

# A MUSLIM'S CHARACTER

— 1 —

Faruk Kanger  
Aynur Tutkun





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## PREFACE

The fundamentals of our faith, the acts of worship, the ethical principles, our cordial customs and traditions, and other cultural elements form our basic values. All these values have been nourished from the divine source and have reached their magnificent peak in the light of the prophetic principles and subtleties. Throughout the centuries, these have achieved perfection as a system of merits within the Islamic civilization.

Today, the Muslim world has an endless treasure to raise up the unique personalities who will rebuild the strongest civilization of the history of humankind. What needs to be done is obvious. What we need to find out is not what we need to do but rather how we will do it. In other words, how will all our values and our dynamics transform into merits for our young whom we raise? By using which ways and methods will we be able to continue to live with our values for ourselves and for our future generations?

Of course today, the most vital responsibility of our mothers, fathers and educationists is to raise the children and the young who carry the fundamental principles of Islam and our values. The book **“A Muslim’s Character”** is the result of such a quest and effort.

We have paid attention to the fact that this book, which we hope will be a reference book that our children (age eleven and up) may enjoy reading, is a guide book for our parents, and a supplementary textbook for our teacher in their classes of education of values, we have also tried to make sure that this is both a book of information and also a book of activities that can be done both individually and in a group.

In the first volume in which we have dealt with ten fundamental values, you will find **according to the children’s developmental characteristics and levels;**

- i. The interpretations of the verses from the Qur’an and the sayings of the Prophet (pbuh) related to the subject matter,
- ii. Concepts related to the value in question and their explanations,
- iii. Best examples from the lives of our beloved Prophet (pbuh) and his Companions,
- iv. Exemplary events from the lives of great Muslims,
- v. Remarkable stories from the contemporary world,
- vi. Activities that children can do by themselves when they read the book on their own,
- vii. Plays and activities that can be played in the class,
- viii. Practices suitable to the techniques that increase emotional and spiritual awareness,
- ix. Activities of hands-on learning that will ensure more lasting knowledge,
- x. Tests of measuring, understanding, and evaluating it in every chapter.

We pray to Allah to accept the sincere intentions and efforts of those who contributed to this book, the educationists, and the young people. May Allah make those successful who are on the path of becoming a good servant and those who raise up good servants of Allah.

Editor  
Faruk Kanger, PhD



# INTRODUCTION

## 1. MORALITY EDUCATION IN ISLAM

When we examine the history of the Islamic civilization, we can see that Islam treats and weaves all aspects of believers' individual and social lives like embroidery. Islamic principles of creed, acts of worship, and ethical values have penetrated deep into Muslim societies and the great personalities brought up in this civilization have had the honor to be the architects, the masters, and the workers in building this fourteen century old magnificent civilization. The values upon which the Islamic civilization has risen have always been suitable to human nature and disposition and constituted the values of the middle path away from all kinds of excessiveness. Because the greatness, magnificence, firmness, and durability of a structure is directly related to the quality of its plan, foundations, and materials. If it were not so, how would it be possible to raise thousands of scholars like Khulafa al-Rashidun, Abu Hanifa, Imam Shafii, Piri Reis, Ali Kuşçu, Kindi, Avicenna, Farabi, Averroes, Ghazali, Mawlana Jalal al-Din Rumi, Yavus Sultan Selim, Kanuni Sultan Süleyman, Fatih Sultan Mehmed, Architect Sinan, Ibn Arabi, Imam Rabbani, Ibn Khaldun, Haji Khalifa, Elmalılı Muhammed Hamdi and many more great men whose names it is not possible to count here? To raise so many statesmen who regarded serving Islam and the Muslims as their obligation and to have so many personalities praised by all of humankind who were monuments of merits throughout Muslim lands from Far East to Caucasus, from Central Asia to Africa proves this fact.

The spiritual values upon which those meritorious personalities were raised after the generation of the Companions who were raised under the personal care of Allah's Messenger have lost nothing from their values and authenticity for centuries. They are before us as fresh and robust as they were in the Age of Bliss. Here is the Holy Qur'an, which challenges the ages, which has been written over the consciousness of the humankind by the pen of nature, which is still like it is being re-revealed today. Here are the thousands of blessed hadiths which illuminate our dark world as if they have been just been lived and spoken. Here are the blessed Companions who take their energy and light from the Messenger of Allah (pbuh) and are like the stars which always guide humankind. As long as we continue to be on the right path and continue our struggle to attain the merits, they will continue to become lights illuminating our paths.

The principles of our faith, our acts of worship, our ethical principles, our cordial customs and traditions and our other cultural factors form our fundamental values. All these values have been nourished from the divine source and have reached their magnificent peak in the light of prophetic principles and subtleties. Throughout centuries, these have achieved perfection as a system of merits within the Islamic civilization. The most important question is not what we need to do but rather how we will do it. In other words, how will all our values and our dynamics transform into merits on us? How will we continue to live those merits in our personalities?

The answers that we will find for these questions will also define our essential task of servanthood. Because Allah, the Almighty, who says **“They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous”** (Al Imran, 3: 114) reminds us of our main duty as a believer and shows us the way to fulfill it. As seen in this verse, the values related to faith which constitutes the foundations of personality are mentioned first and right after them the merits are counted, which are the forms of those creedal values transformed into action. Another very important matter is that there is no maximum limit to reach in merits. “Hastening in emulation in all good works” clearly expresses this fact. In another verse, **“O you who believe! If any from among you turn back from his faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things.”** (al-Mai’dah, 5: 54) In this verse, Allah tells us what we will face when we lose our characteristic to attain creedal values and then to transform them into merits, which is the reason of our creation and our main responsibility.

Of course, education of human beings is difficult. It is also hard to discipline the inner selves. When our aim is to become or to raise individuals with strong characters who have achieved moral virtues, it becomes a more arduous and longer process. Just as the people’s education continues from their birth to their death, they also do not have the luxury to prefer one stage of their lives to another, in other words their infancy to their childhood or their youth to their adulthood. This is because the character education encompasses all stages of life and presents continuity. We do not have the luxury to prefer a specific stage of life since we do not really know in which stage of it we are while we are in it. In respect to a character education or moral education, every stage is as important as our current moment. In other words, the value of any stage of life is as much as we can appreciate it. Of course, this reality does not require us to ignore the fact that it is much easier and more effective to discipline a character at a young age.

The religious and spiritual values that we have encompass our social, economic, familial, and personal life, in short all aspects of our lives. This is the general formation of Islam. Islam is not a religion that can be practiced alone at home or in any other place. When we examine the obligatory acts of worship commanded by Islam, we can see that the acts of worship such as prayer, pilgrimage, and almsgiving except for fasting, all have wide social dimensions and can be performed in a social environment. The month of Ramadan, when the believers fast, also has features such as breaking fasting, charity, **tarawih** prayer, and the festival at the end of Ramadan that brings the social values forward. This is a necessary part for a religion that declares brotherhood among its believers who live all around the world and sees the whole of humankind as an extended family.

A good personality and a strong character can rise only upon merits. Merits, on the other hand, develop by living with the right attitudes in a balanced and moderate manner, which are gained by means of long years of consistent actions through the dimensions of thought, feeling, and behavior.



In simple terms, living a life based upon the right knowledge, thoughts and behaviors with good intention for a long time in a consistent manner prepares the suitable ground for the development of right attitudes. The positive attitudes are directed to what is positive and good, in other words, the composition of meritorious behaviors is gained during this process as merits, which compose part of the character. The coherent wholeness of the merits constitutes an individual's character. Eventually, these characteristic features become the elements forming the integrity of personality.

This scene, which demonstrates that a person's knowledge, thinking, and behaviors builds his personality by passing through stages, also shows how difficult and long process character education is. After striving for long years in the same direction, a person who has a coherent and consistent harmony between his knowledge, thoughts, and actions may develop the desired behaviors and habits. Such behaviors and habits turn into merits (such as compassion, mercy, modesty, generosity, justice, etc.) to the extent that he supports them with his belief, values, desires and practices them, and is self-consistent. His character starts to take shape and his personality begins to be formed.

According this, the moral education in Islam is

1. The effort to attain and help other attain the merits desired by Islam within the system of values of Islam
2. Values can be realized by the merits that have been properly learned and practiced in life. This is because the right behaviors can be attained by right knowledge.
3. It is a conscious activity carried out by individuals' personal will and desires. Because no one can educate a person who does not want to be educated.
4. It is an education with two dimensions which take place both inwardly from a person towards his inner self (disciplining one's self) and from the environment towards the person (transfer of knowledge and culture).
5. It is not an education that can be carried out in just a special time period, at school, or a specific period of life. Moral Education is a process carried out from birth to death in all periods of our lives with the same significance.
6. It is not an activity that we do by sparing some special time to do it in our daily life. On the contrary, the desire to attain merits should be a continuously living idea kept in mind.
7. One's home, business place, school, and every other place in the external environment are places of learning and the application for the moral education attained.
8. It is an education that needs exemplary person or personalities. Such exemplary personalities may be alive or may have lived in the past.
9. Because it is an education centered on the learner, everything begins and ends at the person who gets the education.
10. It is a long process, which requires the person to be vigilant and patient. Asking to get fast results might affect the process negatively.

## 2. BEING AN EXAMPLE (ROLE MODEL) IN MORAL EDUCATION

### A. Children's Taking Others as Examples (Taking Others as Role Models) According to The Stages of Their Development

As soon as one comes to this world, the person's physical, spiritual, and social development begins. Because children are completely depended upon their parents in the early years of their childhood, the parents are very strong role models for the children's development. The formation of children's innate skills takes place by parent's attitudes and interactions. Children's psychological and physical dependency upon their parents in the early periods of their childhood gradually decreases in their later age. The decrease in their social dependency requires a longer process. While children between the ages of 0-2 are more depended upon their mothers, they start to enjoy the pleasure of independence and to feel the delight of doing things by themselves between the ages of 3-5. Parents should find the balance between leaving their children unattended and leaving them independent. The right messages given and the correct behaviors shown to children by their parents and other adults around them play an important role in children's attainment of right behaviors, expressing their feelings, determining their social relationship with other people and development of their personality. Because the child at this stage would only reflect the social behaviors displayed to him in his family life, and he would repeat the experiences that make him happy and give up the ones in accordance with the reaction he gets from his environment.

The interaction between children and their parents is of course not a one way stream. It is a mutual process of socialization in which parents are also affected by their children.<sup>1</sup> The common result reached by the research on the parent-children relationships is that the parents' interaction with their children has a strong determining role in children's physical, mental, emotional, and social development and in the shaping of their personality. The research has especially demonstrated that the behaviors of the mothers who spend more time and are closer to their children compared to the fathers are more influential on children's behavior than the fathers'.<sup>2</sup> Therefore, the attention paid, the time spent and the affinity shown by the parents and the other adults close to the child make them exemplary personalities for the children.

As for school age children between the ages of 6-10, the physical development at this time has been slowed down, while the process of development of their skills accelerates. The child, whose social development is accelerated by the basic feeling of safety the child gets from his family, now needs to learn not only to take but to give back what he takes.<sup>3</sup> The child establishes a strong relationship with his teacher who embraces the child with the affinity of a mother and lives in an interaction with him at the level of emotions, thoughts, and behaviors. The child establishes similar ties with his friends, other teachers, and school administrators and develops attitudes towards the values of the school. In the child's social development, his interaction with his peers plays a role as important as his gained

1. Adnan Kulaksızoğlu, *Ergenlik Psikolojisi*, p. 82-83.

2. Adnan Kulaksızoğlu, *Ergenlik Psikolojisi*, p. 115.

3. Doğan Cüceloğlu, *İnsan ve Davranışı*, p. 358.

social skills.<sup>4</sup> During this period, the child's class teacher, his close friends, and his other teachers are exemplary people (role models.)

At the age of 11 and during the period of puberty, the child's social environment expands, his mental, social, and moral development becomes as important as his physical development. During those years, being in the same gender group or in the opposite gender group, the social, economic, and cultural level of his group, and the messages and meanings he gets from this group become influential on his development. The attitudes of the parents with regards to this period is normally characterized with terms such as "equalitarian-democratic", "excessively protective-interfering", and "excessively authoritarian-oppressive", which play a determinative role in the child's development.

Moreover, in order to see the positive or negative influences and the power of the effects of the role models such as the social and mass media on the young, it is enough to observe how much time the children in this period spend in front of the television, the computer, the tablets, their cell-phones, and their radios. It is also very clear what kind of a knowledge they get from these mediums, and how dependent and addicted they are to imitating the people and the life styles they see on those mediums.

### **B. Identification (Interaction with) of an Exemplary Personality in an Effective Moral Education**

Moral Education is a long term process of interaction in which parents and teachers undertake serious responsibilities. In this process, it is necessary to organize learning and teaching activities according to the children's personal characteristics, nature, potential abilities, and learning characteristics. There are also certain principles that **"the exemplary personalities"** who are at the position of teaching need to have. These are,

**1. They need to be reliable and trustworthy:** Being reliable and trustworthy requires the person to always speak the truth, to be sincere, and not to be selfish. Trust cannot be achieved in relationships which always target personal benefits and self-interests.

**2. They need to be experts in their fields:** People with high cultural level, strong professional knowledge and formation, who have received a good education, and whose deep insight are trusted are the ones with strong persuasive skills and of high standing.

**3. They should be respected people:** Respectability is not only something that is related to a person's personality and high morality but also the ability of paying attention to the addressees and showing them respect also increases one's respectability. No matter what the situation of a student is, seeing the humanistic respect he deserves from his teacher makes it easier to communicate with him.

**4. They should be loved in the society:** It is easy for a loved teacher to be imitated and taken as an exemplary. Children try to be like the people they love. Even though being loved is directly related to one's good morality and character, one should not ignore the role of physical appearance and the attire in this matter. Because not being loved will be perceived as a deficiency of the exemplary person's qualifications and trustworthiness, it will also increase the possibility of the rejection of the messages that he tries to give. Because of

4. Neil R. Carlson, Psychology, The Science of Behavior, p. 334.

this, it is necessary for a teacher that he should make himself loved by his trustworthiness, integrity, and sincerity.

**5. They should be known as good people by their actions and their knowledge and actions should be consistent with each other:** The fact that an exemplary personality's personal characteristics and skills are well known by the ones who try to take them as examples ensures the proper interpretation of the messages and knowledge that he provides. It is also necessary for the exemplary personality to know the audience and masses he addresses. Knowing well the addressees' level of knowledge and culture, economic level and personal traits makes the exemplary person's task easier and minimizes the risk to make mistakes. Moreover, a teachers' application of what he knows in his life and consistency between his words and actions is an important characteristic that those who take him as an example want to see in him.

**6. There should be common aspects between the lives of the exemplary people and the ones who take them as examples:** It is an advantage for the moral education for the exemplary people and the ones who take them as examples to share the same cultural aspects of the same society between them. Sharing the same values, living with the same problems, having similar approaches and views on similar incidents and phenomena are factors that increase the influence of being a positive model.

**7. They should have the ability and skills to teach and communicate:** Establishing good communication with people, being able to reach their worlds of feelings and thoughts, being able to give right messages, and being able to use gestures and mimics in a consistent manner are things that require good communication skills. It is possible for the teachers who have such communication skills to achieve the desired success in education. It is necessary for a teacher to succeed in his job by choosing the correct strategy for his students and for the subject he teaches, and using the teaching methods and techniques suitable to the strategy he has chosen.

### 3. CHARACTERISTIC FEATURES OF AN EDUCATOR OF MORAL EDUCATION

It is required for an educator who assumes the moral education to have the following characteristics:

1. He should have strong power of perception and intuition, be a person who knows himself, brave and in the center of attraction.
2. He should be able to control himself, know how to act with the feeling of responsibility, and be able to reach conclusions from causes with due diligence.
3. He should give his attention to his task, keep his peace and tranquility, and focus on the work he wants to succeed.
4. He should be confident about himself, be hopeful and patient, and never lose his determination, hope, and resolution in reaching his goal.
5. He should have a compassionate, merciful, tolerant, forgiving, and corrective approach.

6. He should always be generous, self-sacrificing, and benevolent.

7. He should be understanding to the people around him, prefer to consult and cooperate, and be willing in his job.

8. He should avoid pride and showing off and be a simple person. He should show modest attitudes with elegance and politeness.

9. He should never make concessions regarding trustworthiness, sincerity, honesty, and brevity. He should be a trustworthy person by maintaining his veracity and honesty.

10. He should be someone respecting himself, tactful, and loved and respected by others. He should pay attention to his appearance.

11. He should always be balanced, prudent, tolerant and have a moderate life style with inner peace.

12. He should be hardworking, zealous, industrious, sure for his success, tolerant, and perseverant.

13. He should always prefer the better and the best one, but accept facilitating as a principle. He should not blemish the purity of his heart and intention.

14. He should be understanding and sensitive towards people. He should be a philanthropist and respectful to all aspects of human life.

15. He should be someone who controls his inner self, obeys commands and prohibitions, stays on the right, the straight, and the stable path.

16. He should not forget the true purpose of life and ultimate responsibility. He should use the skills and means given to him by Allah, the Almighty, and should not lose his consciousness of serving others.

17. He should be someone who is aware of the fact that everyone has a free will and freedom, and submit himself to divine will. He should be someone who can be content with what happens to him.

18. He should be enterprising, open to novelties, brave, and vigilant. He should be able to perceive life with its current, past, and future dimensions and plan his life accordingly.<sup>5</sup>

#### 4. FIFTY SUGGESTIONS FOR AN EFFECTIVE MORAL EDUCATION AT SCHOOL<sup>6</sup>

1. Prepare a guidance program for the students regarding their morality and character development.

2. Hang pictures of exemplary personalities who are famous by their characters and self-sacrifices in halls and classrooms.

3. Develop programs to discover the students' personal skills.

5. Faruk Kanger, *Peygamber Ahlakını Referans Alan Karakter Eğitimi*, p. 60, Erkam Publishing, 2010.

6. See, selected and adapted from "100 Ways to Promote Character Education," Center for the Advancement of Ethics and Character, Boston University, ISACS UPDATE, Winter, 94"

4. Invite and give parents a chance to contribute to your character education program
5. Choose a personal motto defining your vision and mission and share it with your students.
6. Help students to see that the “good” in students is at least as important as the academic success.
7. Treat ethical issues and solve the problems together with your students.
8. Structure opportunities for your students to do service in the community.
9. Lead by example. For instance, pick up the discarded piece of paper in the hall. Clean the chalkboard out of respect for the next teacher.
10. Do not permit swearing, vulgar or obscene language in classrooms or anywhere else on school property.
11. Be in touch with the parents to praise the children’s good behaviors.
12. Be kind and understanding in your dealings with faculty colleagues.
13. Introduce “self-sacrificing and important local heroes” in your classes.
14. Reinforce the moral authority of parents. Ensure students to solve their moral problems together with their parents.
15. Have sayings on the wall that encourage good character.
16. Celebrate birthdays of heroes and heroines and discuss their accomplishments and merits.
17. Make classroom expectations clear, and hold students accountable for them.
18. Strive to be consistent in dealings with students; avoid allowing personal feelings to interfere with fairness.
19. Admit your mistakes and seek to correct them. Expect and encourage students to do the same.
20. Read aloud a “a Couple of Minute Story” every day to begin or end the school day. Choose stories that are brief, yet value-centered. Give a chance to a couple of students to speak about the lessons taken out of the story.
21. Consider ethical implications when establishing classroom and school policies and procedures; be aware of what messages they send to students.
22. Explain the reasons for a particular school or classroom policy, action, or decision. Help students to understand “why,” not just “what.”
23. Prepare grounds for the students to discuss the ethical and character-developing elements of being a good student.
24. Talk to your students about why you are a teacher. Explain how you understand the importance and responsibility of teaching.
25. Let your students know about your community service. Tell them what they can do in which voluntary institution.



26. Teach students to analyze the media critically. For example, ask them the question “what kind of a character the messages of media should encourage.”

27. Bring your recent graduates back to talk about their successful transitions to college, work, or their experiences. Ask them how their habits helped in their works.

28. Invite local adults and bring the concept of their character education and experiences to the agenda.

29. Help students develop empathy.

30. When conflicts arise at school, teach students the importance of respect, open-mindedness, privacy, and discretion. Do not allow conversations that are fueled by gossip or disrespect.

31. Overtly teach courtesy. Teach students how to listen attentively to other students and adults, and to avoid interrupting people.

32. Prepare opportunities to allow older students to assist younger ones.

33. Give students sufficient feedback when evaluating their work. Do not forget that ingenuity relies on attention.

34. Prepare opportunities for students to do small services (such as small repairs, presentations, etc.)

35. Stand up for the “underdog” when he or she is being treated unfairly. Use this as a teaching moment.

36. Inform your students about the programs such as movies, theatres etc. that support good character throughout the country.

37. With parental and your students’ support, have students serve your environment by services such as picking up litter, growing plants, or doing small repairs.

38. Have your school have a school song. Teach this song and its meaning to the new comers.

39. Emphasize and teach the significance of school principles. Talk about the importance of these principles for the identity of your institution.

40. Emphasize good sportsmanship in sports, games, and daily interactions with others.

41. When making school policy, allow students’ participation and responsibility in some decisions. Have them research the various ramifications of different policies and present their findings to the administrators and faculty for decisions.

42. Include in faculty/staff meetings and workshops discussions of the school’s “moral climate,” and determine the desired goals for the moral life of the school.

43. Develop a “School Code of Ethics.” Refer to it in all school activity and policy. Disseminate it to all school members. Display it prominently throughout the building.

44. By means of school bulletin, let the parents know about the remarkable behaviors of your students.

45. Institute a dress code and explain its role in promoting an educational environment conducive to learning.
46. Organize activities that provide opportunities for socialization among the students.
47. Create opportunities for parents and students to work together on a school project: for example, symposium, dinner, or field trip.
48. Put some individuals in charge of guiding newly hired personnel and entering students.
49. Prepare for parents and students a literature list about good character education.
50. Always be in search for a better character education and renew yourself.

## **5. A SAMPLE OF WEEKLY CURRICULUM AND APPLICATION OF THE METHODS**

In educating moral values, by paying attention to the materials in hand, a teacher's selection of correct and suitable methods and techniques according to the students' development, their cultural and knowledge levels is vital for the realization of the goals he aims to achieve.

Below, there are three samples for planning a sample course, selection of its materials, preparation and application of its contents. In order to be a guide for the usage of the book, these planning tables which presents different methods have been prepared with the perception of directives.

## 1. SAMPLE SUBJECT (MERCY)

The Title of the Activity	Let us interpret the picture
Subjects / Values	Being merciful
Achievements	<ol style="list-style-type: none"> <li>1) The student is able to recognize the feeling of mercy in his heart.</li> <li>2) The student is able to think about the state of hungry animals living on the streets such as cats, birds, etc. and is able to empathize with them.</li> <li>3) The student is able to recognize the needs of the living beings around him and seeks ways to help them.</li> </ol>
Method	Interpretation of pictures
Duration	Forty minutes
Grade level	Age eight and up (second grade)
References	"Mercy" p. 44-45 Series of Religious Values, (DIB publications 2014)
Materials	Photograph / Poster / Digital Image (Both pictures will be shown to the students simultaneously)



- a. What do you see in the pictures?
- b. What do you think the little birds in the first picture need most?
- c. What do you think the mother and her child in the second picture need most?
- d. What would the mother and her child in the second picture be thinking about right now?
- e. What would happen to the chicks if there were no mercy and compassion of the mother bird towards them?
- f. Whose mercy does the little child sitting in his mother's lap need? Why?
- g. What would you do if the door in front of which the mother and her child sits in the picture were the door of your home?
- h. What would they feel if you gave them some food and money?

## Steps of the activity

- 1) Displaying the pictures either as posters or in digital format in places where they can be easily seen.
- 2) Guiding the students by asking questions in accordance with the stages of information, comprehension, application, analysis, synthesis, and evaluation.
- 3) Finishing by the stage of creating values (evaluation).
- 4) Strengthening the awareness of the students and the values they have attained.

## Evaluation

Self-evaluation: At the end of the activity, the teacher asks the students questions, which lead to self-evaluation.

Teacher-evaluation: The teacher observes the level of realization of the achievements at the cognitive, emotional, and behavioral dimensions.

Observation of the family: The family is informed before the activity and their observations and thoughts are asked for after the activity.

## Directives

**FIRST STEP**

Display the pictures in poster or digital format at a place that can be easily seen.

**SECOND STEP**

Ask these questions to as many different students as is needed until getting satisfactory answers.

**THIRD STEP**

Write the students' explanations and deductions on the board or have the students write them.

**FOURTH STEP**

Strengthen the outcomes towards the achievement of values. Give advice encouraging mercy.

## 2. SAMPLE SUBJECT (JUSTICE)

The Title of the Activity	What would I feel? What would I do?															
Subjects / Values	Justice (Observing others’ rights).															
Achievements	1) The students should have learnt and know that they must not hurt others by their words and actions. 2) The students should be able to understand that when they use other people’s property it should be not be damaged. 3) The students should be able to comprehend the importance of paying attention to not harm others by their words and behaviors.															
Method	Creative Writing															
Duration	Forty minutes															
Grade level	Age eight and up (second and third grades)															
References	Inventive															
Materials	<div><div>YOU ARE A PERSON WHO PAYS ATTENTION TO THE FOLLOWING RIGHTS WHAT WOULD YOU FEEL AND DO IN THE FOLLOWING SITUATIONS?</div><table><tr><td>CASE</td><td>FEELING</td><td>BEHAVIOR</td></tr><tr><td>If I find a pencil on the ground in school</td><td>Thinking that “whoever lost it would probably be very sad,”</td><td>I give the pencil to our teacher to find its owner.</td></tr><tr><td>After I return from shopping, if I find out that I was given one dollar extra in change</td><td>Even though I think “it is not an important amount,”</td><td>I would certainly take it back to the market saying that it is not my money.</td></tr><tr><td>If I break my friend’s pencil accidentally and nobody sees what happened</td><td>I think that Allah the Almighty sees everything and this is a violation of my friend’s right, I should let him know and apologize.</td><td>..... ..... .....</td></tr><tr><td>When I was waiting my turn in the queue at the school cafeteria, my friend moves ahead of the queue and stands behind me,</td><td>..... ..... .....</td><td>..... ..... .....</td></tr></table></div>	CASE	FEELING	BEHAVIOR	If I find a pencil on the ground in school	Thinking that “whoever lost it would probably be very sad,”	I give the pencil to our teacher to find its owner.	After I return from shopping, if I find out that I was given one dollar extra in change	Even though I think “it is not an important amount,”	I would certainly take it back to the market saying that it is not my money.	If I break my friend’s pencil accidentally and nobody sees what happened	I think that Allah the Almighty sees everything and this is a violation of my friend’s right, I should let him know and apologize.	..... ..... .....	When I was waiting my turn in the queue at the school cafeteria, my friend moves ahead of the queue and stands behind me,	..... ..... .....	..... ..... .....
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When I was waiting my turn in the queue at the school cafeteria, my friend moves ahead of the queue and stands behind me,	..... ..... .....	..... ..... .....														

..... ..... .....	..... ..... .....	I would immediately apologize and try to clean his t-shirt.
..... ..... .....	..... ..... .....	..... ..... .....
..... ..... .....	..... ..... .....	..... ..... .....

## Steps of the activity

- 1) The concepts of justice and “other people’s rights” are explained.
- 2) Activity papers are given and the students are asked to fill them out.
- 3) The answers are taken from as many students as possible
- 4) The good and appropriate answers are rewarded with appreciation.

## Evaluation

Self-evaluation: At the end of the activity, the teacher asks the students questions directed towards their self-evaluation.

Teacher-evaluation: The teacher observes the level of realization of the achievements at the cognitive, emotional, and behavioral dimensions.

Observation of the family: The family is informed before the activity and their observations and thoughts are asked for after the activity.

## Directives

**FIRST STEP**

Explain the concepts of “Justice, fairness, and other people’s rights.”

**SECOND STEP**

Give the activity paper to the students in the form of a table and ask them to give their answers in writing as they wish.

**THIRD STEP**

Ask the students to read the parts they have filled and appreciate the good and right answers.

**FOURTH STEP**

Ask the students how they decided on their individual answers and what the reason was for this decision when they were filling in the missing parts.



### 3. SAMPLE SUBJECT (HONESTY)

The Title of the Activity	The honest person is never sorry about his or her actions.
Subjects / Values	Honesty, trustworthiness
Achievements	<ol style="list-style-type: none"> <li>1) The student learns that honesty means not to tell lies but the truth and to keep promises that are made.</li> <li>2) The student is able to learn and know that telling lies even if it is a joke is not acceptable for a person with good character.</li> <li>3) The student is able to realize that one who is not honest gives the greatest harm to himself.</li> <li>4) The students are able to learn to avoid the words and acts that might betray one's trust.</li> </ol>
Method	Interpreting events.
Duration	Forty minutes
Grade level	Age eight and up (second and third grades)
References	The incident mentioned in Darimi, Buyu', hadith no 10 has been narrated by adapting it to the modern day.
Materials	<p>Our beloved Prophet (pbuh) would sometimes go to the market and visit the tradesmen. One day, he went to the market.</p> <ul style="list-style-type: none"> <li>• <b>Why do you think Prophet Muhammad (pbuh) did that?</b> While there, he saw a sack of wheat in front of a store. He approached the sack and put his hand inside it and felt dampness under the surface, although the wheat on the surface seemed dry.</li> <li>• <b>Do you think the owner of the store was aware of the situation? Why?</b> Allah's Messenger asked the seller, — Why did you hide the damp part of the wheat?</li> <li>• <b>Why do you think the owner of the store did that?</b></li> <li>• <b>Which type of wheat, damp or dry, would be heavier on the scale?</b></li> <li>• <b>Would staying damp damage foods like wheat, rice, etc.?</b></li> <li>• <b>What would be the answer of the owner of the store? Why?</b> The seller did not know what to say. Ashamed of being caught by the Prophet (pbuh), the man just said, "It may have gotten wet by the rain this morning." The Prophet said,</li> <li>• <b>What do you think our Prophet said or did?</b> — Why did you not put the rain-damaged food on top so that people could see it!</li> </ul>

- **What do you think the seller said or did after that? Why?**

The seller could not say anything. It was obvious that the Prophet did not approve of such an action. He reproved the seller saying,

— A Muslim does not cheat people. Whoever cheats amongst us is not one of us.

- **What do you think the seller did afterwards? What should be his decision?**
- **What should a person who cheats people but then regrets his action do? Why?**
- **How does being honest and trustworthy affect people's relationships?**

#### Steps of the activity

- a) The actual incident is presented step by step.
- b) The students' views and interpretations are asked for.
- c) The students are guided by asking questions in accordance with the stages of information, comprehension, application, analysis, synthesis, and evaluation.
- d) The activity is finished with the stage of creating values (evaluation)

#### Evaluation

**Self-evaluation:** At the end of the activity, the teacher asks the students questions directed towards self-evaluation.

