, whose sanctity is clearly stated in the Holy Qur'an, and Masjid al-Aqsa, which is its heart, is a blessed land that has served as a sanctuary for many prophets and witnessed their struggle for faith and tawhid. The lands of Palestine, particularly the city of al-Quds and the revered Masjid al-Aqsa, constitute a great value entrusted to the believers by the prophets as a prophetic legacy. Our beloved Prophet (saw), the final prophet in the chain of prophethood, attached special importance to this trust, urging his companions and all Muslims to uphold its sanctity. Indeed, this belief and sensitivity have

historically motivated Muslims to accord al-Quds a position of exceptional reverence. Al-Quds, which opened its gates to Muslims during the reign of 'Umar (ra), has experienced its best times for about five centuries. It has become a landmark city where people of different faiths have coexisted in peace and security for centuries and where the best examples of peace, justice, and compassion have been exhibited. Furthermore, al-Quds served as a stage for the rarest expressions of respect for the sacred, tolerance, and harmonious coexistence.

These lands, embodying the historical narrative and shared values of humanity, also flourished

under Muslim rule as a significant center of knowledge and wisdom. However, it has been occupied from time to time in the historical process and has witnessed unprecedented massacres each time. In such periods, Muslims as well as other religious groups were subjected to great persecution and injustice. Yet, fueled by the resolute struggles of Muslims, this land, a cherished heritage of the prophets, has repeatedly regained its freedom. Indeed, in the 12th century, Salah ad-Din Yusuf ibn Ayyub (Saladin) brought an end to the eighty-eight-year Crusader occupation. His leadership restored security and peace to the region, ensuring the rights and legal protection of all inhabitants, and re-established al-Quds' identity as Dar al-Salam (Abode of Peace).

Incorporated into the Ottoman Empire in 1516, al-Quds flourished under Suleiman the Magnificent's reign, becoming one of the era's most magnificent cities through construction projects. During this period, the region, which stood out with its foundation and educational activities, became a center of attraction in economic, social, and cultural life. Subsequent Ottoman sultans continued to

serve Palestine and its inhabitants with a sense of worship. However, following the decline of Ottoman control in the wake of World War I, al-Quds and its surroundings began to lose their ideal characteristics once again. The influx of Jewish populations migrating from Europe and elsewhere, orchestrated by an insidious plan, marked the initial stages of the ongoing occupation. This event fundamentally disrupted the equilibrium of the entire region, with lasting consequences. For nearly a century, Palestine has endured occupation, witnessing the destruction of historical sites, the dispossession of Palestinians of their fundamental rights, and the ongoing oppression, persecution, and torture inflicted upon Muslims.

Today, a rampaging group of people who disregard conscience, morality, law, and humanity continue to commit atrocities in al-Quds, Gaza, and Palestine, the city of prophets and the land of peace, in front of the eyes of the whole world. Today, al-Quds and the Palestinian territories are witnessing the greatest tragedy in the history of humanity with the murders committed by the Zionist minority, who have no respect for any sanctity. Disregarding law, morality,

and humanitarian values, the band of murderers is brutally massacring innocent people—men, women, children, and the elderly—in front of the eyes of the world and committing a great crime against humanity. This sick and racist mentality, which does not recognize the right to life for those who do not belong to it, burns and destroys whole cities without regard to hospitals, schools, and places of worship, and condemns millions of people to death in starvation and thirst. The sovereign powers, capital owners, and international organizations, on the other hand, do not raise their voices against this Zionist atrocity that makes people ashamed of their humanity and only watch the genocide being committed openly. Israel, which has existed for nearly a century as an instrument of corruption on usurped lands with imperialist ambitions and has systematically committed terrorist crimes, threatens all humanity and world peace today.

In fact, every trauma experienced in the last two centuries, especially in Palestine, is closely related to global imperialism. Those who owe their existence to the colonial order imposed upon subjugated regions have demonstrably brought

about a state of disarray, disorder, conflict, and death wherever their influence extends. Palestine, which has been struggling for existence under occupation for nearly a century, is the clearest example of this fact. However, this state of affairs will not last forever. This is because the dirty propaganda produced in line with Zionist ambitions is no longer enough to conceal the crimes committed by Israel. Indeed, in this process, we see that people of conscience, academics, members of different religions, and many non-governmental organizations from all over the world have reacted to the massacre in Gaza. People of different religions, languages, races, colors, and countries who have never met each other are raising their voices for a common cause: a free Palestine. Besides, the ancient history of Palestine tells us that "one cannot be rendered prosperous by oppression". Therefore, the ultimate victory will, of course, reside with the good. The occupying oppressors, who have been mercilessly slaughtering innocent people for nearly a century, will one day have to pay for their crimes of murder and genocide, and they will be condemned to be abased in the conscience of humanity.

SETTLEMENT, EXILE, AND MASSACRE: A CHRONOLOGY OF THE ZIONIST OCCUPATION

Prof. Dr. Cengiz TOMAR



The ongoing Zionist occupation of Palestine, with its latest manifestation in Gaza, carries a historical legacy spanning nearly two centuries. To fully comprehend the systematic and enduring Zionist policy of settlement, massacre, exile, and occupation, a thorough understanding of recent events is crucial. The events unfolding in Gaza today represent a nearly two-century-long pattern within Palestine. The only difference is that we are now able to follow the events in Gaza in real-time, thanks to technology. Historically, what occurred in Gaza has been replicated dozens of times in places like Deir Yassin, Sabra Shatila, and many other places we have never heard of. This article delves into the insidious demographic erasure of the Palestinian people and their land, utilizing population and demographic data to expose this narrative. For, in the words of Ibn Khaldun, “The past resembles the future more than one drop of water resembles another.”

During the Islamic and Ottoman Peace (Pax Islamica/Ottomana), Christian and Jewish communities in Palestine were able to preserve their presence, religious traditions, and cultural identities. This was facilitated by the legal framework established under dhimmi law, which outlined the rights and obligations accorded to non-Muslim subjects within Muslim-ruled territories. Paralleling the massacres and exile experienced by Muslims and Jews during the Crusader capture of al-Quds and Palestine in 1099, the Christian reconquest

of Andalusia in the 15th century witnessed similar persecution of these religious minorities. Faced with exile or massacre, many Jews sought refuge within the Ottoman Empire. Following the Muslim conquest of al-Quds, Patriarch Sophronius secured the inclusion of a clause “prohibiting Jewish settlement within the city limits” in the declaration to be given to them by Caliph ‘Umar. Considering what the Zionists did in the 20th and 21st centuries, it can be safely said that Palestine and al-Quds, with its population of Muslims, Christians, and Jews, experienced its most

prosperous times under Muslim rule.

Throughout the Ottoman era, and even preceding the 19th century, pious Jewish communities migrated to Palestine and al-Quds, to spend the last days of their lives there. Notably, following their expulsion from Spain in the 16th century, a contingent of Sephardic Jews established settlements within the region. Historical records indicate the arrival and settlement of additional Jewish communities within the region during the 18th century. Concerns regarding increased Jewish immigration emerged within the Ottoman

administration during the late 18th century, prompting an official investigation. Commencing in the 1840s, Palestine witnessed a notable influx of Jewish immigrants from Prussia, the Netherlands, Russia, Poland, and Hungary, with hundreds arriving annually. The establishment of Jewish neighborhoods within Palestine became a particularly notable trend during the latter half of the 19th century.

Only in the late 19th century, under Abdul Hamid II's reign did the Ottomans perceive prior Jewish settlements as a threat, implementing



restrictions. Non-Ottoman Jewish immigrants were required to obtain Ottoman citizenship and resettle in either Syria or Iraq, with settlement in Palestine restricted. Jewish pilgrims who remained in al-Quds beyond the authorized period faced restrictions on their residency. Ottoman regulations limited their stay in Palestine and al-Quds to a maximum of one month. However, persistent interventions by foreign consuls, particularly those representing Great Britain, hindered the Ottoman Empire's efforts to fully implement these measures as the empire was in a period of decline.

Driven by pogroms in the Russian Empire between 1880 and 1914, over two million Jews were forced to flee abroad. Jewish immigration to Palestine

following the Russian pogroms of 1882 and 1905 exacerbated the situation. An influx of tens of thousands of Russian Jews to Palestine in the early 20th century altered the demographic composition of the region.

Especially after the First Zionist Congress organized by Theodor Herzl, the founder of political Zionism, in Basel, Switzerland in 1897, the settlement movement began to transform into a planned occupation with political objectives. While the authorities implemented restrictive measures, they proved ultimately ineffective in hindering the organized settlement of Jewish groups in the region.

Let us illustrate with a reference to Ottoman documents in the case of

al-Quds to demonstrate how these seemingly innocent settlements turned into colonization and occupation. In the first half of the 19th century, the population of al-Quds, which was around 11.000, consisted of 6.000 Muslims, 3.500 Christians, and 1.800 Jews. By the end of the same century, the population of al-Quds had grown to 45.000, according to Ottoman reports, with 30.000 of this population being Jews holding passports from European countries. By 1900, the Jewish population of al-Quds had grown to an estimated 35.000, while the Muslim and Christian communities each numbered around 10.000. According to a report dated December 2, 1897, found in the records of the Ottoman Ministry of Foreign Affairs, it was noted that a Jewish

settlement established just six years prior in a village in al-Quds had grown to a population of 200, marking al-Quds as a Jewish town.

The creation of the Jewish National Fund (JNF) at the Fifth Zionist Congress in Basel in 1901 marked a significant shift in the settler occupation of Palestine. During the early 20th century, the JNF played a significant role in the acquisition and occupation of the Palestinian territories. The relaxation of restrictions on land sales to Jews, previously limited under Sultan Abdul Hamid II, facilitated these developments.

The Balfour Declaration in 1917, which supported "Palestine as a homeland for the stateless Jewish people", the British occupation, the collapse of



the Ottoman Empire at the end of World War I, and the establishment of the British mandate in Palestine in 1920 were important cornerstones in the process leading to the establishment of Israel in 1948. In 1920, Jewish immigration to Palestine was legalized with the appointment of the British Herbert Samuel, a British administrator of Jewish heritage, as High Commissioner for Palestine. It should be noted that plans to establish a Jewish university in al-Quds emerged soon after British control of Palestine began. The foundation stone for this institution was laid in 1918, with its official opening following in 1925. This is the Hebrew University, built on the highest hill in al-Quds at 826 meters, called Jabal al-Masharif or Jabal al-Mashhad by the Arabs and Har HaTzofim or Mount Scopus by the Jews.

Another important cornerstone of the cleansing of Palestine from Palestinians was the Jewish Agency, established in 1929. The Jewish Agency, founded to organize and finance Jewish immigration to Palestine, played a pivotal role in the establishment of the State of Israel. Concurrently with these developments, growing tensions and anxieties within the Palestinian population manifested in a

series of uprisings against the British Mandate. The first of these uprisings was the Nebi Musa riots in 1920. Discontent further escalated in 1929, culminating in the Buraq Wall and Halil riots (1929 Riots). The rise of Adolf Hitler to power in Germany in 1933 triggered a significant increase in Jewish immigration to Palestine. This influx, coupled with ongoing tensions, led to a series of uprisings throughout the 1930s. The influx of tens of thousands of Jewish immigrants from Germany triggered the outbreak of the Great Revolt in 1936. In 1939, thousands of Palestinians were killed and wounded by the Jews, with great support from the British. As a result of mass displacement tens of thousands were uprooted from their homes and cities. In the face of these riots, Jewish groups such as the Haganah and Irgun played a major role in the displacement of Palestinians with their attacks and assassinations. Concurrently, there was a sustained increase in Jewish immigration to al-Quds and Palestine.

After World War II, Jews who were subjected to the Holocaust by the Nazis were compensated with the formalization of the occupation of Palestine. In November 1947, the United Nations formalized the occupation in western parts of al-Quds by

dividing British-mandated al-Quds into two parts, Arab and Jewish areas (Corpus Seperatum).

When the Arab rulers naturally rejected this occupation plan, Palestinian Muslims were punished, just as they are today. The violence unleashed by terrorist organizations such as the Irgun and the Haganah led to further devastation of the Muslim population. On May 14, 1948, the State of Israel was established. The following day, May 15, which Palestinians commemorate as the Nakba (Arabic for "great catastrophe"), witnessed a mass displacement of the Palestinian population from their homes. Israel seized 774 settlements and expelled Palestinians from 531 towns and villages. 720.000 Palestinians were forced to flee to neighboring countries such as Lebanon and Jordan. Israel soon cemented its occupation by declaring the West of al-Quds as its capital in 1950. In the 1967 Six-Day War, known as the Naksah (Setback), they occupied all of Palestine, including East of al-Quds. Israel has built twelve settlements of 200.000 inhabitants in al-Quds alone in order to destabilize the demographic balance and has cut the city off from other Palestinian cities with the walls of shame. Since 1948, Israel has strictly implemented the

"Plan Dalet", the policy of expelling Palestinians from Palestinian villages and towns and replacing them with Jewish populations (ethnic cleansing). Since 1967, Israel has constructed in excess of 230 settlements within the West Bank, East al-Quds, and Golan Heights. Over 300.000 occupiers reside in these residential units established through occupation in East al-Quds.

Today, 50 percent of the world's total Palestinian population lives in Palestine and the other 50 percent lives abroad. However, given the current rate of population growth, the Palestinian population in the West Bank and Gaza will soon outnumber the Jewish population. This is because the Palestinian population growth rate is 33 % higher annually than that of Israelis. Moreover, Palestinians have a young and dynamic population compared to Israel. Gaza has the highest population growth rate in Palestine. Had it not been for this latest Israeli offensive, Gaza's population was expected to reach 5 million by 2050. For this reason, Israel is expanding the number of occupying settlements and employing various methods to displace Palestinians from their lands. Israel's current occupation of Gaza and its ongoing attacks should be assessed from this framework.

SILAT AR-RAHIM:

UNIGNORABLE TIES OF KINSHIP

Maintaining relationships with relatives is described in Islamic literature using the term “silat ar-Rahim”. The word “rahim” means “womb,” and “sila” means “tie.” Relations with family members are established through rahim, i.e., the womb. Much like the umbilical cord that connects the fetus to the womb, there is also a spiritual network of cords that bind family members to each other.