**Teacher-evaluation:** The teacher observes the level of realization of the achievements at the cognitive, emotional, and behavioral dimensions.

**Observation of the family:** The family is informed before the activity and their observations and thoughts are asked for after the activity.

#### Directives

##### FIRST STEP

Start narrating the educational material that you have prepared in a way that draws students' attention and motivates them.

##### SECOND STEP

Before every question, stop narrating the incident and ask the questions to the students and get their answers. If you do not get the answers you are expecting, tell your own view and then continue the narration.

##### THIRD STEP

Because the questions are prepared in accordance with the stages of information, comprehension, application, analysis, synthesis, and evaluation, continue to get answers from the students until you think all those steps have been achieved.

##### FOURTH STEP

Complete the activity when you feel satisfied with the answers that you received in accordance with the achievements expected at the stage of evaluation (creating values).

# 1. CHAPTER



## BEING MERCIFUL

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

"Muhammad is the messenger of Allah; and those who are [truly] with him are firm and unyielding towards all deniers of the truth, [yet] full of mercy towards one another."  
(al-Fath, 48: 29)

"And spread over them (your parents) humbly the wings of your tenderness, and say: "O my Lord! Bestow Your grace upon them, even as they cherished and reared me when I was a child!"  
(al-Isra, 17: 24)

"Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion. Such are they that are the Companions of the Right Hand (those who have attained happiness in the Hereafter)."  
(al-Balad, 90: 17-18)

### AND I HAVE UNDERSTOOD

In order to be a Muslim as my Lord wants, I have to be merciful towards my Muslim brothers and sisters.

When they were raising me, my parents always treated me with mercy. If they had not been so, how could they have shown patience at my mistakes and misbehaviors? O Allah! Please treat these two very merciful people always with Your mercy and forgive them!

We should advice and teach the people to be patient and merciful to each other as Muslim brothers and sisters. Of course, we would like to reach the happiness in the Hereafter.



## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

MY PROPHET SAID

AND I HAVE UNDERSTOOD

"Allah the Almighty shows no mercy to whoever shows no mercy to people."

(al-Tirmidhi, Birr, 16)

Of course, I want my Lord to show me mercy. Therefore, I should show mercy to people.

"Whoever shows no mercy to his youngsters and no respect to his elders is not one of us."

(al-Tirmidhi, Birr, 15)

As a Muslim, I should show mercy to those who are younger than me. I should also show respect to those who are older than me so that they show me mercy.

"The Compassionate One (Allah) has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you."

(Abu Dawud, Adab, 66)

Of course, I want my Lord to show me mercy not only in this world but also in the Hereafter. Therefore, I should show mercy to every living being on earth, i.e. to people, to animals, to plants, so that the angels in heavens can write Allah's mercy for me.



## A FRIENDLY CONVERSATION

### HOW CAN ONE BECOME A MERCIFUL BELIEVER?

**M**ercy is the feeling of sadness and pity we feel when bad things happen to a human being or any living being. It is the desire to help every living being on earth for their own sake, by approaching them with understanding and compassion. It means feeling the miseries of others, wanting to help them, and the effort of trying to be beneficial to them.

A merciful person places himself in the place of the person in trouble. He feels pity for those who have troubles, afflictions, and problems and helps them. He makes sacrifices with his power, time, money and wealth for those who are in need.

This is because a merciful person is a man who loves and protects all living beings on earth without expecting anything in return. He is tolerant and forgiving towards other people's mistakes. By fulfilling his own responsibilities, he does not become a burden on others. He is a person showing his effort to help and to do goodness to those in need.

Thinking that "What are the children living in places of the world afflicted by calamities such as war, famine, fire, earthquake, and flood doing to survive? Are they able to find a morsel of food to eat and a sip of water to drink? If I help a kitten that lost its mother and feed it with milk, can I become a relief for its pains? How can I help my parents who work all the day and get tired? How can I help my friends and siblings in their classes?" and trying to do what is necessary are the manifestations of being merciful.

One of the most essential characteristics of a Muslim is that he is a person filled with mercy towards all people, animals, and plants all over the earth. While picking up flowers in a field trip and putting them in a vase are normal behaviors for common people, not having the heart to pick them up and preferring to watch them on their stems are the best manifestations of mercy for a merciful person.

I can almost hear you saying, "If everyone was merciful in this world there would not be no war or hunger in this world. People find solace and become happier when they share their problems with others." Yes, you are right. If people feel mercy to other people, they help each other and will not commit any evil deeds such as stealing, lying, or persecuting. If the human being felt mercy to animals and plants, the balance of the world would not be broken. No animal would get extinct, nature would keep its trees and stay green, and the seas would not get polluted.

Being merciful is the reason for all kinds of goodness. Mercy is the most important virtue that can provide peace and tranquility. It is the feeling that exists at the roots of being good and doing goodness by expecting its return only from Allah, and thus being able to gain the pleasure of the Creator.



## THE BEST EXAMPLE FROM “THE BEST ONE”

### THE WOMAN WHO IMPRESSED ‘AISHA (R. ANHA)

One day a poor woman with her two children on her back came to ‘Aisha (r. anha) and asked,

— “O ‘Aisha! My children and I have been hungry for days. Do you have anything that you can give me?”

Who knows for how many days they did not have anything to eat. However, ‘Aisha had nothing but three dates in her home. She gave those dates to the woman. She happily gave a date to each of them. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. ‘Aisha (r. anha) mentioned to the Prophet (pbuh) what had happened,

— “- O Messenger of Allah! I have been impressed by this woman’s mercy.” Then upon, the Prophet said,

— “- Verily Allah has assured Paradise for her, because of (this act) of her, and He has rescued her from Hell-Fire.” (Muslim, Birr, 148)

How can a mother be so self-sacrificing for her children? Can others be as self-sacrificing as a mother?

If a mother’s mercy to her children is only a small part from one hundredth of the mercy that Allah the Almighty has sent to this world, how great can Allah’s mercy be?

### THE MAN WHO GIVES WATER TO A DOG

There is a story that our beloved Prophet (pbuh) narrated to his Companions.

While a man was walking on a road, he became very thirsty under the desert heat. Then he came across a well, and became very happy. He got down into it, drank of its water and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself



— “This dog is suffering from the same state of thirst as I did.” So he went down the well again and filled his shoe with water and held it in his mouth and watered the dog. Allah was very pleased with him for that deed and forgave him.”

After this story, the companions who were present there asked,

— “O Allah’s Messenger! Is there a reward for us in serving the animals?” Our beloved Prophet (pbuh) said,

— “(Yes) There is a reward for serving any animate (living being).” (al-Bukhari, Adab, 27)

How would you treat an animal in a difficult situation? Would you make any sacrifice even if it is a little bit dangerous? Why?

.....

.....

What would you do to the insects like bugs and flies entering in your house?

.....

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## THE WOMAN WHO TORTURES HERSELF

Likewise, there was a cruel woman during the time of Allah’s Messenger. She locked her cat in her house. She neither gave it food nor set it free to eat from the vermin of the earth. Allah’s Messenger felt very sad when he heard this and said,

— “This woman entered the Hell Fire because what she did to her cat.” (al-Bukhari, Bad’ul Khalq, 17)

Have you ever seen a person torturing animals? What did you feel at that moment? What did you do?

.....

.....

Why do some people torture animals?

.....

.....



## CRYING COMES FROM MERCY

**A**nas (r.a.) reported,

One day, we went with Allah's Messenger (pbuh) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim, the son of the Prophet. During those days, it was customary that babies would be sent to wet-nurses. Ibrahim was sent to a wet-nurse. The news that Ibrahim was sick arrived to Medina. Allah's Messenger (pbuh) had missed his son very much so he took and kissed him and smelled him. After that, we went out Abu Saif's house and waited for some time. We then entered back to the house and at that time we realized that Ibrahim was in his last breaths, and the eyes of Allah's Messenger (pbuh) started shedding tears. 'Abdur Rahman bin 'Awf said, "O Allah's Messenger, even you are weeping!" He said,



"O Ibn 'Awf, this is mercy." Then he wept more and said,

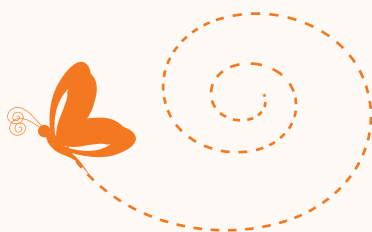
Have you ever seen a mother or father who lost his/her child? What did you think about their state? What did they do right, and what did they do wrong?

.....  
.....

Have you ever cried out of mercy? When? What did you feel?

.....  
.....

"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed, we are grieved by your separation." (al-Bukhari, Janaiz, 44)



# RECOGNIZE ➡ FEEL ➡ DO



## SITUATION

## FEELING

## BEHAVIOR

When I see a cat meowing and coming towards us...

I think that it is hungry and feel pity for it...

I bring whatever I have at home and feed the cat.

When I see my brother asking everything he needs from my mother...

I think about my mother getting tired and suffocated...

I take care of some of my brother's needs like playing with him and helping him to go to sleep etc.

When I see our old neighbor carrying a heavy bag in the street...

I think that she is getting tired and has difficulty in carrying the bag ...

I immediately take the bag from her hand with her permission and carry it to her home.

When I see charity campaigns organized for people who went through calamities such as war, earthquake, flood etc. ...

I feel how desperate and in pain they feel themselves...

I contribute to the campaign with the savings I gathered by my allowances.

When my brother has difficulty in doing his homework...

I think about how hard his situation is and how worried he gets...

I show him the way to do his homework.

When I eat sweet, donut, or chocolate...

I think about my friend who might crave for it...

I share the thing I have in my hand.

When a nice dish is cooked at our home,

I think that our neighbor's children might want to eat from that dish...

I ask to my mother "whether I can take a plate of it to our neighbor."

When I see the white daisies in green fields,

I become very happy and want to pick up a bouquet and take it to home...

However, I think that it is not my right to pick them up and watch them on their stems.

## FROM THE LIVES OF GREAT MUSLIMS

### THE MAN WHO FREES THE BIRDS

The lives of the Companions are also filled with examples of mercy. It is narrated that Abu al-Darda (r.a.) would sometimes follow children. Whenever he saw them catching sparrows, he would tell them:

— “O children! Would you sell me your sparrow?” He then would buy the bird and let it free saying,

— “- Fly and leave freely.”



Have you ever seen your friends making traps and catching birds? If you have, what did you feel then? What did you want to do?

.....

If you were a lovely little bird, how would you like to be treated?

.....

### TO THOSE WHO WILL LAUGH IN THE HEREAFTER

The friends of Allah are the most merciful ones among the people. Ma’ruf al-Karkhi, one of those nice and merciful men, was one day chatting with his students on the bank of Tigris. Meanwhile, a group of young men were sailing Tigris. Because they were drunk, they were shouting and yelling. As if their laughs were resounding the skies. Thinking “how they could act such disrespectfully before such a great Muslim scholar,” the disciples of Ma’ruf al-Karkhi got angry with the young men and said,

— “May Allah give them whatever they deserve.” They then turned to their master and asked,

— “O master! Pray to Allah against these men and let their boat capsized. Let them get the punishment they deserve.”





Ma'ruf al-Karlhi raised his hands and started to pray Allah,

— "O Allah! Just as you make these men happy in this world, let them find a life that may make them happy and laugh in the Hereafter."

The disciples could not understand the meaning of their master and asked,

— "O master! Why did you pray to Allah for them so nicely?" Ma'ruf al-Karkhi replied,

— "If Allah wills and wants to makes them to laugh in the Hereafter, He will let them see their mistakes and repent in this world."

If you were one of the young men in the boat, what would you do when you heard Ma'ruf al-Karkhi's prayer?

.....

.....

What do you think about some people when you see them harming themselves (by gambling, smoking, consuming alcohol, or using drugs)? Why?

.....

.....

## THE MAN WHO GIVES HIS WHOLE BREAD TO A DOG

During a journey, 'Abd Allah b. Ja'far (r.a.) sat by a date grove and began to rest. Meanwhile he was watching the beauty of the date grove. There was a man working in the garden. After a while, the owner of the garden brought three loaves of bread to the worker. Just when the worker intended to eat his bread, a dog being as thin as a stick due to hunger came to him. The worker put one of the loaves of bread in front of the dog. The dog ate the bread. However, it was so hungry that the bread was not enough to satisfy its hunger. The worker put the second loaf before the dog. It ate the second loaf immediately. When the worker saw the dog still standing by him, he realized it was still hungry. The poor man gave the dog the third loaf which it happily ate.



Upon this, the following conversation took place between ‘Abd Allah b. Ja’far (r.a.) and the worker,

— “How much do you make a day?”

— “I work a day in return for three loaves of bread.”

— “Why did you give all your bread to the dog?”

— “There was no one else around. This dog must have come from far away. I did not find in my heart to let this animal go hungry.”

— “Well, how are you going to feed yourself?”

— “I voluntarily gave my food to this hungry creation for the sake of Allah. I will endure my hunger and show patience.”

‘Abd Allah b. Ja’far (r.a.) who was impressed by the mercy and sacrifice of this poor worker bought the date grove and gave it to the worker as a gift. (al-Ghazali, Kimya-i Saa-det, trans. A. Faruk Meyan, Istanbul, 1977, p. 467)



When you are very hungry and about to eat the food/fruit you have, if one of your friends who is also very hungry comes to you, what would you do? Why?

.....

.....

What would you do if a hungry cat or a dog comes to you?

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.....



## TEST YOURSELF

### HOW MERCIFUL ARE YOU?

1. **To who do you show mercy?**
  - a) to the animals around me like dogs, cats, birds etc.
  - b) to those who are younger than me
  - c) to the old and weak people
  - d) to everybody who is in need
2. **When do you need to feel to be a merciful person?**
  - a) When I see someone in need
  - b) When I want to and I have time
  - c) When my parents and my teachers tell me
  - d) when I am treated with mercy
3. **What would you do if you hit a cat while going by a car?**
  - a) We feel sad but we cannot stop because we need to be somewhere. We cannot be late.
  - b) We pull over the car and tend to the cat. If it is necessary, we take the cat to a veterinary.
  - c) We do not care. It should not have stopped in front of our car.
  - d) We tell a pedestrian walking by to take care of the cat.
4. **Let's assume when you are coming back from school, you saw an old lady trying to carry her bag with difficulty, what would you do?**
  - a) If my school bag is not too heavy, I would carry her bag to her home
  - b) I would carry her bag to the place where our ways part.
  - c) I would carry as much as I can to her home.
  - d) I tell her to go to her home by taking rests on her way.
5. **Let's assume your school organized a charity campaign for the Muslims living in a country struck by a recent earthquake. Your parents do not give you allowance every day. What would you do?**
  - a) I give whatever I have.
  - b) I tell my parents about the campaign and convince them to add some more to my money. In this way, I can give more.
  - c) I ask my neighbors to contribute to the campaign.
  - d) We are not people who earn a lot of money. How can we help?
6. **Let us assume you go out of town to have a picnic with your family. It has been a long time since you did not have a barbecue. You grilled the meat and while you are eating two cats come by and start to look at you. What would you do?**
  - a) We have not had meat for such a long time. I cannot share it with them.
  - b) We throw stones and drive them off.
  - c) We give them the bones of what we eat.
  - d) We clean our plates, place some bones and a little bit meat in it and give it to them.



## IF I WERE HIM

### IF AN OLD MAN ASKS FOR HELP

Let us imagine that years have passed, you have gotten old, and you are now seventy years old. You are trying to go home alone because your spouse has already passed on. You went to the market with difficulty, bought some fruits and vegetables, and now you are returning home. However, you are so tired. Trembling, you try to carry the bags. You are very close to home and tell yourself “Hang on!”

There are many people around. Some of them coming from school, some from work, and some from the market. Some have things in their hands, while some have nothing to carry. You see the kids of your neighborhood a little bit away from you. They are happily playing or coming to their homes from other places.

You think about their youth and your old age and weakness. Once you were like them so young and strong that you would not get tired. However, now you are trying to hold on to life with your trembling legs, weak arms, aching back, and weak heart. The bags are so heavy that you feel as if your arms got stretched. You are using the last parts of your strength and hoping to get home as soon as possible.



Just then you saw someone you know, Ahmet, the son of your neighbor! However, he also has some bags in his hand. It is obvious he is also coming from the market. What would you expect him to do? How would you like him to act towards you?

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## INTERPRETING PICTURES



1. What do you see in the picture?  
.....
2. Why do you think the man in the picture does this act?  
.....
3. Which ethical values do this man lose by doing this act?  
.....
4. What would the animal in the picture say if it were able to speak?  
.....
5. What would you do if you were at the place where this incident took place?  
.....
6. What does “loving the creation because of the Creator” mean?  
.....
7. What would a person who has lost his feeling of mercy and compassion lose in the eyes of other people?  
.....
8. How would you show your mercy towards animals?  
.....
9. What does our Prophet’s saying “show mercy so that you can be treated with mercy” mean?  
.....

## STORIES FROM REAL LIFE

### ONE WHO CAME TO DO EVIL INSTEAD FOUND GOODNESS

Once there was an old and wealthy man. This old man whose name was Osman was living in a mansion with his wife, children and servants. He was such a good and generous person that there always were some beggars, hungry cats and dogs waiting in front of his door. Because old Osman would never let any living go back from his home empty handed and without taking care of their needs.

He was an old man with illuminated face who devoted himself more to acts of worship and charity and whom everyone respected and consulted.

One day in the middle of the night, a man broke and entered into old Osman's house. His intention was to rob Osman's house, but he got caught by old Osman's servants. They took him to old Osman. One of them began to dial his phone saying,

— "Sir! I am calling the police. Let them come and take this thief to justice."

Old Osman said,

"No, my son. Stop. Do not call the police. There is no need to call them." He then turned to the thief,

— "You should be hungry. Let us prepare a table for you. He then went to the kitchen and personally prepared a nice meal for the thief and brought it in front of him.

The thief was dazed and did not understand what was happening. He was looking around in confusion.

Old Osman said,





— “Do not be afraid. Have some food and satisfy your hunger.”

The thief timidly sat down by the table prepared by the old man. When he saw old Osman’s smiling face after shyly having a couple of morsels, he started to eat more heartily. It was obvious from his eating that he was very hungry.

After the thief satisfied his hunger, old Osman gave him an envelope. There was some money in the envelope. The thief did not want to take it. Old Osman said,

— “Take it. I give this money willingly. This money can take care of your needs for a while. Later, we can think about a solution for your situation. It is obvious that you are in a difficult situation. Otherwise, you would not attempt to commit this crime. It is our responsibility to help you. If you do not refuse, you will make us pleased.” He then turned to his men and said,

— “Let us give our brother a job tomorrow. Go and check the place where he lives. Find out what he needs. Let us try to help him as much as we can.”

The thief was in a shock. He was not expecting to receive such a kind and merciful treatment in a house where he entered with very bad intentions. He started to kiss old Osman’s hands while crying and said,

— “Are there still men like you on earth? With the kind of intentions I entered your house, and you are treating me like this? I was going to rob your house. You, on the other hand, reward me instead of punishing me. I am so sorry. I was in such a bad situation that I thought that I had no other choice. I really am sorry.” Old Osman held the thief from his shoulders and raised him up and said,

— “We know you attempted to commit this crime because you are in hardship. Allah willing, you will not be in such hardships from now on.

The thief who felt regret and repented what he did started the job found by old Osman’s men. He worked so hard that he became the best employee in the workplace. He also started to visit old Osman once a week and listen to his virtuous talks and advices. He paid attention to get the prayers of this merciful old man who treated evil with goodness and tried to become a good Muslim like him.

## THE SHOES AT A DISCOUNT PRICE

When the shoemaker was placing the new shoes before the show window, a child in the street was watching him do it. Because the schools were about to close, there was a great demand for these kind of sport shoes. These shoes were not very fancy, but they were good enough for such a small store. When he placed the most beautiful ones to the front, the child came closer to the window. However, he had a crutch in his hands and was using it with difficulty.

The shoemaker glanced at the child one more time. The left leg of his trouser was empty below the knee. Because of this, that trouser leg was flying left and right with the wind.

As if the shoes he was watching made him mesmerized, the child stayed in that position for a while. When he woke up from his daydreams and was about to go, the shoemaker went out of his store and said,

— “Hey kid! Would you like to buy these shoes? The designs of this year are marvelous.” The child turned to him and said,

— “Yes, they really are beautiful, but I do not have one leg by birth.” The man replied,

— “I think this is not important. There is no one who is complete in every aspect in this world. Some do not have hands, and some do not have legs. Some do not have reason and some do not have faith.

The little kid did not say anything. The man continued to talk,

— “I wish we did not have legs instead of not having faith.” The kid got confused. He approached the man and said,

— “I do not understand. Why do you say that?” The man replied,

— “It is simple. If we do not have faith, we cannot enter Paradise. However, not having legs is not a problem. Because all disabilities will be gone in the Hereafter. People with disabilities will get more reward compared to the ones with no disabilities...”

The little child smiled. As if his pains he felt until that day were relieved a little. The man pointed to the window,

— “The shoe that you were looking at would be very nice on you. Would you like to try it?” The child waved his head and said,

— “It is 30 Liras. It is impossible for me to buy it.”







— “I can bring the discount season forward for you, thus it becomes 20 Liras. You will buy only one of them which makes the price 10 Liras.” The kid thought a little and said,

— “The other shoe will be of no use. Who will buy it?” The man smiled,

— “I will sell it to a kid who does not have a right leg.” The little kid was convinced. The man continued,

— “You are a student, aren’t you?”

The child replied,

— “I am at the end of the second grade and about to begin the third grade.” The man said,

— “You see. I also have 5-Lira student discount which reduces the price to 5 Liras, which is the bargaining margin, so the shoe is yours. I sold it.”

The shoemaker entered the store under the child’s bewildered look. Even though the shelves were full of the shoes that the child liked, he picked up the one at the window. He took a stool and came back. He helped the child to wear his new shoe. He picked up the child’s old shoe and told him,

— “My sale is done, now I would be very happy if you sell me this shoe?” The child stuttered,

— “Are you joking? Its bottom is almost punctured. It is an old shoe. Would it be worth any money?” The man replied,

— “O My friend! You are so naïve. It seems you have no knowledge about antiques. The older an antique is, the more valuable it becomes. This is why I believe your shoe is worth at least 30 – 40 Liras.” The little child could not get over the successive shocks. He thought to himself that he must be dreaming. After looking at the banknotes that the man put in his hands, he took 10 Liras and gave it back to the man,

— “I think 20 Liras is enough. Don’t you remember you have started the discount season?”

The man did not refuse the child’s request and took the money. At the same time, he kissed the child’s cheeks. He was very happy. He would not have been so happy if he had sold all the shoes in his store. The child slowly stood up as if he did not need the crutch. He thanked the man with a warm smile, and said,

— “My father was right. He told me not to be sad because of my disability.

## CLASS ACTIVITY

### THE STAGES OF MY DEVELOPMENT AND MY DREAMS FOR THE FUTURE

The students are asked in the previous class to bring a couple of pictures from their childhood. Everyone looks at the picture of each other.

The following information is written on board. The students are asked to talk about these stages in the light of their own lives. Each student gets his/her turn to speak.

#### The stages of development in human life:

- 1- The stage of babyhood and childhood(Ages 0-2 and 2-10)
- 2- The stage of puberty and youth (Ages 11-21)
- 3- The stage of early maturity (Ages 22-35)
- 4- The stage of middle age (Ages 36-59)
- 5- The stage of old age (Ages 60 and up)

The following questions are asked and thus the flow of conversation is guided:



How were you when you were a baby and a child? What kind of sacrifices did your parents make for you? When did they show the most mercy to you? Do you have any memory in this regard?



What kind of a person are you now? What kind of changes have you gone through? To whom and what do you feel mercy? How does your feeling of mercy shape your actions and behaviors?



What do you want to do / in which profession do you want to work when you become a mature person? To where do you want to spend the money you earn and to utilize your strength? Would you like to be part of charitable activities?



At the stage of middle age, in which areas would you like to use your feeling of mercy? Would they be individual activities or institutional activities (activities of endowments)?



When you get old and need to be treated with mercy, who would you like to treat you with mercy most?



When the time of death gets nearer, before closing your eyes to the life in this world, what would be the two things that you would have wanted to achieve and were able to accomplish?

# YOU DO THE BEST

## PLEASE COMPLETE THE TABLE GIVEN BELOW

Write a couple of the merciful deeds that you did in the past. Then calculate how much spiritual rewards you earn because of the merciful deeds you did.

MY MERCIFUL DEEDS	THE STATE AFTER SHOWING MERCY			
	When I show mercy, I felt ease of consciousness. (10 points)	The person to who I showed mercy smiled at me. (15 points)	The person to who I showed mercy told me that may Allah be pleased with you. (20 points)	I became an example to someone else. (30 points)
1 Example:  I carried the bags of my old neighbor	I felt tranquility. (10)	The old woman became very happy. (15)	She said "thank you my child." (20)	My brother wanted to help other people like I did. (30)
2				
3				
4				
5				
6				
7				



# 2. CHAPTER

## BEING GENEROUS



## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

"O you who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers."  
(al-Baqara, 2: 254)

"Whatever it be that you spend on others, He [Allah always] replaces it." (Saba, 34: 39)

"...those saved from the covetousness of their own souls, they are the ones that achieve prosperity." (al-Hashr, 49: 9)

"But those most devoted to Allah shall be removed far from it (Hell) Those who spend their wealth for increase in self-purification" (al-Layl, 92: 17-18)

"Make not your hand tied (like a niggard's) to your neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute." (al-Isra, 17: 29)

### AND I HAVE UNDERSTOOD

I understand from this verse that the only capital in the Hereafter will be the charities I have given and the good deeds I have done in this world. So I should save capital for the Hereafter.

I should be generous for the sake of Allah and should not be afraid that my wealth will run out. While Allah promises that He will replace the things we spend, being afraid that our wealth will run out means that we do not trust Him.

The final destination for the path of stinginess is Hellfire. I should hold onto generosity, in this way, the final destination of my path can be Paradise.

I understand that even a penny I give as charity will become a shield protecting me from Hellfire.

In my beautiful religion, there is a measure and consistency in everything. If I spend everything I have just to refrain stinginess and be a generous person, I will regretfully have to beg other people for help.

## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

"Generosity is close to Allah, close to Paradise, close to the people and far from the Fire. Stinginess is far from Allah, far from Paradise, far from the people and close to the Fire.." (al-Tirmidhi, Birr, 40)

When the Messenger of Allah (pbuh) was asked something, he would never say "no or I do not have." (al-Bukhari, Adab, 39)

'Abd Allah b. Abbas said, "Allah's Messenger (pbuh) was the most generous of people in charity, but he was generous to the utmost in the month of Ramadan. Gabriel (pbuh) would meet him every year during the month of Ramadan until it ended, and Allah's Messenger (pbuh) recited to him the Qur'an; and in those days, Allah's Messenger (pbuh) was more generous in giving charity than the blowing wind." (Muslim, Fadail, 50)

"Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford." (al-Bukhari, Zakat, 21)

### AND I HAVE UNDERSTOOD

My Prophet (pbuh) wants me to be generous. If I become generous, Allah loves me and I come closer to Paradise. In addition, people around me also love me.

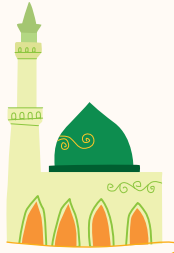
When someone asks something from me, I should give him what he needs and take care of his needs, just like my Prophet did.

For everything, there is a season in which it is most good. For example, flowers are more beautiful in the spring. Several fruits and vegetables like melons and water-melons are very beautiful in the summer. Therefore, the month of Ramadan is the best and most valuable season for generosity. How nice it would be to be one of those who make others happy and one of those who become happy in Ramadan.

If I generously give to others, my Lord also generously bestows abundant provisions upon me. The servants of our generous Lord should also be generous.



## A FRIENDLY CONVERSATION



### HOW CAN ONE BECOME A GENEROUS MUSLIM?

The feeling and desire existing in humans to share the good and nice things that they have, no matter if it is in abundance or little is called generosity. The most valuable behavior is to give generously, without expecting anything in return, especially to those who are in need.

The real generosity is not to give abundantly, but rather to make giving our habit by giving as much as we can. The Turkish proverb "One who gives little gives it from his heart, one who give abundantly gives from his wealth" emphasize the value of giving in the extent of what we have, no matter if it is little or more.

When we give the things we have, it seems our wealth is diminishing. However, this is not the reality. You know of trimming the trees. There are many branches and knobs in a tree. The farmers cut some of those branches and knobs. Someone who does not know the reason of this practice may say "What a pity!" but actually the tree grows bigger after the trimming operation. Giving generously out of our wealth is like trimming. Even if our wealth seems diminishing and running out, the remaining part of our wealth increases; it becomes more productive and fruitful as a result of the blessings of our Lord, both in this world and in the Hereafter...

This is why a generous person does not have the fear that his wealth is "diminishing."

Even though giving, sharing, and being generous may appear being beneficial to others, it is in fact being beneficial to oneself. Because when one acts generously, he teaches himself goodness and benevolence. Even though doing such good deeds are hard on our inner selves, they are the manifestations of the desire and effort of being closer to Allah, the Almighty. We, as Muslims, believe in everything our Lord says in the Qur'an, don't we? Our Lord informs us in the Qur'an that giving charity cleanses our wealth and our hearts.

The generous person is also loved very much in his or her society. Why should not a giving person be loved? True generous people who are loved by people and Allah are the ones who give sincerely in order to take care of people's needs and to earn spiritual rewards not out of their desire to show off. They do not want others to know when they give. In this respect, they are so careful that they do "not let the left hand know what the right hand gives."

When giving to those in need, it has no value if it is done by hurting their feelings and humiliating them. Saying things like "I gave you such





and such thing at such and such time," "Don't you remember I gave you a loan?" or "I gave you this..." and reminding them of the charity given to them are among the acts that cancel the rewards of such charity.

On the other hand, just like we do not like to be given the invaluable, poor quality, and bad things, we should pay attention to this matter when we give charity to others. Acts like giving the things too old to be used, food too bad to be eaten, or clothes too worn to be used can never be called generosity. Those who give the best things they have to others instead of keeping such things to themselves are the ones who are at the peak of generosity.

There is another subtle point that the generous people should keep in mind. Instead of expecting thanks from the person whom charity is given, we should be thanking them. Because by accepting our charity, they become the reasons for us to earn spiritual rewards. This is why the true generosity loved by Allah is the one given by those who are in gratitude towards the needy rather than being arrogant towards them.