“Ar-Rahman” and “ar-rahim,” are two names of our Lord, and the terms “rahmah (mercy)” and “rahim” (womb) stem from the same word root. This root means “to spare, to protect and to show mercy.” (Ibn Manzur, *Lisan al-‘Arab*, XVIII, 1611) However, the relationship between “rahman” and “rahim” cannot solely be explained through their linguistic roots. This is because

Allah the Most Merciful grants His mercy not only to humans but also to animals through their mother’s womb. Even the wildest animals display compassion to their offspring. This implies that heavenly mercy is channeled through the mother’s womb. In two of his hadiths, the Prophet (saw) said, “Rahim is a tie extended from ar-Rahman and tied to the heavens.” (Ibn Hibban, *Sahih*, II, 185) and “The womb is named after ar-Rahman.” (Tirmidhi, *Birr*, 16; Bukhari, *Adab*, 13) Therefore there are two types of ties: one is the relationship between rahman and rahim, and the other type is the relationship among the relatives who were born from the same womb. In both relationships, there is a flow of mercy and compassion among the parties. As long as these relationships continue,

mercy and compassion will continue to flow. In one of the hadith, the Prophet (saw) said, “Allah the Exalted has said, I am ar-Rahman, and the name of relative ties is rahim. I have derived its name from My name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off.” (Abu Dawud, *Zakat*, 45; Ibn Hanbal, I, 195)

Interestingly, ‘silat ar-rahim’ was a virtuous practice during the Jahiliyya. However, it gained greater significance with the advent of Islam, which emphasized and corrected certain misconceptions associated with it. Thus, this phenomenon became an essential Islamic teaching from the early days. In the Jahiliyya era, family relations and tribal affiliations were often matters of boast, pride, and arrogance. Thus,

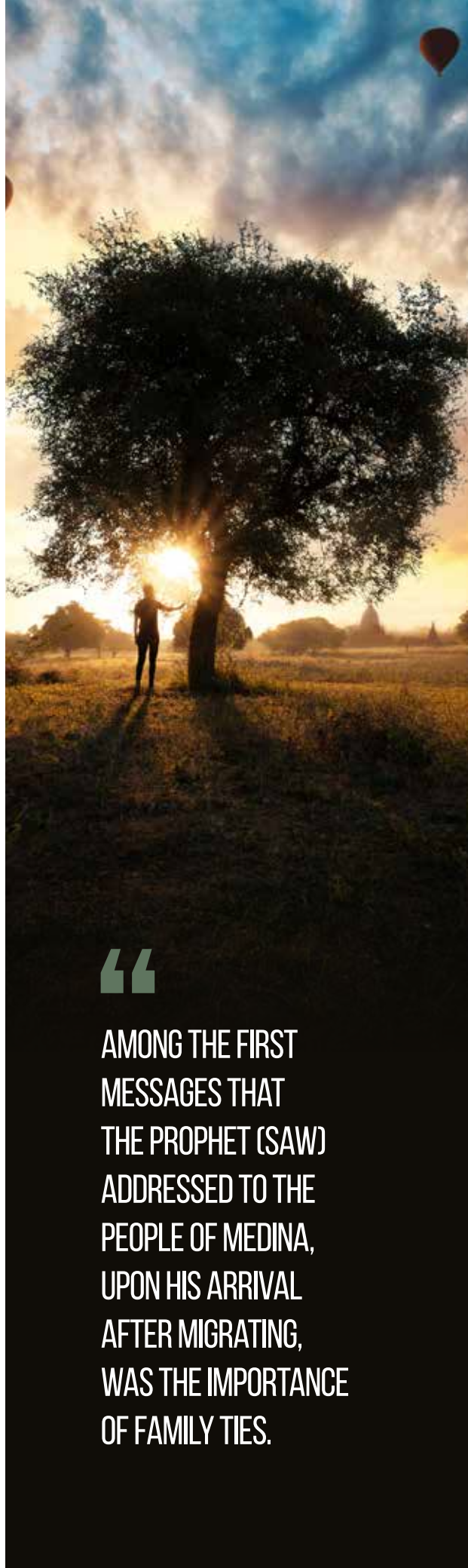




people were fanatical about their tribal identity, which resulted in biased and blind support for their family members regardless of whether they were oppressors or oppressed, victims or perpetrators, and just or unjust. In short, they glorified their tribe and kin (Muslim, Birr, 62). Islam revised these practices, establishing a new framework for relationships based on justice and mutual responsibility.

Relationships among relatives are among the important topics in the Holy Qur'an. In several different verses, our Lord (swt) emphasizes giving relatives their rights (Isra, 17:26; Rum, 30:38), encourages good behavior towards them (Nahl, 16:90; Baqarah, 2:83, 177), discourages abusing their rights (Nisa, 4:1) and associates weak family ties with sedition (Baqarah, 2:27; Muhammad, 47:22).

The Messenger of Allah (saw) indeed understood the significance of family relationships firsthand shaped by his own experiences. As an orphan who never knew his father and lost his mother while traveling to Medina to visit his maternal uncles, he learned the importance of familial bonds early on. Raised by his grandfather, and later by his uncle, Abu Talib, he owed them



AMONG THE FIRST MESSAGES THAT THE PROPHET (SAW) ADDRESSED TO THE PEOPLE OF MEDINA, UPON HIS ARRIVAL AFTER MIGRATING, WAS THE IMPORTANCE OF FAMILY TIES.

a great deal for their care and support. The Prophet (saw), who was known as one of the most generous people, strived hard to invite his uncle to Islam. This was because the Prophet (saw) always hoped to transform his “ar-rahim” relation with his uncle to Allah’s mercy.

When the Prophet (saw) received the first revelation, he became very anxious and distressed. In her attempt to calm him down and bolster his self-confidence about being a righteous person, our mother Khadijah (ra) said, “This is because you continue to keep your relations with your relatives.” (Bukhari, Bad’ al-Wahy, 1; Muslim, Iman, 252) This incident reveals the Prophet’s (saw) preoccupation with familial relationships, underscoring his deep concern for nurturing and preserving these bonds.

The Prophet of Islam overtly emphasized the importance of family ties from the early days of Islam. When the Byzantine emperor, Heraclius, asked Abu Sufyan, who was not yet a Muslim, about the Prophet’s message, Abu Sufyan conveyed that the main message of Islam was that a person should be a servant of Allah without associating anything with Him, praying, giving

charity, being just and chaste, and maintaining relations with family members (Bukhari, *Bad' al-Wahy*, 1; Muslim, *al-Jihad wa 'l-Siyar*, 74).

Among the first messages that the Prophet (saw) addressed to the people of Medina, upon his arrival after migrating, was the importance of family ties. 'Abd Allah b. Salam, a Jewish scholar who later embraced Islam, vividly described the scene as follows: "When the Messenger of Allah (saw) arrived, the people came out to meet him. There was news that the Messenger of Allah (saw) had arrived, so I went with the people to try to get a look at him. When I gazed upon the face of the Messenger of Allah (saw), I knew that this face was not the face of a liar. The first thing that he said was the following: "O people! Spread the salam (peace), feed (others), visit your relatives, and perform prayer while the people are sleeping; you will enter Paradise with peace." (Tirmidhi, *Sifat al-Qiyamah*, 42; Ibn Majah, *At'imah*, 1)

It is crucial to keep in mind that in keeping relationships with family members it does not matter if they belong to different religions. Yet, it is prohibited to obey the parents or any other family member if they ask

you to associate partners with Allah (swt) or indulge in pagan practices. Nevertheless, Muslims are asked to keep civil relations with such family members until they pass on from this world (Luqman, 31:14-15). For example, we know that our Prophet kept his relationship with his uncle Abu Talib until he died, even though he did not accept Islam.

The relationships among relatives, in addition to love, respect, and mutual visitations, require solidarity in all fields of social life. This solidarity has legal aspects as well as moral aspects. Nevertheless, there is a hierarchical order in doing good to relatives and behaving well with them. In this hierarchy, the first person is the mother followed by the father, then the sisters, and finally the brothers. In extending a hand to the needy or giving alms, one needs to start by considering the closest relatives first. As our Prophet (saw) indicated, "al-aqrab fa'l-aqrab," i.e., the help needs to go from the closest ones to the most distant ones (Abu Dawud, *Adab*, 119-120; Tirmidhi, *Birr*, 1). Things that are given to the needy are considered as charity. However, things that are given to needy relatives are considered both as a charity and as "silat ar-

rahim." (Tirmidhi, *Zakat*, 26; Nasa'i, *Zakat*, 82)

Therefore, it is incumbent upon all Muslims to strengthen compassion ties just as they are emphasized and cherished



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in our religion. By breaking family ties, one should not forget that he would be deprived of two mutual blessings, mercy and love. As stated by our Prophet, "Those who break ties with their relatives may not enter Paradise." (Muslim, *Birr*, 19; Bukhari, *Adab*, 11)

Establishing these compassion ties are not only to make sure that the rahim flows among the family members but also to make sure Allah's rahmah (mercy) flows to us in abundance. As related by our Prophet, the rahim is hung down from the Heavens, and he says, "With those who continue to have relations with me, may Allah continue to have relations with them! With those who break ties with me, may Allah break his ties with them!" (Muslim, *Birr*, 17)

Finally, let us not forget that, according to the Prophet (saw), breaking ties with relatives was one of the portents of the Last Day (Ibn Hanbal, I, 420). As revealed in his wise words, "The fastest way to get reward from good deeds is to uphold kindness and ties of kinship, and the fastest way to get punished for evil deeds is to do injustice and sever ties of kinship." (Ibn Majah, *Zuhd*, 23; Tirmidhi, *Sifat al-Qiyamah*, 57; Abu Dawud, *Adab*, 43)

THE TRUE MEASURE OF WORTH: GOOD AND EVERLASTING DEEDS

Dr. Abdulkadir ERKUT

Expert of the High Board of Religious Affairs
of the Presidency of Religious Affairs

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

“Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope.”

(Kahf, 18:46)

The polytheists of Mecca held themselves in a position of superiority over the poor Muslims. This sentiment manifested in disdainful treatment, expressed through social exclusion and a refusal to engage in companionship. The Qur'an illustrates the futility of this attitude of the disbelievers, who boasted of their wealth and the number of their children, against the Muslims with the following example: Rain from the sky interacts with the plants, nurturing them and promoting their growth. However, this period of flourishing is impermanent, and eventually, these very plants succumb to desiccation, resembling mere wind-blown grass. The life cycle observed in the natural world serves as an allegory for the world itself. It undergoes a continual process of development, attaining a state of flourishing beauty and vibrant intensity. Yet, this zenith is inevitably followed by a period of decline, a gradual descent that results in the cessation of existence. The following verse captures the world's everlasting essence, even amidst the mortality of its individual components: “Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope.” (Kahf, 18:46)

Having established the finite nature of this world through an illustrative example, Allah the Almighty states that wealth and children are the adornments of this worldly life. This indicates that both wealth and children are also finite, and what is true for the life of this world is also true for its adornments. How inappropriate, then, for people to boast of possessions that are sure to pass away and to succumb to pride and arrogance!

Wealth and children are the main blessings of worldly life that people enjoy. They serve as instruments to satisfy basic necessities, realize aspirations, and attain power in life. They are the two testing subjects that may divert one's attention from the essential task of preparing for the Hereafter. That is why Allah the Almighty says that wealth and children are a means of testing in this world (Taghabun, 64:15).

One dimension of this testing with wealth and children involves neglecting to acknowledge Allah, the Bestower of these blessings, boasting about one's possessions, and harboring disdain for those who are deprived of them (Kahf, 18:34). There is another stage to this test. In some instances, individuals overwhelmed by the abundance of wealth and children may entirely disregard their connection with Allah, ultimately succumbing to disobedience and a rejection of faith (Muddaththir, 74:11-17). The test with wealth and children can also manifest in the opposite manner: when these blessings are withheld or bestowed in limited measure. It is during such times that maintaining a balanced perspective is critical. Individuals may experience discontent with their financial situation or their children. This discontent may even lead them to harbor a wish that these blessings had not been bestowed upon them at all. However, it is essential to recognize that just as granting these blessings is a manifestation of Allah's mercy, withholding them can also be a form of blessing.

The wealth and children that people boast about are the things that people adorn themselves with in

this world, so they are not a necessity of life. People can indeed lead their lives without them. Then what is true necessity? True necessity lies in actions that transform this world into a fertile ground for the Hereafter. These actions, characterized as "the everlasting good deeds,"



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are the ultimate path to securing eternal reward and everlasting happiness.

Consequently, any good deed that transcends the limitations of earthly existence and yields enduring benefits in the Hereafter is called "everlasting good deed." These deeds are motivated by the singular purpose of attaining Allah's favor and bear the fruit of eternal reward. According to Tahir ibn Ashur, the expression "al-baqiyat al-salihat" is mentioned as two attributes of deeds. The expression means "good and everlasting deeds" (The word "baqiyat" has been prefixed to indicate that wealth and children do not last and to separate the two sentences). Accordingly, the deeds mentioned in the verse have two characteristics: first, they are good and second, they are everlasting (Ibn Ashur, Al-Tahrir wa'l-Tanwir, XV, 332). The goodness of deeds signifies that they are undertaken with the intention of mending the bonds between servants and their Lord, and subsequently, with their fellow servants. This inherent characteristic imbues actions with an everlasting nature. The everlasting nature of deeds means that they leave an enduring impact upon the world and serve as a wellspring of perpetual reward ('ajr)

(Muslim, Wasiyyah, 14). Some of these deeds yield their fruits in the Hereafter; they prove to be beneficial in times of need.

A path exists between this temporal world and the eternal realm. It is possible to travel the path from mortality to eternity safely through good and everlasting deeds. However, the captivating allure of the temporal world conceals its true nature, hindering our perception. The Qur'an explains the transient nature of the world. It compels us to evaluate what truly merits our attention and devotion within this temporal realm. In a societal climate dominated by worldliness, where outward appearances hold greater sway than inner substance, image supplants truth, and possession trumps generosity, and where wealth and property, position and status, fame, and reputation are considered the primary means of validity, the message of the Qur'an assumes even greater significance. This is because the Qur'an always reminds humankind of the truth that they do not want to remember by saying: "This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew." (Ankabut, 29:64)

NOT STAYING INDIFFERENT IN THE FACE OF EVIL

Halil KILIC

Expert of the High Board of Religious Affairs of the Presidency of Religious Affairs

During a voyage, passengers were assigned quarters on either the upper or lower decks by a random selection process. Those residing on the lower deck faced the necessity of accessing the upper deck to fulfill their water requirements. However, in an attempt to minimize disruption to the occupants of the upper deck, a decision was made to cut a hole in the hull of the vessel...

The Prophet Muhammad (saw), who explained that one should not be passive in preventing evil through this simile, continued his words, elaborating on the consequences of inaction: "So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe."

(Bukhari, Sharika, 6)

Al-amru bi-l-ma'rufi wa-n-nahyu 'ani-l-munkari

Aboard the vessel of existence, we, humankind, embark on a collective voyage towards the ultimate harbor, the Hereafter. Unlike a conventional ship, this vessel offers no opportunity to disembark or switch to another. Therefore, it is both our religious and human duty to protect this ship and to say "Stop!" to those who seek to breach its hull and jeopardize the well-being of all passengers.

One of the most fundamental principles of Islam, "al-amru bi-l-ma'rufi wa-n-nahyu 'ani-l-munkari", is a principle that shows that one cannot stay indifferent to evil. According to this principle, every Muslim should enjoin what is ma'ruf (that which is considered good by common sense and

sound religion) and forbid what is munkar (that which is religiously avoided and that which is repugnant to virtuous nature). This is a fardh al-kifayah that is incumbent upon every Muslim and cannot be ignored (Al-i 'Imran, 3:110, Tawbah, 9:71). However, the fulfillment of this sacred duty in an irregular, unsystematic, uninformed, or unauthorized manner can potentially lead to more detriment than benefit for both Islam and Muslims. In the light of this, it is important to examine the nature of intervention against evil as expressed in the hadith and to explore the appropriate methods for its implementation.