Generosity is one of the most beautiful characteristics that a Muslim can have. It is a valuable merit that brings Muslims close to each other, ends poverty in society, and makes the hearts tender. *ahlakıtır*.

## THE BEST EXAMPLE FROM "THE BEST ONE"

### HE WOULD MAKE THE ONE WHO ASKS FOR HELP HAPPY EVEN IF HE HIMSELF HAD TO TAKE A LOAN TO DO IT

One day a man came to our Prophet (pbuh). He appeared to be miserable. It was obvious that he was a very poor man. He asked our Prophet (pbuh),

— "Would you give me something to eat?"

Our Prophet had nothing to give the man at the time. He had spent everything he had in trade. On the other hand, his caravan had not come back, yet. If his caravan had come, he would have had something to give. However, he did not want to send the man empty handed. He would never say no to those who asked something from him. He told the poor man,:

— "Go to the market. Buy everything you need and do not pay for them. Tell the sellers that I will pay for them."

'Umar (r.a.) witnessed this event. He did not feel comfortable to see our Prophet helping a man by taking loan and being in hardship. He said,

— "O Messenger of Allah! If you have something, you can give it. Otherwise, Allah will not hold you responsible for something that you are not able to do."

Our Prophet (pbuh) was not very pleased with 'Umar's words. His displeasure and sadness were reflected in his face. There was another Companion from the Ansar present there. When he saw the sadness of our Prophet (pbuh), he said,

— "May my mother and father be sacrificed for you, O Messenger of Allah! Give even if you do not have anything. Do not be afraid that Allah will decrease your wealth."

Our Prophet liked these words very much. A delightful smile covered his face. He said,

— "This is what I have been commanded. My Lord commanded me to spend my wealth to the needy without being afraid that it will run out." (al-Haythami, X, 242)

What do you think our Prophet was thinking when he gave the poor man what he asked?

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Why do you think 'Umar said those words when he tried to console our Prophet?

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.....

What would you do if you see someone in need but you do not have any money to give and make him happy? Why?

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## WHEN HE GAVE A SHEEP HERD AS CHARITY

Our Prophet would give everything that was asked from him. In this respect, he would not make any discrimination based on color, race, or language. He would certainly give the things asked from him even if the one who asked from him was not a believer yet. Our prophet had a herd consisting of beautiful and well-fed sheep. One day a man from a foreign tribe that had not yet embraced Islam came to our Prophet (pbuh). He said,

— "What a beautiful and big herd you have!" Allah's Messenger (pbuh) thanked for the man's remarks. The man asked:

— "Would you give me this beautiful herd as charity?"

Our Prophet (pbuh) gave him the herd without hesitation. The man was appalled and stood still for a while. How could this man give such a great herd to someone he does not know? He was even a disbeliever. What kind of generosity was this? The man astonishingly asked:

— "Are you really giving your herd away?"

Our Prophet replied:

— “Of course, I am. Take it. It is yours.”

The man happily returned to his tribe and gathered everyone to a field. He then excitedly addressed his people:

— “O my people! I have met with the Muslims’ Prophet. He had a beautiful herd and I asked for his herd from him. He gave it to me without hesitation. He is so generous even to a man who does not believe in his religion. Such generosity can only be in a true religion. Go and embrace his religion.

The whole tribe converted to Islam. Some of them embraced Islam with the hope to receive some worldly benefits, but some of them really believed in Islam. Those who initially embraced Islam for worldly gains later really believed in it. This beautiful religion became more valuable for them than wealth and worldly benefits.

Some people from that tribe accepted Islam with the hope that they might be given some wealth. However, later Islam became more valuable for them than this world and everything in it. (Muslim, Fadail, 57-58)

What might have happened if our Prophet (pbuh) had given the man a couple of sheep instead?

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.....

Can you lead people to accept Islam and live by it by treating them generously? How?

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.....



## EVERYTHING WE GAVE BECAME OURS

The members of the family of our Prophet were also as generous as our Prophet. One day our Prophet’s family slaughtered a sheep. ‘Aisha (r. anha) cut the sheep into pieces and distributed it to the people in need. Meanwhile, our Prophet was not home. When he came home in the evening, he asked ‘Aisha:

— “O ‘Aisha! What have you done with the sheep? Is there anything left from it?” ‘Aisha (r. anha) replied:

— “O Messenger of Allah! Nothing is left except a shoulder bone.” Thereupon, the Prophet (pbuh) said,

— “So you say that all of it has become ours except this shoulder bone.” (al-Tirmidhi, Qiyamah, 33)

How can the things we give or spend be ours while they are gone?

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.....

# RECOGNIZE ⇨ FEEL ⇨ DO



## SITUATION

## FEELING

## BEHAVIOR

When a guest comes to our house just when a nice meal has been prepared ...

I think that an opportunity has appeared for me to earn some spiritual rewards ...

And I feel the joy to share my meal with them.

I have two pens. One of them is very beautiful and expensive. My friend forgot to bring his pen today. When he asks to borrow a pen from me ...

I think about it and say that "I have got a chance to spend from the things I love and so gain spiritual rewards"...

I share my beautiful pen with him.

When my little brother wants to have the food that is in my hand...

I think that I should show my generosity starting from the closest people to me,

Either before or after having a bite from it, I give it to my brother.

If there are nice books in my library that I have already read,

I want other people to benefit from them,

And I lend or give them as charity to my friends to read.

I check my clothes in my wardrobe...

I think about it and feel pity for those who do not have any clothes and are in difficulty,

I give the clothes that I do not need to those who are in need. From that time on, I do not buy clothes more than I need.

When I shop in the market, instead of making myself happy,

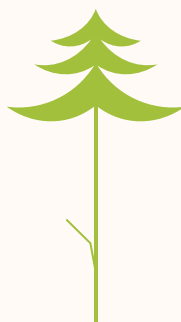
I think about how much I can make others happy and gain spiritual rewards,

I buy things not only for myself but for my relatives who are in need.

When I save some money in my penny bank,

I think about where it would be better and more profitable for me to spend my money,

I join the charity campaigns and give my money there.



## FROM THE LIVES OF GREAT MUSLIMS

### OUR MOTHER WITH THE LONGEST ARMS

Zaynab bint Jahsh (r. anha), one of our Prophet's wives, was a skillful lady who knew some crafts. She would sell the things she made by her own hands and spend her earning for the needs of the poor. Our Prophet loved what she did very much. One day, he said to his wives,;

— "One who has the longest arms amongst you will meet me most immediately and the earliest."

After our Prophet (pbuh) passed on, our mothers missed him very much. They started to measure their arms in order to understand which one of them will meet him first. When Zaynab bint Jahsh died, they understood that she was the one who had the longest arms and what was meant by the longest arms was her generosity. (Muslim, Fada'il al-Sahaba, 101)

What kind of a feeling is to work and earn in order to spend on other rather than on oneself?

.....

Do you know anybody who produce things and gives charity by selling them or donating them to charitable campaigns?

.....

### THE COMPANION WHO DONATED THE GARDEN HE LOVED MOST

Abu Talha had a very beautiful date grove in Medina. He and his wife loved to spend time in this garden. The name of the garden was Bairuha. This beautiful green garden was a fruitful one and would produce a lot of dates. There was also a source of fresh water in this garden. In hot days, they would not even want to go out of this garden with cold and fresh water.

Our Prophet used to visit Abu Talha's grove and drink from its cold sweet water. In one of those days the following verse was revealed: **"By no means shall you attain righteousness unless you give (freely) of that which you love..."** (Al Imran, 3: 92)

When Abu Talha (r.a.) heard this verse, he got excited. He immediately wanted to fulfill the command expressed in the verse. He came to our Prophet (pbuh) and said,;



— “O Allah’s Messenger (pbuh)! Allah, the Almighty says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha garden is the most beloved of all my property to me. So I want to give it in charity in Allah’s Cause. I expect its reward from Allah. O Allah’s Messenger! Spend it where Allah makes you think it feasible.”



Upon this, because Allah’s Messenger knew that Abu Talha had some poor relatives, he said,

— “Bravo! It is profitable property. I think it would be proper if you gave it to your Kith and kin.” Abu Talha did not object and said,

“I will do so, O Allah’s Messenger.” Then Abu Talha distributed that garden amongst his relatives and his cousins. (al-Bukhari, Zakat, 44)

He then went to the date grove. His wife was in the garden. She told him,

— “O Abu Talha! Why are you waiting outside? Come in.” Abu Talha replied,

— Neden öyle dışarıda bekliyorsun ya Ebu Talha, içeri gelsene, dedi.

Ebu Talha:

— “I cannot come in. You should come out. Gather all your belongings and come out.” His wife was confused. When she asked

“But, why?” Abu Talha replied,

“I have donated this garden for the sake of Allah.” His wife asked,

“Have you donated it in your name or in both of our names?” When Abu Talha said that he donated it in both of their names, his wife became very happy. She collected all her belongings and left the garden.

Why did Abu Talha think to make such a big charity?

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.....

What might have happened if Abu Talha’s wife had not consented to that situation?

.....

.....



## TEST YOURSELF

### HOW GENEROUS ARE YOU?

1. **What would you do when a beggar comes to your door?**
  - a) I would not give even a single penny. He should go and earn it.
  - b) I feel pity because of his begging. However, I give him as much as I can and do not let him go empty handed hoping that he is not begging as a profession.
  - c) I send him to the wealthiest person living on our street.
  - d) I give him advice saying "Why do not you sell things and earn for your life instead of begging?"
2. **One of your friends came to your house. He liked one of the books in your library and asked to borrow it. What would you do?**
  - a) I give it but tell him not to forget to bring it back.
  - b) I tell him that my books are very valuable and I cannot give it.
  - c) Since I have already read it, I tell him "Sure, my friend. I can even give it to you as a gift. Take it. It is yours."
  - d) He can take it but I may ask him to lend me something he has.
3. **You found the old toys of your childhood. What would you do?**
  - a) I give it to the little kids living around me because I have grown up.
  - b) I store them. My own kids can play with them.
  - c) I throw them into the trash.
  - d) I sell them to a store selling used toys.
4. **One of your friends asked you to lend him some money. What would you do?**
  - a) I smile and say "I do not have any money, either."
  - b) I tell him that so and so friend is wealthier and advise him to ask from him.
  - c) I think that he is in a difficult situation and give him even more.
  - d) I do not lend from my own money, but I take some from my mother and give it to him.
5. **You and your friend went to a pastry / restaurant / ice cream shop. After you ate, it was time to pay the bill. What would you do?**
  - a) Just then, I would go to restroom and save myself from the payment.
  - b) We share the bill among ourselves.
  - c) If I have enough money, I would like to pick up the bill.
  - d) I say "Dear friends! Now it is time to pay up."
6. **One of your friends / neighbors has birthday / marriage ceremony. You need to buy a present. What kind of a gift would you buy?**
  - a) I buy him the best gift that I can afford.
  - b) I take him something that I have at home.
  - c) I tell my mother to buy something for my friend.
  - d) I do not go to the birthday / wedding ceremony.





## IF I WERE HIM

### IF YOU ARE STRANDED IN A FOREIGN CITY WITHOUT ANY MONEY

One of your cousins living in a faraway city is getting married. You were invited to the ceremony. However, because your father is very busy, he said that he will send you, your mother and your little brother to the ceremony. Even though you were sad that your father would not be able to join you, you were happy to be there at one of the joyous days of your cousin's life.



You made preparations. Your father bid you farewell from the bus terminal and you got on the bus. It was going to be long journey. Moreover, it was a connecting trip, but you were still happy.

Because it was a long journey, the bus made a couple of stops and finally you got off the bus at its final destination. You needed to buy a ticket to go to your hometown, which was two hours away from the terminal. Your mother went to the ticket master to buy your tickets. However, as soon as she put her hand in her bag, she realized that she did not have her purse. She either forgot it at the last stop you had made or it had been stolen.

You were in a foreign town with no money. You did not know anybody and besides you were hungry. Nobody except the ticket master knew your difficult situation. What would you do? What would you like other people to do for you?

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## INSIDE LIFE

### INTERPRETING PICTURES



BEING GENEROUS

1. What do you see in the picture?  
.....
2. What do you think happened to these two kids?  
.....
3. Where do you think their parents are?  
.....
4. What kind of things does this family need most?  
.....
5. What are the things that you have but they do not?  
.....
6. If you were them, and if they were you, what would you expect from them?  
.....
7. If you were with them right now, what would you like to tell them?  
.....
8. Would you like to help them? For example, would you give them money out of your allowances?  
.....
9. Have you ever contributed to a charity campaign? What did you give out of you money and belongings?  
.....
10. How do you feel when you do something generous? Why?  
.....

## STORIES FROM REAL LIFE

### A PAIR OF SOCKS

Once there was a very rich man named Kerim. As rich as he was, he was also very generous. So generous that he was, so stingy his children were. He was very sad for this situation. His advice and telling them the goodness of generosity did not solve this problem. One day this rich man found out that he had got a terminal illness. Gathering his children around him, he said,

— “My children! It seems that my death is very near. I love these socks and when I die, put them on me and bury me with them. This is my final wish from you.

A couple of months later, old Kerim passed away. He was washed and shrouded. Just then, his children remembered their father’s last wish. They said to the imam,

— “We will put these sock on our father,” but the imam did not let them do that.

He said,

— “No, you cannot. You cannot put anything on a deceased man except the shroud.” Helplessly, the children went to the mufti and asked,

— “Our father’s final wish was to be buried with these socks which he loved very much. We must put these socks on him.” The mufti told them that doing what they asked was impossible.

The children could not convince the mufti. With Sadness, they went to their father’s funeral and had to bury him without putting his socks on his feet. With much tears, they buried their father in the cemetery.



When they came back from the cemetery, the servant of the house extended them an envelope and said,

— “This is a letter that your father commanded me to give you.” The children excitedly opened the envelope. The following was written on the letter,

“My beloved children,

I had so much wealth that I could not even count. However, as you see, I died and I could not even take with me the socks that I loved very much. No matter how rich we are in this world we cannot even take with us a pair of sock to the Hereafter. This is why we need

to make investments for the Hereafter when we are still in this world. The things you give for the sake of Allah will be your capital that you send to the Hereafter in advance. Whatever you think you have saved for yourselves are really the things you lose. Do not forget the One who created you and has given you all these blessings!

Your father who loves you very much wants you to save your afterlife!

This final lesson of their father affected the children very much. They gave up stinginess on that day and decided to be as generous as their father.

## BOTH GENEROUS AND SMART

In a small town far away, a young man established his own business. It was a small restaurant on the corner of two streets. He was an honest, smiling, and generous man. He gave food to his customers generously. People loved him very much. They were coming to his restaurant and recommending it to their friends. The man established a chain of restaurants all over the country.

“- One of you will manage the business that I have established after years of work. In order to decide which one of you deserves this, I will give five liras to each one of you. Then, you will go and buy whatever you can with the five liras. However, when you come to my hospital room in the evening, the things you buy should fill my room from one end to the other.

The children got excited for the opportunity to manage this big company. All three of them went to the city and spent their money. When they came back in the evening, their father asked:

— “What did you do with your money?” The first child answered:

Çocuklar bu başarılı şirketi yönetme fırsatı karşısında heyecana kapıldılar. Üçü de şehre gidip parasını harcadı. Akşam geri döndüklerinde babaları sordu:

— “I went to my friend’s farm and bought two bales of hay.” He then went outside and took the bales in. He broke the bales and started to throw the hay in the air. The room was filled with hay, but when it settled it did not fill the room from one end to the other.

The old man asked to the second child,

— “What did you do with your money?” The second child answered,

— “I went to a quilt maker and bought two pillows.” Then he went out and brought the pillows. He ripped them apart and threw the feathers in the room. The feathers flew for a while, but then settled and did not fill the room.

The old man then asked his third child,

— “What did you do with your money?” The third child answered,

— “I put my money in my pocket and went to a store and asked him to change it. As our religion advises and as you always did, I gave two liras of my money to a poor man as charity and donated two liras to a mosque construction. Because I know Allah gave you this wealth not only for your hardworking but also for your generosity. I had one lira left and I bought two things with it.



He put his hand into his pocket and took out a box of matches and a candle. When he lit the candle, the room was filled with its light. The father was very happy. Hence he said,

— “You did a good job my son. You will lead this company. Because you are the one who used his money and intelligence in the best way Allah wanted. I am sure you will also be the one who does best for the company.

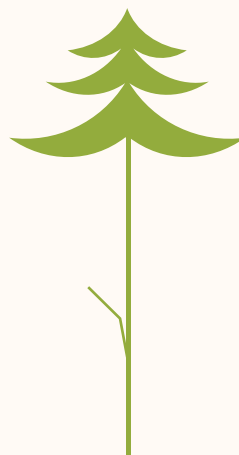
## TEN KILOS OF SUGAR

A poor man went to a very rich man's house and asked for one kilo of sugar. The rich man was also a generous person. He went inside and brought ten kilos of sugar and gave it to the poor man.

The rich man's wife, who was watching what was happening from inside the house, asked her husband,

— “the man asked only for a kilo of sugar, but you gave him ten kilos. Why did you do that?” The generous man replied smilingly,

— “My lovely wife! This man asked as much as he needed. However, I did not feel content to give him such little amount. I gave him ten times more what he had asked for.





## CLASS ACTIVITY

### CONFESSION

The following table is distributed in the class. The students are asked to fill it in as much as they can without writing their names on it. Then, what they write is read to the whole class and questions such as “For what reasons can this kind of action be done?” and then other questions such as “For what reasons will such an action be done in different ways?” In this way, the previous and future motives of the behavior are discussed in the class.

I CONFESS ONCE I DID		HOWEVER, NOW
1 <b>Example:</b> <b>To my friend</b>	I did not give a share from my cake	If I have enough money, I would buy two cakes and give one to my friend or If I was not able to buy two cakes, then I would give half of my cake to him, and eat the other half.
2 <b>Example:</b> <b>To a charity campaign</b>	I did not make any contribution from my allowances	I would contribute to the campaign even if it is a very little amount.
3 <b>To my brother</b>		
4 <b>To our neighbor</b>		
5 <b>To a poor refugee</b>		
6 <b>To a cat</b>		

## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW?

IF I AM GENEROUS, WHAT DO I GAIN?	WHAT DOES SOCIETY GAIN?
<b>1</b> Example: I gain Allah's pleasure	They gain a friend in whom they can trust
<b>2</b> Example: My heart fills with peace and tranquility	The number of needy people decreases.
<b>3</b>	
<b>4</b>	
<b>5</b>	
<b>6</b>	
<b>7</b>	



# 3. CHAPTER



## BEING HONEST AND TRUTHFUL

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

"Verily those who say, "Our Lord is Allah," and remain firm (on that Path), on them shall be no fear, nor shall they grieve." (al-Ahqaf, 46: 13)

"Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires)." (al-Ma'ida, 5: 119)

"Woe to each sinful dealer in falsehoods." (al-Jasiyah, 45: 7)

"O you who believe! Fear Allah and be with those who are true (in word and deed)." (al-Tawba, 9: 119)

### AND I HAVE UNDERSTOOD

After I believe in Allah, if I am honest and truthful in my servanthood to Him and in my other actions and behaviors, then I do not need to be scared from their consequences and I do not need to feel sad about them.

I want to have the blessings and rewards that will be given in Paradise by our Lord, who does not return goodness without giving reward for it.

O Allah! I want to be protected from the disgrace of deception and lying both in this world and in the Hereafter. Please help me.

Everything in this world is together with its kind. Greengrocer places apples with apples, walnuts with walnuts on the counter. In the Hereafter, the truthful people will be with those who are truthful and with integrity. I also want to be with those who are truthful and with integrity in the Hereafter.

## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

“Whoever deceives us is not one of us.” (Muslim, Iman, 164)

“If you guarantee me six things on your part, I shall guarantee you Paradise. Speak the truth when you talk; keep a promise when you make it; when you are trusted with something, do not betray your trust; avoid sexual immorality; lower your gaze; and restrain your hands from injustice.” (Ahmad b. Hanbal, Musnad, V, p. 323)

“You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to the Paradise. A man continues to tell the truth until he is written among the truthful (siddiq) in the presence of Allah...” (al-Bukhari, Adab al-Mufrad, 386)

“Three are the signs of a hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously against it, when he was trusted he betrayed.” (Muslim, Iman, 26)

### AND I HAVE UNDERSTOOD

I cannot do anything that deceives and hurts my Muslim brothers and sisters. I do not want to hear my prophet (pbuh) on Judgment day saying, “You are not one of us.”

O Allah! Make me one of those who when he makes promises also keeps their promises. I want to be truthful in my words and deeds and honored with our Prophet’s good tidings.

If I become truthful, I become a good person and if I become a good person, I do things that help me enter Paradise. I will also be recorded among the group called “siddiq (the truthful).” O Allah! What an honor it would be to be among them!

I should speak the truth when I speak, keep my promises, when I make a promise, and protect the things entrusted to me. Otherwise I become like hypocrites (May Allah protect us from that).



## A FRIENDLY CONVERSATION

### HOW SHOULD AN HONEST AND A TRUTHFUL BELIEVER BE?

Imagine for a moment that we live in a place called “the village of liars.” Let us also imagine that nobody in this village speaks the truth, keeps their promises, cheats each other, deceives, and shows as much attention and care to other people’s property and things as they show to their own property. They act different when they are alone than when they are among the people. They do not speak as they think and do not behave as they speak. How awful such a village would be, would it not? Nobody would be able to trust each other and nobody would be able to know who amongst them would harm them. There would be neither friendship nor amity left in such a society...

Being truthful and honest is such a valuable merit that when it does not exist, all kinds of evil and ugliness increase. Such a society turns into an unlivable and unsafe place for people.

There is a meaningful saying “either appear as you are or be as you appear.” How beautifully this saying expresses the significance of consistency between what one thinks and does or what he says and acts, doesn’t it?

In order to be an honest person, first what we have in our minds and heart need to be honest. There should be no place for dishonesty, injustice and evil in our thoughts and intentions. After that, when we want to express what we have in our mind and heart in words, no lie should be mixed in with them. Consistency between our thoughts and words is a manifestation of our honesty.

Conscience is well developed in honest people. Would you like to know how? If what we have in our mind, what we speak, and what we do is not consistent with each other, we feel a certain amount of shame from such inconsistency. This feeling of shame or modesty teaches us to be honest. This is why honest people are people with a conscience and can never be two-faced. They do not fear and have worries because they are sure about themselves and their intentions. This is because they do not do anything shameful, which saves them from being in any embarrassing situations. In this way, they are respected and appreciated by others.

However, being honest and truthful and avoiding lies is not always an easy thing to do. Sometimes when unexpected and difficult situation arise, Satan tries to deceive the person.

He whispers into the ears of the person satanic thoughts like “Tell a lie. What can happen?” “If you tell the truth, such and such things happen and this will not be good for you.” Sometimes again as a result of satanic deceptions, one may send false messages to others by his glances and actions. This is not much different than telling lies. We should be strong and careful in order to avoid lying. How will this be? By not forgetting that our Lord always sees us and by seeking refuge with our Lord from doing wrong deeds!

When Allah the Almighty sent our Prophet (pbuh) the verse “Therefore stand firm (in the straight Path) as you are commanded,” He deeply envisioned how much attention would be needed to stand firm in the straight path. This is probably why Allah the Almighty will reward His Paradise and contentedness to those people who are truthful and who stay truthful despite all obstacles.

## THE BEST EXAMPLE FROM “THE BEST ONE”

### THIS IS WHAT ISLAM IS!

During the time of the Messenger of Allah (pbuh), the Companions would sometimes ask questions to him in order to understand and learn Islam. Some of them liked long advice, while some others liked short and succinct answers. Sufyan b. ‘Abd Allah, who was among the latter group, one day came to our Prophet and asked,

— “O Messenger of Allah (pbuh)! Tell me about Islam a thing which might dispense with the necessity of asking anybody after you.” Our Prophet told him the following beautiful and succinct answer,

How can a person be steadfast after believing Allah?

.....

If our Prophet had said these words to you, what would have been necessary for you to do?

.....

— “Say I affirm my faith in Allah and then remain steadfast to it.” (Muslim, Iman, 62)

### CHEATING A CHILD IS ALSO A LIE!

When the Companion ‘Abd Allah b. ‘Amir was a little child, Allah’s Messenger came to their home. While they were sitting together, ‘Abd Allah was happily playing in the room. His mother told ‘Abd Allah to come to her saying,

— “O my son ‘Abd Allah! Come. I will give you something.” To see whether she really was going to give her son something and to teach a lesson, Allah’s Messenger asked:

Rasulullah (s.a.v.) gerçekten bir şey verip vermeyeceğini merak ederek eğitmek maksadıyla annesine dedi ki:

— “What did you intend to give him?” She replied:

— Bir hurma verecektim, Ya Rasulullah, dedi. Bunun üzerine Rasulullah (s.a.v.) şöyle buyurdu:

— “I was going to give him some dates.” Upon this, the Messenger of Allah said,

— “If you were not to give him anything, a lie would be recorded against you.” (Abu Dawud, Adab, 88)

## THE PATH TO PARADISE

One day one of his friends asked our Prophet,

— “Which deed helps me enter Paradise?” Our Prophet (pbuh) replied,

— “It is truthfulness and to be truthful. When one says the truth, he does good deeds. When he does good deeds, Allah the Almighty bestows him the blessing of faith. By believing in Allah, he does good deeds, performs acts of worship, and refrains from sins. Thus he enters Paradise.” Upon this, the man asked,

— “Then which deed leads to Hell?” Our Prophet replied,

— “Telling lies; When a servant tells lies, he becomes a sinner. When he becomes a sinner, he does not appreciate his Lord’s blessings and shows ingratitude. When he shows ingratitude to Allah, he enters Hell.” (al-Bukhari, Adab, 69; Muslim, Birr, 102-103))

## THE MAN WHO GOT CAUGHT RED HANDED

Our beloved Prophet (pbuh) would sometimes go to the market and visit the tradesmen. One day, he went to the market. While there, he saw a sack of wheat in front of a store. He approached the sack and put his hand inside it and felt dampness under the surface, although the wheat on the surface seemed dry. Allah’s Messenger asked the seller,

— Why did you hide the damp part of the wheat?

The seller did not know what to say. Ashamed of being caught by the Prophet (pbuh), the man just said,

— “It must have got wet by the rain this morning.” The Prophet said,

— Why did you not put the rain-damaged food on top so that people could see it!

The seller could not say anything. It was obvious that the Prophet did not approve of such an action. He reproved the seller saying,

— A Muslim does not cheat people. Whoever cheats amongst us is not one of us. (al-Darimi, Buyu’, 10)

When selling a product, can making it appear different than it actually is, be considered a type of lying? Why?

.....  
 .....



## RECOGNIZE ⇨ FEEL ⇨ DO

### SITUATION

### FEELING

### BEHAVIOR

If my two year old brother cries a lot,

I feel sad and do not want him to be sad,

I try to console him by saying "Let us go and have a look in the cupboard if there is anything you can eat."

If I fall down and my clothes are torn while I am playing in the school yard,

When I enter the classroom, I become angry from seeing my friends' mocking looks at me

Instead of blaming an innocent person by telling them "someone pushed me and I fell" I tell them "I fell down. This could happen to anyone, could it not?" and thus make them silent.

If the pencil holder on our teacher's desk falls down because of my fault, while playing with my friends in the classroom,

I feel scared of my teacher's punishment,

However, I tell the truth, confess my fault, apologize, and make my fault up.

We never watch inappropriate programs on TV. If I stay alone at home one night,

I think about "no matter if somebody knows or not, I should always be honest, otherwise I lose respect to myself,"

When I am alone, I do not watch the programs that I cannot watch when I am with others.

I do not waste things like water, paper, notebooks as my elders become angry with me. Even though nobody sees me in the bathroom,

I think that "I should always be honest and truthful,"

I use water and toilet paper without wasting.

When my friend asks to borrow some money, If I have money

I do not worry and think "what if he does not return it,"

I do not hide it and lend the money I have to him.

After buying something from the grocery store, if the cashier gives me change more than he was supposed to,

I think that "This is not mine, the cashier made a mistake,"

I go and return the extra amount to the cashier.

## FROM THE LIVES OF GREAT MUSLIMS

### PAYING FIVE HUNDRED DIRHAMS FOR A CLOTH INSTEAD OF ONE HUNDRED DIRHAMS

Imam Azam Abu Hanifa was a scholar who earned his life from trading. One day a woman brought him a silk cloth for sale. He said to the woman,

— “How much do you want for it?” the woman replied,

— “O Imam! I ask one hundred dirhams for it.” Imam objected,

— “No, it is worth more.” The confused woman increased the price to two hundred dirhams. Imam al-‘Azam did not accept it, either. The woman increased the price to three hundred dirhams and then to four hundred dirhams. When Imam al-‘Azam said,

— “This cloth is worth more than four hundred dirhams,” the woman said,

— “O Imam! Are you kidding?” Upon this Imam called an expert to say the real value of the cloth. The expert determined the real value of the cloth as five hundred dirhams and Imam al-‘Azam bought it for five hundred dirhams.



Why did Imam al-‘Azam buy the cloth for a more expensive price instead of buying it for a cheaper price?

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If the woman had learned that the real value of her cloth was five hundred dirhams after selling it for one hundred dirhams, what might have she thought about Imam al-‘Azam?

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## THE CHILD WHO DOES NOT LIE

He was a little child, but his heart was filled with love of knowledge. He said to his mother,

— “Mommy! Let me go to Baghdad and acquire knowledge.” His mother replied,

— “My dear son! There is Allah’s pleasure in learning and acquiring knowledge. If there was not for Allah’s pleasure, I would never let you go. Go with peace and tranquility. May Allah make your path easy for you!” She stopped for a while and then continued to say,

— “we may not see each other again. My last advice to you is that if you want to make me happy, never tell lies and give up truthfulness. Allah the Almighty is always with the truthful wherever he is.”

The child promised his mother that he would never tell lies and always be truthful. He put on his clothes. His mother had put 40 gold pieces into the hidden pocket of his cloth. He kissed his mother’s hand and bid his mother farewell.

He joined a caravan going to Baghdad. The caravan was stopped by a group of bandits. They robbed everyone in the caravan and took everything they had. When it was the child’s turn, one of the bandits said,

— “O poor kid! Tell us what you have.” He said,

— “I only have forty gold pieces on me.” The bandit did not believe him. He left. Meanwhile another bandit asked the same question and got the same answer. Thus, they informed their leader about the situation. They said,

— “This child says that he has forty gold pieces.” This time their leader asked the child,

— “What do you have on you?” The kid said,

— “I have forty gold pieces in my hidden pocket.” The leader turned to his men and said,



— “Check if he is telling the truth.” The men found the money bag with forty gold pieces and gave it to their leader. The leader of bandits asked in bewilderment,

— “Well son, why did you tell us that you had these forty gold pieces on you?” The child said,

— “When I was leaving home, I promised my mother not to tell any lies. How could I break my promise for forty gold pieces?”

When the leader of the thieves heard these words, his eyes filled with tears. He looked at the eyes of this honest child and compared his own age to the child's. He regretted everything he had done until that day and said,

— “O friends! Look at me and listen to me! I have been disobedient to my Lord's commands for so many years. I revolted against Him. Now, I sincerely repent all my sins. From now on Allah willing, I will never do things that my Lord does not like and consent.

The bandits who were strongly bonded to their leader said together,

— “O our leader! O our master! We do not leave you. You were our leader in banditry, now please be our leader in guidance and straightforwardness.

Upon this, they gave everything they took from the people in the caravan back. The group of bandits repented before the honest child.

This child was Sayyid ‘Abdulqadir al-Gaylani. Allah bestowed upon him the ability to save people from the wrong path and guide people to the straight path. ‘Abdulqadir al-Gaylani never gave up truthfulness in his life and always became a good example to everybody in honesty and truthfulness.

What would have happened if little ‘Abdulqadir had not said the truth to the bandits in order to save his gold?

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What would have happened if the bandits had taken and left with the gold? Would little ‘Abdulqadir be sad?

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## TEST YOURSELF

### HOW HONEST ARE YOU?

1. **In whose company do you pay most attention in being honest?**
  - a) With my friends
  - b) With my parents
  - c) With my teacher
  - d) With everyone
2. **Let us imagine that children younger than twelve years old can eat for free in a restaurant. You are over twelve but you look younger. What would you do?**
  - a) I try to be cute and eat for free
  - b) I would never do such thing and insist on paying the bill.
  - c) My parents know best.
  - d) We would pay the bill if it is asked. If it is not, we do not.
3. **Your neighbor came to your door and asked you for your iron. Your mother did not want to lend her new iron. She asked you to say "Ours is also broken." What would you do?**
  - a) I can never tell a lie. My mother should do it herself if she wants to tell a lie.
  - b) I do not tell a lie and I would also warn my mother not to tell a lie.
  - c) I would tell a lie just this once.
  - d) If we do not want to lend our iron, what we say cannot be considered a lie.
4. **Your phone rang and you answered. A man wanted to talk to your father. Your father raised his hand and made the gesture of "I am not here." What would you tell the man on the phone?**
  - a) I tell him that "my father is not home right now."
  - b) I give the phone to my brother so that he can tell the lie.
  - c) I tell the man on the phone "just a moment please" and then give the phone to my father.
  - d) If my father gets angry with me for what I did, I also get angry with him and reproach him.
5. **Let us imagine you did not do your homework one day, while one of your close friends did. You were afraid that your teacher might get angry with you. What would you do?**
  - a) I ask for my friend's homework to copy it secretly.
  - b) I confess my fault to my teacher and apologize.
  - c) I tell my teacher, "I did my homework, but I forgot it at home."
  - d) I just stay silent.
6. **You fought with your brother when no one was at home. You hit a valuable thing and it fell and broke. Your brother thought he had done it. When your mother came home, she got angry with your brother. What would you do?**
  - a) I just keep my silence and pretend like my brother did it.
  - b) I tell the truth to my mother and prevent her being angry with my brother.
  - c) I would think that "What can I do? My brother should have been smarter."
  - d) I just clean up the broken pieces and throw them into the trash so that my mother cannot know what happened.



## IF I WERE HIM

### WHAT WOULD HAPPEN IF I TELL A LIE ONCE?

Let us imagine that it was the first days of the summer. Children were joyfully playing on the streets. How much you had missed the summer after such a long winter! It was also nicer to be able to do homework after going around and playing with your friends after school.

You planned to do the same thing on that day. Even though you had a lot of homework, the atmosphere in the street was too enticing. Your friends in your neighborhood invited you to walk around with them. You thought "After I spend some time around with my friends and rest a little bit, then I can do my homework until I go to bed."

You had chat with your friends, ate food, and walked around in the park in fresh air. As if time was frozen and was not passing. You thought "how long the days were" in those days. Even though the thought of your assignments worried you, you thought that "you would do them anyway in the evening."

Finally, when it was around the end of the day, the group decided to separate and everyone went home. You sat down to do your homework after dinner. Half an hour and then an hour passed, you started to get sleepy. However, you had so much more homework to do. Especially your math homework could not be done with such a tired mind. You said to yourself "Never mind. I can sleep now. I can set the alarm, get up early and finish my homework in the morning."

However, when you woke up by your mother's voice, you realized that you had overslept and it was too late to do your homework. You wished that "the teacher would be sick and could not come to school."

When you went to school, you found out that things did not go as you wished. Your teacher entered the classroom and started to check the assignments.

One of your friends who was very sick told the teacher with red eyes and flowing nose "My teacher! I was very sick. I tried to finish my homework but this is the best I could do." Your teacher's frowned eyebrows softened and he passed to the next student saying "Okay." Your turn was approaching. You thought "What should I say to save myself?" You started to think about false excuses "We had some guests. My mother got sick and we took her to hospital. I was sick..." You know these were all lies, but it seemed you had no other choice to save the situation. Moreover, you had never lied until then so it would not be a big problem to tell a lie once. When your turn came closer, your heart started to beat faster. Eventually, your turn was up and the teacher was waiting in front of you.

**What are you going to do?**

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### INTERPRETING PICTURES



BEING HONEST AND TRUTHFUL

1. What do you see in the picture?  
.....
2. What do you think these people are thinking when they are shopping?  
.....
3. To what does the person who buys fruits pay attention to in order to be pleased with what he buys?  
.....
4. To what should the seller pay attention to most in order to be happy with his trade?  
.....
5. If there are rotten fruits in the bag in the picture, who would be responsible for that? Why?  
.....
6. If the customers who buy apricot for two liras see it is being sold for one lira in another place, what would they think?  
.....
7. What would you do if you were one of the cheated customers?  
.....
8. What would the customers think if they saw the rotten apricots, which were thrown into the case, were really put in their bags when they came home?  
.....
9. If the seller measured the fruits wrong and sold them without separating the rotten ones, would it be profitable or unprofitable for him in the short and long period?  
.....
10. Do you think people can be rich by cheating and deception? Why?  
.....

## STORIES FROM REAL LIFE

### THE MONEY IN THE BLUE SOCK

Both of them graduated from the same school and were admitted to a university. They started to live in foreign city far from their hometowns. They were staying in the same room of the same dorm. People get attached to their friends more and become like brothers when they are away from their homes.

One day one of them needed some money. His family was a little late in sending his money or maybe he spent more than he was supposed to. He said to his friend,

— “Can I borrow some money from you? I will pay it back in a month.” His friend replied,

— “Of course, you can. It is in the blue sock in my wardrobe. Take as much as you need.”

A couple of months passed. It looks like our friend did not know how to keep his accounts. He was short of money again. He asked his friend:

— “My friend! Can I borrow some money?” He said,

— “Go ahead! Take as much as you need from the blue sock.”

He opened the wardrobe, pulled the drawer while thinking “What a pure hearted friend I have!” He found the blue sock, put his hand in it, but there was no money in it. He turned to his friend,

— “There is no money in it.” His friend unperturbedly replied:

— “How can it be? Have not you put the money you borrowed a couple of months ago back in it?”

### HOW COULD HE KNOW?

It was time for retirement for the old carpenter. He told his employer,

— “I would like to quit my job and live a more comfortable life with my wife, my growing family, and grandchildren.

He thought that he got older faster because of tiredness caused by his hard work. He had earned good money from his job, but money was not important for him anymore. He wanted to retire as soon as possible.



His employer was sad to lose such a hard working employee. However, he felt he was right, so he said,

— “Okay, but make for me a last house.” The carpenter was not so willing, but he could not break his employee’s heart so he said,

— “Okay, I will do what you asked.”

He then started to construct the house. However, he was so unwilling that he used poor quality materials and produced a shabby job. What a misfortune to end his career that he dedicated himself to so much with such a bad end product! When he finished his job, the employee came to see the house. He inspected the house and then gave the key he was holding to the carpenter,

— “Take this. This house is yours. It was a gift from me. I have always thought that I wanted to do this.

The carpenter was in shock. He was both embarrassed and sorry for what he did.

## CLASS ACTIVITY

### THE BOX OF CONFESSION

A small box is brought to the classroom. Each student is given a piece of paper of the same size. Students are asked to use the same color pens. The following questions are written on the board and students are asked to answer them on the papers. No names are written on the papers.

Is there any incident in your life where you did not act honestly / told lies? Could you talk about it briefly?

Why did you tell that lie?

What did you feel at the time?

What did you feel afterwards? What did you think?

What would you do if it happened now?

Then, everyone is asked to put their papers into the box. After that, a piece of paper is taken from the box and read in front of the class. The students are asked to find a solution for the situation and a brain storm is done in the classroom. The same process is applied to other pieces of paper.

## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW?

WHAT DO I GAIN IF I AM HONEST AND TRUTHFUL?	WHAT CONSEQUENCES DO I FACE IF I AM NOT HONEST AND TRUTHFUL?
<b>1 Example:</b> First of all, I gain the pleasure of Allah.	I face the punishment of Allah.
<b>2 Example:</b> People trust me and this gives me peace and tranquility.	Because people do not trust me, there would not be many friends left around me.
<b>3 Example:</b> Planning to say always the truth saves me from making intricate and inextricable plans	Telling a lie in order to save myself from a difficult situation will lead me to face much more difficult circumstances.
<b>4</b>	
<b>5</b>	
<b>6</b>	
<b>7</b>	
<b>8</b>	

# 4. CHAPTER



## OBSERVING OTHER PEOPLE'S RIGHTS

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

"Do not deprive people of what is rightfully theirs; and do not act wickedly on earth by spreading corruption" (al-Shu'ara, 26: 183)

"... do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of Allah. Verily, Allah is an acceptor of repentance, a dispenser of grace!" (al-Hujurat, 49: 12)

"Hence, give his due to the near of kin, as well as to the needy and the wayfarer; this is best for all who seek Allah's countenance: for it is they, they that shall attain to a happy state!" (al-Rum, 30 38)

"Woe to those that deal in fraud." (al-Mutaffifin, 83: 1)

### AND I HAVE UNDERSTOOD

If I do not give the rights to their rightful owners or if I consume the things belonging to other people, I spread hatred and hostility on earth. May Allah save us from that.

Our Lord does not want us to spy upon one another. He says that this is not an appropriate behavior for a Muslim and shows those who have engaged in such a bad behavior the way to be cleansed from it.

O Allah! There are the rights of needy, the poor, and the helpless people in the blessings You have given us. If we do not give their rights by paying obligatory alms and charity, we will be usurping their rights.

Those who cheat and do injustice in their dealings will be held accountable on the Judgment Day. Who would want to be found guilty and deserve the burning punishment on that day?



## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

“Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him.” (al-Bukhari, Mazalim, 10)

“A Muslim is the one who avoids harming Muslims with his tongue and hands...” (al-Bukhari, Iman, 4-5)

“May one who cheats my ummah, no matter if it is in the matters of this world or in the matters of religion, be away from Allah’s mercy.” (Muslim, Iman, 164)

“Allah the Almighty forgives all of the martyr’s sins except the violation of other people’s rights.” (Muslim, Imara, 119)

### AND I HAVE UNDERSTOOD

I must ask forgiveness in this world from those whose rights I violated. Otherwise, I might lose my spiritual rewards in the Hereafter. Additionally, the sins of the people whose rights I violated might be loaded upon me.

A Muslim is like a date tree that benefits everyone by its fruits. I should be someone who benefits others by his products rather than give them harm...

Doing injustice is a reason to deserve Allah’s anger and to be away from His mercy. May Allah protect us from that.

Even at the stage of martyrdom, which is the highest of all stages, there is no forgiveness for the violation of people’s rights. I should be very careful not to violate other people’s rights.



## A FRIENDLY CONVERSATION

### WHAT DOES PEOPLE'S RIGHTS MEAN?

Our Lord created us in the best form and adorned us with countless blessings. He bestowed upon us sacred values like life, property, intellect, honor, and belief. He then made these blessings inviolable by others. He commanded them to be protected at all times and under every circumstances. Another person's negligence and violation of these rights bestowed upon us by Allah is among the major sins. What is meant by respect to other people's rights or human rights is to keep everything, material and spiritual, that a person has under the guarantee of safety.

The right to live comes at the top of human rights. Every person born to this world has the right to live. This is why killing an innocent person is the greatest sin.

Anything we do or anything we say must not damage another person's life, property, intellect, honor and chastity, and religious values. For example, not to scare, not to do hurtful jokes, not to beat them, not to talk behind their back, and not to humiliate other people are among our responsibilities related to justice that we need to pay attention towards.

Not to mock others, not to belittle them, not to call them with bad names, not to say hurtful things to them, to avoid backbiting and slander, not to think bad about others, not to say things that dishonor them, to avoid searching about their private lives, and not to hurt their feelings are among the issues that we need to pay attention to in this matter.

People also have the right to protect themselves from materials that destroy their minds and intellect such as drugs and alcohol. This is why those who contribute to the sale and consumption of such materials violate people's rights because, in a way, they through their actions cause other people to get harmed and commit sins.

We should show respect to each other's fundamental rights in order to ensure peace and order in the life of this world. Moreover, our religion considers all kinds of behavior and words that might disturb other people among the subjects that violate human rights. For example, not to pollute the streets, to enter houses in a proper manner, to salute the people we meet, not to make noise pollution, to give seat to elders on public transportation vehicles, to wait our turn in lines, to avoid smells that might disturb others, to show respect to the elders and to treat the youngsters with compassion are also among our responsibilities related to issues of other people's rights that we need to pay attention towards.

In a similar manner, praying for the person when one of our brothers or sisters in Islam sneeze, visiting them when they get sick, attending their funeral when they pass on, responding to their greetings, and accepting their invitations are their rights on us. Helping the wayfarers, the poor and the needy are some of the rights on us.

Not to waste water and food needed by all living beings on earth, not to use water and electricity in an illegal way, to pay our taxes to the state, not to damage the property found in parks, schools, government offices, and other public places are also among very important rights of other people.

In short, observing other people's rights is a value that we need to pay attention to everywhere and at all times and never forget. Because our Lord will not forgive those who come to His presence with the rights of other people and He will ask them to settle their rights between them in front of His Judgment.

## THE BEST EXAMPLE FROM “THE BEST ONE”

### IN ORDER TO ASK FOR FORGIVENESS FOR THE VIOLATION OF RIGHTS

After the expedition to Taif, the Muslim army began its journey back to Medina. Abu Zur'a (r.a.) prepared our Prophet's camel Quswa. He held the reign of Quswa and the holy passenger (pbuh) got on it. Abu Zur'a gave the camel's reign to the Messenger of Allah, and then got on back of the saddle. How wonderful travelling with the Prophet was.

During the journey, from time to time, our prophet (pbuh) was whipping the camel to make it walk, because camels would not walk unless they were whipped lightly. However, every time the end of the whip touched Abu Zur'a. For a while, our Prophet was not aware of this. When he found out, he turned to Abu Zur'a and said,

— “Was the whip hitting you, too?” Abu Zur'a replied,

— “O Messenger of Allah! May my mother and father be sacrificed for you! Yes, it was.”

After travelling a while more, they arrived at a place called Jirana. There was a big war booty there which they had gained after the Battle of Hunayn. Allah's Messenger (pbuh) asked some questions to the guard waiting with the booty and the man answered his questions. Then, the Prophet asked,

— “Where is Abu Zur'a?” Abu Zur'a replied:

— “Here I am! O Messenger of Allah!” The Prophet said,

— “Take this flock of sheep and goats and forgive (your rights on) me for hitting you with my whip tonight.” Abu Zur'a replied:

— “O Messenger of Allah! May my mother and father be sacrificed for you! I forgive (my rights on) you.” When Abu Zur'a counted the flock, he saw that there were one hundred and twenty sheep and goats. He had given them to Abu Zur'a from his share from the war booty. This flock of sheep and goats became Abu Zur'a's greatest wealth in his life. (Waqidi, III, 939)

What would be the reasons for the Messenger of Allah to give so many animals for such a small violation of human rights?

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## EVEN IF IT WAS A SINGLE SHOELACE!

There was a slave called Mid'am taking care of the Prophet's services. While Mid'am was unloading the Prophet's camel, an arrow was shot by an unidentified person and it struck and killed him. The Companions expressed their aspiration towards Mid'am's end by saying,

— "O Mid'am! Congratulations to you for gaining Paradise. O Messenger of Allah! May Allah bless your servant's martyrdom." Allah's Messenger said,

"No! By Him in Whose Hand my soul is, for the rug, which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the Muslims heard this, they got scared. A man hastily brought one leather shoelace to the Prophet and said,

— "O messenger of Allah! I took this shoelace for my shoes before the distribution of the war booty. The Prophet (pbuh) said, "There is a punishment for you from the fire of Hell."

Because after the distribution of war booty, how would it be possible to distribute that shoelace? Everyone had a right on it. (al-Bukhari, Ayman, 33)



Why can taking something or making a profit unjustly from the property of state not be a lawful gain? Do you think there is a way to compensate such a mistake after violating people's rights? If there is, what might that way be?

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## RECOGNIZE → FEEL → DO



### SITUATION

### FEELING

### BEHAVIOR

If I find a pen on the ground in the school,

I think about that "Oh! It is free, but not every free thing can be lawful"

I give the pen to our teacher to find its owner.

After coming home if I recognized that I had been given ten cents more in change after shopping in the grocery store

Even though I think it was not a significant amount

I certainly take it back to the store thinking "There is no significant or insignificant amount for the violation of people's rights."

My father is a state employee. If one day, I go to visit him in his office and I need a piece of paper and there are many papers on the table,

Without thinking "What can it be wrong in taking a single sheet of paper?"

I do not touch those papers, and buy for myself some paper from the stationary store.

One day when donations are distributed in the mosque,

even though I like the things distributed very much, if I do not need them,

I do not take anything from them thinking "those who need them have their rights in them."

If I break my friend's pencil by mistake and nobody sees what I did

I should think that Allah sees everything and what I did is a violation of my friend's rights,

I confess my mistake to my friend, buy a new pencil or pay him its money.

State and municipalities collect several types of taxes,

Even though paying so much taxes is difficult,

Not paying our taxes means violation of the rights of all people living in our country. Thus we pay our taxes.

When I am waiting in the line in the bus stop / for shopping/ for a ticket, someone forgets his turn and starts waiting behind me

I should not think that "He should have been smarter, what can I do?"

Instead I will inform him of his rightful place in the line in front of me.



## FROM THE LIVES OF GREAT MUSLIMS

### THE ONLY PERSON WHO DOES NOT SELL HIS LAND!



Caliph 'Umar (r.a.), who was known for his justice, wanted to expand Masjid al-Nabawi since its size was no longer enough for the growing Muslim population. In order to fulfill his plans, he bought all the lands around the mosque and paid for their rightful value. However, 'Abbas (r.a.), one of the land owners, did not want to sell his land, even if it was for the expansion of the mosque. 'Umar (r.a.) said to 'Abbas (r.a.),

— "O 'Abbas! We are not thinking to pay less than your land's worth. We do not want to do an expansion to the Prophet's mosque with land forcefully taken from its owner. If you think the price is lower than you expected, let us pay you more than the value of its equals and sell us your land. However, 'Abbas (r.a.) gave an unexpected response,

— "If this land is mine, I will not sell it even if you pay more than its worth. If you take it forcefully, that is a different matter."

The caliph took the issue to the court. The judge was the famous jurist 'Ubay b. Ka'b. He listened to the parties and issued his verdict:

— "Nobody can take another person's property and land by force even if he pays its value. He cannot force the owner even if it is for a good cause like the construction of a mosque. The land of 'Abbas will stay with 'Abbas and the government will not force him and neither confiscate his land.

When the parties turned towards the gates after the court's final verdict, 'Abbas' voice is heard from behind,

— "O 'Ubay! Now, the trial is over and the verdict is final, isn't it?" The Judge 'Ubay replied,

— "Yes, the trial is over and the verdict is final. Nobody can take your land forcefully or force you to sell it." After that, 'Abbas (r.a.) finally said these words,:

— "Henceforth, I donate my land without accepting a single penny." 'Ubay who was confused by these words asked,

— "Then why did you do all of this?" 'Abbas (r.a.) replied,

— "In order to show everyone how respectful Islam is and how much attention it gives to human rights." (Abu Dawud, Sunan)

If you were in place of 'Abbas (r.a.), would you prolong the issue so much since it is for a good cause? Why?



## MUDDY SHOES

Bayazid al-Bistami, one of the friends of Allah, went out of his home on a rainy day to go to the Friday prayer. The pouring rain had turned the streets into mud. He decided to lean on the walls of a house until the rain stopped. He cleaned his muddy shoes by wiping them of stones of the wall. When the rain slowed down, he walked towards the mosque. Just then he remembered that he made his neighbor's wall dirty and felt wretched,



“- How can I go to Friday prayer without asking my neighbor's forgiveness first? How can I stand in the presence of Allah as a person who besmeared another person's wall? So he returned and knocked on his neighbor's door. His neighbor who opened the door was Jewish. He asked:

— “What can I do for you?” Bayazid replied,

— “I came to give you an apology.” The Jewish man asked in astonishment,

— “What apology?” Bayazid replied,

— “A few minutes ago I made your wall dirty in order to clean my muddy shoes. This is not an appropriate behavior. The showering rain made me forget this subtlety. Please forgive me.” The Jewish man said,

— “But, what harm does it make? Our wall is already muddy. The mud from your shoes does not cause any ugliness and harm on my wall.” Bayazid said,

— “You are right, but this is about the people's right and in such cases, one must ask forgiveness from the owner of the right.” The Jewish man said,

— “Has your religion taught this fineness and showing utmost respect to people's rights?” Bayazid replied,

— “Yes, our religion and its Prophet Muhammad (pbuh) taught it.” The Jewish man said,

— “Then, why don't we embrace this religion?” He then said the proclamation of faith and converted to Islam.

Do you think before going back, Bayazid might have thought that his Jewish neighbor might convert to Islam? What was his real intention?

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## TEST YOURSELF

## HOW ATTENTIVE ARE YOU REGARDING PEOPLE'S RIGHTS?

1. In your opinion, in which areas does the responsibility of observing other people's rights show itself less?
  - a) Stealing
  - b) Backbiting, slander, and lying
  - c) Keeping someone waiting by breaking the promise given to him
  - d) Making fun with your friend with words that he does not like
2. One day you heard your mother with one of your neighbors talking behind another neighbor's back. What would you do?
  - a) I do not put my nose in adults' affairs.
  - b) It bothers me but I cannot say anything because they might get angry.
  - c) I pretend like I did not hear anything, and leave that place.
  - d) I tell my mother "You are violating her rights. Aren't you going to change the subject?"
3. You saw that your friends at school threw a student from the lower class into a corner and began to scare and mock him. What would you do?
  - a) They are doing something wrong, but they do not listen to me.
  - b) I immediately tell my teacher.
  - c) I pretend as if I did not see them
  - d) I tell them "My friends! What a pity! You scare this little child, violate his rights and ruin yourselves."
4. You know a secret of your older sister. Your parents want you tell them her secret. What would you do?
  - a) I cannot oppose my parents. I tell them her secret.
  - b) I tell them "I am sorry, but I cannot do that. Ask her."
  - c) I run away from them.
  - d) I get angry with my sister for why she told me her secret and put me in a difficult situation.
5. One day you got very hungry at school. You wanted to buy something from the cafeteria but you did not have any money. You borrowed some from your friend saying that you would return it on the following day. What would you do then?
  - a) My friend is not going anywhere. I pay him someday.
  - b) I pay it when he asks. Maybe he did not lend it, but rather gave it as a gift.
  - c) What can happen with such a little amount of money? We are friends. He would forgive me his right on me.
  - d) The first thing I would do in the following morning would be to pay my debt.
6. One of your friends in your neighborhood looks worried and disconcerted. It is obvious there is something wrong. You were with him the day before, but he did not tell you anything. What would you do?
  - a) Other people's private lives are none of my business.
  - b) I ask him whether he would like to share his problem with me and I would try to help him.
  - c) I ask my other friends in the neighborhood and try to find out what was wrong.
  - d) I go and tell his parents.



## IF I WERE HIM

### IF KISMET COMES TO HIS FEET!

It was a nice, but a hot summer day. You were going to your hometown by bus. Your parents allowed you to go alone by bus for they believed you were old enough.

You looked through the window. Everywhere was green. The bus passed by the seas, rivers, and over the bridges. It also passed through pretty villages, and great and complicated cities. You thought "How wonderful!" How wonderful nature was and how wonderful travelling in this Paradise like country was!

After travelling for a while, you saw something in the pocket in front of your seat. It was a camera. The passenger before must have forgotten it. How much you wanted to have a camera! During the year, you even attended competitions at your school, which were giving cameras to the winners, but you had not been successful in winning any of them. Now, the thing you wanted so much was in front of you and there was nobody sitting in the next seat. Nobody knew about the camera.



You told yourself "You exaggerate too much. It is just a camera." You thought your kismet came to your feet, but then you said to yourself "This cannot be my kismet" and you criticized yourself.

However, it was a beautiful camera and nobody saw you. What would you do?

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# INSIDE LIFE

## INTERPRETING PICTURES



Picture 1



Picture 2

1. What do you see in the pictures?  
.....
2. What can you say with one word about the scene in the first picture?  
.....
3. In respect to freedom, is the situation of the birds in the second picture much different than the first one?  
.....
4. If you were the bird in the first cage, what would you think about the one who put you there? Why?  
.....
5. If you were the bird in the second picture, what would you think about those who made that bird house for you? Why?  
.....
6. In place of which bird would you like to be? Why?  
.....
7. If the bird in the first picture stays in that cage for ten years, will be able to it use its wings anymore? How would such a situation affect it?  
.....
8. Which other animals have rights upon us?  
.....
9. When the animals that have rights upon people are resurrected on the Judgment Day, what do you think the bird in the cage in the first picture will say to its owner?  
.....
10. If the birds in the second picture were able to talk, what would they tell those people who made that bird house for them, and gave them food?  
.....

## STORIES FROM REAL LIFE

### THE ACCOUNT OF THE ROPE

Once there was a rich man who was afraid of dying and afraid of the loneliness in the grave. One day when he was having a conversation with his friends, he said,

— “Whoever enters in my grave and spends the night with me on the day I die, I will donate half of my wealth to him.” Days, months, and years passed and eventually the time for him to leave this world came and he died. His relatives started to search for someone to spend the night with him in the grave. However, nobody was brave enough to do that. Finally, a porter thought,

— “I am a poor man. If I spend the night with him, I can be a rich man.” So, he accepted the offer.

Consequently, the porter was put into the grave with the deceased rich man in order to accompany him for one night. The angels of questioning came and saw that there was one deceased and one alive man in the grave. They thought,

— “Since we already have the deceased, let’s begin questioning the live one.” Thus, they started to question the porter.

— “Whose rope was it? Where did you get it? Why did you get it? How did you get it? Where did you use it? ...”

The questioning continued until the morning but it did not end. In the morning, the porter was taken out of the grave and was told,

— “Okay, half of his wealth is yours.”

— “No, I do not want it” said the porter “I could not even give the account of a piece of rope. I was questioned until morning whether there were any rights of Allah’s servants in it. How can I answer to the account of such a big wealth?”

### A JAR OF GOLD

Once there was a man who decided to build a farm house. He searched for a good place to build the house and finally found one. He bought the field from its owner and began the construction. First he built a house for himself and then a shelter for his animals. He started to plant fruit trees in the rest of the field.

One day when he was working in the field, his pickaxe hit a hard object. He thought it was a piece of rock. However, when he dug a little bit more, he saw that it was a jar of gold. He carefully pulled the jar out. He thought,





— “I bought this land, but not the things in it. These gold pieces belong to the previous owner. The best thing to do is to deliver this jar to its rightful owner.”

The man immediately went to the man from who he bought the land and told him the situation, and then gave him the jar. The previous owner of the land carefully listened to the new owner and said,

— “My brother! I sold this land to you with everything in it. This jar is not mine but yours. Because the land is yours.”

Both men objected to take the jar. When their disagreement did not stop, they decided to take the matter to the judge.

When they came to the court, they presented their case to the judge. The judge first thanked Allah for having such honest people in their society and then asked both men whether they had single sons. The men got confused. They could not understand what the connection of this issue was with single sons. The man who sold the land said,

— “Yes, I do have a single son.” The other man said,

— “Sir! I have a daughter.” Upon this the judge continued,

— “My verdict about your case is that if your children accept, get them married. Spend some of these gold pieces for their wedding expenses and gifts. Spend some of them for your own needs and give the rest as charity for the sake of Allah.”

None of the parties was expecting such a verdict, but both of them liked it. In this way, both the disagreement between the two families who were very careful about other people's rights was solved and also they became a family. (al-Bukhari, 3285; Muslim, 1721)



## CLASS ACTIVITY

### I BEAR WITNESS

The students in the classroom are divided into two groups and sit in two lines facing each other. Then, every student in each group is asked whether they have witnessed the behavior of any one of their friend in the other group regarding observing the other people's rights. The question might be as follows:

Now, I want you to look at the other group and remember the exemplary behavior of one of them about observing other people's rights.

What was the behavior you have witnessed?

At the time, what might the person whose right was protected, this person can be you as well, have felt, said, and done?

The activity continues until right to speak is given to each one of the students. Negative examples are not allowed to be given. When the activity stops, the teacher helps the students finding exemplary behaviors. The activity is ended by wishes and prayers for the increase of such exemplary behaviors in the class and in society.



## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW?

HOW CAN A SOCIETY THAT OBSERVES EACH OTHERS' RIGHTS BE LIKE?	HOW CAN A SOCIETY THAT DOES NOT OBSERVE EACH OTHERS' RIGHTS BE LIKE?
<b>1</b> Example: Everyone trusts each other	Everyone is suspicious of each other
<b>2</b> Example: People love and value each other	People hate each other
<b>3</b>	
<b>4</b>	
<b>5</b>	
<b>6</b>	
<b>7</b>	
<b>8</b>	

# 5. CHAPTER

A decorative horizontal line with a wavy, dotted pattern. On the left side, there is a small blue tulip flower with a green stem and a green swirl.