Confronting evil with the hand

It has been stated that the complete eradication of evil often necessitates intervention by the state,

which possesses the legitimate authority to utilize force. However, individuals and institutions also have a role to play. For instance, family members can intervene directly to prevent wrongdoing within the household. Similarly, factory owners can address misconduct within their establishments by imposing appropriate penalties. In essence, anyone who can confidently act without incurring significant material or moral harm is encouraged to intervene against encountered evil, provided such actions remain within legal boundaries. However, if intervention is unlikely to be successful or may cause significant harm, direct action is generally discouraged. Indeed, the Prophet (saw) said that there would be no responsibility in this matter: "Allah will question

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ،
وَذَلِكَ أَضْعَفُ الْإِيمَانِ

“He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.”

(Muslim, Iman, 78)

His slave on the Day of Resurrection until He says: ‘What kept you from denouncing evil when you saw it?’ When Allah grants His slave the right to a response, he will say: ‘O Lord, I hoped for Your mercy but I feared the harm of people’ (and he will be excused).” (Ibn Majah, Fitan, 20)

Confronting evil through the tongue

Confronting evil through the tongue entails expressing the wrongness of sin or evil in a respectful and well-informed manner. This task should be performed primarily by scholars through their preaching, advice, and writings. Furthermore, in accordance with the verse “O believers! Protect yourselves and your families from a Fire whose fuel is people and stones...” (Tahrim, 66:6), family members also share

a responsibility to prevent evil within their households by offering necessary and well-intentioned advice and warnings. Likewise, all Muslims can fulfill this duty, provided there is a suitable time, place, and method for confrontation. However, the verse “Invite (all) to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner...” (Nahl, 16:125) should be the main point of reference when performing this duty. Here, “wisdom” underscores the importance of knowledge and information, while “kind advice” emphasizes the need for a respectful and well-constructed approach. Furthermore, those who witness evil should not forget that they can perform the duty of confronting evil through the tongue by referring the matter to the competent authorities.

Confronting evil through the heart

It is inconceivable for Muslims to encounter evil and remain entirely indifferent, walking away as if nothing happened. Even when lacking the means, such as knowledge or authority, to directly confront evil through action or speech, they are called upon to take a stand. As a minimum, Muslims must disapprove of evil in their hearts, harboring disgust and abhorrence for it.

The weakest form of faith

The expression “ad’af al-iman” in the hadith is usually translated as “the weakest form of faith”. When the hadith is translated in this way, the following meaning emerges: “A society that confines its confrontation to evil to the silent realm of the heart, neglecting the outward instruments

of action and speech, inevitably witnesses a proliferation of wrongdoing and a concurrent erosion of faith among its believers.”

In fact, although such a translation is not wrong, it is also stated that in Arabic, the expression in question is an idiom meaning “at least”, “as a minimum”, and “in the very least”. Accordingly, the hadith means, “If one is unable to confront evil through hand and tongue, let him hate it as a minimum in his heart and put a distance between himself and evil.”

In conclusion, the responsibility falls upon the believers to oppose evil actively, striving to prevent its occurrence whenever possible. When direct confrontation proves impracticable, a resolute stance of disapproval, even if confined to the heart, represents a necessary step in confronting evil.

Prof. Dr. Halis Aydemir:
“No matter how difficult the conditions
become, we should not forget the fact
that Allah is with us.”



Interview by:
Zeynep Feyza AKKAYA

Prof. Dr. Halis Aydemir graduated from Istanbul Technical University, Faculty of Electrical and Electronics, Department of Electrical Engineering in 1995. In 1998, he received his master's degree in Hadith from Bursa Uludag University, Institute of Social Sciences and in 2004 he received his PhD. In 2008, he became an associate professor and in 2014 he became a professor. In 2020, he started his duty as a member of the High Board of Religious Affairs. He continues his academic studies in the fields of orientalism, Qur'anic studies, and tahqiq.

Palestine stands as one of the earliest regions to bear evidence of human civilization. This land, harboring the holy city of al-Quds, has served as a cradle for divine religions and has borne witness to the lives of numerous prophets. What significance, then, does this land hold for humanity?

The importance of Palestine for us is considerable. There are some religious reasons for this. The Prophet (saw) was born in Mecca. He migrated to Medina. While in Mecca, the Messenger of Allah (saw) traveled to Masjid al-Aqsa through a journey we call Isra'. The Holy Qur'an states: "Glory be to the One Who took His servant 'Muhammad' by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing." (Isra, 17:1)

When Allah the Almighty took the Messenger of Allah on this journey, it was at a time when we were at the bottom of our despair, just as we are today. Today, we, as the Islamic ummah, are also at a time when we are at the bottom of our despair. Palestine has started

bleeding again. It started to get wounded again through Gaza. This has started to make us feel more helpless and worse. The time when the Messenger of Allah traveled to Masjid al-Aqsa was no different. First, his wife, Khadijah passed away. Khadijah was an important figure in the life of the Messenger of Allah, a safe harbor for him. In his most difficult time, he lost his beloved Khadijah, he lost Abu Talib, he lost everything, and he had nothing to hold on to. Today, our ummah has lost everything, lost their state, lost their political unity, lost their economic unity, lost their scientific unity, and even lost their love among itself. Moreover, with this, the issue of Masjid al-Aqsa, Palestine, al-Quds, and Gaza is suddenly on the agenda of the ummah, and even on the agenda of the world.

For us, the importance of Palestine began in the place where the Messenger of Allah set out on his night journey with an invitation from the heavens to seek solace from adversity. There is another aspect of Bayt al-Maqdis that interests us. It is our first qiblah. During the years of Mecca, the Messenger of Allah (saw) used to turn his face towards Palestine and worship towards Bayt al-Maqdis. It was precisely after the Isra' and Mi'raj



THE RESISTANCE THEY DEMONSTRATED IN THIS SITUATION, WHERE PEOPLE LOST EVERYTHING, ATTRACTED THE ATTENTION OF THE WHOLE WORLD.

events that the people of Medina set out to invite the Messenger of Allah (saw) to Medina. After Allah called His Messenger to Isra', first to Bayt al-Maqdis, al-Quds, today's Palestine, then to Mi'raj, and sent him back, the threshold was crossed, and the most difficult point was passed. After that, easier, more beautiful days began. Therefore, at the center of our consciousness about Palestine is our first qiblah, Masjid al-Aqsa. In the words of the Messenger of Allah (saw), it is also one of the three shrines where you can go to pray. Our Prophet (saw) says, "Do not undertake a journey to visit any mosque, but three: this Mosque of mine (Masjid al-Nabawi), Masjid al-Haram and Masjid al-Aqsa (Bayt al-Maqdis)." (Muslim, Hajj, 511) As we can see, the Messenger of Allah has equated this place with Masjid al-Haram and his own Masjid. Therefore, from our point of view, this is the place that Allah declares in the verse that He has blessed its surroundings. Starting from the time of Umar, the ummah established their sovereignty here, and throughout history, they have done their best to protect this place in terms of security and peace. In this sense, it has a privilege. But of course, wherever Muslims live,

every Muslim's dignity, honor, property, and possessions are things that need to be protected. Believers should support each other in this sense and take care of each other's problems. When it comes to Masjid al-Aqsa, it becomes even more important. This place has such a background in terms of our religion, and we are interested in it. We have always been interested in it throughout history. We cannot tolerate oppressors taking over this place or oppressors coming and being in power here. Years have passed, and the region has changed hands many times. Each time, the Muslims brought peace back to this region.

Today we are witnessing a human tragedy in Palestine. How would you evaluate the situation in terms of human rights?

Allah the Almighty revealed the true face of all the unfounded conventions called human rights, which were spread over all the geographies of the world over a small geography of thirty thousand square meters. The West's own children deciphered this before the Islamic ummah. Things they never expected to happen. The images of cruelty that spread from Palestine to the world did not cause a reaction at



SOMETHING UNEXPECTED HAPPENED, AND PEOPLE AROUND THE WORLD STARTED TO QUESTION WHERE THE PALESTINIANS GOT THIS POWER FROM.

first, but after a while, they started to resonate in the hearts of conscientious and just people. They said, "There is a massacre going on here; people are dying here."

In the West, young people have started using the word "massacre" to describe the actions of the terrorist state of Israel. In a world order where even speaking one word against Israel in the West can land you in court, fearless young people stood up in the face of arrest. This voice of conscience began to spread globally in a domino effect. This was completely unforeseen. There might have been million-strong demonstrations in the capitals of Islamic countries, but no one expected million-strong demonstrations in Western capitals. No one could have imagined that young people in the West would be interested in what was happening in a thirty thousand square meter area on the edge of the Middle East and that they would skip classes at school and participate in demonstrations on campus. In many countries, including Japan and the UK, we have witnessed crowds of people taking to the streets to show their sensitivity to the oppression in Palestine. Some of us have

begun to wonder if the world has turned upside down, but let us never forget that "They planned, but Allah also planned. And Allah is the best of planners." (Anfal, 8:30)

The people of Gaza have given very significant messages to the whole world with their presence and stance. What lessons did the people struggling for life in Gaza teach us Muslims and the peoples of the world?

Palestinians lost their children, their homes were destroyed. They have experienced situations where their little ones have starved to death in front of their eyes when they could not find a morsel of food or a drop of water to drink. The resistance they demonstrated in this situation, where people lost everything, attracted the attention of the whole world.

Something unexpected happened, and people around the world started to question where the Palestinians got this power from. They asked, "What is their faith that gives them this strength? What kind of faith is this that relieves a people, that enables them to overcome even the pain of losing their children, and then to enable them to continue their struggle and to long for the day when they too will return



to Allah?" People began to take the book of Allah, the Qur'an, and read it. Soon the news began to appear on websites and social media pages that young people who had heard about Islam through Palestine, who had come to know Islam, and who had expressed their sympathy for Islam, had become Muslims. Suddenly, we witnessed a world in which the process of Islamization in the West was accelerating. We witnessed the Palestinian flag flying in the capitals of

Western countries, on the most prominent university campuses.

What would you like to say as your last words?

At this point, the question we need to ask ourselves is: What is our responsibility regarding Palestine? Are we endeavoring in a way that we can justify ourselves before Allah the Almighty in this process in which Allah is testing us? This is because Allah the Almighty has obliged us to do the best we



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can. Allah obligated us believers to be sensitive to oppression, and if there is an oppressed person somewhere - whether he/she is a believer or not - to stand against the oppression and come to the rescue for them. Today, we must react by using all the means at our disposal and by telling the people around us about what is happening. No matter how difficult the conditions become, we should not forget the fact that Allah is with us.

SUPPORT FOR PALESTINE FROM ALL OVER THE WORLD

Diyanci Journal

22

April-May-June 2024



TÜRKİYE

Türkiye, which has been supporting Gaza since the first day of the attacks, frequently expresses the persecution in international fora.

Palestine emphasis at the World Islamic Scholars Consultation Meeting

Speaking at the World Islamic Scholars Consultation Meeting organized by the Presidency of Religious Affairs in Istanbul, President Erbas used the following statements:

‘The inhumane Zionist policies and genocide in Palestine, which have been carried out with a perverted belief and dirty politics for 75 years, are dragging the whole world into a disaster. Israel, the terrorist network that ruthlessly massacres thousands of innocent people in Gaza with the support of imperialists, must immediately stop the attacks on Palestinians. The struggle of the Palestinian people, who heroically resist the occupation and invasion of their land, is legitimate and honorable in terms of religion, morality, and international law. It is a responsibility of faith and servanthood for every Muslim to support this noble struggle in all respects and to struggle materially and morally to stop the genocide. It should be clearly known that Jerusalem belongs to Muslims, Palestine, and Gaza are Muslim homelands and will remain so until the Day of Judgement.’

Türkiye intervenes in South Africa’s genocide case against Israel at the ICJ

Foreign Minister Hakan Fidan said in a statement: ‘As Türkiye, we have decided to intervene in the case filed by South Africa against Israel at the International Court of Justice. With this step, we hope that the process before the ICJ will proceed in the right direction. In fact, as I have stated, our work on this application has been going on for a very long time.’

USA

City University of New York (CUNY) students in New York, USA, demonstrated at the CUNY Graduate Center to react to Israel's attacks on Gaza. CUNY students gathered outside the building and renamed the library inside the CUNY Graduate Centre as 'Al Aqsa University Library'.



CANADA

In Toronto, Ontario, Canada, pro-Palestinian students camped out at King's College Circle in solidarity with Gaza, demanding that the university divest from companies linked to Israel and a ceasefire. The students made statements to the press.



COLOMBIA

In the football tournament organized in South America in Bogota, the capital of Colombia, Millonarios and Club Deportivo Palestino teams faced each other at El Campin Stadium, while a group gathered outside the stadium before the match and demonstrated support for Palestine with Palestinian flags and banners.





UK

Students from the London School of Economics and Political Science (LSE) demonstrated at LSE's Marshall Building in support of Palestine and in protest against the university's cooperation with a company that supports Israel.



SWEDEN

Students at Stockholm University in Sweden demonstrated on campus demanding the severing of all ties with Israeli universities and institutions. The students held banners reading 'Stop Genocide' and 'Boycott Israel'.



LIBYA

Students of Tripoli University in the capital of Libya organized a demonstration in support of Palestinians in the Gaza Strip. Dozens of university students participated in the demonstration.



ITALY

Students at Sapienza University in Rome, Italy, organized a march on campus in solidarity and support for Palestine, and to demand that the university administration stop cooperating with Israel. The students held Palestinian flags and chanted 'Sapienza for Palestine. Stop cooperation with Israel'.



GERMANY

University students protest against the oppression of Palestinian supporters in Berlin, Germany.



GREECE

Demonstrators gathered in the Greek capital Athens, and, reached in support of Palestine and demanded an end to Israel's attacks on Gaza.



IRELAND

In Ireland, many people participated in a demonstration in support of Palestine organized in front of the Israeli Embassy in Dublin on the anniversary of the Nakba (Great Catastrophe). The demonstrators carried banners reading 'The children of Rafah need protection' and a key symbolizing the houses lost by Palestinians in the Nakba.

STAYING AUTHENTIC IN THE NEW MEDIA AGE

Abdurrahman AKBAS

Counselor in the Presidency of Religious Affairs



Throughout history, the media has served as a powerful and instrumental force in shaping people's attitudes, opinions, interests, and perceptions, and can even lead to the transformation of established values and behavioral patterns. Printed, visual, and auditory media elements have transcended their role as mere communication channels. Since the Industrial Revolution, they have functioned as a powerful engine driving globalization, exerting significant influence across a vast spectrum of human experience, from faith and education to art, politics, economics, and healthcare. The dizzying development of information technologies and the internet over the past three decades has amplified the influence of media and rendered new media platforms, such as smartphones, tablets, and computers, integral to everyday life. These new media elements provide instant information flow, communication, interaction, and sharing between people living in different parts of the world by eliminating boundaries such as time and space. They have accelerated intercultural interaction by creating an expansive space in social relations. This process of digitalizing all kinds of content has led to the redefinition of cultural codes.

Today, the digital world, with its cultural transitivity in social networks, allows for the display of everything without limits, creating a new global cultural network society. Simultaneously, it fosters its development of its own cultural standard independent of historical, geographical, and unique civilizational values. Conceptualizations such as augmented reality (AR), virtual reality (VR), artificial intelligence (AI), hive mind, Web 3.0, and virtual environments (cyberspace/metaverse) currently at the forefront of information and communication technologies suggest a near future characterized by a more evolved form of interactive engagement.

An uncritical embrace of this transformative shift, characterized by the easy manipulation of perception, the reckless questioning of established values, and the reshaping of privacy norms, while regarding it as entirely natural, would be excessively optimistic. Failing to acknowledge the potential threats this digital evolution poses to the integrity of families, societies, and the very future of humanity is shortsighted. When considering the source and flow of information, it becomes apparent that the opportunities brought by the digital age also actually foster major cultural imperialism and global standardization in every



aspect of social life. While digital technologies offer undeniable convenience by erasing most boundaries, they simultaneously amplify cultural diffusion and empower dominant societies to impose a more extensive cultural hegemony over others. In addition to traditional elements like newspapers, radio, television, movies, and music transitioning to digital platforms, new entities such as news agencies, social media channels, shopping platforms, and computer games have emerged as culture bearers of a uniform capitalist world model. The fact that values, principles, consumption habits, and criteria of taste are becoming more and more globally monotonous is a phenomenon that needs to be examined in this context. Perception

operations, employing a vast array of propaganda techniques, make all societies in need of the same thing and addicted to the same pleasure and bring about a detachment from what is local and authentic over time. Meanwhile, new artificial values (!) substituted through similar methods, and global role models produced in every field, from sports to art, education to politics, and from entertainment to aesthetics, leading to the homogenization of societies in terms of consumption patterns and ways of living. Today, communication technologies and new media, empowered by the internet, facilitate the internalization of a uniform culture among all societies, transcending national, political,

economic, and moral boundaries. This fosters the development of a uniform and globally networked society characterized by a diminishing sense of cultural distinctiveness across a wide spectrum of human experience, including attire, cuisine, entertainment, artistic expression, family structures, and social interactions. In today's digitally integrated societies, spanning from Asia to Africa, from Europe to America, sociocultural life, consumption habits, entertainment culture, and many other social structures have become rapidly similar, identical, and even commonplace in a short period of time, which is essentially a reflection of subliminal operations carried out through various media and information tools. This is essentially

the result of cultural imperialism, which is carried out by encouraging the masses to aspire to artificial values, symbols, and images. Therefore, societies that are unable to be economically and technologically active are in danger of losing their cultural authenticity altogether as a result of their aspiration to the lifestyles imposed by dominant cultures.

In fact, aspiration is defined as the endeavor to attain a desired situation or to emulate what one admires or to resemble what one likes as a manifestation of the desire to complete oneself arising from a sense of inadequacy. This drive, fueled by the inherent desire for social acceptance, constitutes a significant phenomenon that facilitates individual adaptation to society. In

this respect, it is common for aspiration to be particularly pronounced during the formative years of individuals, as this is when they learn about life and establish social connections to a large extent. In fact, in local and traditional societies, the first role models for people to aspire to are usually family members, especially parents. Thus, it is seen that local, natural, and original role models who are equipped with the material and moral values of the society they live in and who have gained the appreciation of people are effective. Therefore, the transmission of society-specific values across generations occurs organically through the influence of authentic figures who are not externally constructed but rather emerge within the natural fabric of social life. Fostering the aspiration of young people towards these societal contributors is nothing but an effort to cultivate and perpetuate the core values of the community.

Certainly, it cannot be denied that such aspirations are problematic for individuals and society. However, in a globalizing world, it is evident that the primary determinant of the direction, quality, size, and target of aspiration is the level of development of societies and the economic and technological opportunities available to

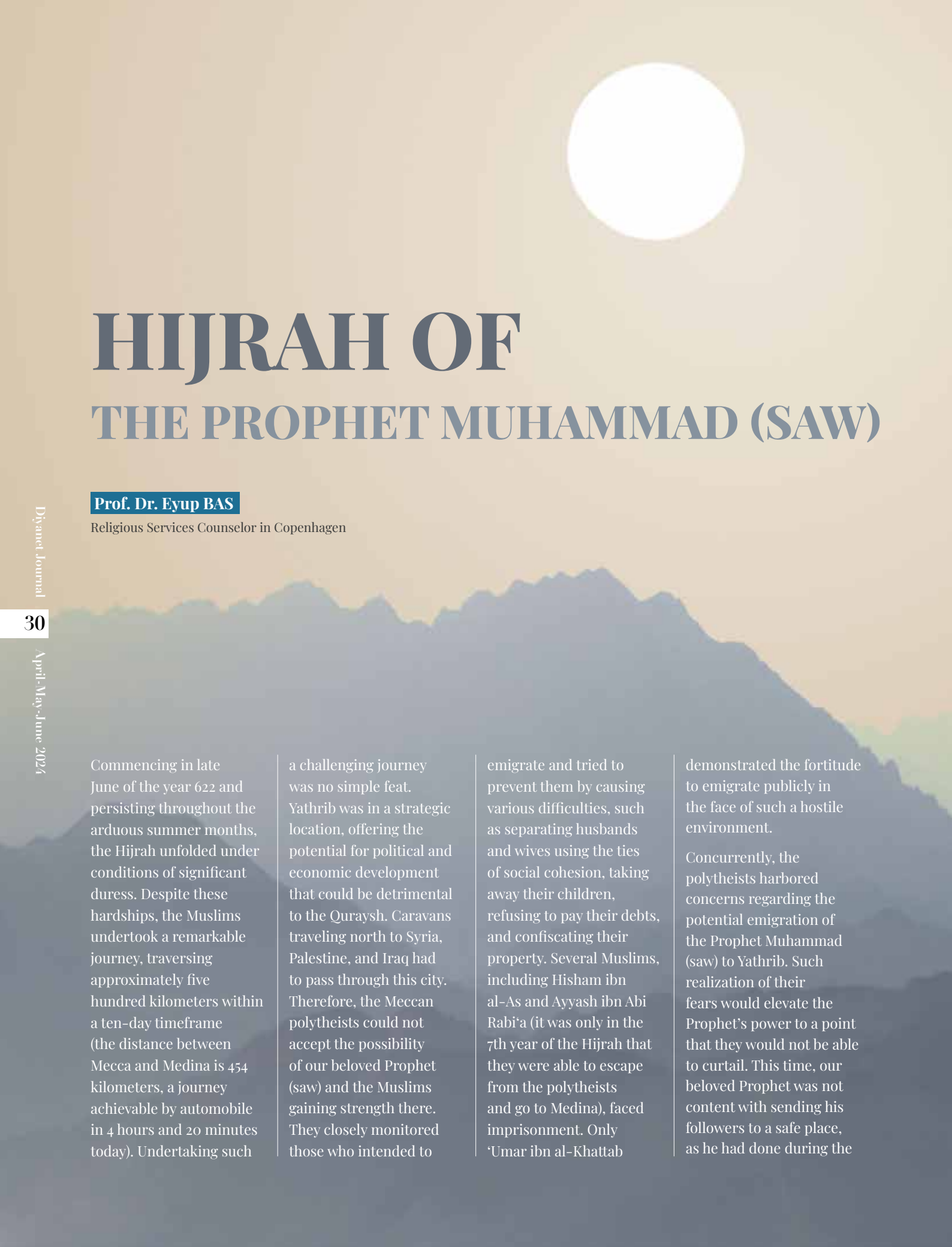
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them. In this context, new media elements, which enable the dominance of a culture directed from a single center, make cultural degeneration inevitable as they direct the interest and aspiration of passive societies to other worlds. This makes it difficult for individuals to form a unique self and fulfill the requirements of their existential identity with an approach specific to their own society. As long as people are unable to transform aspiration into the realization of their own essence in every field that reflects individual and social identity, they are doomed to lose their authenticity and live lives designed with the cultural codes of others.

In today's era of global cultural interaction, preserving existential values such as identity, personality, freedom, and authenticity requires greater attention, prudence, and diligence than at any other time in history. In the face of rapidly changing agendas, individuals must pause, reflect, and cultivate self-awareness. Awareness serves as the first crucial step towards opening the door to the self, authenticity, and freedom. A clear mind and a resolute stance, grounded in awareness of the current era, offer a vital advantage in accurately interpreting the synthetic realities of the modern world within

the context of globalization and understanding the underlying dynamics. However, modern people, affected by the age of technology and bombarded with constant stimuli, struggle to find solitude and have a serious weakness in discerning what belongs to them from others. The vision of life based on pleasure, speed, and ambition that they are addicted to makes their struggle for self, authenticity, and freedom even more difficult.

In this context, staying completely away from the Internet and new media elements, which are at the center of cultural interaction, as a means to preserve authenticity cannot be a recommended approach. Moreover, such isolation is impractical in the world of tomorrow. However, while utilizing all forms of communication and interaction, creating an environment that is shaped by the beliefs, culture, and civilizational values specific to the society can empower the individuals and the society with the opportunity to resist negative and destructive external influences. Indeed, a society's ability to nurture an environment shaped by its beliefs, culture, and civilizational values is intricately connected to its development across multiple dimensions. This includes intellectual advancement, political stability, and socio-economic prosperity.



HIJRAH OF THE PROPHET MUHAMMAD (SAW)

Prof. Dr. Eyup BAS

Religious Services Counselor in Copenhagen

Commencing in late June of the year 622 and persisting throughout the arduous summer months, the Hijrah unfolded under conditions of significant duress. Despite these hardships, the Muslims undertook a remarkable journey, traversing approximately five hundred kilometers within a ten-day timeframe (the distance between Mecca and Medina is 454 kilometers, a journey achievable by automobile in 4 hours and 20 minutes today). Undertaking such

a challenging journey was no simple feat. Yathrib was in a strategic location, offering the potential for political and economic development that could be detrimental to the Quraysh. Caravans traveling north to Syria, Palestine, and Iraq had to pass through this city. Therefore, the Meccan polytheists could not accept the possibility of our beloved Prophet (saw) and the Muslims gaining strength there. They closely monitored those who intended to

emigrate and tried to prevent them by causing various difficulties, such as separating husbands and wives using the ties of social cohesion, taking away their children, refusing to pay their debts, and confiscating their property. Several Muslims, including Hisham ibn al-As and Ayyash ibn Abi Rabi'a (it was only in the 7th year of the Hijrah that they were able to escape from the polytheists and go to Medina), faced imprisonment. Only 'Umar ibn al-Khattab

demonstrated the fortitude to emigrate publicly in the face of such a hostile environment.

Concurrently, the polytheists harbored concerns regarding the potential emigration of the Prophet Muhammad (saw) to Yathrib. Such realization of their fears would elevate the Prophet's power to a point that they would not be able to curtail. This time, our beloved Prophet was not content with sending his followers to a safe place, as he had done during the



migration to Abyssinia, but he intended to personally lead the Muslims in Yathrib. However, the divine permission from Allah (swt) had not been granted yet.

By September 622, there were no Muslims left in Mecca except the Prophet Muhammad, Abu Bakr, their families, his uncle's son Ali, a limited number of individuals unable to emigrate, and those forcibly prevented from doing so. This development caused considerable anxiety among the Quraysh polytheists. The question that loomed large was whether the Prophet would remain in Mecca or choose to depart. Finally, before their fears were realized, the Meccan polytheists convened at the Dar al-Nadwa. Members of the Banu Hashim clan, to which the Prophet (saw) belonged, were excluded from this critical assembly. The discourse centered on potential courses of action, with proposals ranging from exile to imprisonment. Ultimately, with the proposal of Abu Jahl, they decided to eliminate the Prophet (saw) at night through an assassination. In order to mitigate the potential for a retaliatory blood feud from the Banu Hashim clan, the Meccan polytheists devised a strategy. The assassination would not be undertaken by a single individual, but rather by a group of people from each tribe.

Informed of the assassination plot through trusted sources, our beloved Prophet (saw) promptly initiated action upon receiving the revelation authorizing the Hijrah (Isra, 17:80). He first went to Abu Bakr's house. He discussed the situation with him and together they



HE INTENDED TO PERSONALLY LEAD THE MUSLIMS IN YATHRIB. HOWEVER, THE DIVINE PERMISSION FROM ALLAH (SWT) HAD NOT BEEN GRANTED YET.

began to prepare for the Hijrah. They made an agreement with Abdullah bin Uraiqid, a polytheist but a trustworthy person, to act as a guide. Abu Bakr entrusted him with the two camels he had prepared for the Hijrah, and they agreed to meet him at the foot of Mount Thawr in three days. The Prophet Muhammad (saw) entrusted his cousin, Ali ibn Abi Talib, with a twofold mission: to ensure that the Prophet's departure remained undetected by the polytheists and to return any entrusted possessions to their rightful owners. The Prophet Muhammad (saw) and Abu Bakr embarked on their journey at midnight. They deviated from the expected northerly route towards Yathrib, instead seeking refuge in a cave located on Mount Thawr, approximately four kilometers south of Mecca.

In adherence to the assassination plot devised at the Dar al-Nadwa, the Meccan polytheists arrived at the Prophet's residence that night. However, to their astonishment, they encountered Ali ibn Abi Talib instead. Pressing Ali for the Prophet's whereabouts, their inquiries proved fruitless. Subsequently, they released Ali, perhaps hoping he might lead them to the Prophet. Unfazed, Ali remained steadfast in his mission, meticulously

returning entrusted possessions to their owners as instructed by the Prophet.

The polytheists then proceeded to Abu Bakr's residence, seeking information from his daughter, Asma. Despite resorting to violence, they were unable to extract any useful information from Asma. Faced with the Prophet's absence from Mecca, the polytheists grasped the reality of his departure and dispatched messengers to search the surrounding regions. They proclaimed a hefty reward of one hundred camels for anyone who could locate the Prophet and provide information on his whereabouts. Thus, they started a comprehensive manhunt.

Instead of setting out for Yathrib, our beloved Prophet (saw) and Abu Bakr hid in the cave of Thawr as they had planned. This was a place where Abu Bakr's freed slave, Amir ibn Fuhayra, usually grazed his sheep. Their stay in the cave lasted for three days. During this period, Abu Bakr's son, Abd Allah, kept them informed of developments in Mecca through nightly visits. Amir ibn Fuhayra also grazed his sheep in this area, brought them close to the cave, and delivered milk to them. As the situation in Mecca eased, they emerged from the cave, accompanied



Marbling Art: Muhammet Hamdi Kasapoglu

by Abu Bakr's freed slave and their guide, Abdullah bin Uraiqid, to embark on the next leg of their journey. In order to avoid any danger, they charted a divergent course, opting for arduous mountain passes and desolate expanses of desert rather than the well-trodden and bustling trade routes. Their journey ended in success on September 20, 622, with their arrival at the settlement of Quba, nestled at the edge of the Medina oasis. Before entering Yathrib, they stayed here for a while and assessed the situation. The Prophet Muhammad (saw)

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contacted his paternal uncles, the Banu Najjar clan of Khazraj within Yathrib. He determined that entering the city under their protection would be most prudent. The news was conveyed to the Banu Najjar, and they took the necessary precautions to protect him and came to Quba. In the meantime, about three days passed. Ali ibn Abi Talib, tasked with returning entrusted properties to their owners in Mecca, rejoined them in Quba during this time.