BEING CLEAN

## THE MUSLIM WHO IS LOVED BY ALLAH

MY LORD SAID

AND I HAVE UNDERSTOOD

"And your garments keep free from stain!" (al-Muddaththir, 74: 4)

My Lord wants me to keep my clothes clean, therefore I should make sure to keep my clothes clean.

"Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."  
(al-Baqara, 2: 222)

The cleaner I am, the more my Lord loves me.

"In it are men who love to be purified; and Allah loves those who make themselves pure."  
(al-Tawba, 9: 108)

Allah loves those who loves to be clean and pure. I will not show laziness in performing ablution.

"Which [the Qur'an] none shall touch but those who are clean:"  
(al-Waqia, 56: 79)

I will try to be continuously in the state of ablution. I am always ready to read the Qur'an.

"[With the command of minor ablution and dry ablution] Allah does not wish to place you in a difficulty, but to make you clean, and to complete his favor to you, that you may be grateful."  
(al-Ma'ida, 5: 6)

I love to perform ablution. I feel happy and comfortable when I am in the state of ablution. Ablution is a great gift from Allah to us.

## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

**"Cleanliness is half of faith."**  
(Muslim, taharah, 1)

**"Use miswak, because it (i.e. miswak) is a purification for the mouth and it is a way of seeking Allah's pleasures."**  
(al-Bukhari, Sawm, 27)

**"Washing hands before and after the meal brings blessing to the meal."**  
(al-Tirmidhi, At'ima, 29)

**"It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."**  
(al-Bukhari, Jum'a, 12)

**"Indeed Allah is Tayyib (good) and he loves Tayyib (what is good), and He is Nazif (clean) and He loves cleanliness, He is Karim (kind) and He loves kindness, He is Jawad (generous) and He loves generosity..."**(al-Tirmidhi, Adab, 41)

### AND I HAVE UNDERSTOOD

How much attention our Prophet (pbuh) gave to cleanliness! He considered cleanliness equal to half of the faith.

Our Prophet commanded teeth and mouth hygiene in those days when germs were not known. I should pay attention to my teeth and mouth hygiene.

Cleanliness of hands increases the blessings of food. I should certainly wash my hands before and after my meals.

I should give my body's right fully. I should give my body's right fully.

I can deserve my Lord's pleasure by being clean and getting clean.



## A FRIENDLY CONVERSATION



### HOW CAN SOMEONE BE A MODERATELY CLEAN MUSLIM?

**H**ow nice to get cleansed from all kinds of dust, dirt and filth that harm us and make us appear ugly and dirty! Our religion pays attention to the cleanliness of body and garments so much that it has made getting cleansed or performing ablution a prerequisite for certain acts of worship such as prayer, recitation of the Qur'an, and circumambulating the Ka'bah. We all know that having certain kinds of impurities smeared on our clothes is an obstacle to our worship. Therefore, what is the measure of being considered clean? Whatever we do, do we become clean?

Cleansing our body, clothes, hands, and teeth makes us gain spiritual rewards. Certain ways of cleansing body such as minor and major ablutions are themselves acts of worship. Cleanliness and manners in the bathroom are the first requirement of protection from the bacteria. This is why we should pay special care to the hygiene in the bathroom.

By performing minor ablution for five daily prayers, we frequently wash our limbs that are most in contact with the outside world such as our hands, face, and feet. Another measure of cleanliness is to pay attention not to have on our clothes anything impure that can nullify our prayer.

We regard performing major ablution on Fridays and clipping our nails as acts that cause us to gain spiritual rewards. Taking a bath and clipping our nails at least once a week are actions that should not be neglected in order to protect our health.

Washing hands before and after having a meal is also strongly dealt with in the traditions of our Prophet (pbuh). Especially washing hands before having a meal will prevent the germs entering our body.

Cleaning our head and hair, combing, putting on clean and nice clothes are among a Muslim's characteristics that attract most attention. A Muslim cannot bother other people by his smell of sweat, or foul breath. Muslim men always wear nice fragrance and Muslim women wear perfume in their homes and thus add beauty to their pure bodies.

However, there is an important issue that we need to pay attention towards. We do not know whether it is because of the abundance of cleaning supplies or easiness to reach water in our home that some people exaggerate and cause waste in their cleanliness. They waste extreme amount of water and cleaning supplies by washing hands several times, performing ablutions one after another, changing their clothes before getting dirty, and thinking to be cleansed better in the bathroom by using too much water. This is called wasting.

The easiest way of getting cleansed is not to get dirty when it is not necessary. Paying attention not to step on muddy places while walking in the street, not to drop and spill food on our clothes and on to the ground, not to splash dirty water on us in the restroom are the easiest way of maintaining cleanliness.

Maintaining the cleanliness of our body and clothes is very important for not bothering and nauseating the people around us. Being clean is one way of not being a repellent in our social relations. A Muslim is a person who is aware of the significance of hygiene from religious point of view, from the aspects of health, as well as in social relations. When cleaning is done with care and order but without going to the extremes, it turns into an important characteristic that makes a person feel himself better in all aspects of life.



## THE BEST EXAMPLE FROM “THE BEST ONE”

### DO YOU ADORN YOURSELF TOO?

One day a group of Companions came to see the Messenger of Allah (pbuh). They said,

— “O Messenger of Allah! Are you available? Could you come outside? We would like to meet with you.” The Prophet (pbuh) said,

— “I am coming, give me a second.”

He then stood up and put on his nice and clean clothes. There was a bowl filled with water next to the door. He went there and combed his hair by looking at his reflection on the water. His wife ‘Aisha found this strange and said,

— “O Messenger of Allah! Do you also adorn yourself like other people do?” The Prophet turned to his wife and smiled. Then, he said,

— “O ‘Aisha! Yes, I do. When one wants to come to the presence of his brothers, he should prepare himself. Because Allah is Graceful and He loves grace.” (Muslim, Iman, 147)

How would wearing nice and clean clothes and combing their hair before going out in front of the presence of other people make them feel?

.....  
.....

## HE ALSO TAUGHT HIS COMPANIONS CLEANLINESS AND ORDER!

One day when the Prophet (pbuh) was having a conversation with his Companions in the mosque, a man with dirty clothes and untidy hair in a deplorable condition appeared. The Messenger of Allah (pbuh) asked him to tidy his hair and beard by pointing at him. The man came back after tidying himself up.

Again another day, when he saw a dirty man with untidy hair and beard, the prophet (pbuh) was astounded. It was obvious that he was not happy to see the man in that condition. He asked,

“Why does this man not comb his hair?”

Another day when he saw a man in dirty clothes, he attracted attention to the fact that a Muslim needs to be clean and tidy by asking,

— “Can’t this man find enough water to wash his clothes?”

He said to a man coming to his presence in a deplorable situation,

— “Do you have an income? Do you have wealth?” The man said,

— “Yes, I do O Messenger of Allah!” Our Prophet said again,

— “Are you a wealthy person?” The man said “yes” again. Upon this the Prophet said,

— “Therefore, if Allah has bestowed upon you wealth, let the sign of wealth be seen on you! Because Allah wants to see the signs of His blessings on His servants.”

(Nasai, Zinah, 54)



What could be the reasons for the Prophet (pbuh) to pay so much attention to his Companions' clothes, tidiness, hair and beard care?

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## RECOGNIZE → FEEL → DO



SITUATION	FEELING	BEHAVIOR
When I eat some fruit and my hands get a little bit dirty	Without saying what could be wrong with such little dirt	I clean my hands by washing them or wiping them with a napkin.
I came home after school and feel myself sweaty and dirty,	If I say to myself, I will rest a little bit and then take a bath, I might get lazy	This is why I directly go to the bathroom and take a shower.
When the bottom of my finger nails gets a little bit dirty	I might feel lazy and ignore it if I say "I can do it after getting some rest"	This is why I immediately cut my nails and wash my hands.
If I got sweaty and my armpits starts to smell bad,	To not disturb others by my foul smell,	I immediately wipe my armpits with a clean wet towel or wash them.
When I come home after playing in the street	Even before my mother reminds me by saying "My son! Go and wash your hands and face",	I go and wash my hands and face.
Even though I do not feel that my hands are dirty before having a meal,	I think about that it is a tradition of my Prophet	And certainly wash my hands.
After going to the restroom,	I feel that I need to make sure to clean myself,	So I wash my hands with soap.

## FROM THE LIVES OF GREAT MUSLIMS

### WE WILL COME TO THE PRESENCE OF ALLAH

In World War I, Turkish soldiers fought bravely in the Dardanelles side by side with Muslim soldiers coming from all over the world despite so many difficult circumstances and lack of materials. They did not surrender Muslim land to the enemy forces.

Two battalions of Muslim soldiers had become martyred in a previous battle fought with the Australian and the New Zealand army corps. There was a battalion in the 57th regiment which did not let the enemy forces pass. The following day, they were going to attack the enemy forces which were much stronger than they were. They knew that they were going to be martyrs like the previous two battalions.



Just before the dawn, the commander of the regiment came to the battalion for inspection. Under the twilight, he saw piles of white things over the bushes. He called the commander of the battalion and asked what those piles were. The commander of the battalion replied,

— “Sir! They are the soldiers’ underwear” and added,

— “My soldiers know that they will become martyrs when they attack like the previous two battalions. They do not want to go to the presence of Allah in dirty underwear. They washed their underwear yesterday and will pick them up when they dry.” Upon this reply, the eyes of the commander of the regiment filled with tears and said,

— “Praise be to Allah! He has given me soldiers with such strong faith and bravery.”

What kind of a feeling is it to know that you will become a martyr the next day?

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What would you do first if you had this feeling? What does the soldiers’ action make you think of?

.....

.....



## TEST YOURSELF

### HOW CLEAN ARE YOU?

1. **In which frequency do you take a shower?**
  - a) Once a week
  - b) Twice a week
  - c) When I feel myself dirty
  - d) Once in every ten days
2. **Do you pick your nose when nobody sees you?**
  - a) I never do that
  - b) Sometimes I do, but then I go and wash my hands.
  - c) I clean my nose in the bathroom and then wash my hands.
  - d) I do and I do not wash my hands.
3. **How do you clean your ears?**
  - a) By any kind of sharp and pointy object
  - b) With my little fingers when I take a bath.
  - c) With my mother's needle
  - d) I do not clean my ears, my mother does it when she sees they are dirty.
4. **You realized that the socks you wear when going to school smell bad. What would you do?**
  - a) In our home, laundry is washed at the weekends so I wait for the weekend.
  - b) I change my socks if I have new ones otherwise I wash and hang them to dry after school.
  - c) I leave them in front of the door and wear them the next day when I go to school.
  - d) I go to school without wearing socks.
5. **You know that you are in the state of ritual purity. However, you have played outside for a long time and you need to perform prayer. Which one is the best choice?**
  - a) If my ablution has not been nullified, I perform my prayer.
  - b) I refresh my ablution and then perform my prayer.
  - c) I wash my hands and then perform my prayer.
  - d) I do not perform prayer because I am sweaty.
6. **You went to school without brushing your teeth and your friend warned you quietly that you had a foul breath. What would you do?**
  - a) I always carry my tooth brush / miswak, so I brush my teeth right away.
  - b) I leave my friend.
  - c) I tell him "You too have foul breath."
  - d) I drink water and rinse my mouth.



## IF I WERE HIM



### IF CLEANING UP IS NOT POSSIBLE

On a very cold winter day, it was raining and it was muddy everywhere. You were at school. Everyone was spending the break time either in the classroom or in the halls. The dusty and bad smelling air inside made you very uncomfortable. You did not take a break until noon. At noon, you suggested to your friend to go outside and get some fresh air. Even though your friend objected saying the weather was not good enough to go outside, you insisted and you both went outside.



Despite the cold weather, you felt more comfortable outside. How disturbing the smell of socks, toilets, and the dust of chalk were. You walked in the fresh air for a while and breathed the cold but fresh air. It was time to go inside, but you both wanted to stay out a little bit more. How entertaining it was to jump over the puddles. While playing outside a little bit more, you both realized that it was about time for class. You thought that you needed to run to enter the classroom before your teacher arrived.

When you were running with your friend, you bumped into each other and your friend who was stronger than you caused you to fall down. Your hands, face, and your clothes all got muddy. Because it was a chilly weather and because of your wet clothes, you started to feel cold. The class was about to start and besides you had not yet performed the noon prayer. Your house was not close either. What would you do in this situation?

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# INSIDE LIFE

## INTERPRETING PICTURES

BEING CLEAN



1. What do you see in the pictures?  
.....
2. Is the water in the first picture dirty? Why?  
.....
3. In your opinion, can the water in the second picture be very clean? Why?  
.....
4. What do you think, can you drink water which is clean, but flows through a dirty place with peace of mind?  
.....
5. If we metaphorically liken our heart to the faucet or pipe in the pictures, and our actions and behavior to the water flowing through them, which one do people prefer?  
.....
6. How can we keep our hearts clean, which is the source of our feelings and thoughts?  
.....
7. In your opinion, which one should be clean first, our hearts or our clothes? Why?  
.....
8. From which faucet would you like to drink your water?  
.....
9. With which one of the men would you like to be friends with, one with a clean body and clothes or one with a dirty body and clothes?  
.....
10. What do you understand from our Prophet's saying "Cleanliness comes from faith"?  
.....

## STORIES FROM REAL LIFE

### LEATHER MERCHANT'S DAUGHTER-IN-LAW

A girl got married to the son of a tanner, a merchant who tans skins and hides. This girl, who joined among these people, who worked all day in a foul smelling job, as daughter-in-law, was very uncomfortable with that smell. She started cleaning the whole house without telling anybody anything. When her father-in-law saw her, he told her,

— “I understand you my daughter. You are uncomfortable with the smell, but you will get used to it in time.” The daughter-in-law replied,

— “My dear father! Do not worry. I will clean this house and there will be no trace of this smell left in it.” He father-in-law said,

— “Okay, as you wish.” The daughter-in-law worked and cleaned the house all day for a week. She thought that thank God the smell decreased very much. She said to her father-in-law,

— “My dear father! You see how the smell has decreased. If I clean up the house one more week there will be no smell left in the house.” The father-in-law did not respond to his daughter-in-law's words. A week later, the new daughter-in-law gathered the family members and said happily,

— “You see! How nicely I cleaned the house and no foul smell left in the house. How beautifully it smells now.” The father-in-law sympathetically smiled to his daughter-in-law and told her without hurting her feelings:

— “My beloved daughter! Thank you! You cleaned the house beautifully. However, we are tanning workers. No matter how hard you try and clean, this smell will not go away from our house. If you do not feel the smell it means your senses got used to it.”

The new daughter-in-law's mother was visiting her daughter on that day. She too confirmed what the father-in-law stated, saying,

— “As a person coming to your house from outside, I saw that your house is very clean, but I can still smell that odor in the house.”



It seemed that the girl got used to the smell in two weeks.

This is how human beings are also in other aspects of life. May Allah protect us, once one gets used to being dirty and filthy, and starts being friends with dirty and filthy people, his job become very difficult after that. It becomes almost impossible to convince him of the dirtiness of the things he deals with and dissuade him from them.

## 100 LIRAS

A famous speaker began his talk by holding one hundred-lira banknote in his hand. He asked the hall filled with two hundred people,

— “Who wants this hundred-lira banknote.” The hands in the hall began to go up one by one. The speaker said,

— “Okay, I will give this money to one of you, but first let me do something.” He started to crush the money in his hand. He asked again,

— “Who wants it now?” The same hands went up again. He said,

— “Let us try this and see who still wants it.” He threw the banknote to the floor where the group stood and proceeded to step on it. After a while, he bent down and picked up the money. The banknote was now filthy and wrinkled. The speaker asked again,

— “Is there anyone who still wants it?” The hands in the hall went up again. Upon this the speaker concluded his speech as follows,

— “Dear friends! I believe we all have learned a valuable lesson here. No matter what I do to the money, you still continued wanting it. You knew it was crushed, wrinkled, got dirty but did not lose anything from its value. Because you had no doubt when you took it and cleaned it up, this piece of paper was still one hundred liras.” He then continued his words saying,

— “This is how people are. Sometimes their clothes and bodies get dirty. Sometimes they get filthy in sins and evil deeds. However, a human being does not lose anything from his or her value as long as those people regret what they did and regain their human honor and value...”

## SOAP PRODUCER

One day a soap producer who did not like religion very much, cynically told his neighbor who was an imam,

— “If the religion you preach had any benefit in this world and gave any goodness to people, would there be any bad people left in this world after so many years since its emergence?” Imam looked at his neighbor’s face for a while and then said,

— “It seems the soaps you produce have no use. Because if they had, would there be dirt and filth left in this world?” the soap producer objected,

— “It is not my fault if people do not use soap.” Expecting such an answer, the Imam immediately hit the nail on the head,

— “If people do not obey the rules of religion, what can religion do? If the commands and prohibitions of religion are practiced in every aspect of life, order and goodness come to whole world.”

The soap producer understood what the Imam was trying to say, but his pride prevented him to accept this truth.



## CLASS ACTIVITY

### IDEAL CLEANING

The class is divided into two groups. The following questions are asked to each group and they are asked to make explanatory speeches about them.

#### FIRST GROUP

If you were the person who is in charge of general cleaning of your building, how do you make the cleaning? To which points do you pay attention?

If you were the mayor, to which points would you pay attention in the sanitation of the city?

If you were a housewife (mother of your house), to which points would you pay attention to when cleaning your house?

If this world was ruled by a single person, and you were that person, what kind of policies would you prepare to keep our world cleaner which gets polluted more and more every day?

#### SECOND GROUP

If you were the person who is in charge of general cleaning of your building, how would you like the residents to use the general areas of the building?

If you were the mayor, how would you like the people to use the public places such as streets, parks, market places etc.?

If you were a housewife (mother of your house), how would you like the family members to use the house?

If this world was ruled by a single person, and you were that person, how would you like the people to use the resources (air, water, soil etc.) of this world?

Finally, the groups are given the following topics and asked to have a debate,

- 1- The real cleanliness is to get cleansed thoroughly. This is why one needs to do that rough cleaning and this is something possible to do.
- 2- The real cleanliness is not to make something dirty in the first place this is why one should not make things dirty at all and this is something possible to do.



## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW

WHAT WOULD I THINK ABOUT MYSELF WHEN I BECOME A CLEAN PERSON?	WHAT WOULD THE PEOPLE AROUND ME THINK ABOUT ME WHEN I BECOME A CLEAN PERSON?
<b>1 Example:</b> I feel as light as a bird after taking a bath!	I have never witnessed this person smelling bad.
<b>2 Example:</b> I feel my breath smells fresh after I brush my teeth	This person never bothers the people by foul breath so it is nice to be a friend with him/her.
<b>3</b>	
<b>4</b>	
<b>5</b>	



# 6. CHAPTER



## BEING PATIENT AND FORGIVING

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

**"But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs."**  
(al-Shu'ra, 42: 43)

**"Hold to forgiveness; command what is right; But turn away from the ignorant."**  
(al-Araf, 7: 199)

**"Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive."**  
(al-Shu'ra, 42: 37)

**"Those [the righteous] who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good."**  
(Al Imran, 3: 134)

**"Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing."**  
(al-Baqara, 2: 263)

### AND I HAVE UNDERSTOOD

Being patient and forgiving are among the characteristics praised by my Lord. I should show patience to the mistakes committed against me.

I will ignore those who tease me and try to make me angry. I will be forgiving.

Our Lord draws our attention to moments of anger or one of the difficult moments of our lives and asks us to be forgiving.

Restraining anger is one of the characteristics of the righteous people. If I succeed to become such a person Then Allah loves me.

As Our Lord likes forgiveness, he also likes us to be forgiving and understanding people who speaks kind words. I would like to be a servant who is loved and forgiven by our Lord.

## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

“Forgive the person who oppresses you. Go to the person who is angry with you. Do goodness to the one who does wrong to you. Say truth even if it is against you.” (Kütüb-ü Sitte Hadis Ansiklopedisi, Akçağ, vol. 16, Hadith no: 5839)

### AND I HAVE UNDERSTOOD

I should be such a good person that I should be able to forgive those who do wrong to me, go to those who are angry with me, and even do goodness to those who do wrong to me. If I cannot tell the truth just because it does not fit my interest, I will be the first person who gets harmed from it.

“The more a servant forgives, the more Allah elevates his estimation...” (Muslim, Birr, 69)

It is said “Forgiveness is greatness.” In other words, when one is forgiving, his value and respect increases in the eyes of people. Both Allah and people love the forgiving person.

“The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.” (al-Bukhari, Adab, 76)

When someone makes me angry, if I control my anger, show patience, and become forgiving, I become the real hero. From now on, I will be patient and forgiving.

“Indeed when the Muslim mixes with the people and he is patient with their harm, he is better than the Muslim who does not mix with the people and is not patient with their harm.” (al-Tirmidhi, Qiyamah, 55)

Thinking about the harms and hardships that might come from my friends, I cannot stay away from them. It is better for our brotherhood in religion to be patient and forgiving towards each other.



## A FRIENDLY CONVERSATION

### HOW CAN ONE BECOME A PATIENT AND FORGIVING MUSLIM?

**W**hat kind of a feeling is it to show patience before the mistakes and evil deeds, not to reciprocate them, or to forgive them?

How and why should one become patient and forgiving?

If the people never forgave each other, what kind of a place would this world be?

Should all types of mistakes be forgiven? Have you thought about these and other similar questions?

Being patient and forgiving means not to reciprocate the mistakes done to us and choose the option of forgiveness. It means showing tolerance and accepting the fact that every person can make mistakes.

When we make a mistake, how would we want to be treated? Would we like to be humiliated, to see our fault be held against us, or to be reciprocated with something similar or worse? Of course, not. Let us imagine a situation where we make a mistake. In such a situation, what we probably would want most would be to be forgiven and not to be humiliated because of our fault, isn't that true?

If people respond in like to every mistake committed, then there would be nothing but hatred and chaos in such a society. The number of people who act with initial anger and then regret what they did would increase every day in that society. The number of people who make themselves miserable by their hatred, and then become unhappy would go up day by day.

Being patient and forgiving also has a feature that helps a believer to gain Allah's pleasure. Our Lord informs us that believers who have this merit deserve His pleasure and love. Being patient and forgiving is a behavior praised by Allah and His Messenger (pbuh).

Of course, being such a person is not so easy. One should continuously struggle against oneself. The most important thing that we need to do is to change our way of thinking. We need to be able to think of the mistakes done to us as separate from their subjects. Do you know how? It can be done by thinking of the mistake without including in our thoughts the person who made the mistake and by thinking that there should be something for my benefit from this mistake / accident / incident. It can be done by being able to say that there is always something good in everything.

An event experienced by Bayazid al-Bastami is a good example to teach us about this matter. On a Friday, this friend of Allah performed the major ablution, wore some perfume, put on his new white garments and set out to go to the mosque for Friday prayer. When he was on his way to mosque, an inconsiderate woman poured down the ashes from her stove through the window of her house. Bayazid who was passing by got covered with black ashes. He patiently said to himself,

— "O Bayazid! It could be fire poured down on you. You should thank Allah that it was just cold ashes." Then he continued his way, without even paying attention who the woman was.

Of course, there is no such rule that all mistakes should be forgiven. There is a nice saying in this regard: "Forgive the enemy who does wrong to you personally, but never forgive those who do wrong to your country, people, and religion."

Everyone spends whatever they have in their treasury. Honey leaks from a honey jar and vinegar leaks from a vinegar jar. Our approach to the wrong doings against us personally is a reflection of our character. This is why first we should try to fill our heart and mind with good intentions, feelings, and thoughts.

On the other hand, there are also some strategies developed by parents and teacher against certain wrong doings. They tell you and correct your mistakes in an appropriate way, but they do not do this to humiliate you. Rather, they do it to bring you up as people who know their responsibilities. In other words, this is part of your education. This should not be forgotten.

Those who can forgive the mistakes and show patience not only live together in peace and tranquility but also gain the pleasure of Allah.

## THE BEST EXAMPLE FROM "THE BEST ONE"

### BEING ABLE TO ASK FORGIVENESS FROM THOSE WHO THROW STONES AT YOU

One day a group of Companions came to meet with the Prophet (pbuh). It was in the early years of Islam. The number of Muslims was very low, but Allah's Messenger (pbuh) patiently called everyone to Islam without getting tired.

Allah's Messenger went to Taif hoping that they might embrace Islam. He invited them to Islam. However, those men who did not even know to what they were invited not only refused Prophet's call but also hurt the Prophet (pbuh) by having their children stone him. They placed thorns on his path and caused his feet to bleed.

When the Prophet (pbuh) was hopelessly and sadly on his way back, Allah the Exalted sent Gabriel (pbuh) to him. Gabriel told our Prophet,

— "O Muhammad! They hurt you much and made you sad. Command me whatever you want. If you want, I can take those two mountains and crush them with them." The prophet of mercy and forgiveness told Gabriel,

— "They are ignorant and do not know what they were doing. I pray to Allah to bring about a generation out of their children who will worship Allah." (al-Bukhari, Bad al-Khalq, 7)

What feelings were the reason for our Prophet to forgive those who tortured him?

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Do we need to forgive those who oppress Muslims in the contemporary world? What would be the right thing to do for the Muslims who have been oppressed and for those who oppress them?

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## RESPONDING WITH KINDNESS TO SOMEONE WHO HURTS YOU

Our prophet (pbuh) knew very well that people had different views, feelings, and educational levels from each other. This is why he showed patience and forgiveness to all people under every circumstance and responded to them with kindness without getting upset even though their behaviors were wrong. One day our Prophet was walking in a desert. He had a thick wool garment on him. A rude man who earned his living from animal husbandry in the desert came running from behind the Prophet. He caught up with the Prophet and harshly pulled on his garment from behind.

When his garment was pulled from behind, its collar hurt our beloved Prophet and left a red mark on his neck. Our Prophet calmly turned to the man and said,

— “What can I do for you?” The rude man answered loudly,

— “O Muhammad! Load some of the goods of Allah that you have with you onto my two camels.” He then continued this impudent behavior by saying,

— “Since you are not going to give out of your or your father’s wealth.”

Our Prophet (pbuh) who loved and valued all people understood that this was an uneducated and a needy man living in the desert. He smiled and told one of the Companions who was with him,

“Load barley on one of these camels and date on the other.” (Muslim, Zakat, 128; Abu Dawud, Adab, 1)



What do you think the man who got what he wanted thought about our Prophet afterwards?

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How does responding to a rude behavior with a rude behavior affect our relationship with other people?

.....

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## RECOGNIZE → FEEL → DO



SITUATION	FEELING	BEHAVIOR
When one of my friends steps on my foot	It hurts me	However, I forgive him and do not try to do anything to him because he did not want to do it.
My brother always cries and wakes me up	This makes me very uncomfortable and angry	However, because he is a little boy, I act understandingly and show patience.
The son of our neighbor living upstairs makes a lot of noise	It makes me uncomfortable when I study and when I try to go to sleep,	When I see him outside, I politely tell him to be more careful.
My friend often drop my pencil on the ground,	I feel sad and I get upset, but know that he does it accidentally	I accept his apologies even if it happens ten times.
If my friend tears my shirt when playing outside,	I know that he did not do it on purpose even if I like that shirt very much,	I do not hold his mistake against him so as not to make him sad and ashamed.
If the little child of our guest tears my book,	I get very angry! However, I think that this little child did not know how valuable this book was for me	So I forgive him and from that time onwards I do not leave my books in places where little children can reach them.
If my mother gets angry with me in the fight between me and my brother even though I do not deserve it	I think that I was treated unjustly! However, I also know that my mother could not see the reality at the time because of her anger	I just keep my silence and show patience.

## FROM THE LIVES OF GREAT MUSLIMS

## REGRET



One day, the hypocrites slandered our Prophet (pbuh)'s wife and Abu Bakr (r.a.)'s daughter. Mistah b. Asasa was in one of those groups who talked about this repugnant slander. Mistah was Abu Bakr's cousin. Because he was a poor man, Abu Bakr always financially helped him.

When hypocrites talked behind our mother 'Aisha, Mistah found it funny and could not help himself and laughed.

When Abu Bakr heard this, he became very sad. He thought "I help him so much, but he laughs at the slanders about the Prophet's wife and my daughter. I will not help him from now on." After the verses about the innocence of our mother 'Aisha were sent by Allah, Abu Bakr angrily took an oath,

— "By Allah! I will never help Mistah again." Whereas Mistah had already regretted what he had done. He came to Abu Bakr,

— "O Abu Bakr! Please forgive me. I made a mistake and I apologize." However, Abu Bakr was so angry that he did not accept Mistah's apology. After that, another verse was revealed about Abu Bakr. The verse was as follows,

"Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (al-Nur, 24: 22) When Abu Bakr heard this verse, he said,

— "Of course, we want our Lord's forgiveness" and so continued to help Mistah as he had done before. Regarding his oath that he would never help Mistah again, he said,

— "By Allah! From now on, I will continue to help Mistah until eternity." (al-Alusi, Ruh al-Ma'ani, vol. 18, p. 124; al-Suyuti, Durr al-Ma'thur, vol. 5, p. 35)

What did Abu Bakr initially think about Mistah's attitude regarding the slander to 'Aisha? What did he feel?

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Why do you think Abu Bakr forgave Mistah? How would you decide if you were him?

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## JUST AT THE TIME OF ANGER

Just when the battle was heated, 'Ali (r.a.) was fighting bravely against the enemy with his sword called Dhulfikar. He had a long sword fight with one of the enemy soldiers. Finally, 'Ali (r.a.) knocked him down and stepped on him. He was about to kill him. Just then, the enemy soldier hatefully spat at 'Ali's face. 'Ali (r.a.) backed down and did not kill him and told him,

— "You may go. I forgive you. You are free. The enemy soldier was confused. On the one hand, he was very happy to be saved from death but, on the other hand, he was wondering why 'Ali changed his mind and forgave him even though he had spat on his face. Thus he asked,

— "Why did you change your mind and not kill me?" 'Ali (r.a.) replied,



— "I use my sword on the path of Allah for His sake, not for my personal anger. When you spat on my face, it was very hard on me and I got very angry. If I had killed you, I would have taken my personal revenge. Whereas I was fighting you for the sake of Allah and because you were the enemy of Muslims."

'Ali (r.a.)'s words influenced the enemy soldier very much. He started to think deeply about 'Ali's forgiveness while he had the power and could do anything he wanted. Besides he had spat on his face... He thought "if I were him, I would have killed him."

Then, he decided to accept Islam. After his conversion, about fifty more men from his tribe embraced Islam. 'Ali's exemplary and noble behavior caused several men to be honored by Islam. (Fayd al-Qadir, vol. 4, p. 29)

How would you feel when someone insults and spits on your face at a time when you are angry with him?

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.....

What do you think the forgiving and the forgiven people gain?

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.....

## TEST YOURSELF

## HOW PATIENT AND FORGIVING ARE YOU?

1. **You and your friend decide to go to the bakery and eat cake. One of your friends whom you were angry with because of a bad joke he made with regards to you wants to join you. What would you do?**
  - a) I tell them "My friends! You go ahead. There is an emergency I need to take care of."
  - b) I tell them "If he comes with you, I am not coming."
  - c) I ignore him and do not change our plans.
  - d) I give him a chance and forgive him. Maybe he has realized his fault.
2. **You told a secret to your friend. However, you then heard your secret from another person. What would you do?**
  - a) I beat my friend whom I gave my secret.
  - b) I become very sad and break my relations with him.
  - c) I talk to my friend and advise him not to do such a thing again.
  - d) I too reveal one of his secrets that I know.
3. **You eat lunch in a restaurant and see hair in your meal. What would you do?**
  - a) I call the waiter and tell him "What a scandal this is!" and humiliate him and the restaurant before all the people.
  - b) I take the hair out of my meal and put it by the plate. I then tell the waiter to change my meal.
  - c) I call the waiter and show him the hair. He does whatever necessary.
  - d) I angrily leave the restaurant.
4. **Whom do you forgive?**
  - a) Everybody who makes a mistake knowingly or accidentally,
  - b) Everybody who does something wrong to me by mistake,
  - c) Everybody who does something wrong to me by mistake only once,
  - d) I do not forgive anybody who makes a mistake no matter if it is knowingly or accidentally,
5. **What would you do if someone humiliates you in front of others?**
  - a) I just stay quiet saying "May he find whatever he deserves from Allah!"
  - b) I do the same thing to him.
  - c) I would do to him something worse.
  - d) I think that he is just a simple desperate person and keep my silence and show patience.
6. **Your friend did something wrong to you, but then apologized. You accepted his apology. What would you think about him now?**
  - a) He is a good person. He realized his mistake and apologized.
  - b) What an important person I am. He apologized to me.
  - c) He humiliated himself by putting himself in a position where he has been forced to apologize.
  - d) My thoughts about him would not change, no matter if he apologized or not.



## IF I WERE HIM

### BEING A FRIEND WITH A CLUMSY PERSON!

A new friend joined your class. You sat next to him and started to talk to him in order to save him from the feeling of loneliness. Soon you started to get along with him because he looked like a nice person and you had many common points. How similar the classes you liked, the games you played most, your family structures, and your goals were! Your love and fellowship was increasing every day.



Even though there was something not going so well, but you had ignored it in the early days. When you first sat next to him, he dropped your pencil to the ground. He dropped the coats from the hangers while trying to hang his coat. He stepped on your foot while entering the classroom. He borrowed your eraser, but returned it in a state where it was part torn.

On that day, something worse happened. Your teacher was going to take you on a field trip, and this was why you put on your nicest clothes. You were waiting in the yard to set out for the trip. Just then your friend spilled the drink he was holding on your clothes. It was ruined and got dirty. Your home was not so close so that you could go and change.

You were very upset and angry. Your best clothes were ruined. Moreover, it was awful to go to the field trip in these clothes. Yes, you had to admit that he was a good boy and you got along with him in many things, but he was so clumsy. He was sad and apologized like he always did. However, there was the reality that your garments were ruined. You thought "Maybe I was too quick to be so close friend with him." You decided "Maybe I should end my friendship with him if he is going to give me so much harm."

On the other hand you had other thoughts. You also thought "Everyone had deficiencies. Who knows what kind of deficiencies I have that disturb others." However, you were so angry and it made you very upset that you had to go to the field trip in these clothes. What would you do now?

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## INSIDE LIFE

### INTERPRETING PICTURES



1. What do you see in the picture?  
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2. What would be the reason that made the children in the picture attack each other with hatred and anger?  
.....
3. As a result of their behavior, which one or ones will gain something out of it? Why?  
.....
4. What do you think they could have done to avoid getting into this situation?  
.....
5. If one of them had been patient, forgiving, would the events have developed in this way?  
.....
6. If they had regretted the following day they had fight, what kind of a conversation would they have?  
.....
7. If these kids had continued to feel the same hatred and anger towards each other every day, what would have happened?  
.....
8. If they forgive each other and hug each other like brothers, how can their relationship be after this incident?  
.....



## STORIES FROM REAL LIFE

### THE OWNER OF A PUMPKIN!

Once there was a dervish who worked hard, strived, beautified his morality, and came spiritually closer to Allah, the Exalted.

He went to a barber shop to get a haircut.

The barber started to shave the dervish's hair. The dervish was watching himself in the mirror. The right side of his head was completely shaved. Just when the barber was going to shave the other side, a bully entered the shop yelling. He directly came to the dervish and slapped the shaved side of his head. He then yelled at the dervish,

— "Hey pumpkin head! Stand up so that I can have a haircut." The barber felt embarrassed towards his customer but he could not say anything because of his fear from the bully.

The bully sat in the chair and started to have a haircut. Meanwhile, the insolent bully continued to mock at the half shaved dervish, "Look at me, pumpkin head!... How are you, pumpkin head?... Tell me, pumpkin head?..." Finally, his haircut finished and the bully left the shop. He had taken only a step out of the barber shop that a horse cart broken loose from its horses appeared in the street. It was coming down the street with full speed. The bewildered bully could not do anything and just stood motionless in the middle of the street. The iron splinter bar of the cart stuck straight into the bully's belly. The bully collapsed in the middle of the street.

He was dead. People who witnessed the scene screamed. The barber was bewildered. He once looked at the scene and then once at the dervish. He thought that the dervish prayed against the man and said,

— "Don't you think this punishment was a bit harsh?" The sad dervish thoughtfully replied,

— "By Allah! I was not offended by what he did. I even thought to myself that 'may Allah forgive him'. I myself forgave (my rights on) him. However, there is of course the owner of this pumpkin. He did offend Him (Allah)."

### THE BAG OF POTATOES!

One day a high school teacher made an offer to his students,

— "Would you like to have a life experience?"

The students accepted the offer of their beloved teacher. The teacher said,



— “Then promise me that you will do everything I tell you to do from now on.” The students nodded their heads. The teacher continued,

— “I will now tell you your assignment for tomorrow. Tomorrow each one of you will bring a bag and two kilos of potatoes.” The students did not understand anything from this request, but they prepared a bag and two kilos of potatoes for the following day. The teacher told the students who were curiously watching him,

— “Now take a potato for each person with whom you had a fight or argued with and whom you do not want to forgive. Engrave the name of that person on the potato and put it in the bag.” Some student put a couple of potatoes inside their bag, while some of them almost filled their bags. The teacher made his next explanation to

the students who were looking at him as if they were asking what they were going to do next,

— “For a week, wherever you go, you will take this bag with you. It will be with you when you go to bed, when you get on the bus, in the school, in the class, in short it will always be with you.

A week passed. The students who got tired from fulfilling their teacher’s command started to complain,

— “Teacher, it is very hard to carry this heavy bag to every place we go.”

— “Teacher, the potatoes started to rot.”

— “Teacher, people are looking at us strangely.”

— “Teacher, believe us that we are both bored and exhausted.” The teacher smiled and gave them the following lesson,

“As you see, every person we do not forgive and keep anger in our hearts is like one of the potatoes we carry in our bags. As long as we do not take them out of our bags, we cannot save ourselves from the burden and the smell. In other words, if we do not forgive people, we only punish ourselves. We tire ourselves and our spirit. We might think that forgiveness benefits the person we forgive, but in fact it is a great goodness especially for ourselves.”

## CLASS ACTIVITY

### WHO IS MORE REMORSEFUL?

The class is divided into two groups. The following questions are asked to the members of the first group,

— “Remember an incident from your lives that made you very angry. It needs to be an event where you got angry but you showed patience and forgave. What do you now think about your patience and forgiving behavior at the time? Do you regret it? Can you share this incident with your classmates?”

The following questions are asked to the members of the second group,

— “Remember an incident from your lives that made you very angry. It needs to be an event where you got angry and did not act with patience. What do you now think about your impatient behavior at the time? Do you regret it? What would have been the consequence of that incident if you had acted patiently? Can you share this incident with your classmates?”

Every student gets his/her turn to answer the questions. When the students tell their stories, they are not allowed to mention any individuals' names in their stories.

At the end of the activity, the students who are remorseful for acting patiently or impatiently are asked to raise their hands. Whoever is more remorseful is found out. The significance of being patient and forgiving is emphasized.

## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW

WHAT HAVE I GAINED WHEN I ACT WITH PATIENCE AND FORGIVENESS?	WHAT DO SOCIETIES GAIN WHEN THEY ACT WITH PATIENCE AND FORGIVENESS?
<b>1</b> Example I have gained the pleasure of Allah.	There will be no fighting and no wars.
<b>2</b> Example I have had nice friendships.	They become societies, which encourages people to smile at each other.
<b>3</b> I have felt peace and tranquility and anger has not preyed on me.	
<b>4</b>	
<b>5</b>	
<b>6</b>	
<b>7</b>	
<b>8</b>	

# 7. CHAPTER



## RESPECTING NEIGHBORS, FRIENDS, KITH AND KIN

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

"Serve Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loves not the arrogant, the vainglorious;"  
(al-Nisa, 4: 36)

"...And remain conscious of God, in whose name you demand [your rights] from one another, and of these ties of kinship. Verily, God is ever watchful over you!" (al-Nisa, 4: 1)

"Those who join together those things which Allah has commanded to be joined, hold their Lord in awe, and fear the terrible reckoning." (al-Ra'd, 13: 21)

### AND I HAVE UNDERSTOOD

It is my duty to do goodness first to my parents and then to everybody especially to my kith, kin, and neighbors. Because both they have rights on me and I also feel myself happy and safe by their existence.

I should pay attention to visit my relatives and should not break my ties with them. I will visit my relatives during the vacations.

Of course, I fear from my Lord's questioning. I should continue good relations with my relatives, neighbors, and friends.





## THE MUSLIM WHO IS LOVED BY MY PROHET (PBUH)

### MY PROPHET SAID

“Whoever is pleased that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his Kith and kin.”  
(al-Bukhari, Adab, 12)

### AND I HAVE UNDERSTOOD

Of course I want my wealth increased and life prolonged. I will search how I can help the needy ones from my kith and kin.

“The one who recompenses the good done to him by his relatives is not considered someone who maintains good relations with his relatives, but rather the one who keeps good relations with those relatives who had severed the bond of kinship with him is considered someone who maintains good relations with his relatives”  
(al-Bukhari, Adab, 15)

When I cannot visit my neighbors, I should at least call them by phone. I tell them the news and greetings from our kith and kin. I wonder if I have any distant relatives that I do not know. I will learn and visit them.

“Gabriel continued to recommend to me about treating neighbors kindly and politely, so much so that I thought he would order me to make them as my heirs.” (al-Bukhari, Adab, 28)

Our ancestors said that people are in need of their neighbors’ ashes. Being neighbors is as important as being relatives. I will always be smiling and speak kind words to my neighbors. I will be lenient in my relations with them.

“Whenever you prepare a broth, add water to it, and have in your mind the members of the household of your neighbors and then give them out of this with courtesy.”  
(Muslim, Birr, 143)

If I share the food I eat with my neighbors, I can strengthen the ties between us. I will share my food and the toys that I played with when I was younger with my neighbor’s children.



## A FRIENDLY CONVERSATION

### NOT FORGETTING THOSE WHO ADD VALUE TO OUR LIVES: SILA AL-RAHM

If we did not have any relatives other than our parents and siblings, what kind of a world would it be? How would we feel if we did not have uncles, aunts, cousins, grandparents etc.? There is nobody among us who does not look forward to vacation time, going to hometown, and visiting our relatives. People like to go to the lands they were born and raised. How much they miss to see their cousins and relatives!

For those who are away from their hometowns, or those who are in foreign lands, the warmth of being in their hometown is given by their friends and neighbors, isn't it?

There are also people other than our family who add value to our lives. Our relatives, friends, and neighbors are values of our lives whose absence cannot be filled out by anything. We share and ease our material and spiritual problems with them as well as we share and increase our happiness with them. We support each other in good and useful deeds and feel ourselves safe and happy when we are among them. The life becomes more beautiful together with them.

Watching, caring, and having close relations with our relatives, friends, and neighbor who are so valuable in our lives is known in our religion with the term "Sila al-Rahm." We should share with them whatever we have, run to their assistance when they need, and frequently visit them. If we cannot go to visit them, we should at least call them by phone



and ask about their health and wellbeing. Sila al-Rahm is something often dealt with in the Qur'an and advices of our Prophet (pbuh). Caring and inquiring about the health of our relatives, friends, and neighbors, visiting them, being by their side when they have problems, and sharing their happiness are not only actions that attract Allah's and His messenger's pleasure but also deeds that make people very happy. Treating with goodness all people we know starting with the closest ones to us is one of the distinguishing characteristics of a Muslim.

Congratulating the people who we know, starting with our elders and relatives in festivals, and holy days and nights, inquiring about their health by visiting them, and sharing our happiness with them are best examples of sila al-rahm. Visiting to congratulate those who got married, those who had a baby, those who bought a house, those who returned from pilgrimage, those who recently moved to the neighborhood, and to deliver good wishes and speedy recovery to those who are sick and to deliver condolences and wish patience to those who lost a loved one are Muslims' distinguishing features admired by all people.

The most valuable type of sila-i rahm is visiting the ones who does not visit us, calling the one who does not call us and treating with goodness the ones who does not treat us with goodness. From two people who break ties for any reason, the first one who comes ahead to make peace is the one saved from arrogance. This is an act praised by our Lord because He does not forgive those who are arrogant.

Remembering, visiting, inquiring about the health and wellbeing of relatives, friends, and neighbors, who add value our lives, was one of our Prophet's frequent traditions. Our religion even commands us to visit and keep our ties with our relatives who are not Muslims. Because there is a possibility that they can get influenced from our good character and politeness and embrace Islam.

We should never neglect those valuable people around us who add to our life excitement, joy, and peace.



## THE BEST EXAMPLE FROM “THE BEST ONE”

### EASING THE BURDEN

It was in the days before the mission of prophethood was given to our Prophet (pbuh). His uncle Abu Talib was a poor man with a large family. They had financial difficulty. Our Prophet (pbuh) was very sad about their situation and wanted to help his uncle who raised him when he himself was an orphan child. Finally, he went to his other uncle ‘Abbas and said,

— “Dear uncle! You know your brother Abu Talib has a crowded family. They are crushed under financial difficulties. Let us go to my uncle Abu Talib and talk to him. I can take one of his sons and you can take another. In this way, we can ease his burden a little. What do you say?” ‘Abbas (r.a.) happily accepted this offer and they together went to Abu Talib. They said,

— “We know your situation and in order to ease your burden a little, each one of us would like to take and undertake the care of one of your sons. What do you say?”

Abu Talib did not hesitate to give his brother and nephew two of his sons. He was sure that they would provide good care to his sons. He said,

— “Leave me ‘Aqil. You may take any one of the rest.”

Upon this, our Prophet (pbuh) took ‘Ali and his uncle ‘Abbas took Ja’far. Until the mission of prophethood was given to our Prophet, ‘Ali stayed under his care. Our Prophet (pbuh) provided such a good care to him and won his heart that ‘Ali immediately embraced Islam after its birth. Our Prophet (pbuh) even married him to his daughter Fatima (r. anha). (Ibn Hisham, I, 264)

What would be the difficulties of taking a son of your relative to your family in order to undertake his care?

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.....

What would ‘Ali (r.a.) feel and live after our Prophet (pbuh) took him under his care?

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## THE MAN WHO VISITS HIS FRIEND FOR THE SAKE OF ALLAH!

There is story narrated by our Prophet (pbuh) about friendship and fellowship:

One day a man set out to visit one of his friends in another town. Allah the Almighty assigned an Angel to keep a watch on him on his journey. When the man came by the angel, the angel said,

— “Where do you intend to go?” He said,

— “I intend to go to see my brother in this town.” The angel said,

— “Do you expect any benefit from your brother?” He said,

— “No, I do not expect anything from him. I am going to visit just because I love him for the sake of Allah, the Exalted and Glorious.” Thereupon the angel said,

— “I am a messenger sent to you by Allah to inform you that Allah loves you as you love him for His sake.



How does one go to visit his kith and kin without expecting anything in return?

.....

What does someone who is visited by his kith and kin just because he is loved by them feel?

.....

## RECOGNIZE ⇨ FEEL ⇨ DO



SITUATION	FEELING	BEHAVIOR
If a new neighbor moves to our next door,	We do not know what kind of people they are and feel worried because of this,	However, we knock on their doors and say to them "welcome, we live in the next door. If you need anything, please feel free to ask from us."
If I meet one of my friends from my old school,	Even though I think that "He might have forgotten me and maybe he did not even like me"	I salute him and ask about his health and wellbeing.
When the schools are closed,	I realize how much I have missed my relatives living in a faraway town,	I first go to visit them.
I cannot always go to visit my elders living faraway,	This makes me sad,	This is why I often call them by phone and ask about their health.
When my parents are going to visit a distant relative,	Even though I think that "I do not even know them,"	I go to visit them thinking that it is a spiritually rewarding action.
When I remember my old friends,	I think about how great memories we had together	If it is possible, I visit them. If it is not possible I call them or send a message to greet them.
When we have neighbors or friends who had a baby, bought a new house, or got sick,	I feel both their happiness and their sadness,	I go to deliver either "my congratulations" or "my wishes for speedy recovery."



## FROM THE LIVES OF GREAT MUSLIMS

### CONTINUE TO JEWISH RELATIVES!

It was during the caliphate of ‘Umar (r.a.). Our mother Safiya (r. anha), one of our Prophet (pbuh)’s wives, was the daughter of Huyay, a prominent Jewish man. One day, Safiya (r.anha)’s servant came and complained to ‘Umar (r.a.),

— “O commander of the believers! Safiya likes the Jewish holiday Saturday and continues her relations with Jews.” Upon this, ‘Umar (r.a.) sent a man for inquiry. Our mother Safiya (r.anha) sent the following information to ‘Umar (r.a.),

— “O ‘Umar! You ask about Saturday. I do not like that day since Allah bestowed me Friday in place of it. Regarding the complaint about Jews, amongst them are my relatives and I just visit them.” Our mother Safiya then turned to her servant and said,

— “Why did you slander me?” Her servant confessed her fault saying,

— “I just followed the temptations of Satan.” Our mother Safiya told her servant who unjustly slandered her,

— “Go, you are free.”  
(Ibn Hajar, al-Isaba, IV, 347)



If you were in place of our mother Safiya, would you continue to visit your Jewish relatives after you converted to Islam? Why?

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What do you think that her relatives thought about our mother Safiya and the religion of Islam?

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## SINCERE FRIENDSHIP

In a very cold night, the soldiers were spending the night under showering rain. It was Yarmuk where fierce fights were going to take place in the following day. The number of enemy soldiers were many times more than the Muslim army. The pioneer forces formed from Muhajirs were in the front lines. They were looking forward to dawn to make a sudden attack. The Valley of Yarmuk resonated with the soldiers' words of Allah Allah and horse neighs.

After the sun rise, fierce fights took place. Thousands of soldiers died and tens of thousands were wounded. There were many martyrs among Muslim soldiers. The battle arena had turned into a place of life and death.

It was about the final moments of this unspeakable battle of Yarmuk. The clouds of dust were risen under the burning sun. Believing heroes who fought incessantly for hours were wounded by swords, arrows, and spears. They did not even a chance to drink the warmed water in their water-skin. The lips that were destitute for a sip of water were uttering the proclamation of faith (kalima shahadah) and passing their souls away as martyrs. Huzayfa (r.a.) describes this exemplary scene where many examples of self-sacrifices were witnessed as follows,

— "I was wounded and tired. I hardly collected myself together and started to look for my cousin Harith. I was walking among my fellow Muslim brother who were groaning and were at the final moments of their lives. Not long after, I found my cousin. He was wounded from several place. I took my water-skin and came to him.



He did not have enough strength to speak, but he was trying to say something with his eyes. When I came closer to him to give him water, I heard my friend Ikrima who was wounded and lying ahead,

— “Water, water! Please a sip of water.” When my cousin heard Ikrima’s voice, he did not drink the water and pointed at me by his eyes to take the water to Ikrima.

I immediately run to Ikrima who was also wounded by spears and swords and lying on burning sand. I extended my water-skin to his mouth. Just when he was trying to hold the water skin to take a sip, we heard our friend Iyas’ cry from ahead.

— “Water, water! Please some water for the sake of Allah.”

Ikrima moved the water-skin away from his mouth and barely turned his head towards Iyas as if telling me to take the water to him. Iyas’ heart breaking cry had elevated Ikrima’s feelings of mercy and he did not feel it tolerable to drink the water while his friend was crying for water.

When I run and came to Iyas, I found him uttering the proclamation of faith. He was at his final moments of life. He was drinking from the fountains of Paradise before drinking the water offered to him by his friend Ikrima. I thought that I should at least take the water back to Ikrima. However, he also was martyred. I thought that maybe I was not too late to take the water to my cousin Harith so I run towards him. However, I saw that he also did not need water anymore.

I have witnessed many events in my life, but none of them influenced me as deeply as this one. I have never forgotten the level of believers’ mercy and self-sacrifice towards each other who had no ties among each other except faith. (Qurtubi, Tafsir, vol. 17, p. 28)

What are the three lessons we should take from this unique example of self-sacrifice?

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## TEST YOURSELF

### HOW MUCH DO YOU PAY ATTENTION TO SILA AL-RAHM?

1. **At the weekend, your cousin is getting married. You find it difficult to spend your two-day weekend vacation by going to another city for the wedding ceremony. What would you do?**
  - a) I call him by phone to congratulate him.
  - b) If it is possible, I make the necessary arrangements and go to the ceremony.
  - c) Even if it is for two days and I get tired, I go to the ceremony. I like to be next to him in this happy day.
  - d) It is enough that my parents go to the ceremony. I do not have to go there.
2. **One of your old friends is coming to your city to take care of some business. He called you a couple of days ago. However, you have an exam the following day. What would you do?**
  - a) I do not give him a chance to ask whether he could come. I talk on the phone about how busy I am.
  - b) I tell him how happy I am with his call and how much I wish to meet him. However, I also tell him that I am very busy and apologize for not being able to accept his meeting offer.
  - c) I tell him that we can meet for a short time.
  - d) I study my exam before the day he comes and absolutely invite him to my home at the night he comes.
3. **Your neighbor had an accident and his wife had to go and take care of him in the hospital. She wanted to leave their three-year old son with you. What would you do?**
  - a) They are welcome to do that. Of course, I will take care of their son.
  - b) My mother can take care of him if she wants. I do not care.
  - c) I would love to help them, but I cannot manage it.
  - d) Are we babysitters? They should take their child with them.
4. **It is a festival day. Almost all your relatives came to your home. What would you think?**
  - a) How wonderful to be together in this joyful day is!
  - b) They are coming to us because we are loved by everyone.
  - c) I wish some of them came another day.
  - d) Why don't they come together in another relative's house?
5. **May Allah protect them, but let us imagine your uncle and his wife passed on in a traffic accident. Your two-year old cousin is left behind. Who will take care of him?**
  - a) We give him to a state orphanage.
  - b) We give him to a foster home.
  - c) He becomes our brother. We raise him.
  - d) We offer his care to my other uncles and aunts.
6. **Because of a problem regarding distributing your grandfather's inheritance, the relationship between your father and you uncle is a bit tight. However, you are getting along with your cousins. What will happen now?**
  - a) I support my father. I do not keep my relations with them as good as before.
  - b) I try to make peace between my father and my uncle.
  - c) Even though they do not have good relationship, this is their business. I try to keep my relations with my cousins as it was before.
  - d) I say "From now on, I have neither an uncle nor cousins" and break my ties with them.



## IF I WERE HIM

### YOU HAVE CHANGED A LOT!

**Y**ou have a cousin with who you get along well. You have very good memories with him left from your summer vacations in your home village. You play with him, help your elders, and read books.

Think that in a couple of years, you will attend a university and he will attend another one. It is a fact that people's thoughts and worldview are mostly shaped during the university years. You will realize that both of your ideas will change a lot and you will both think very differently. You will have different ideas about political and religious matters. You will have many arguments with regard to usual matters of daily life.



From now on, would you limit your ties with him? What would you do? How would you feel when you do that? How would your cousin feel regarding your disagreements?

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## INSIDE LIFE

### INTERPRETING PICTURES



1. What do you see in the picture?  
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2. Is there a common joy shared by people in this picture?  
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3. What does sharing our joys and happiness with our kith and kin give us?  
.....
4. What do you think the old lady and her daughter-in-law in the picture tell each other?  
.....
5. Who else are there in the parts of the picture that we do not see?  
.....
6. What common points do you see that also exist in the customs of your region?  
.....
7. What would happen if the neighbors, friends and relatives did not share their happiness?  
.....
8. What do you see in the picture about politeness, elegance, and respect?  
.....
9. What can one gain by treating one's relatives nicely and with kindness?  
.....
10. What would be the consequences of people having impolite and disrespectful relations with each other?  
.....



## STORIES FROM REAL LIFE

### THE LAST GUEST

A young doctor who just graduated from the medical school was appointed as a doctor to a community clinic in a faraway district of the city of Konya. It was a small district. The first night, he stayed in a home as a guest. The home was next to the train station. After dinner, they had some tea and had friendly conversations. However, the young doctor was both tired and feeling himself as a foreigner in this small Anatolian town.

Hours passed and sleep started to become heavy on him. He could not tell his host that he wanted to go to bed. It was almost midnight but there was no preparation for going to bed. Finally, the young doctor could not help himself and asked the elder member of the family,

— “Sir! What time do you usually go to bed here?” The man replied,

— “My son! We are waiting for the last train. It will soon be here.” The young doctor asked,

— “Are you expecting someone on the last train?” The old man replied,

— “No, we do not have any relatives on the last train. However, this is a faraway town. Maybe a foreigner gets off the train and stays outside when he cannot see any house in which the lights are on at this hour of the day. We wait for the last train to let people see a house in which the lights are on so that we can have them as guests...”

The old man’s answer impressed the young doctor. He was both bewildered and thankful to Allah in the face of such refinement.

### FINAL WORDS

It was one of the bloodiest days of the war. A soldier saw one of his friends collapsed ahead. There was a bullet shower that did not allow one to raise one’s head off the trenches not even for a second. The soldier ran to his commander,

— “Sir! Can I run and fetch my friend?” The commander looked at the soldier’s face as if he was saying “Are you out of your mind?” and said,

— “Is it worth it? Your friend is probably wounded severely. There is a high possibility that he might even be dead. Do not risk your life.” The soldier insisted and the commander finally accepted,

— “Okay go ahead then.” Then a miracle happened. The soldier bravely reached his friend under the bullet rain. He took him on his back and run back to the trenches. They rolled over the trenches. The commander checked the wounded soldier and turned to his soldier,

— “I told you that it was not worth to risk your life. He is already dead.” The soldier told his commander with a trembling voice,

— “It was worth it, Sir!” the commander asked,

— “How? Don’t you see your friend is dead?”

— “It does not matter. When I reached him, he was still alive. I heard his final words and for me hearing his final words was worth the worlds.” He then repeated his friend’s final words crying,

— “I knew you would come. I knew you would not leave me here alone.”



## CLASS ACTIVITY

### VISITING A NEIGHBOR

A plan is made in the classroom. According to this plan, students go to visit the neighboring classroom. Before going to the visit, a couple of students are sent to the hosting class as messengers. They ask the hosting class whether they are available for the visit. If they accept, the students of the guest class are asked the following questions before the visit

1. Do we need to take something with us like a box of chocolate, sweet as a gift or don't we need to do any of that?
2. What manners should we pay attention to when entering the classroom?
3. What should we ask the student next to whom we sit? About what topics should we talk?
4. How should we ask permission to leave when we end our visit? What should we tell them?

After the visit when the students return to their class, they are asked the following questions below to express their views and feelings. In this way they are encouraged to think about the manners of visiting a place,

1. What kind of worries did you have before our visit?
2. What did you feel during our visit? What do you feel now?
3. What kind of preparations need to be done before going to a visit? In which order should we follow in these preparations?

(The teacher should explain to the students how a visit should be according to its manners and explain to them the concepts related to the manners of visiting such as asking for availability before going to a visit, getting a small gift if it is possible, greeting, inquiring about health and wellbeing, determining the subjects about which they can talk about, asking permission when leaving, saying encouraging sentences when leaving such as "Please you should also come and visit us some day," and thanking the host family for everything while leaving.)

## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW?

### THOSE WHO OBSERVE SILA AL-RAHM



INDIVIDUALS

FAMILIES

SOCIETIES

How do they look psychologically?  
Can you give an example?

How do they look economically?  
Can you give an example? What  
kind of a relationship exists  
between sila al-rahm and the  
economic situation?

Do they have any difference  
regarding their physical health?  
What kind of a relationship exists  
between sila al-rahm and health?

What are the common points  
of those who are careful about  
observing sila al-rahm and do it  
frequently?

What are the common points of  
those who do not observe sila al-  
rahm?

# 8. CHAPTER



## BEING AWARE OF THE RESPONSIBILITIES

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

"...you shall certainly be called to account for all your actions."  
(al-Nahl, 16: 93)

"Does man think that he will be left uncontrolled, (without purpose)?"  
(al-Qiyama, 75: 36)

"Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?"  
(al-Mu'minun, 23: 115)

"Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."  
(al-Zalzala, 99: 7-8)

"That man can have nothing but what he strives for."  
(al-Najm, 53: 39)

### AND I HAVE UNDERSTOOD

I will face in the Hereafter the deeds I do in this world. This is why I should not do something whose consequences I am not ready to face.

I was created as a human being and I am different from other living beings through my intellect, feelings, and spirit. The One who has given me such superiorities does not leave me uncontrolled. I have responsibilities to fulfill.

My Lord has given me countless favors and informed me about my responsibilities in the Qur'an. When I die and meet with my Lord, I will be held accountable from my responsibilities.

Whatever good or bad I do in this world will face me in the Hereafter. Therefore, I cannot act irresponsibly.

I will receive the return of my efforts. If I do good things and fulfill my responsibilities, I can get good rewards. If I delve into bad deeds, I will have to face their bad consequences.



## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

"All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them. All of you are guardians and responsible for your wards and the things under your care."

(al-Bukhari, Jum'a, 11)

### AND I HAVE UNDERSTOOD

I am responsible to take care of my duties. This is why I will know and fulfill my responsibilities in every stage of my life.

"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)

I will fulfill first my responsibilities to myself and then to those around me. I will make an agreement with my friends to warn each other whenever we do something wrong.

"The feet of the slave of Allah shall not move on the Day of Judgement until he is asked about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out."