On Rabi' al-Awwal 12, 1 / September 24, 622, Friday, our beloved Prophet (saw)

along with his companions departed Quba for Yathrib. They performed the first Friday prayer in the Ranuna Valley on the way. Upon reaching Yathrib, the Prophet (saw) was received with immense joy by the Muslim community. Despite numerous offers of hospitality from the Muslims of Yathrib, he opted to reside at the house of Abu Ayyub, one of his relatives from the Banu Najjar clan. Following the Prophet's arrival, Yathrib gradually transitioned to being known as “Medina al-Nabi” (City of the Prophet), eventually shortened to “Medina”.

NADA DOSTI: “IT’S TIME FOR US TO SHOW SOLIDARITY.”

Diyanci Journal

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April-May-June 2024



Interview by: Zeynep Feyza AKKAYA

Can you tell us briefly about yourself?

My name is Nada Dosti. I'm from Albania, as a profession I am a journalist. Currently, I'm working at the Institute of Islamic Thought as a researcher. I'm a PhD student in social media studies in Ankara.

How did you hear about Islam for the first time and what was your thought about Islam back then?

Islam is part of the Albanian reality after the communist regime. So I cannot recall the first moment I heard about Islam or something related to Islam but I remember that when I was in secondary school I started searching about religion. I started being interested in religious issues in general. I had a best friend who was a very devoted Christian. She was inviting me to her religion and then I started reading about the Bible. After that, I start thinking about religion in general. I start researching about other different religions such as Islam, Judaism, etc.

There was a specific moment when I decided to embrace Islam completely. It was summertime and I was with my sister and we met a friend an old friend from secondary school. He graduated in Jordan

in theology studies and he invited us to listen to his speech. He was giving khutbah in the mosque. He invited us to attend his lectures. He was talking about some different topics in general. I don't remember what kind of topic he was talking about. But I realized he completely changed the topic and started talking about a particular moment when people of Jannah will be witnessing when prophets recite some parts of their book. For example, Musa (as) will recite a part of his book, and Suleiman (as), and then after that Muhammad (saw) will recite some part of the Qur'an. This was a very emotional part and I started crying, I got emotional at that moment.

Is this the first moment you heard the Qur'an?

No, that wasn't the first moment. Because you may listen to the Qur'an several times like when you cross the street. Some are reciting from the Qur'an from the masjid. You can listen to it maybe during Ramadan time in the television programs. But the first time I realized and I understood the meaning and the importance of the Qur'an. This was like the first meeting with the verse of the Qur'an which I completely understood because my professor



IF WE HAVE SOME PLATFORMS, WE NEED TO TAKE ADVANTAGE OF THESE PLATFORMS AND TALK ABOUT THIS INJUSTICE AND GENOCIDE, WHAT IS GOING ON IN GAZA.

explained it to us. This was a very emotional moment I started crying. I got emotional and I expressed shahdah at that moment and accepted Islam. Then I started prayer and hijab etc. I may say that it was a decision both from my spiritual and also from my search for Islam. The moment I accepted Islam was the moment when I heard about this lecture.

What affects you the most about the religion Islam?

There is a principle in Islam, important to me. Maybe because it's related to my personality. As an individual, I was affected by solidarity. Solidarity is promoted in Islam, it is a very important element and principle. For example, we can remember the hadith of the Prophet (saw) which says that you have to love for your brother what you love for yourself or you wish for your brother what you wish for yourself. Usually, I am a very empathic person and when I heard about this principle, it really affected me.

What is the first thing that came to your mind when I said the Prophet Muhammad (saw)?

The first thing that came to my mind when we talked about our beloved Prophet Muhammad

(saw) was a hijrah. He struggled a lot for Islam to be spread all around the world. Another thing that comes to my mind when we talk about our beloved prophet is a sacrifice. Because he sacrificed his entire life from the moment he received the revelation until his death. So he always tried to do his best, he struggled a lot, he sacrificed a lot to spread Islam to be sure that Islam would be spread all around the world.

How did your family and your friends react to this decision and what were your close circle's thoughts about your embracing Islam?

It was a huge problem. It had a lot of drama because my parents were against it. Not only my parents but also my relatives, my entire society was against this decision. First of all, when I wanted to wear the hijab I was in my last year of secondary school. The principal of the school didn't allow me. He said that wait until graduation then you can wear it. They forbid me to wear it at school. My parents kicked me out of home. I started living at my relative's house but they started threatening them that if they accepted me, they would have trouble with them. They also started being afraid, so they also

didn't accept me anymore. During this period, I started staying in the masjid, then the other day I would go to school and my classmates would feed me, and share some food with me this continued for kind of not a long time for some days and

weeks. After that, I went back home. My hometown is a small city, everyone started talking about me I asked them whether they were going to accept the people talking about me being homeless or they were going to accept the fact that people would talk

about me deciding to wear a hijab. They accepted although they weren't so happy to do that, and that's the story.

You came to Türkiye as a student and you decided to stay permanently. How did this decision come into existence?



I came to Türkiye in 2012, almost 12 years ago. Me and my husband applied for a scholarship. We chose to apply for Türkiye scholarship because it's among the best scholarships in the region. It is a developed country and a rich country with a lot of opportunities. But the first and main decision was because of Islam. This is because it is a Muslim country, and we consider it a hijrah to save our faith.

We also know that you're a good writer and researcher and what are your plans for the future?

I have published a book in Albanian language about travel stories. Then I have also rewritten it into Turkish. My future project related to writing and storytelling is my second book. It will be as well travel story collection of the different travel opportunities I had almost in 15 countries in the world. I had the opportunity the chance to visit different cities in Türkiye. The main point of these books is during my travels I tried to promote differences among us. Because what makes us unique is our differences. I tried to talk about Islam trying to tell stories without being direct.

What would you like to say as your final words?



THE PROPHET MUHAMMAD (SAW) SACRIFICED HIS ENTIRE LIFE FROM THE MOMENT HE RECEIVED THE REVELATION UNTIL HIS DEATH. HE ALWAYS TRIED TO DO HIS BEST, HE STRUGGLED A LOT, HE SACRIFICED A LOT TO SPREAD ISLAM TO BE SURE THAT ISLAM WOULD BE SPREAD ALL AROUND THE WORLD.

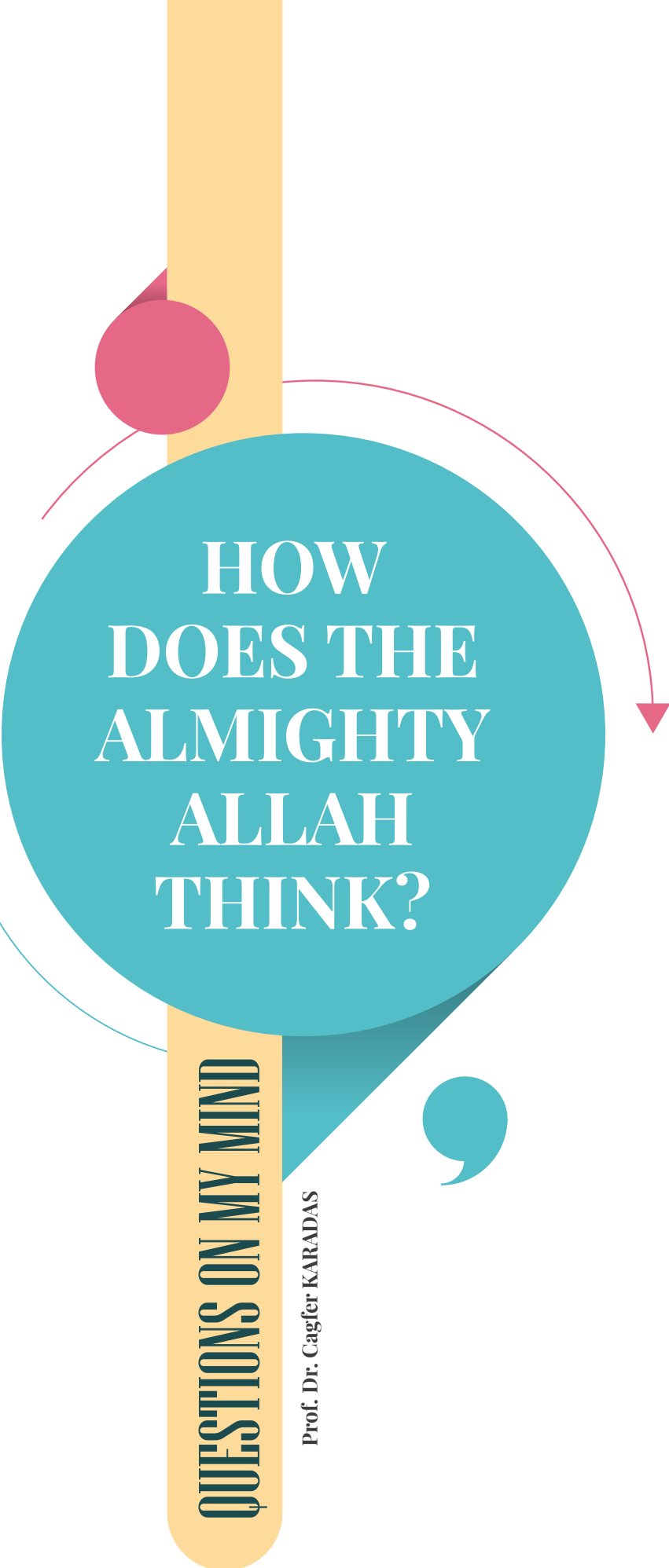
Nowadays we are all witnessing what is going on in Gaza. I think it's a crucial moment for all of us to show solidarity. Most of us are lucky to have a platform, we may be influencers on social media, and we may have our voice being amplified. This is I think a duty to ask to raise our voice to talk about Gaza in many different ways.

Allah doesn't want us to put ourselves in danger but if we have some tools, if we have a voice, if we have some platforms, we need to take advantage of these platforms and talk about this injustice and genocide, what is going on in Gaza.

Since we are witnessing this genocide which is going on I would like to remind another hadith from the Prophet (saw). It says that whenever we witness an injustice, we have to speak out about it. We have to do something about it with our hands with our voice or the last level of Iman which is to hate it by heart. Everyone has the opportunity to do something. People may be afraid to lose their jobs or may be afraid to lose their followers on social media but we have to remind ourselves that in the time of the Prophet (saw), people lost their lives, lost their families, lost their

possessions. They lost everything they had. So it's time for us to sacrifice something, it's time for us to show solidarity because it's our duty as Muslims. It's our duty as a human being.

Nada Dosti is a journalist, writer, and researcher from Albania. She holds a degree in Translation and Interpretation from the University of Tirana and a Masters in Journalism from Ankara University and is currently, a PhD student in Social Media Studies. She embraced Islam at the age of 14. In 2012, she decided to continue studying in Türkiye and then to stay permanently with her husband.



HOW DOES THE ALMIGHTY ALLAH THINK?

QUESTIONS ON MY MIND

Prof. Dr. Cagfer KARADAS

Lately, there has been an emergence of questions such as: “I wonder how Allah thinks? Is it possible for a being to deliberate without a soul and a brain? Does Allah possess a soul and a mind?” Frankly, these inquiries weigh heavily on my mind. How would you answer these?

This is indeed a thought-provoking question! It also raises concerns since it signals the trajectory of contemporary societal evolution. Additionally, the worrying point is that people are trying to assess and make judgments about Allah by likening Him to themselves. In other words, they are seeking a God like themselves.

Why would they go for such a comparison?

One of the intriguing aspects of human beings is their desire to envision invisible beings in their own image. This is not only for Allah, they also think in this manner about angels, jinns, and Satan as well, going as far as to erroneously depict them in art form. This inclination stems from the way human beings imagine these beings. Indeed, some people even have dreams about these angels, jinns, and Satan as human-like beings, which further solidifies their human-like portrayal in waking hours.

Has this understanding only just begun or did it exist before?

Actually, it existed earlier too. The ancient polytheist societies conceived of their gods in human form. They made their paintings and sculptures just like humans. When you look at the statues representing gods in pagan societies, they all look like human beings in some way.

Did no one oppose these and argue that they were nonsense?

Of course, they did. All the prophets grappled with such false beliefs.

The struggle of Prophet Ibrahim is particularly noteworthy. Allah the Almighty recounts his struggle for tawhid in many chapters of the Qur'an. He informs us how Prophet Ibrahim broke all the idols his people sculpted, and when they inquired about the perpetrator, he replied, "This statue, the largest of them has done it! Ask them about it!" They fell silent for a moment, acknowledging Ibrahim's compelling argument. However, when Prophet Ibrahim further asked, "Then how can you worship things that can neither speak nor see?" they were unable to answer. Despite this, they remained in their vicious circle of wrong and absurd beliefs.

Is today's man falling into the same error?

In a way, yes. Today's people often think that Allah must exhibit entirely human phenomena and features, such as possessing a soul, mind, brain, and even physiological systems like the spinal cord and vocal cord. When their expectations and assumptions are not met with satisfactory explanations, they begin to doubt Allah's existence. Moreover, they begin to believe that science supports their assertion.

But why? Why does one fall into such a whirlpool of delusions?

Two reasons are contributing to this fallacy: First, people often construct

such an idea by placing themselves at the center. When people adopt a self-centered perspective and develop thoughts accordingly, they inevitably reach a dead end not only in their conceptions of God but also in their understanding of plants and animals, as noted by Xenophanes. For instance, scenes in fable-like fairy tales or advisory books depict animals speaking as if it were a reality or a possibility. This type of portrayal has led some people to attempt extreme measures to force some animals, such as parrots, to talk like humans and train them to behave accordingly. Even more intriguingly, individuals who keep pets in their homes have begun to employ similar coercion tactics by dressing them as human beings and encouraging them to behave accordingly. This is against the nature of animals and constitutes a form of cruelty. It is more or less predictable how a person, who behaves in such an anthropomorphic manner concerning animals, will form an opinion about Allah.

You said two reasons, what is the second one?

The second reason lies in the inability to grasp the distinction between science and religion. Religion encompasses a system that regulates human life in terms of both this world and the unseen afterlife. Therefore,

religion introduces an invisible domain known as the ghaib (unseen). There is no way to detect and prove this invisible field by experimenting and observing, which are the methods of science. Science comes to a conclusion and makes an explanation only with clear and visible findings acquired as a result of experimentation and observation. However, many aspects of human beings are outside of experimentation and observation and are impossible to answer for science. How can science provide an objective explanation for completely human issues and personal matters, such as love, respect, sincerity, and ostentation? After all, these fall outside the realm of scientific investigation and cannot be objectively explained by science alone. Can science possibly determine whether a relationship between two people is sincere? Therefore, the subject of beliefs is likewise, outside of experimentation and observation, and can only be expressed and explained by means of proof in its own field.