(al-Tirmidhi, Qiyama, 1)

I will question myself every night where I spend the life given to me by Allah, for which purposes I use my knowledge and abilities. In this way, I will try to control myself. Because these will be asked of me on the Judgment Day.



## A FRIENDLY CONVERSATION

### HOW CAN ONE BECOME A PERSON WHO IS AWARE OF HIS RESPONSIBILITIES?

**W**hen we observe the universe, we see how perfect the creation is. In every being, we witness the endless power and unique art of Allah, the Almighty. Human beings were created not only in the best and flawless form but also with abilities such as reason, free-will, and conscience that distinguish them from animals.

Creation of human beings in such a perfect form lays some responsibilities upon them. The human being is the vicegerent of Allah on earth, which means he represents Him on earth. He fulfills Allah's requests by doing good deeds and giving charities in this life. Everything on earth is given to the service of the human being. This is why he is not left uncontrolled, but rather he has been made responsible to build and develop earth and make it a livable place.

Fulfilling his duties proportional to what he has, observing and respecting other people's rights, and accepting the consequences of his choices show that he is someone who is aware of his responsibilities.

For example, do you know anybody who owns a store? Have you ever observed how they work? You have seen that sometimes they go to work as late as they want, or take a vacation anytime they want, but they usually work from early hours of the day until midnight including weekends. They have many more rights compared to the workers they employ, but on the other hand, they proportionally have many more responsibilities. The human being is like that. As he has the privilege of



being created as the most perfect creation in universe, his responsibilities are greater and more than the other beings created in the universe.

As individuals, every one of us has responsibilities towards Allah, ourselves, our family, our society, our country, and humanity. We can never be carefree in our preferences and behaviors. Our freedom ends where the rights of other people begin. The world is the common property of all humankind. We cannot irresponsibly waste the blessings of earth.

A responsible father tries to earn his family's livelihood by working and making great effort; a responsible mother organizes the housework and ensures the smooth operation of the tasks in the house; and a responsible child helps his parents and studies his/her lessons. While parents do their best to bring up their children in the best way they can in matters of faith, knowledge, character, and behaviors, the children do their best to improve themselves. Everyone knows his/her rights and responsibilities and try not to become a burden upon others.

As people who are aware of their responsibilities, we cannot ignore our neighbors, the needy, and the orphans. We cannot act selfishly by striving only for the benefit of ourselves and our families. There are certainly things that we can do for those who are in need. Even though correcting the wrong things that we witness around us may seem not to have any affect in the short period, we should think of it as our duty for the benefit of society. Because creating a peaceful society can be possible by fulfilling the requirements of the feeling of responsibility.

We should do our best to fulfill whatever task we have in the best way we can and when we do that task, we should think about other people's benefit as much as we do ours. By doing so, we aim to gain the love of Allah and show that we are people who are aware of their responsibilities. As a result of our own choices and decisions, if we do not get the result we aim towards even after we did the best we could, trying to see our errors shows that we act responsibly. Instead of accusing others and other reasons for the mistakes, taking the responsibility and accepting our mistakes is the correct course to take in terms of consequences.

The best sign showing that we are aware of our responsibilities is that we do not need rewards, punishments, or rules to fulfill them. One should be able to do something that needs to be done just because it is the right thing to do rather than expectation of rewards, or fear of punishments and rules. Studying just to learn something, even if the teacher does not give us a grade, is an example for this. In a similar manner, doing our tasks without expecting our parents to say "good job" is an example of the correct feeling of responsibility. Similarly, helping someone in need without expecting a "thank you" in return means to experience the taste of fulfilling our responsibilities.

If we do our responsibilities towards our Lord just to gain His love rather than expecting to enter Paradise or to be saved from Hell then that is the act of servants who are most aware of their responsibilities. After such behaviors, grades, "good job," "thank you," and blessings of Paradise will naturally come to us.

Having strong feeling of responsibility and fulfilling what is required not only brings about happiness to the person and his society, but also is a way of reaching endless joy in the Hereafter.



## THE BEST EXAMPLE FROM “THE BEST ONE”

### O LORD, BEAR WITNESS!

Our Prophet (pbuh) was given more responsibility than any usual person could have carried. The mission of prophethood was a great and very heavy duty. Delivering fully the message revealed by Allah to the people, living in accordance with the requirement of this message, and presenting the best example to the people when living in accordance with this message were the greatest responsibilities of the Messenger of Allah (pbuh).

When the 112th verse of chapter Hud “Therefore stand firm (in the straight Path) as you are commanded,” was revealed, our Prophet felt that his responsibility was multiplied and thus he even said that “chapter Hud made me older.” (al-Tirmidhi, Tafsir al-Qur’an, 56) He always acted with the consciousness of his responsibilities and never presented the approach of “I do not care.”

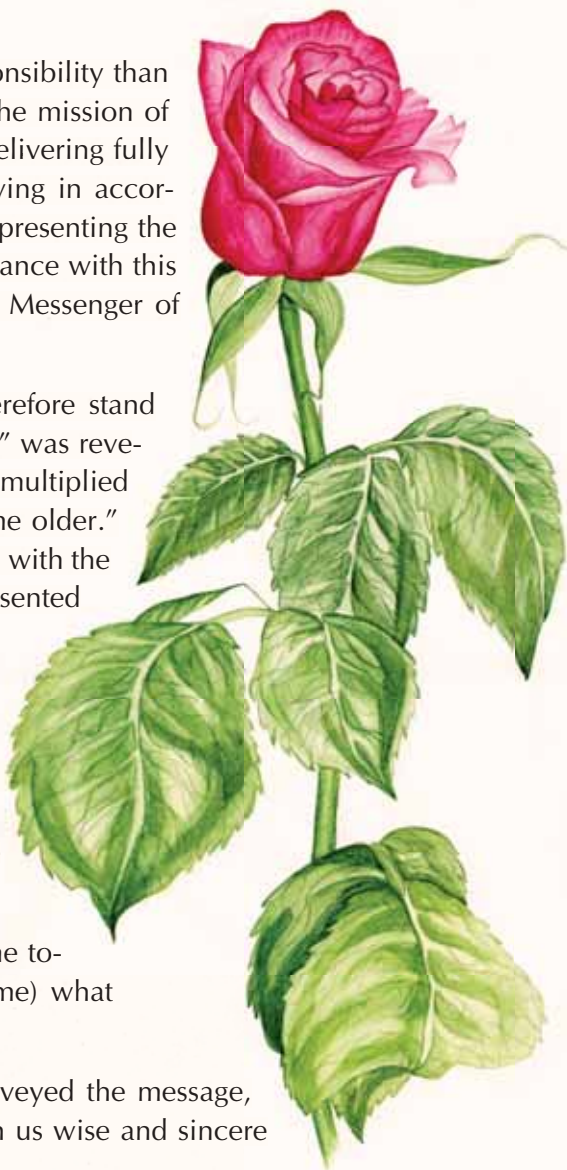
In the Farewell Pilgrimage that he performed short time before his death, he briefly reminded his one hundred and twenty-four thousand Companions about their responsibilities and then asked for confirmation from them as to whether he had fulfilled his responsibilities. He told them,

— “O people! You would be asked about me tomorrow on the Day of Resurrection, (now tell me) what would you say?” All Companions replied,

— “We will bear witness that you have conveyed the message, discharged the mission of Prophethood and given us wise and sincere counsel.”

Upon this, Allah’s Messenger (pbuh) raised his forefinger towards the sky and pointing it at the people (said):

— “O Lord! Bear witness. O Lord, bear witness, O Lord, bear witness.”



Why do you think our Prophet (pbuh) was so meticulous about whether he fulfilled his mission or not and why did he hold his Companions as witnesses?

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## EVEN IF IT WAS FOR WORSHIP

A group of Companions came to the Prophet's house. They were wondering how he acted at home and how much worship he did. They asked the Prophet's wife, i.e. the mother of the believers. They were surprised by the answers they got.

How abundant our Prophet's worship was, even though he (pbuh) knew that Allah would certainly enter him in to His Paradise. They compared their acts of worship to the Prophet's. Then, they told each other,

— "He is a prophet. All his past and future sins have been forgiven. Even a little worship could have been enough for him. However, we need to perform much more acts of worship." Then, one of them said,

— "By Allah from now on, I will offer the prayer throughout the night forever." The other said,

— "I will fast throughout the year and will not break my fast." The third said,

— "I will keep away from the women and will not marry forever."

When Allah's Messenger was later informed about this conversation, he told them

— "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)." (al-Bukhari, Nikah, 1)



What kind of disadvantages might immoderate worship consist of?

.....  
.....

Why do we need to fulfill our responsibilities towards ourselves, our family, and our country?

.....  
.....

# RECOGNIZE ⇨ FEEL ⇨ DO



SITUATION	FEELING	BEHAVIOR
When I woke up in the morning, my bed was messy	Even though it feels hard to make up my bed and I have concerns about being late to school	I wake up five minutes early and make up my bed. I do not become an unnecessary burden on my mother.
Because I am the youngest one in the house, I do all the chores at home like buying bread from the bakery, or taking out the trash etc.	Even though I feel myself as someone unimportant who does all the small tasks at home,	I do my duties thinking that "my big brother and sister once did these tasks. Now it is my turn."
Even though there is a waste basket in the classroom, I see pieces of trash all around	Having our classroom so dirty and messy makes me embarrassed and sad,	I use the waste basket for the trash and tell my friends.
I have responsibilities towards my Lord such as prayer, fasting, giving alms etc.,	Even though I think it is hard to get used to these responsibilities,	I act patiently and determinedly to get myself used to my responsibilities towards my Lord.
If I see my friend ..... doing .....	..... ..... .....	I warn him about this behavior and encourage him to choose the right action.
If I see a wastefully running or dropping faucet,	..... ..... .....	..... ..... .....
..... ..... .....	..... ..... .....	..... ..... .....



### THE GREAT CALIPH IS CARRYING A SACK!

During his caliphate, 'Umar (r.a.) strived hard to dully fulfill his job. How elegantly he expressed himself when he said these words "If a wolf attacks a lamb on the banks of Tigris, Allah holds 'Umar accountable for that" and how responsible he felt even for the animals living under his domain.

With the consciousness of responsibility, one night 'Umar (r.a.) wanted to check the conditions of the people living in the suburbs of the city. Together with his friend, he started to walk around the streets. Then he saw a fire burning ahead and told his friend,

— "There is a helpless person there in the middle of the night. Let us go there." When they went there, they saw a woman who was trying to console her two crying children by a fire with a pot over it. He asked the woman,

— "Why are your children crying?" The woman who was obviously weak and hungry and who did not know that he was the caliph told him,

— "My children are hungry." 'Umar asked again,

— "What are you cooking in the pot?" The woman answered,

— "There is water and a piece of rock. I am just consoling my children by telling them "soon the food will be ready."" And then she added,

— "Allah the Almighty will of course hold 'Umar accountable for that." 'Umar said,

— "O poor woman! How could 'Umar know this?" The woman replied,

— "Since he was not going to know, then why did he become the caliph?"

Upon this answer, 'Umar (r.a.) felt embarrassed. He felt the great responsibility of being the head of the state. He directly went to the supplies storage and picked up a sack of food. He put the sack on his back. The man with him said,

— "O commander of the believer! Let me carry the sack." 'Umar said,

— "You are not going to share my burden in the Hereafter so let me carry my burden myself. He put the sack on his back and took it to the woman. He cooked the meal himself and fed the family. While he was going to leave, the happy woman said to 'Umar,

— "You are more fitting to this task than 'Umar." Upon this, 'Umar told her,

— "Pray for 'Umar. One day when you visit him, you will see me there."

Imagine your whole family are hungry. From whom would you have expectations and what would they be? Why?

Is there any difference between your responsibility and the responsibility of the state institution?

Is there any needy people around you? What can you individually and institutionally do for them?

## TO TAKE RESPONSIBILITY FOR WHAT WILL HAPPEN FOUR HUNDRED YEARS LATER!

The success of the architect Sinan who built numerous mosques, inns, bath houses, bridges etc. was related not only to his intellect but also to his hard work and sense.

One of his works Şehzadebaşı Mosque in İstanbul began to be restored in the 1990s. The company engineer who was undertaking the restoration thought that the arches of the mosque yard were also old and needed restoration. When the stones of the arches were carefully dismantling, they found a glass bottle and a piece of paper in it. There were some inscriptions written in Turkish with Arabic script on the paper. The immediately took the paper to an expert to read it. They understood that it was written by the Architect Sinan. It read as follows,

“The life of the stones in this arch is about four hundred years. After that period, you will want to restore those stones because they will perish. Because the building techniques will have been changed by then, you will not know how to reconstruct the arch again. I am writing this letter to you to tell you how you can rebuild the arch again.”

Architect Sinan continued his letter by explaining from which parts of Anatolia that he had brought the stones of the arch and telling how to construct the arch.



Which things have affected you most in this story?

.....

What is your opinion about Architect Sinan's scrupulous attention to his business?

.....

What lessons can we hope to obtain from Architect Sinan's subtle behavior?

.....

## TEST YOURSELF

### HOW RESPONSIBLE ARE YOU?

1. **Two of your friends started a fight in front of you. What would you do?**
  - a) I do not care. They can do whatever they want.
  - b) I immediately try to break them up and advise them to solve their issues by talking.
  - c) I ask help from the hall monitor.
  - d) I direct my stronger friend to the place of the fight and give him some advice.
2. **You realized your mother needed help in the kitchen. She looked worried that the dinner would not be ready in time. What would you do?**
  - a) Helping our mothers is the responsibility of the children. I immediately go and help her.
  - b) This is her responsibility. She should have started to do her job earlier.
  - c) I tell her "No worries mother. We can have dinner a little bit late."
  - d) I send my brother to the kitchen and tell him to help our mother.
3. **Your teacher showed you your mistakes in your homework and told you that he did not like it. What would you do?**
  - a) I accept my mistakes and seek the ways to correct them.
  - b) I just leave it, telling myself "that is the best I could do."
  - c) I ignore it, thinking that "Our teacher always finds mistakes."
  - d) I sit and cry.
4. **A traffic accident happened right in front of your eyes. A car hit a pedestrian. There is no adult around. What would you do?**
  - a) I immediately call for an ambulance and run to help the injured.
  - b) I take the plate number of the car and continue on my way.
  - c) I think that I am a just little child and I cannot do anything, so I cry.
  - d) I just wait for somebody else to do something. I do not care.
5. **It is the month of Ramadan. You have grown up, but the days are long and hot and fasting is very hard. What would you do?**
  - a) Fasting is obligatory upon me so I fast because it is my responsibility of servanthood towards Allah
  - b) I will fast when I grow up a bit more.
  - c) I try a couple of days and if I can fast, I continue.
  - d) I ask my friends and whatever they do, I do the same.
6. **Your friends are laughing and writing something on the desks in the school. What would you do?**
  - a) I tell them not to damage state property and warn them.
  - b) What could happen by a little writing. I would write, too.
  - c) I write, too. Why should I care for those who will use the desks after us?
  - d) I complain to the teacher about them, but I write too when nobody sees.
7. **You saw a purse dropped in the street. What would you do?**
  - a) I do not take something that belongs to someone else, so I leave it wherever it is.
  - b) I take it and put it in my pocket if nobody sees me. I think that it is my kismet.
  - c) I take the purse and leave it to the closest police station.
  - d) I tell someone passing by to take the purse to do whatever is necessary.

## IF I WERE HIM

### THE UNFINISHED HOMEWORK

Your teacher asked you to prepare a project in groups of two. Everyone chose a teammate as you did. You got together with your friend and made an initial research and preparation for your project. Then, you came together with your friend again and prepared a plan for your project and shared the tasks. From that time on, everyone was going to do his own task and you were going to produce a good work.

Every time you saw each other at school, you were asking and informing each other about the progress of your tasks. You thought that the project was progressing well. Three days before the submission of your project, your friend stopped coming to school. You were worried about him, called him to inquire about his health. Your friend's big brother answered the phone and gave you the bad news. Your friend had appendicitis and had an emergency operation. This was why he was in hospital and might have to stay there for a long time.



You were very sorry to hear about your friend's health problem and visited him to say your fast recovery wishes. You were also aware of that it was impossible finish your project in time. There were only two days left before the submission of your project. What would you do?

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## INSIDE LIFE

### INTERPRETING PICTURES



Picture 1



Picture 2

1. What do you see in the pictures?  
.....
2. What might have been done in order to create the scene in the first picture?  
.....
3. What might have been done in order to create the scene in the second picture?  
.....
4. How would living in the places like in the first and second pictures affect our lives?  
.....
5. Do you know how the environment which you currently live in was at the time of your grandfathers?  
.....
6. What kind of an environment would you like to leave to your grandsons?  
.....
7. Would you prefer to live in an environment similar to which picture?  
.....
8. What kind of things do you do or must you do just because you love your environment?  
.....
9. What are you doing to prevent your environment to turn into a scene in the second picture?  
.....
10. If you were asked for three projects to improve the environment, what would they be?  
.....
11. If you decided to develop a project with your friends to improve the environment, what would you name that project and what would its steps be?  
.....

## STORIES FROM REAL LIFE

### EARNING BY ONE'S OWN EFFORT

Once there was a young man who wanted to get married just like everyone at his age did. When he told his intentions to his family, his father told him,

— “Of course my son. You may marry. When you bring me a gold coin that you earn by working and with your own effort, I will immediately let you get married.” The young man smiled at what his father said. He thought,

— “What an easy task!” The next day he brought a gold coin and left in his father’s hands. Without saying anything, his father took the coin and threw it into the river flowing by their house. After the young man confusedly looked at the river for a couple of seconds, he turned to his father and said,

— “Dear daddy! I can marry now, can’t I?” His father waved his head,

— “No, my son. You cannot. I asked you to bring me gold coin that you earned by your own work and effort. You did not earn this coin by yourself...”

The young man did not understand how his father discovered the truth. He, in fact, borrowed the gold coin from one of his friends. The next day, he borrowed a gold coin from his mother and brought it to his father. He took the coin and threw it into river again. The young man was surprised again:

— “I do not understand why you do that! I brought you the gold coin you asked, can I get married now?”

His father did not give permission to his son again. He said,

— “No, you did not earn this coin.” After the young man left, he thought deeply about what his father had requested. If he borrowed the coin from another person, his father would know it again and throw it into the river. This was why the young man decided to find a job and work and earn the gold coin by his own effort.

Days and weeks passed. He saved his money penny by penny. The money he saved was barely enough to buy a gold coin. He took the gold coin to his father. Just when his father raised his hand to throw the coin into the river as he always did, the young man desperately held his father’s hand and said,

— “No father! You cannot throw this coin to the river. I worked hard for days to earn it. Only I know how tired I got and how much pain I endured to earn it.”

Smiling, the father put his hand on his son’s shoulder and said,



— “Now you can get married.” He then added,

— “You now know the value of the money you have earned and I am sure you will spend it wisely knowing your responsibilities as a husband.

## A FRIEND FOR AN HOUR

With the help of nurses who came to change the posts, the young doctor realized that it was five o'clock after a long busy day. It was a busy service where he worked. The child services were the busiest and nosiest services of the hospitals. The busy hours of the day had already passed and the wards were quiet. The young doctor had just finished checking his final night patients and was on his way to take a tea break. He thought to himself “I just got my first chance to drink the first tea of the day.” His hair was a mess and he was exhausted when he came out of the examination room. He could not recognize himself in the mirror. When he arrived in his office, he heard the phone ringing in the nurses' office. He uneasily stood up and went to the phone. The voice on the phone was telling him that there had been a traffic accident and there were many injured, including children, in the emergency ward. Then the voice on the phone said they needed help in the emergency. The young doctor forgot all his exhaustion and was on his way to the emergency when he heard the on-call doctor was arguing with the brain surgeon on the phone whether he was going to come or not. The voice of the on-call doctor resonated in the hall:

“- What are we going to do? Are we going to let these people die? You must come.



— “I do not care if you are at an invitation. You should have changed your schedule if this had been such an important invitation.

— “Did you not take the Hippocratic oath?”

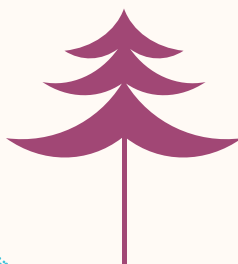
While the conversation was continuing in this manner, the young doctor run to the elevator and went to the emergency service. There were injured people everywhere. There were also several people who were running around and trying to find their relatives. The young doctor did not know how to provide good care to the patients in such a crowded environment. However, everyone was trying to do their best. There were no beds left in the emergency. Some injured were kept on gurneys until their emergency treatment was over. Because of the inadequate number of personnel, the injured were taken to the related services of the hospital by their relatives. Among many accident victims, there was a 15-16 year-old young who was alone with no kith and kin even though he was in critical condition. His emergency treatment was over but because the brain surgeon did not come to his office yet, he was kept waiting. The young doctor did everything he could and then came to the young victim and stared to talk to him. The young man was understanding what was told to him but could not respond. The young doctor knew that he was at the final moments of his life and was very sad not to have anybody with him. He could not leave him there alone. While he was taking care of him, nobody remained in the emergency room and everybody was sent to the related services. The condition of the young victim was getting worse. He tightly held the young doctor's hands. As if he was telling the doctor “not to leave him alone” through his crying eyes. After that, the young doctor could not stop his tears. He bowed down and kissed the young man's cheeks. He said,

— “Don't worry! I am not going to leave you.”

The young doctor felt like he was suffering from the same pain as the patient and felt himself so close to this young man whom he had never seen in his life before. The young man was in severe pain from not just his brain trauma but also his loneliness. The young doctor did not know how much longer he stayed with the patient. The young man was not alive anymore and the young doctor was condemning and cursing the brain surgeon for not coming to his office.

Then, the brain surgeon finally came. He asked the sheet to be removed over the patient (more accurately dead body). When the sheet was removed, the brain surgeon could not say anything and fell down on his knees. The young doctor was trying to understand what was happening. The brain surgeon had come from a dinner party. Could he be too drunk to stand? Could he be having a heart attack? Just then other doctors run to the brain surgeon's help.

The brain surgeon was the father of the young man who had passed away. He was too late to come to his own son's treatment. He had a stroke because of the pain he felt for his son's death and could never come back to his job again.



## CLASS ACTIVITY

### WHAT DO YOU HAVE UNDER YOUR FEET?

**B**efore the teacher enters the classroom, he secretly agrees with two students without letting the other students know. He tells them to leave various small items around the classroom such as small change like 5 or 10 cents, pencils, erasers, napkins etc.

After the class bell rings, the teacher observes the other students' actions. He finds out which one of them picks up the items, looks for and finds their owners. He congratulates the students who act responsibly in front of the whole classroom. He then emphasizes that one can achieve the requirements of the feeling of responsibility by doing small things.

After that, the teacher agrees with the students and they decide to play the same game in all of the school. Just before the break time, the students leave some money around the school yard, leave the faucets running in the toilets, topple down waste baskets, and do similar things which they decide together in the classroom. Then, the students who act responsibly are found out and congratulated by their teachers in front of the whole school. If it is possible, they are given small prizes.


The teacher emphasizes the fact that the feeling of responsibilities can improve at home, in school, and in society by small activities like these. He asks his students to think about how much they can surprise their parents at home and the people in their society by doing such actions.



## YOU CAN BE THE BEST

**PLEASE COMPLETE THE TABLE GIVEN BELOW BY THINKING OF EXAMPLES FROM THE PEOPLE AROUND YOU**



	<p>What would be the positive outcomes of these actions?</p>	<p>What would be the outcomes of these activities which might influence negatively the individual himself and the people around him? What can be done to overcome such negative outcomes?</p>
<p>Would you give some examples for the actions of those who fulfill their responsibilities towards Allah?</p>	<ol style="list-style-type: none"> <li>1. He performs his prayers regularly and in time.</li> <li>2.</li> <li>3.</li> </ol>	<ol style="list-style-type: none"> <li>1. His daily life runs within a plan.</li> <li>2.</li> <li>3.</li> </ol>
<p>Would you give some examples for the actions of those who fulfill their responsibilities towards themselves?</p>	<ol style="list-style-type: none"> <li>1. He pays attention to healthy diet</li> <li>2.</li> <li>3.</li> </ol>	<ol style="list-style-type: none"> <li>1. He does not get sick very often and easily.</li> <li>2.</li> <li>3.</li> </ol>
<p>Would you give some examples for the actions of those who fulfill their responsibilities towards their families?</p>	<ol style="list-style-type: none"> <li>1. He helps his parents</li> <li>2.</li> <li>3.</li> </ol>	<ol style="list-style-type: none"> <li>1. Members of his family looks very happy.</li> <li>2.</li> <li>3.</li> </ol>
<p>Would you give some examples for the actions of those who fulfill their responsibilities towards their society?</p>	<ol style="list-style-type: none"> <li>1. He voluntarily works at a charity association.</li> <li>2.</li> <li>3.</li> </ol>	<ol style="list-style-type: none"> <li>1. That association does very good jobs.</li> <li>2.</li> <li>3.</li> </ol>

# 9. CHAPTER



## BEING MODEST

## THE MUSLIM WHO IS LOVED BY ALLAH

MY LORD SAID

AND I HAVE UNDERSTOOD

"And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!""  
(al-Furqan, 25: 63)

My Lord wants me to be humble and modest. Even if the ignorant people tease me, I will maintain my patience.

"[O My Messenger] lower your wing to the Believers who follow you."  
(al-Shu'ara, 26: 215)

Our Prophet treated the believers with humility and modesty; I should also treat my brothers and sisters as he did.

"verily He loves not the arrogant."  
(al-Nahl, 16: 23)

Our Lord does not like the arrogant. I should always be humble.

"So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."  
(al-Nahl, 16: 29)

I want to enter Paradise, therefore I should absolutely avoid being arrogant.



## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

"Allah's messenger (pbuh) said, "Allah, the Glorious and the Exalted commanded me "Be so humble that none should show pride upon the others and none should oppress the others." (Muslim, Jannah, 64)

"Whoever humbles himself one degree for the sake of Allah, Allah will raise him in status one degree, and whoever behaves arrogantly towards Allah one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low." (Ibn Majah, Zuhd, 16)

Allah's Messenger (pbuh) said, "Belittling a fellow Muslim brother is enough for you as a sin."  
(Muslim, Birr, 32)

"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."  
(Muslim, Iman, 147)

### AND I HAVE UNDERSTOOD

Our Prophet wants us to be modest and never show pride upon each other. Therefore, I cannot feel myself as superior to anybody.

My Prophet says that my Lord will elevate my status one degree and reward me for every humbleness I show to gain the pleasure of Allah. Therefore, I will try to be humble and modest just to gain His pleasure.

Looking down on my Muslim brother and boasting to him is a great sin. Because we were all created by Allah and whoever does good servanthood to Him, he is the superior one.

Being arrogant is really dangerous. Pride takes one towards Hell.



## A FRIENDLY CONVERSATION

### THE CHARACTERISTICS OF A MODEST BELIEVER

**B**eing modest or humble means not to assume that we are superior to those who do not have the blessings of intellect, beauty, health, knowledge, wealth, money, and the occupation that we have. We know that Allah the Almighty is the real owner of all kinds of beauties. Even if we think that we ourselves have earned certain things, if Allah had not given them to us, we could not have owned them. Sometimes even though we do not want to lose them, we lose all of the means we have, don't we? You have for sure heard the stories of people who used to be very rich, but then lost all their wealth. Or the stories of people who used to be healthy, but then lost their health so badly that they could not get out of their bed... Modesty means to be aware of this fact, not to show pride against people by being possessed with the feeling of superiority, not to become haughty, but rather to be humble.

Modest people are the people who are agreeable, humble, value other people, are found to be smiling, and are loved by everyone. They do not have the pretensions of "I know best" and instead carefully listen to the suggestions and ideas given to them. When they do something wrong, they are able to say "I am wrong in this matter." When they are rightfully criticized, they accept that. They do not get upset when other people make mistakes and think "Everyone can make mistakes. The important thing is not to insist on the mistakes." They do not present the approach of "I do not care," but they rather act sensitively by saying "What can I do, how can I help?" They do not show pride saying that "He should love first; he should salute first; he should talk first; he should come to me first." Humble people pay attention to everybody's views and their hearts are filled with love and respect towards everybody.

For example, if we are rich, we should be able to invite everybody, rich or poor, to our house. Accepting the invitation of everybody, rich or poor, is an example of modesty. Likewise, not to belittle our friend because of his clothes, not to see people as insignificant because of their intellect, abilities, etc.

Humble people think that everything they have are the blessings of our Lord. They comprehend that Allah could bestow these blessings not to us but to another person. Bragging about being smart, beautiful, and healthy is not something that a modest person would do. It is true we strive to be wealthy, knowledgeable, and successful, but do all who strive gain such qualities? Above all, isn't Allah's will and destiny required? There are many people around us who strive to be wealthy, but do they all become wealthy? There are also many people who work hard to be knowledgeable and successful, but they could not reach a result because they have not had the necessary means.

Whatever good and beautiful we have are all from Allah. Greatness and Superiority only belongs to Him! Instead of trying to rise in the eyes of people by flaunting, the correct thing to do is to gain value in the presence of Allah by being humble.

## THE BEST EXAMPLE FROM “THE BEST ONE”

### THE PROPHET WHO COLLECTS WOOD

Even though he was a prophet, Allah’s Messenger (pbuh) did not like to be privileged among people. He would not flaunt his station in front of his friends, but rather act modestly. He personally worked in the constructions of the Mosques of Quba and Medina.

One day, together with his friends he set out on a long journey. When their supplies ran out after days of travelling, he got hungry. They decided to slaughter a sheep and eat it. One of the Companions said,

— “I can slaughter it.” Another one said,

— “I can skin it.” Another one said,

— “I can cook it.”

When our Prophet (pbuh) saw that everyone was getting a task, he did not like the idea to sit and do nothing. Thus he said,

— “Therefore, let me collect the wood.” Even though his Companions said,

— “O Messenger of Allah! You do not need to put yourself into trouble. We can do it,” the Prophet (pbuh) replied,

— “I do not like to be in a privileged position amongst you. Because Allah does not like to elevate His servant to a privileged position amongst his friends.” (Qastallani, al-Mawahib al-Ladunniyya, v. 1, p. 385)



Even though he was a prophet, he did not see himself at a privileged position amongst his friends. In your opinion, what were the reasons for this?

.....  
.....