Well, what is your suggestion?

Today's people need to know this: Allah bears no resemblance to human beings in any way. It is a serious error to think that Allah the Almighty possesses a human brain, nervous system, mind, and vocal cords. These

are organs necessary for human thought, life, and speech. Allah does not need such organs and equipment. Thinking like this constitutes anthropomorphism, in which the idea of the likeness of God to humans is formulated. No divine religion accepts likening Allah to the human being. Actually, the religion of Islam does not find it appropriate to compare invisible beings such as angels, jinn, and devils with human beings. Finally, we must add this: it is essential to exercise extreme caution when talking about subjects that we have no knowledge of. We receive information about the invisible realm and beings through the Qur'an or the words of the Great Prophet. Other than this, we have nothing else to say. We cannot claim to know everything and think that every question will have an unambiguous answer. So far, we haven't seen anyone who knows everything and answers all the questions. However, we are always faced with problems because we are living in certain limiting realities imposed by time and space. We can neither transcend time nor escape from space. But for Allah, neither time nor space is a problem. This is the fundamental difference between Allah and human beings. Once we understand this difference, the meaninglessness of establishing similarity becomes evident.

THE MANIFESTATION OF PEACE AND TRANQUILITY: AS-SALAM

Fatma BAYRAM

According to a dictionary definition, the term peace is defined as “being free from all kinds of physical and spiritual diseases, deficiencies, and defects; being in a state of peace and well-being”. When it is attributed to Allah, it is explained as “the One Who is free from all conceivable deficiencies, Who does not change from one condition to another like the created beings, Who has no possibility of disappearing one day, on the contrary, Who is the source of salvation in all its scope and bestower of peace in this world and the Hereafter”. The fact that the infinitive form of this word is a name of Allah (swt) means that Allah (swt) is the One Who comes to mind when it is said “to be in complete peace and to bestow peace”, that no one but Him has this power, and that He alone is the unique and unlimited source of peace, tranquility, and salvation, which are the greatest aspirations of human life. When we contemplate that even when we feel completely at peace, hidden dangers like illness or social unrest may be approaching us from within or outside, unbeknownst to us, we gain a deeper understanding that only

“He” can possess true and absolute peace.

Words from the root “s-l-m” appear in 140 places in the Qur’an. These words often carry the profound meaning of “success in this world and salvation in the Hereafter”. In this context, the essence of Allah’s name “as-Salam” (the peace) is a constant presence, accompanying us from our very first breath until our final moments, and even beyond, to the Day of Resurrection (Maryam, 19:15–33). Peace and salvation in this world are for those who follow the guidance of Allah (Ta-Ha, 20:47). Allah blessed all His messengers with peace and wished them well-being. After the flood, Prophet Nuh’s (Noah) ark was guided to safety and they disembarked it with the greeting of peace (Hud, 11:48), and the fire was commanded to be cool and safe for Ibrahim (Anbiya, 21:69). We are commanded to use this greeting of peace each time we enter our homes as a wish for prosperity, abundance, and well-being (Nur, 24:61). Greeting with the name “Salam” is considered a hallmark of being a Muslim (Nisa, 4:94). Furthermore, when encountering individuals involved in trivial activities

or those who engage in teasing others, we are asked to wish them peace and move away (Qasas, 28:55; Furqan, 25:63). As a blessing from Allah, the Laylat al-Qadr is a night on which peace and blessings are showered on the earth until the break of dawn (Qadr, 97:5). In fact, angels take the lives of the righteous by saying, “Peace be upon you!” (Nahl, 16:32; Ahzab, 33:44). Heaven is described as the Home of Peace (Salam) (An’am 6:127), and only patient servants will attain this peace (Ra’d, 13:24; Furqan, 25:75). Paradise will be entered “in peace” (Hijr, 15:46; Qaf, 50:34); Allah will greet those who are in Paradise with “Peace” (Ya-Sin, 36:58), and they will greet each other with the word “Salam” (Peace) (Yunus, 10:10; Ibrahim, 14:23). The greeting of peace and serenity will resonate throughout the heavens (Maryam, 19:62; Waqiah, 56:26). In the Qur’an it is informed that on the Day of Judgment, nothing will benefit us except “a pure heart” (Shu’ara, 26:89). According to al-Qushayri, a pure heart is one that is clean, sound, and free from resentment and hatred. This state can only be achieved by surrendering the heart to Allah alone and eliminating shirk

(polytheism), hatred, the filth of sins, and the feeling of opposition to Allah. A pure heart is a spiritual and moral structure devoid of hatred, treachery, malice, or envy, and the person who possesses it has goodwill toward all Muslims.

“Islam”, which is derived from the same root as the name “as-Salam” denotes unconditional submission and obedience to Allah (Hujurat, 49:17). Islam, encompassing the meanings of silm (peace) and salamah (salvation), can be defined as “a path of submission that promises peace in this world and salvation in the Hereafter”. From this point of view, “Islam” is the ultimate embodiment of the name “as-Salam”. The concept of “taslimiyyah” (submission), also stemming from the same root, is one of the meanings that constitute the essence of Islam, the religion of Allah. Complete submission to Allah is commanded in numerous verses (Nisa, 4:65; An’am, 6:14; Hajj, 22:34; Ghafir, 40:66; Ahzab, 33:56; Zumar, 39:54); it is stated that the highest piety can only be attained through submission (Nisa, 4:125); and only those who submit themselves to Allah can enter Heaven (Baqarah, 2:112).



The entire universe has submitted to Allah, and salvation is only attainable through submission (Al-i Imran, 3:83).

The word “Muslim” originates from the same root as the name “as-Salam” and refers to both avoidance of evil and submission to Allah, and thereby attaining salvation. Thus, the Muslims in whom Allah’s name “as-Salam” is manifested are, in the words of our Prophet, people “from whose hand and tongue people are safe (who do not harm anyone in any way)”.

To foster and maintain social cohesion, it is imperative that love, trust, and peace predominate among people. Personal and social achievements can only flourish in such peaceful environments. To ensure and maintain this environment, which is the manifestation of the name as-Salam, our Prophet (saw) commanded us to pay attention to greeting each other with this name of our Lord, signifying supplication for each other. When we greet each other with Allah’s name as-Salam, we beseech Allah for all the

goodness encompassed by this name and supplicate for our interlocutor.

Those who truly reflect this noble name emerge as beacons of peace and well-being in their communities. No one suffers the slightest harm from them. In the face of difficulties arising from the obstinacy of others, they demonstrate remarkable patience. They engage neither in frivolous disputes with the unwary nor in unproductive struggles with the ignorant. They resolutely avoid any conduct that diminishes human

dignity. These individuals conduct themselves as exemplary figures, living lives free from blemish. Their demeanor is marked by solemnity, dignity, and honor. They exist in harmonious integration with the inherent order and balance of existence. Such individuals have achieved a state of peaceful equilibrium with all aspects of their being and their surroundings. They have attained salvation, existing in a state of inner tranquility while fostering peace in those around them.

Islam in GERMANY

Dr. Muharrem KUZİY

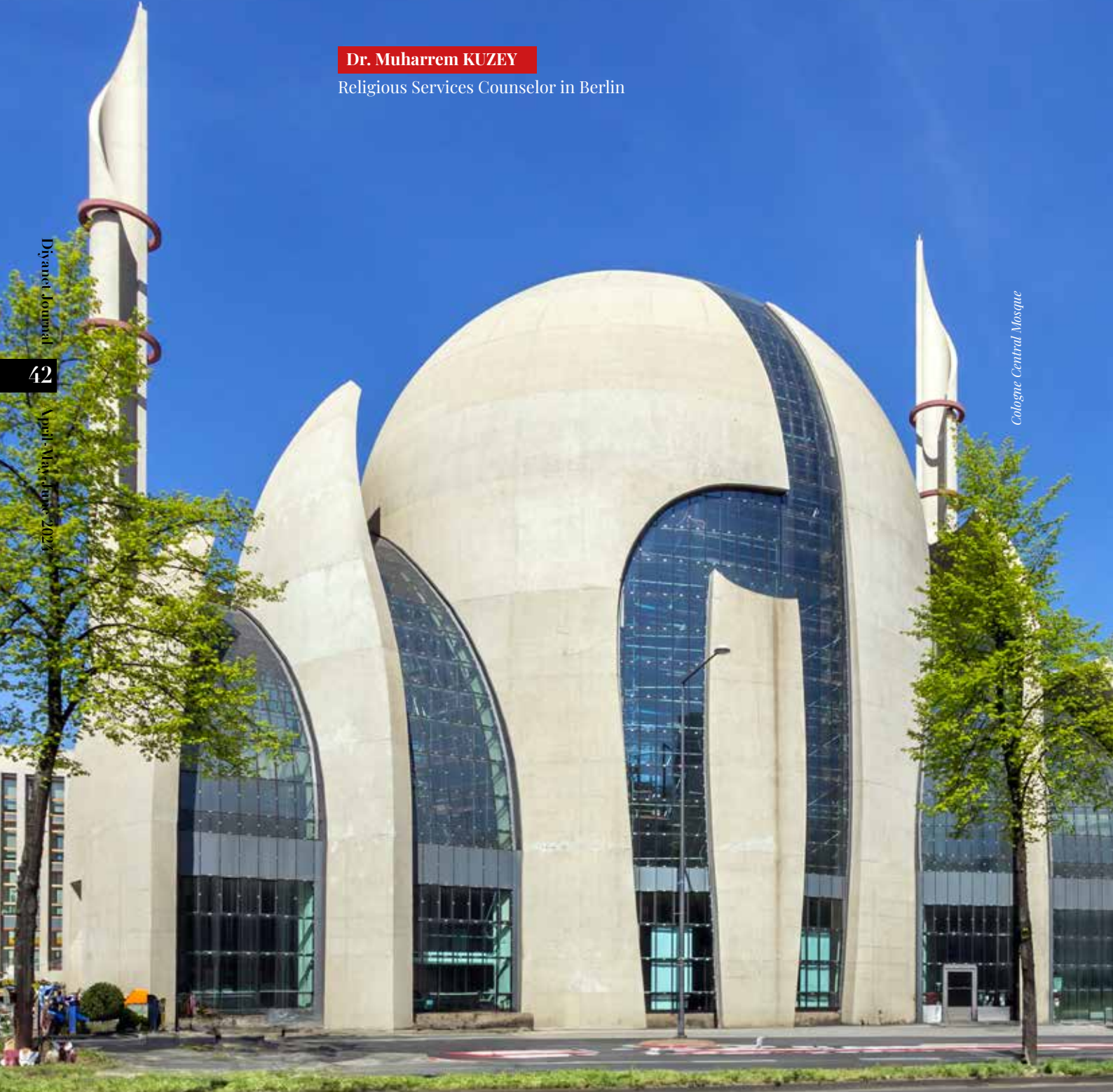
Religious Services Counselor in Berlin

Diyarî Journal

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April-May-June 2021

Cologne Central Mosque



The earliest Muslim presence in Germany can be traced back to the arrival of Muslim prisoners of war during the reign of King Friedrich Wilhelm I of Prussia after the Second Siege of Vienna in 1683 and the Russo-Turkish War of 1735-1739. While some captives were baptized and converted to Christianity upon their arrival, others were permitted to maintain their Islamic faith. Notably, the orphanage housing these prisoners even provided a masjid for them to practice their religion. Subsequently, the establishment of the Ottoman embassy in Berlin in 1763, facilitated by positive diplomatic relations between the Ottoman Empire and the Kingdom of Prussia, marked a significant turning point, granting the Muslim presence in Germany a formal and officially recognized status. Upon the passing of the third Ottoman Ambassador, Ali Aziz Efendi, in Berlin in 1798, King Wilhelm III designated a dedicated Muslim cemetery in the Columbiadamm area of Berlin-Neukölln. This marked the final resting place for the Ambassador, and subsequently, other members of the Muslim community were also interred there. Notably, the Berlin Sehittlik (Martyrs') Mosque was constructed within this cemetery in 2003.

The first known mosque on German soil was built in the place called "Halbmondlager (Half Moon) Concentration Camp" in Wünsdorf, near Berlin. The construction of this mosque is linked to the circumstances of World War I when the Ottoman Empire sent military personnel to Berlin to assist with the care of Muslim prisoners of war. Built in 1915 for these prisoners to worship, the wooden domed building with a minaret did not last long and was demolished in 1930 due to lack of maintenance.

In addition to those who preferred to stay in Germany despite the repatriation of many prisoners after the war, students and academics who came to Berlin to study from different Muslim countries and German converts founded the "Berlin Islamic Community" in 1922. By 1930, this burgeoning community, numbering approximately 1,800 members, solidified its presence as the first official German-Muslim community, paving the way for the development of similar communities throughout the country.

Hitler's rise to power in 1933 marked the beginning of a period of significant hardship for the Muslim community in Germany. This is because Amin al-Husseini (d. 1974), the

Mufti of al-Quds under British rule, took refuge in Germany, and his activities supporting the NSU government and his antisemitic discourses tarnished the public perception of Muslims in post-war Germany.



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This negative perception that emerged after World War II led to the closure of numerous Islamic communities within the country.

In the immediate aftermath of World War II, a significant Muslim presence in Germany remained largely absent until the mid-1950s. This changed with the arrival of the Pakistani Ahmadiyya Muslim Community, which established a center in Hamburg in 1955. Subsequently, Iranian merchants constructed a mosque in the same city in 1961. Additionally, groups of primarily Arab Muslim students and academics began forming religious organizations and associations in cities like Munich and Aachen.

Driven by the need to rebuild post-war Germany and address labor shortages in its industries, the German government requested workers from Muslim-majority countries, particularly from Türkiye, in the early 1960s. Initially seen as temporary guest workers, these people made long-term plans to stay in Germany, bringing their spouses and children with them until the 1980s, creating a permanent Muslim community in the country.

Apart from the difficulties in meeting the social and cultural needs of Muslim immigrants,

a crucial challenge faced by Muslim immigrants was the struggle to live and preserve their language and religion, core elements of their identity. In this context, the search for places of gathering and worship began. Initially, repurposed old factory buildings and apartments, known as “Hinterhofmoschee” (Backyard Mosques), were rented or purchased to provide basic gathering and worship spaces for the growing community. These makeshift structures served as focal points for the first generation of immigrants to congregate and build a sense of community. Towards the mid-90s, it became possible to build mosques, and educational and cultural centers by obtaining zoning permits for projects in the style of classical Islamic architecture with domed foundations and minarets.

Between 1970 and 1980, this congregationalization led to the formation of congregational associations such as the Union of Islamic

Cultural Centers, the Islamic Federation, and the Central Council of Muslims in Germany, which is composed mostly of Arab Muslims. Among these associations, DITIB (Turkish Islamic Union for Religious Affairs) was founded in 1984 by the merger of 135 independent mosque associations, many of which were served by imams sent by the Presidency of Religious Affairs of Türkiye.

Recognizing the need for a unified discourse and action, DITIB, the Islamrat, which is primarily composed of the Islamic Society National Vision, the Central Council of Muslims in Germany (ZMD), and the Union of Islamic Cultural Centers (VIKZ) joined forces in 2007 to establish the Coordination Council of Muslims in Germany (KRM). This organization aims to create a unity of discourse and action on issues of concern to Muslims and issues discussed in German public opinion. In 2019, the KRM welcomed two additional members: the

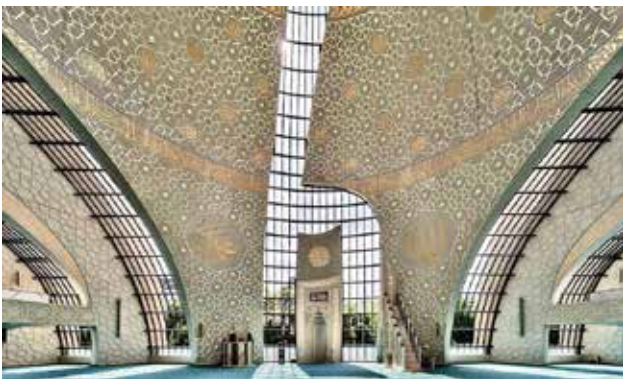
Union of Albanian Islamic Centers in Germany (UIAZD) and the Central Council of Moroccans in Germany (ZRMD), expanding its membership to six organizations. However, in October 2023, the Union of Islamic Cultural Centers (VIKZ) decided to leave the KRM.

The Federal Republic of Germany’s secular structure maintains ongoing interaction between the state and established religious communities, despite the separation of religion and state. This interaction takes the form of “state agreements,” legally recognizing religious communities as autonomous entities with public legal personality. In Germany, which has a federal political structure, Islamic communities, particularly DITIB, started to establish state associations in 2009 to obtain public legal personality rights on a state-by-state basis, like other established Christian, Jewish, and free-standing religious community groups.

These efforts have yielded results in some states, like Hamburg, Lower Saxony, and Bremen, where state agreements were signed with the Shura, which includes DITIB and other religious communities, and the Union of Islamic Cultural Centers, effectively granting them recognition as official

religious communities. In other states such as Hesse, Baden-Württemberg, Berlin, and Rhineland-Palatinate, while formal agreements have not been signed, the state governments cooperate with Islamic communities on matters like Islamic religious education, creating a de facto partnership.

A pivotal moment in the official recognition of the Muslim presence in Germany came with the 9th President of Germany, Christian Wulff’s statement, “Islam belongs to Germany.” While this statement sparked public debate, it also served as a high-level acknowledgment of the Muslim reality within the country. Recognizing the need for homegrown Islamic expertise, the German Scientific Council adopted an advisory decision in 2010 to establish Islamic Theology Centers in German universities in order to train Islamic theologians and religious education teachers in Germany. Following this decision, Islamic Theology Centers have been established at several universities, including Tübingen, Münster, Osnabrück, Erlangen, Berlin Humboldt, and Paderborn. Preparations and negotiations are currently underway for the opening of a new center at the University of Koblenz.





In these theological centers, religious advisory boards, which include representatives of Islamic communities, have a partial say in determining the curriculum and appointing lecturers.

It is important to acknowledge the proactive role DITIB and the Presidency of Religious Affairs of Türkiye played in anticipating the need for Islamic theological training within Germany. Notably, they recognized this requirement even before the German state itself took concrete steps. Their foresight led to the establishment of the Chair of Islamic Theology at Frankfurt Goethe University in 2002, effectively pioneering the field of Islamic theological centers that would emerge in Germany after 2010. Since 2006, the Presidency of Religious Affairs of Türkiye has initiated the

International Theology Program, enabling young people born and raised in Germany to study



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WAS BUILT IN THE
PLACE CALLED
“HALBMONDLAGER
(HALF MOON)
CONCENTRATION
CAMP” IN
WÜNSDORF, NEAR
BERLIN.**

theology at prestigious universities in Türkiye. Hundreds of graduates from this program are now serving in various capacities as religious officials, academics, educators, spiritual guides, and even administrators in the management and administrative units of the DITIB Federal Union in Europe and on different continents of the world.

The relations between DITIB and other Islamic communities, especially DITIB, which aims to obtain the right to public legal personality, with the state fluctuates based on the prevailing conjunctural, political, and social developments. However, it is a fact that DITIB is the largest and most important actor in Germany, addressing the widest audience with 858 mosque associations, 1,200 religious officials, and 24,000 honorary and

volunteer employees.

Over the past six decades, the Muslim population in Germany has grown to approximately 5.6 million individuals. This population has demonstrably integrated into German society, establishing a network of roughly 2,500 mosque associations and educational and cultural institutions. Furthermore, Muslim entrepreneurs have created employment opportunities for approximately 500.000 individuals, and human resources trained within the Muslim community now contribute their skills and expertise across various levels of German society. This reality was acknowledged by the incumbent Federal President of Germany, Frank-Walter Steinmeier, who stated that “Islam has now taken root in Germany.”

THE GIFT OF ISLAMIC CIVILIZATION TO HUMANITY: IBN SINA

Koray SERBETCI



The portrayal of Ibn Sina in the mural fresco adorning the grand lecture hall of the Parisian School of Medicine, a space dedicated to commemorating the most illustrious figures in the history of medicine, in fact, reveals more about the medieval Islamic civilization to today's people than volumes of books could ever convey.

One might posit the following question: Why would a depiction of a Muslim scholar, born in the village of Afshana near Bukhara circa 980–81, be placed within a well-established Western university?

The answer is, in fact, quite clear. This Muslim scholar, Abu 'Ali al-Husayn ibn 'Abdullah ibn al-Hasan ibn 'Ali ibn Sina, known to the West as Avicenna and revered in the East as Ibn Sina, stands as one of history's great intellectual and scientific figures. His contributions to the edifice of humanity's shared knowledge are nothing short of monumental.

A scholar is born

Ibn Sina was born in a small village called Afshana, near Bukhara in present-day Uzbekistan. His father was the commander of a nearby fortress. The environs of Ibn Sina's birthplace, Afshana, flourished as

a renowned center of Islamic learning during his era. Following his family's relocation to Bukhara, a vibrant hub of learning, Ibn Sina embarked upon an educational odyssey that would propel him toward vast frontiers of knowledge.

Exhibiting extraordinary intellectual aptitude, Ibn Sina distinguished himself in his youth by memorizing the Holy Qur'an at the age of ten and reading many of the esteemed works of Arabic literature. Indeed, by the young age of fourteen, Ibn Sina's intellectual prowess had surpassed that of his local instructors. Unsurprisingly, he soon began to apply his burgeoning medical knowledge to those who placed their faith in his abilities. A turning point in his life arrived when he successfully treated a prince from the Samanid royal family. Deeply impressed, the prince granted Ibn Sina unrestricted access to the palace library. This patronage empowered Ibn Sina to embark on independent studies in law, medicine, and metaphysics.

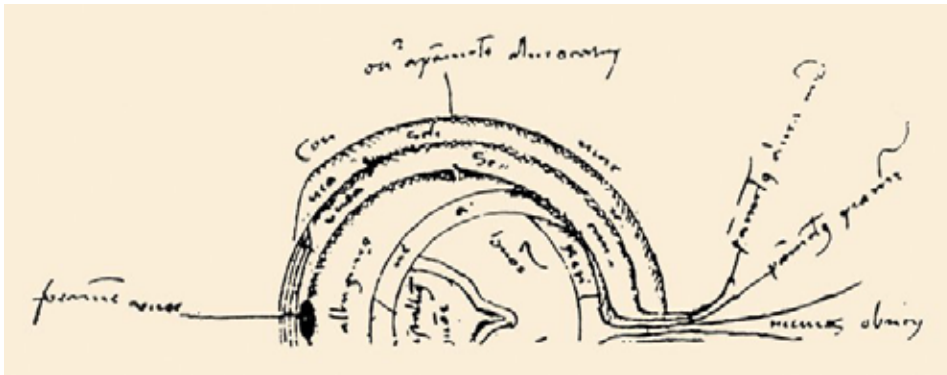
During these years, he deepened his knowledge of philosophy by studying the works of al-Farabi



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HUMANITY.**

(Alpharabius). His diligent work bore its first fruit when, at the age of twenty-one, he wrote his own book on philosophy. However, this rise was not coincidental. Despite possessing an exceptional intellect, Ibn Sina remained firmly committed to a meticulously constructed method of study. Let us now delve into the specific methods outlined by Ibn Sina himself as he clearly states:

“Upon encountering a puzzling subject or an obscure expression, I would seek refuge in the mosque for worship. There, I would implore Allah for the illumination of the concealed and the easing of complexities. Returning home, I would ignite my lamp at nightfall and immerse myself in reading and writing. Should drowsiness or weariness overcome me, I would partake in a restorative beverage until my strength returned. Then, I would resume my studies with renewed vigor. I would even actively contemplate the subjects at hand even during slumber. Indeed, this persistent approach enabled me to grapple with numerous challenging matters, ultimately leading to expertise in a multitude of scientific disciplines.”



Drawing of the anatomy of the eye in the Latin copy of Ibn Sina's *al-Qanun fi't-tibb*, printed in 1479

A life dedicated to knowledge

Ibn Sina's remarkable determination and achievements garnered widespread admiration, leading to his appointment within the Samanid court. He rose through the ranks to the esteemed position of vizier. However, the external world remained embroiled in political turmoil, and these upheavals, despite Ibn Sina's dedication to scholarly pursuits, inevitably had an impact on him.

The year 999 witnessed the conquest of Bukhara by the Ghaznavids. This political upheaval, coupled with the loss of patronage from the fallen Samanid court and the passing of his father, compelled Ibn Sina to depart Bukhara. Henceforth, his life entered a more adventurous chapter. His refusal of the offer extended by the Mahmud of Ghazni, placed him in a precarious position, forcing him to evade pursuit by Ghaznavid forces.



The first page of Ibn Sina's work on medicine, *al-Urjuza fi't-tibb*

Unfazed by these circumstances, Ibn Sina refused to succumb to despair. Circumstances necessitated a life in transit, leading him to migrate from one city to another. During these journeys, his ability to provide medical treatment to prominent figures within the various towns he visited often proved to be instrumental in

ensuring his well-being. His days were dedicated to his duties as a court physician, while his nights were reserved for the scholarly pursuits that would yield a magnificent intellectual legacy for all humanity.

The great teacher of philosophy

Unfortunately, not all of Ibn Sina's works have

survived the passage of time. What's more, some of his significant works were lost during his lifetime. Ibn Sina, renowned for his groundbreaking contributions to both philosophy and medicine, stands as a preeminent figure within the al-Farabi school of the Islamic philosophical tradition.

Through Ibn Sina's efforts, a significant portion of ancient Greek philosophy was shielded from the intellectual climate of Europe during the Middle Ages, which was often characterized by hostility towards scientific inquiry and philosophical exploration. In this way, he assumed the mantle, shared by many Muslim scholars of the era, of preserving and enriching humanity's intellectual heritage, ensuring its transmission to future generations.

In fact, since Aristotle was considered the preeminent philosopher of the era, al-Farabi, the Muslim scholar who provided the clearest explanations of Aristotle's work, was given the honorific title of "al-Mu'allim al-Thani," signifying "the Second Teacher". Ibn Sina earned the title of "the Master Wise Man" for his systematization of philosophy and other disciplines. In essence, both al-Farabi and Ibn



Sina became synonymous with philosophy throughout the Muslim world and the West from the 11th century onwards.

Prince of the Physicians

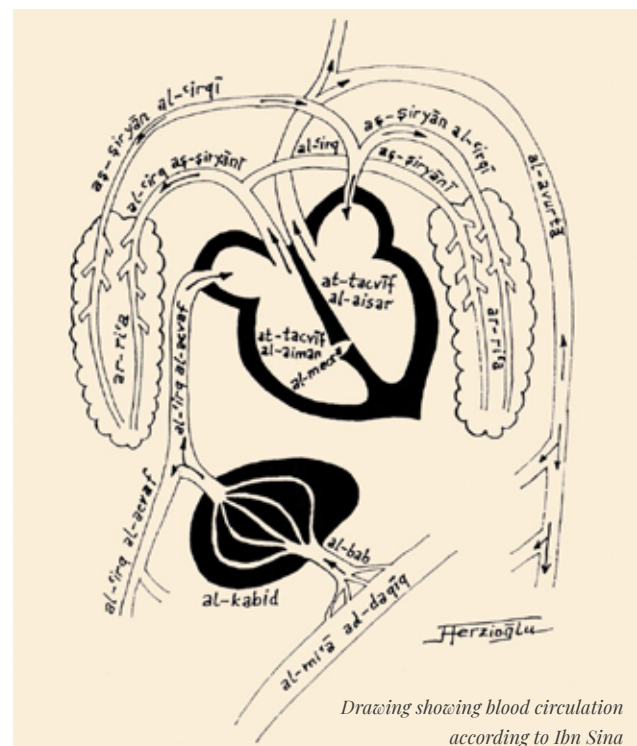
The Western world granted Ibn Sina the well-deserved title of “Prince of the Physicians”. This title is by no means unjustified. His medical expertise is accepted to have surpassed even that of Hippocrates and Galen, the revered authorities of ancient Greek medicine. Ibn Sina’s contributions to medicine are evidenced by the more than forty medical books attributed to him. However, his magnum opus in this domain remains the five-volume treatise, *al-Qanun fi’t-tibb* (The Canon of Medicine). *Al-Qanun* brilliantly synthesizes

IBN SINA EARNED THE TITLE OF “THE MASTER WISE MAN” FOR HIS SYSTEMATIZATION OF PHILOSOPHY AND OTHER DISCIPLINES.

ancient medical knowledge from various civilizations, enriched by Ibn Sina's own insightful observations and experiments. It remained the preeminent medical text in the East until the 12th century and served as the foundational source for medical education in Europe until the 17th century. The most noteworthy aspect of this work is Ibn Sina's holistic medical approach to health, such as the effect of climate and diet on one's physical condition, which the contemporary world has begun to turn towards. Today, it is not surprising to hear that Ibn Sina is being rediscovered and referenced by modern medical circles. His enduring significance stems not only from his

theoretical brilliance but also from his emphasis on practical application. Indeed, his reputation as a physician was firmly established by his successful treatment methods.

In essence, Ibn Sina, whose life and work could fill volumes of books, was born in the 10th century in the village of Afshana near Bukhara and passed away in Hamadan in 1037. He stands as a radiant beacon illuminating the intellectual landscape of today as a great scholar gifted to humanity by Islamic civilization. His contributions transcended disciplinary boundaries, and his rigorous methodology exemplifies the pursuit of scientific knowledge.



*Drawing showing blood circulation
according to Ibn Sina*

THE PEARL OF MAGHREB: THE HASSAN II MOSQUE

Sumeyra CELIK



With its borders stretching from the Mediterranean Sea to the Atlantic Ocean and from Mauritania to Algeria, Morocco is known as Jazirat al-Maghreb in the Islamic world and Morocco in the West. Morocco, whose south is Africa and north is Europe, connects the two worlds like a bridge. It preserves its unique and special structure with its location, natural environment, social structure, and traditional culture.

It is known that cultures express themselves through what they leave behind in history, transcending time and live on through their artifacts. These tangible expressions serve as a bridge across time, conveying the essence of a bygone era to future generations. For this reason, we have chosen as the subject of these lines a mosque that is more than a place of

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worship and is considered to be the westernmost landmark of the Islamic world, the Hassan II Mosque in Casablanca, Morocco. It is considered one of the largest mosques in the world.

The Hassan II Mosque is a monumental place of worship whose construction was inspired by a dream King Hassan II, the namesake of the mosque, had. Drawing inspiration from the seventh verse of Surah al-Hud: “and His Throne was upon the waters...”, the Hassan II Mosque was constructed with its three-quarters extending over the Atlantic Ocean. This design choice contributes to the mosque’s awe-inspiring impression of floating when viewed from the ocean, thereby earning it the designation of “the floating mosque.” A section reserved exclusively for the royal family features



a glass floor, offering a perspective of the ocean waters below.

Located on the coast of Casablanca, the Hassan II Mosque, one of the largest mosques in the world, resembles a delicate lace adorning the Atlantic shore with its 210-meter-high square minaret. The minaret's impressive height is attributable to its unique square design. The thirty-ton minaret, whose lantern is visible from across the city, serves as a constant reminder of the mosque's colossal scale. Designed by French architect Michel Pinseau, its construction commenced in 1980.



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Thousands of workers and artisans tirelessly toiled for thirteen years, culminating in the mosque's completion in 1993. Public contributions significantly financed the construction of the Hassan II Mosque, solidifying its special place in the hearts of the Moroccan people. This awe-inspiring edifice functions almost as a home for the Moroccan people. Accommodating over one hundred thousand worshippers, the mosque also welcomes non-Muslim visitors during designated hours.

The Hassan II Mosque embodies the architectural heritage of the Maghreb.

The cultural basin of the Islamic world in the west, including Andalusia, Morocco, Algeria, Tunisia, and Libya, is called the Maghreb. Morocco itself holds the distinction of being the westernmost extremity of the Islamic world, earning it the designation Maghreb al-Aqsa. Thus, the Hassan II Mosque stands as a monumental representation of Islamic aesthetics in this far-western land. All the mastery and splendor of traditional Moroccan craftsmanship can be observed in the mosque. The intricate decorations showcase a captivating

blend of artistic styles: hand-carved wooden ceilings adorned with eight-pointed stars, geometrically patterned ceramic tiles reflecting Moroccan cultural heritage, and the meticulous artistry of wood carvings, plasterwork, and cut tiles. This two-story mosque seamlessly integrates characteristic elements of both Moroccan and Andalusian architecture.

Built in the form of a complex with its courtyard adjacent to the ocean, its pools, madrasas, library, fountains, and social buildings, this structure caters to a diverse range of needs at the same time. Almost all of the materials used in the construction of the mosque were sourced from various cities in Morocco. The magnificent structure, which blends traditional aesthetics with subtle modern touches, incorporates an underfloor heating system, providing comfort to visitors during winter months. In a unique departure from tradition, the Hassan II Mosque has a movable roof covered with Moorish-style tiles. This marvel of modern engineering boasts a weight of several tons yet opens and closes in mere minutes. With its retractable ceilings, it offers shade for those who want to cool off in the heat of summer and magnificent views for those who want to worship



under the stars. The interior of the mosque, which does not have a dome, has a dome-shaped ceiling when viewed from the inside, between the hand-painted ceiling sections – in the section close to the mihrab. It is a work of art that combines the past and the future with its twelve-meter-long titanium doors, wooden ceilings and plaster carvings. The stucco carving and mosaic cladding, which are prominent in Moroccan architecture, have left their mark on the mosque. With its unprecedented windows, horseshoe arches, and seemingly endless columns, this sublime monument is a source of immense pride, not only for Casablanca but for all of Morocco. In accordance with the Islamic tradition emphasizing the virtue of praying in the first row, the mosque is 200 x 100 meters in width and is oriented to the southeast, towards the Ka'bah.

The Hassan II Mosque, which unquestionably merits its distinction as one of the world's largest mosques, stands as the westernmost symbol of the Islamic world with its colossal scale and magnificent ornamentation that leave a lasting impression on all who visit.

FREQUENTLY ASKED QUESTIONS ABOUT ISLAM



What is the nature and the ruling of the worship of qurbani?

Who is obligated to sacrifice qurbani?

Qurbani is a financial worship to be performed by every Muslim who is mentally healthy, has reached the age of puberty, has enough wealth to be considered wealthy according to Islam, and is a resident (Marghinani, *al-Hidayah*, VII, 148). Those who have 80.18 grams of gold or the same value of money or property other than basic needs and debts should perform qurbani (Mawsili, *al-Ikhtiyar*, IV, 252–256; Ibn Abidin, *Radd al-Muhtar*, IX, 452–453). In addition, a year does not need to pass over the nisab (the minimum limit to be accepted as wealthy in Islam) required for the duty of qurbani, unlike zakat.

Qurbani lexically means to approach the thing that leads to getting close to Allah (swt). As a religious term, qurbani refers to sacrificing an animal that meets certain criteria for the purpose of worship in order to get close to Allah (swt) and to obtain His contentedness, and to the animal that has been sacrificed for this purpose (Ibn Abidin, *Radd al-Muhtar*, IX, 452). Qurbani sacrificed in Eid al-Adha is called udhiyya and the one sacrificed in hajj is called hady. The believer, who is mentally healthy, free, resident and considered wealthy according to Islam, gets close to Allah (swt) by sacrificing qurbani in order to gain divine consent, and helps those who cannot sacrifice qurbani due to insufficient financial means (Sarakhshi, *al-Mabsut*, XII, 8; Ibn Nujaym, *al-Bahr*, VIII, 197). In the spirit of this worship, there is an understanding of closeness to Allah and self-sacrifice to the people. Qurbani is a sign of a Muslim's readiness to sacrifice all of his/her possessions in the way of Allah (swt) when necessary.

For whom hajj is a fardh?

Hajj is one of the five pillars of Islam and a worship which has both physical and financial aspects. It is fardh upon Muslims who are free (Ibn Abi Shaybah, *al-Musannaf* V, 518), are sane and have reached puberty, and possess the means to perform hajj (Kasani, *Bada'i*, II, 120) in terms of health, wealth, and road security (Tirmidhi, *Hajj*, 4) (Marghinani, *al-Hidayah*, II, 296; Kasani, *Bada'i*, II, 120; Ibn Abidin, *Radd al-Muhtar*, III, 456). Those who have these features need to perform this obligation without delay when they have the opportunity. A Muslim who has performed hajj once in his/her life does not need to perform hajj once again (Muslim, *Hajj*, 412); yet one may perform hajj again as *nafl* (Abu Dawud, *Manasik*, 1).

In order for a person upon whom hajj is a fardh to be responsible for performing hajj himself, he must be healthy, not imprisoned or not charged with an international travel ban, and should have road security (Mawsili, *al-Ikhtiyar*, I, 435-438). The sick, who are unable to endure the travel for Hajj or physically perform it, and the elderly are not obliged to perform Hajj, even though it is obligatory upon them. Those who are in this condition perform hajj in person if possible. If such persons do not have the required conditions, they may send another person on their behalf and have that person perform hajj (Marghinani, *al-Hidayah*, II, 482).

What are hajj al-wada (farewell pilgrimage) and khutbah al-wada (farewell sermon)?

The Farewell hajj is the first and last hajj performed by the Prophet Muhammad (saw) in the tenth year of Hijrah to Medina (632). The Prophet Muhammad (saw) did a farewell with the speech he made during this hajj to Companions of over a hundred thousand, and taught them how to perform hajj, which is one of the basic acts of worship in Islam.

The historic speech made by the Prophet Muhammad (saw) to the Companions during hajj is called the "farewell sermon." As an important sermon in terms of basic rights and liberties, it is recorded in hadith books under special chapters (Bukhari, *Hajj*, 132; Muslim, *Hajj*, 147; Tirmidhi, *Buyu*, 39, *Wasaya*, 5; Ibn Majah, *Wasaya*, 6; Ibn Hanbal, *al-Musnad*, VIII, 285). Sources of Islamic history cite these narratives from hadith sources as a single text (Ibn Hisham, *as-Sira*, II, 601, 604). The Prophet Muhammad (saw) demolished all malice customs and doings of the Jahiliyya (age of ignorance) with this sermon he preached as the summary of Islam. He stated the judgments regarding basic rights and liberties. Stating that all humans are the children of Adam, he referred to universal human rights. He recorded in history an epitomic sense of equality as a guide to all humanity by rejecting the superiority of race, color, and social classes. He informed us that adultery and anything to harm family life were all forbidden. He explained that women and men had rights and duties to one another and that one must treat women with kindness and affection. He announced that interest, which harmed economic and social life, was rendered as haram; and that blood feuds were abolished. He also expressed the malice in affiliating the lineage to someone other than his biological father. He stated that the life, property, and honor of every one were protected against all kinds of violence, any act of injustice was forbidden and punishment was individual. In short, advising on significant religious rules, basic rights and responsibilities to Companions who were present there in an emotional, effective, and poetical form, the Prophet Muhammad (saw) heralded that as long as they hold tight to the Qur'an and Sunnah he entrusted to them, they will not go astray. Finally, he wanted those who were listening to his message there deliver it to those who were not present (Ibn Hisham, *as-Sira*, II, 602- 604).

ISLAMIC PERSPECTIVE ON GLOBAL ISSUES

Meryem KILIC

The world is witnessing a global change process that affects all humanity in every field. The process of globalisation is the existence of all people within a single social unit and socio-cultural system. This process of change, which profoundly affects our individual and social lives, brings with it many differences and problems. If we look at the process from the perspective of values such as truth, justice, security, and compassion, we see that behind these changes humanity is experiencing great turmoil and destruction. The main reason for the social, political, environmental, and financial dilemmas facing humanity today is the crisis of values.

In this context, the book "Islamic Perspective on Global Issues" published by the Presidency of Religious Affairs endeavours to provide solutions to the global problems of today's world from a sincere and

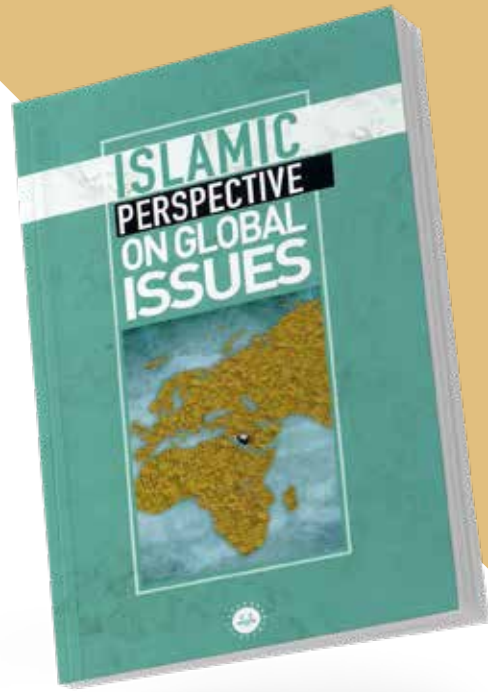
holistic perspective based on the basic references of Islam. The book consists of eleven articles written by various authors; it deals with the most important global problems such as justice, society of trust, sensitivity to rights, the right to life, racism, the Muslim ummah, goodness and benevolence, honour and chastity, violence, bigotry, and terror. The book, which seeks correct and realistic solutions from an Islamic perspective to these problems caused by the erosion of fundamental values in modern life, especially under the influence of globalisation, examines the factors that emerge with the shaking of moral values and cause humanity to lose its ability to have mercy, justice, and trust.

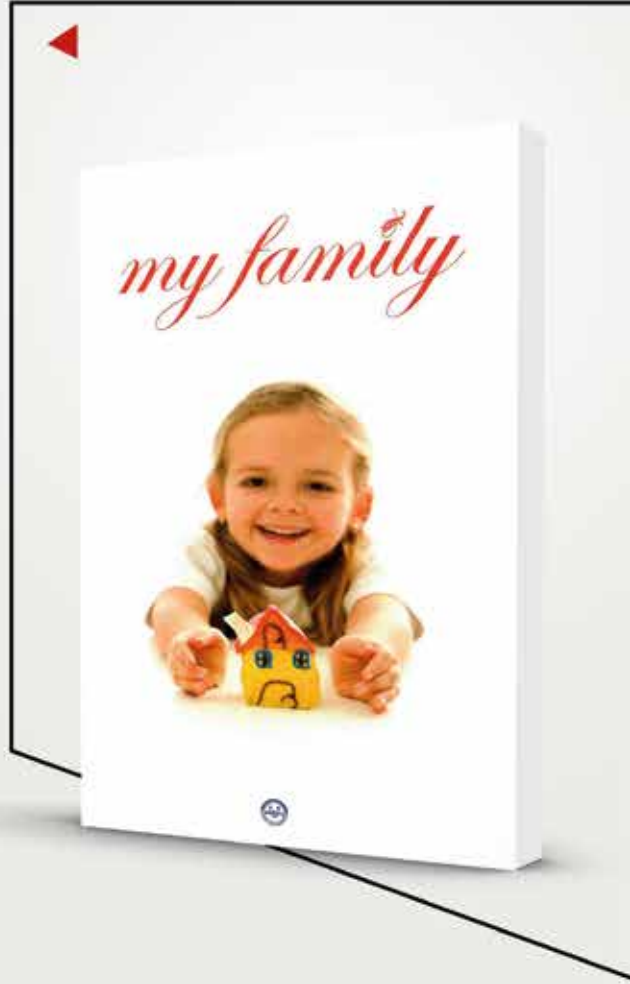
The book basically emphasises that Islam can be presented as a solution to problems that arise in all areas of life through its correct interpretation and

application. The problems facing the Islamic world today will be discussed, in particular the impact of the concept of Islamophobia, which has been highlighted by the devastating effects of racism, discrimination, and violence. In addition, one of the most striking points emphasized is that Islam stands for peace and tranquility. Islam literally means entering the realm of salvation and peace. Muslim means one who prefers peace and tranquillity. The religion of Islam commands that fighting and conflict should be left behind and that reconciliation and peace should be encouraged. In this context, the solution to the crisis of confidence and instability that is shaking individuals and societies

on a global scale is the deeply rooted system of the Islamic religion that instils confidence.

The book "Islamic Perspective on Global Issues", written with the awareness that we need to build a better future in a humanitarian context, has taken its place among the publications of the Presidency of Religious Affairs as a result of the effort to create a mentality that protects our moral values. We offer this valuable work for the benefit of our esteemed readers, with content that deals with the causes and solutions of the current problems of our time from a broad perspective, and we hope that it will be beneficial to humanity.





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Diyamet publications are available from local bookshops as well as our attaché and consulting offices abroad.

“Those who have believed, emigrated, and strived in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. It is they who will triumph. ”

(Tawbah, 9:20)