## EVEN THOUGH HE WAS A PROPHET!

Once there was a man who wondered how the Prophet (pbuh) lived in his home. He asked our mother 'Aisha (r.anha),

— “What did the Prophet (pbuh) do when he was with his family?” She replied,

— “He would clean his own clothes. Sometimes he would milk the sheep in order to help us. He would do his own chores and would not want to be a burden upon us. He would fix the items needed to be fixed. He even patched his garments and sewed them when they needed it. He would restore the broken parts in his house, patch his garments, sew the torn parts of his clothes, stitch up his buttons, mend his sandals and work as any man works in his house. He did what any one of you would do in his house. He would do his personal tasks.” (al-Bukhari, Adab al-Mufrad, 541)



When we take our Prophet (pbuh) as an example in regards of not being a burden upon anybody in personal matters, which tasks should we do at home?

.....

.....

If our Prophet had made other do his personal tasks, despite being a prophet, how would his enemies have criticized him?

.....

.....

## RECOGNIZE ⇨ FEEL ⇨ DO



SITUATION	FEELING	BEHAVIOR
When I meet with my friends in a better suit than theirs,	I feel they look at my clothes admiringly	I tell them "If you want, you can borrow my clothes."
When I take my colorful crayons to school for the first time	I think that they will want them and so I feel sorry for them,	I tell them that we can use them together.
If I am the most intelligent and successful student in our new class	I think that my friends will feel bad about themselves,	I try to help them in the class as much as I can.
If people treat me differently because I am the son of an important person,	..... ..... .....	I would never allow them to give me priority and treat me differently.
If I live in better conditions than my friends have	I think that they are the blessings of my Lord,	..... ..... .....
My personal tasks and the tasks ordered to me to be done,	..... ..... .....	I do them voluntarily thinking that I will earn spiritual rewards for them.
..... .....	..... .....	..... .....
..... .....	..... .....	..... .....



## FROM THE LIVES OF GREAT MUSLIMS

### THE GOVERNOR WHO WORKED AS A PORTER

Salman (r.a.) from the Companions was appointed to the city of Madain as governor. He was a great man responsible for a great city. The government of this big city was on his shoulders. One day a merchant came to Madain from Damascus. The merchant was very tired from the weight of the load on his back. He was sweating and was about to collapse from the exhaustion. He looked for a porter to have his load carried for him. Just then, he met Salman (r.a.) wearing a simple coarse woolen cloth. He did not know Salman (r.a.) and thought that he was a porter. Thus the merchant called Salman (r.a.),

— “Come and carry this.”

Salman (r.a.) took the load on his back. When the people saw the governor carrying someone’s load, they told the merchant,

— “Are you making our governor carry your load?” The Damascene merchant replied in surprise,

— “I am sorry, I did not know he was the governor. Please give my load back.” Salman (r.a.) said,

— “No problem! I will not take it off my back until we come to your house.” (Ibn Sa’d, IV, 88)



If you were in the place of Salman (r.a.), how would you feel walking around the city you govern in simple clothes? Why?

If you were in place of the merchant, what would you think when you learned that the person who carried your load was the governor?



## HE HAS NEITHER A PALACE NOR SOLDIERS GUARDING HIM!



**D**uring the caliphate of ‘Umar (r.a.) A roman messenger came to Medina to have a political meeting. When the messenger entered Medina, he asked someone,

— “Where is ‘Umar’s palace?” the man answered,

— “Our caliph has no palace or mansion.” The messenger, who was surprised to get such an unusual response, left the gifts he brought and started to look for the caliph. He asked a woman and the woman said,

— “There he is. He is taking a nap under that tree.”

The messenger looked at him and saw that the Head of the Islamic Caliphate was sleeping under a tree like a common person. The caliph had neither expensive clothes nor an ostentatious palace. He did not also have guards or weapons to protect him.

If you were in place of the messenger, what would you think? Why?

.....

If you were a president or a school principal who takes ‘Umar (r.a.) as an example, how would you live?

.....

## I CAN BE THEIR SERVANT

Ottoman Sultan Yavuz Sultan Selim conquered Egypt in 1516 and the caliphate was transferred from the Abbasids to the Ottomans. On a Friday, the Friday Prayer was going to be performed in the Umayyad Mosque. Yavuz Sultan Selim decided to pray his Friday prayer in that mosque. The governor of Damascus laid a green satin carpet where the Sultan was going to pray and invited the Sultan.

When Yavuz saw that a special place was prepared for him to separate him from the general public, he got angry and said,

— “This is a place of worship not the sultan’s palace.” Then he commanded the removal of the satin carpet and started to pray together with the general public.

It was time for the Friday sermon. The Imam went up the pulpit and began to deliver the sermon. It was a custom to mention the caliph’s name at the beginning of the sermon. Referring to Yavuz Sultan Selim, Imam said,

— “Hakim al-Haramayn al-Sharifayn (the Ruler of Mecca and Medina).”

When Yavuz Sultan Selim heard these words, he stood up and said,

— “O Imam! Change the phrase Hakim al-Haramayn al-Sharifayn (the Ruler of Mecca and Medina) to Khadim al-Haramayn al-Sharifayn (the servant of Mecca and Medina). This is because I can only be a servant of those sacred places.



Which characteristics of Yavuz Selim influenced you? Why?

.....

If you become an important person, how would you like to be met in the places you go?

.....

## TEST YOURSELF

### HOW HUMBLE ARE YOU?

1. **One Saturday you invited your friend to your house because of a project that you need to prepare together. You realized your friend was a bit timid and not as comfortable as he was in school. What would you do in such a situation? Why?**
  - a) I think what is wrong with him, but really I do not care.
  - b) I tell him "Relax, we are brothers."
  - c) I try to relax him by asking him "Would you like to do something else before beginning our project?"
  - d) I explain the situation to my mother and ask her help.
2. **On a festival day, you realized that you are the one who wore the most beautiful clothes. Your friends said "How beautiful clothes you have!" What would you do in such a situation? Why?**
  - a) I give them an explanation saying "My father bought it for me from such and such city."
  - b) I try to avoid their attention saying "Yours are nice, too"
  - c) I ignore them and continue to do what I was doing.
  - d) "I tell them and pray for them saying "Thank you my friends! May Allah give you better clothes."
3. **You invited some of your friends to your home. Just then you see that one of your friends, who you do not like much, have heard about your invitation. What would you do in such a situation? Why?**
  - a) I ignore him.
  - b) I look him straight in his eyes as if I am saying "What is the matter?"
  - c) I tell him "Go ahead! Come to our house" and I give myself a chance to get to know him.
  - d) I cancel my invitation.
4. **When you were on your way to your home, you see little children playing in front of your door. What would you do in such a situation?**
  - a) I tell them "Get out of my way."
  - b) I tell them "Hey kids, go and play somewhere else."
  - c) I tell them "Salamun Alaikum children, what are you playing?" and try to make them comfortable.
  - d) I angrily go into my house and complain about them to my mother saying "O Mother! These children play every day in front of our door and make me angry."
5. **You were elected as the president of the class. What would you do from that time onwards? What would you think about?**
  - a) I think that "I am the new boss in the classroom. I can make my friends do whatever I want."
  - b) I quit thinking that I cannot properly fulfill that task.
  - c) I gather a good team from among my friends and plan to do good things in the class with their help.
  - d) I tell them that "I can do this job, but you should always obey me."
6. **You father was promoted to a higher position like mayor /minister/ administrator / town governor. How would your relations be with your friends from that time onwards?**
  - a) They cannot fit in my life style anymore, so I find myself new friends.
  - b) I invite them to my house one day and show them what has changed in our lives.
  - c) I keep this matter as a secret so as not to make my friends sad. Or I pretend like such a thing never happened.
  - d) I keep my old friendships, but I also try to find out if there is anything good I can do after my dad's promotion.



## IF I WERE HIM

### THE POOR CANNOT COME

In a beautiful spring day, you were playing with your friends in the street. You felt great joy from playing under the warm spring wind and the conversations you had with your friends. Then, you smelt the nice smell of the dishes cooked in the big house at the entrance of the street. You saw that there was a sweet rush in the house. One of your friends said,

— “Have you heard that the son of the owner of this big beautiful house is getting married. They are cooking various kinds of dishes for the wedding feast. There will be festivities here tonight. We will fill our stomach with these deliciously smelling dishes.”

Then, you continued to play. Towards the end of the day, you started to feel hungry. Now, the smell coming from the dishes were making them feel more delicious to you. You thought to go home, clean up, and change your clothes like your friends did. When you came home running, you told your mother,

— “Mommy, mommy! Where are my nice clothes? The son of the rich man living in the big house is getting married tonight. They cooked delicious food in their garden. I am so hungry. Aren’t we going to the wedding feast?” Your mother sadly told you,

— “My beloved son! We are not invited to that wedding. We cannot go.” You are very surprised. You said,

— “Why mommy, but all my friends in the neighborhood went to get ready for the wedding?” Your mother replied,

— “My son! We do not even have the proper attire to attend that wedding.” She then bowed her head down. You have understood that you were not seen to be worthy to be invited to the wedding.

What would you feel and think in such a situation?

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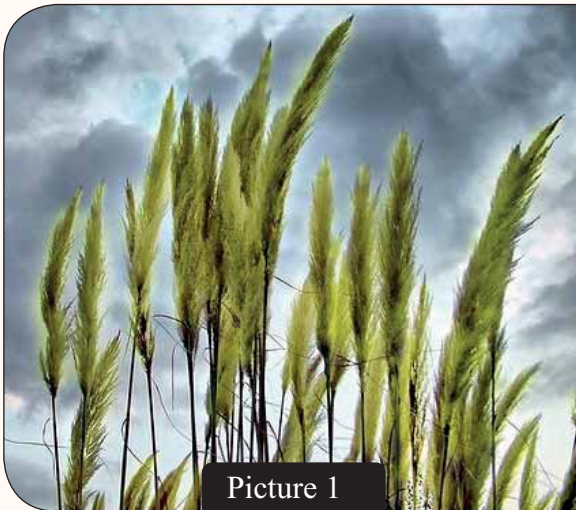
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# INSIDE LIFE

## INTERPRETING PICTURES



1. What do you see in the pictures?  
.....
2. What is the difference between the ears of wheat seen in the two pictures?  
.....
3. What is the reason that the ears in the first picture are upright?  
.....
4. What is the reason that the ears in the second picture are bent towards the ground?  
.....
5. In your opinion, the ears in which picture are more valuable? Why?  
.....
6. If you compare the people to the ears of wheat, to which one do you liken the people with knowledge?  
.....
7. If you compare the people to the ears of wheat, to which one do you liken the people with arrogance, ignorance, and stubbornness?  
.....
8. Is an arrogant or humble person more beneficial to people? Why?  
.....
9. What is the most important gain for a humble person?  
.....



## STORIES FROM REAL LIFE

### THE JANITOR

The young man was studying at one of the best universities of the world. The business administration was one of the sciences whose popularity was increasing every day and he was a successful student in one of the school that taught this science.

It was his second year at the school. He was taking one of the final exams. When he excitedly took and quickly examined the exam paper, he was surprised with the tenth question. Was it a joke? Was it a joke of the man who published the exam sheets? Or was it just because of his distraction this question was written among the questions?

Other students were also experiencing the same surprise. When everybody was looking at each other with surprise, one of them gathered his courage and asked the professor,

— “Sir! I was going to ask about the tenth question...” The professor answered,

— “Yes, what do you want to ask about it?” The student asked,

— “Sir! Is there anything wrong about it?” The professor answered,

— “No my dear friends! There is nothing wrong about that question. I asked that question and you will be graded from that question as well.”

The question was as follow: “What is the name of the janitor lady who cleans the hallways every day?”

All the students had been seeing that lady every day, especially in the morning and towards the end of the day cleaning the hallways. She was around fifty years old, long, and thin lady. However, what was the students’ relation with her? How could they know her name? Neither the young man nor his friends could answer the tenth question.

Consequently, he was not able to get the full grade from that class in that semester. However, he would never be able to forget what their professor said to them when they were submitting their exam paper and leaving the classroom,

— “You will meet with many people throughout your lives. They are all different people from each other. All of them will be people that deserve your attention and interest. Even if your educational levels and jobs are different from theirs, you need to learn to live without ignoring them. This is because in the presence of our Creator, we all have the same value in respect to our humanness.

The young man never forgot this lesson in his life. Nor the name of the janitor lady ...



## THE WRESTLER

Once there was a wrestler who used to defeat everybody in wrestling. The man knew three hundred and sixty different moves about wrestling. There were many people who wanted to be his student and be trained by him.

One day, the wrestler liked one of the young men who wanted to be his student and accepted to train him. The young man was working hard to learn wrestling and to do every move his teacher showed him. His teacher taught him three hundred and fifty-nine moves. However, he did not teach the student the remaining one move which nobody but him knew.

The young man got very strong by the tricks he learned and the lessons he got. He thought nobody could defeat him in wrestling anymore. The more opponents he defeated the more pride he started to feel about himself. Finally, he became so conceited that he thought that he could defeat everybody in this world.

One day, he went to the presence of the sultan and said,

— “My Sultan! My master is my elder. He trained me in wrestling, and because of that he is superior to me. However, this is the only point he is superior to me. Otherwise I am stronger than him and I can defeat him in wrestling.”

The sultan did not like this young man’s excessive arrogance and conceited attitude. He immediately called his men and commanded to organize a match between the young man and the master who trained him.

With the order of the sultan, a large arena was prepared and everybody in the palace, all the wrestlers, and the people gathered there.

The young man entered the arena like a drunken elephant that could crush anyone standing in his way. His walk and attitude was like “nobody can defeat me.”

The master, on the other hand, knew that his student was stronger than him because he was younger. He made a quick attack to his student with the one move he did not teach his student.

The young wrestler could not escape from the move for he did not know it. He could not even understand what had happened when he found himself on the ground.

Everyone watching them applauded the master. The sultan commanded his men,

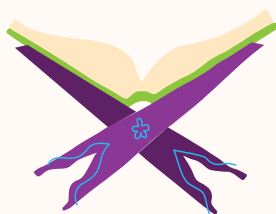
— “Immediately have this master worn the attires of mastery and give him presents.” He then turned to the young wrestler,



— “You showed a great disrespect to the master who trained you. You were so arrogant that you thought you were invincible. Arrogance puts man in such an embarrassing situation.” The young man said,

— “My sultan! My master did not defeat me by his strength, but he defeated me with the one trick he did not teach me.” Just then, his master joined the conversation

— “Yes I knew that the things that happened today was going to happen someday. This is why I did not teach you the one move and kept it to myself. Because some people start to become arrogant when they gain their abilities and means that other people do not have. They start to see themselves as superior to others. The reason why I kept my last move to myself is to break the arrogance of the impertinent.



## CLASS ACTIVITY

### A HUMBLE PERSON IS SPEAKING

The teacher draws the following table on the board and asks the students to choose one of the given situations. Then, he asks a student to come to the board and to give a four-five sentence speech about the situation he has chosen. After the speech, the teacher asks the students whether they have changed their views about that situation.

He is humble as well as dignified			What would you say
	You are the president of a state	Your people accuse you for not providing them with good service	
	You are a manager	Your employees accuse you of forcing them to work excessively	
	You are a teacher	Your students accuse you of not being just in his grading	
	You are a mother / father	Your children accuse you of not spending enough time with them	
	You are a friend	Your friend accuses you of not taking his side in an argument	
	You are a big brother / sister	Your young brother accuses you of not helping him with his classes	

Finally, the teacher ends the activity by emphasizing how effective humble people are in making people admit their mistakes.

## YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW

	Arrogant and conceited person	Humble and dignified person
How would his physical posture be?		
How would his tone of voice and speaking be?		
How would his appearance (clothes) be?		
Would people who love him be a lot or a few? What kind of people would they be?		
How would his success at work be like?		
How would the people around him feel when they are with him?		
How would his relations with his wife and children be?		

# 10. CHAPTER



## BEING HELPFUL AND BENEVOLENT

## THE MUSLIM WHO IS LOVED BY ALLAH

### MY LORD SAID

“And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).”  
(al-Dharyat, 51: 19)

“By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well.” (Al Imran, 3: 92 )

“If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.” (al-Baqara, 2: 280)

“And they feed, for the love of Allah, the indigent, the orphan, and the captive, (Saying), ‘We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. We only fear a Day of distressful Wrath from the side of our Lord.’ But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.”  
(al-Insan, 76: 8-11)

### AND I HAVE UNDERSTOOD

Those who are needy feel ashamed to ask. They sometimes are in such hardship that they are forced to ask. I should find the needy and help them without putting them in a situation where they are forced to ask.

Allah makes me happy by giving me the best things. In order to be a good person, I should give out of the things given to me by Allah and make other people happy.

It is also goodness not to be hard on those who borrow money from us by not forcing them to pay their debt. It is even better in the presence of Allah not to ask for the debt back. Therefore, I should certainly do this good deed.

The most valuable charity is the one given without expecting anything in return not even a thank you. There cannot be a better return than to gain Allah’s pleasure. It is not important if nobody knows the charities and good deeds I do. It is enough that Allah knows them. My Lord will give reward for them plentifully.



## THE MUSLIM WHO IS LOVED BY MY PROPHET (PBUH)

### MY PROPHET SAID

"Allah is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother."  
(al-Tirmidhi, Hudud, 3)

"A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him." (Muslim, Birr, 32)

"Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection..."  
(al-Bukhari, Mazalim, 3)

"...believer is the believer's brother who helps him to earn his living, guards him against loss and protects him when he is absent."  
(Abu Dawud, Adab, 49)

### AND I HAVE UNDERSTOOD

What a beautiful promise this is! I will adopt as a principle in my life to help my fellow Muslim brothers and sisters. Thus, my Lord will be my helper. What a great gain attaining Allah's help is.

As Muslims, we should not stop helping each other. I am ready to provide all kinds of help and sacrifice for my brothers when they need help.

I will strive to be a solution for the needs and hardships of my Muslim brothers. This also means my happiness. Who knows how great rewards I will receive in return for a little goodness!

In other words, believing brothers are like two hands. When one of them gets dirty, the other one cleanses him. When one of them can not do something, the other one helps him.



## A FRIENDLY CONVERSATION



### EVERY PERSON NEEDS HELP AND TO HELP OTHERS

Even though the human being seems to be strong, intelligent, and self-sufficient, he is in fact a being who needs help most. The human being, who comes to this world as a weak being that cannot take care of his needs, feels the need for other people's help and support more or less in every stage of his life from infancy to the old age.

While animals can stand up and walk as soon as they are born, human beings are carried on laps for one or two years. While human beings are fed by mother's milk for about two years and are not ready to prepare their own food for a while more, animals can start feeding themselves with the food they find in the nature after getting their first nutrition from their mothers' milk. Moreover, human beings are also emotionally in need of the love and compassion of the people around them.

People's strength and power in their youth and maturity is deceptive. Even in those stages of life, man emotionally and empirically always needs help even if he does not physically need it much. On the other hand, something like a traffic accident or a virus may confine a person in bed, even when he physically feels himself very strong.

When the human being gets old, he becomes in need of help and support just like he does in his infancy. He always needs other people's help and sacrifice in matters of preparing food, cleaning, caring, and health care. This is usually the responsibility of the closest people to him. However, while people usually do not have problem with caring for babies because they are cute and lovely, caring for their elders might sometimes become hard. One should be careful about their care and should not break their hearts. Sometimes people might live through difficult situations such as diseases, calamities, poverty, etc. Such hardships suffered by needy people are reasons for tests in this world. On the other hand, whether the people who have the necessary means to help others share what they have is also a matter of test for them.

When we examine our lives, we understand that everyone needs some other people. Allah the Almighty who created people also created a life system that makes them be in need of each other and therefore they need to help each other. No matter in which part of the world they live, no matter how rich and powerful they are, people have to live in a way whereby they are in need of each other in their society. For example, a person needs doctors, workers, employers, farmers, garbage collectors, teachers, students, grocers, drapers, bakers, butchers, carpenters, and hundreds more types of professionals. Nobody can be completely self-sufficient. This is a sign of how weak and in need of each other we were created.

Since people are weak and in need of each other, they are responsible for helping each other without being arrogant. Everybody in fact needs to help others. The name of that which we spend from our strength, time, and wealth to the needy is known as help and sacrifice. The help, which we will shape in accordance with whatever we have and

whatever people need, will be returned to us as inner peace and tranquility in this world at the least and as spiritual rewards in the Hereafter.

Being helpful and self-sacrificing is a characteristic that will make us happy in both worlds. The ties of love and friendship that will develop between the helper and the helped one tightly connects the members of society to each other. When we take care of someone's material or spiritual hardship, we start feeling tranquility when we are still in this world. This peace and tranquility we feel in this world is just a small piece from the beauties that will be given to us in the Hereafter.

Those who really are helpful and self-sacrificing do not hurt the feelings of the person they help by reminding him of the help they made. They do it as secret as possible. They know that the help made in such secrecy whereby the left hand does not know what the right hand gives are the most acceptable types of help. This is why the secret help of such people are more valuable in the presence of Allah.

The existence of people who need help is in fact an opportunity for the helpful people. This is why they should be very sharp in recognizing the people in need. There are many people around us who are not able to say that they need help and have such and such problems. If we look around us, we can recognize them. Sometimes a little help done with sincerity can become a reason for attaining great rewards.

People helping each other and competition with each other in this respect is an act that Allah is pleased with and creates good morality, which constitutes the basis of Islamic brotherhood. Running to help all the weak and needy is a sign of being a good believer and having high character.



## THE BEST EXAMPLE FROM “THE BEST ONE”

### WHO WOULD BELIEVE ME?

Our Prophet (pbuh) was the most beautiful one of the people, not only spiritually and physically but also morally. He also had had a perfect character and high morality even before he was given the mission of prophethood. When he was in his twenties, he joined to a fraternity assembly called Hilf al-Fudul (the Assembly of the Virtuous) in order to protect the rights of the oppressed in Mecca, which had been deep into injustice and oppression.

When he received the first revelation in the cave of Hira, he felt the weight of his responsibility. When he came back to his home with his heart beating severely, he told his worries to his wife Khadija (r. anha):

— “O Khadija! Who would believe in me?”  
Khadija who was the closest witness of his good character replied to him:

— “Do not worry O Muhammad! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, say the truth, help the poor and the destitute, serve your guests generously, assist the deserving and the calamity-afflicted ones, and you help the people get their rights in the face of injustices.” (al-Bukhari, Bad’ al-Wahy, 1)



Which characteristics of our Prophet made him a trustworthy person in the eyes of people?

.....

.....

If our Prophet hadn't had those characteristics, would the attitudes of people have changed towards his prophethood? Why?

.....

.....

## HOW ONE CAN HELP HIS OPPRESSOR BROTHER IN RELIGION?

On a beautiful day, Allah's messenger (pbuh) and his Companions were having a friendly conversation. His Companions would attentively listen to every word he said and try to comprehend them. Our Prophet (pbuh) said,

— "Help your Muslim brother, whether he is an oppressor or he is an oppressed one." One of those who did not understand what exactly the Prophet (pbuh) meant, asked him,

— "O Allah's Messenger (pbuh)! It is all right to help him if he is oppressed, I understand that. However, how should we help him if he is an oppressor?"

What would be our Prophet's answer to this question?

.....

.....

The Prophet (pbuh) smiled and said,

— "By preventing your brother from oppressing others. This is of course a way of helping him." (al-Bukhari, Mazalim, 4)

Have you ever helped an oppressor or an oppressed? What happened?

.....

.....

In your opinion, which one is more difficult, helping the oppressed or the oppressor? Why?

.....

.....

In your opinion, which one needs help more, the oppressed or the oppressor? Why?

.....

.....

## ONE WHO INITIATES A GOOD DEED FIRST GETS MORE REWARDS

One day, our prophet and his Companions performed their prayer in congregation. Just then a man in a miserable state, who seemed exhausted from hunger, came to them. It was obvious he was a poor and needy man. Our Prophet (pbuh) became very sad for the poor man's situation and said to his Companions,

"- Who wants to help his brother?" One of the Companions came forward and said,

"- O Messenger of Allah! I have such amount of wealth," and he brought everything he had. All of those who saw him said,

"- I have this amount," and brought whatever they had. The poor man became very happy and our Prophet's happiness could be seen in his face. He (pbuh) said,

"- Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it without that detracting from their reward in the slightest."

What would be the reason that the person who introduces a good deed gets additional rewards equal to the rewards of those who follow him?

.....

The Prophet (pbuh) then continued, "And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest." (Ibn Majah, Muqaddimah, 14)

What would be the reason that the person who introduces a bad deed gets portion from the sins of those who follow him even though he is not the one who commits the sin?

.....

.....

If you wanted to open a path for a good deed, what would that deed be?

.....

As expressed in our Prophet's saying, to what should you pay attention to so as not to open a path to a bad deed?

.....



# RECOGNIZE ⇨ FEEL ⇨ DO



SITUATION	FEELING	BEHAVIOR
If one of my friends trips and falls down when we are playing in the school yard,	I think that it must have hurt him and I feel sad,	I immediately run to help him. I pick him up and help him if he has any injuries.
When I see an old lady trying to carry bags that she bought from the market,	I think that it must be very difficult for her and that she must be very tired,	I help her to carry her bags to her home.
When I was about to write something with my new pen, if my friend says "how beautiful it is"	I think about how much he longs for it,	..... ..... .....
When I see our new neighbor who recently moved to our street,	..... ..... .....	I ask my mother to prepare something for them to eat.
..... ..... .....	I feel how desperate he is,	I run to the pharmacy before lunch.
Today the charity campaign started to help a region stricken by an earthquake,	I think about how much help the people who live there need,	..... ..... .....
When I hear the news of my friend's mother's death,	..... ..... .....	..... ..... .....
..... ..... .....	..... ..... .....	I try to convince him not to do that mistake. If it is necessary, I inform one of my elders.
..... ..... .....	..... ..... .....	..... ..... .....

## FROM THE LIVES OF GREAT MUSLIMS

### A DRESS FOR FOUR DIRHAMS

Imam al-'Azam Abu Hanifa was a great scholar. He earned his living by trade. He was very honest, trustworthy, tactful, and benefactor merchant. If his customer was a poor person or someone that was close to him, he would not make any profit from that customer, he sometimes would even donate part of his earning to the customer. Once a poor old lady came to him and said to Imam al-'Azam,

— "I am poor. Would you sell me that dress for its cost value?" he replied,

— "Okay, give me four dirhams and take it." The woman was surprised thinking that the price was very low and said,

— "I am an old lady. Are you joking with me?" Imam replied,

— "No, I am not. I bought two of this dresses. I sold the other one for four dirhams, less than the price that I paid for both of them. If I give this dress to you for four dirhams, I will be selling it at the price it costs me. So you can buy it for four dirhams."

The woman paid the four dirhams which was a very low price at the time and happily went to her home. (Khatib al-Baghdadi, Tarikhu Baghdad, Beirut, Dar al-Kutub al-Arabi, v. 13, 362; Abu Zahra, p. 34-35)



In your opinion, what was the reason of Abu Hanifa to sell it for the price he bought it?

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What influenced you most about this event?

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What lessons can we get from this event for ourselves?

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## HE HAS BECOME SO RICH!

When they emigrated from Mecca to Medina, the Muslims had left their homes, property, money, and everything they had, behind them in Mecca. They had nothing to earn their living with when they came to Medina.

Allah's Messenger (pbuh) announced a brotherhood agreement between a Meccan migrant and a Medinan helper. In this way, Medinan helpers were not going to leave their Mecca brothers alone in those difficult days.

With the command of Allah's Messenger, Medinan Sa'd b. Rabi' (may Allah be pleased with him) became brother with the Meccan 'Abd al-Rahman b. Awf (may Allah be pleased with him). Sa'd told his brother 'Abd al-Rahman,

"- I am one of the richest people in Medina. I reserve half of my wealth to you." Even though 'Abd al-Rahman was pleased to hear his brother's offer, he said,

"- Thank you, my brother! May Allah bless your wealth for you. However, I do not need it. The best thing you can do for me is to show me the way to the market." (al-Bukhari, Buyu', 1)

With the blessing of our Prophet's prayer for him and for his wealth to be blessed and increased, 'Abd al-Rahman b. 'Awf who started trade became in a very short time one of the prominent merchants of Medina. He became so rich that once he donated seven hundred camels together with their loads to the path of Allah. He would love to spend his money and wealth to help people.



What would be the reasons of 'Abd al-Rahman b. 'Awf's refusal of Sa'd's offer for help?

.....

In your opinion, who would be happier, the one who helps or the one who is helped? Why?

## TEST YOURSELF

## HOW HELPFUL AND SELF SACRIFICING ARE YOU?

1. **Your friend looks very sad today, while you are very happy because of the good grade you got from the exam. What would you do for your friend?**
  - a) Why should I care about his problem? I cannot be depressed listening to his problem.
  - b) I tell my other friend to talk to him.
  - c) I slowly come close to him and tell him "You look sad. Would you like to share your problem?"
  - d) I inform my teacher about his situation.
2. **Your old neighbor aunt Ayşe told you that it was the last day to pay the bills and she was too sick to go out and pay them. She then asked you if you could pay her bills for her. What would you do?**
  - a) I tell her "I am sorry aunt Ayşe. The bill payment center is too far away. I cannot go there."
  - b) I tell her "I will tell my father. Do not worry he can pay them for you."
  - c) I tell her "Why haven't you paid them by now?"
  - d) I tell her "Don't worry aunt Ayşe, I can take care of it," and go to the bill payment center even if it takes some time.
3. **You have an exam tomorrow, but your brother asks you to help him in his project that will be submitted tomorrow. What would you do?**
  - a) I do not care! He should not have left his project to the last day.
  - b) He should go to my mother. She can help.
  - c) I just sit and finish his project.
  - d) Together with him, I prepare a research plan and guide him in his project.
4. **Your mother just got the news that some guests were going to come to your house. She asked for your help, but you have many assignments. What would you do?**
  - a) Guests are my mother's guests so I do not care.
  - b) I help my mother and ask permission from the guests to leave and do my assignments.
  - c) I do not do my assignments and go to school the following day.
  - d) I tell my father to help my mother.
5. **There was a nice movie on TV. You had been waiting for a week to watch it. Just when the movie starts your brother suddenly gets sick and your parents have to take him to the hospital. You need to take care of the task to feed your paralyzed grandmother. What would you do?**
  - a) I first watch the movie and then feed my grandmother.
  - b) I think that helping her and getting her prayers for me is more important than to watch a movie and so I serve her.
  - c) I go to our neighbor and ask her to help my grandmother.
  - d) I tell my grandmother to sleep now and that I will feed her later.
6. **A charity campaign was organized in your school to help the people of a country stricken by a recent earthquake. Your allowance was barely enough for your own needs. What would you do?**
  - a) I think that "an earthquake in a foreign country is not my problem."
  - b) I tell my father and ask him to help.
  - c) I donate some of my allowance to the campaign.
  - d) I not only ask my father to help but also leave some of my allowance to myself and give the rest to the campaign.



## IF I WERE HIM

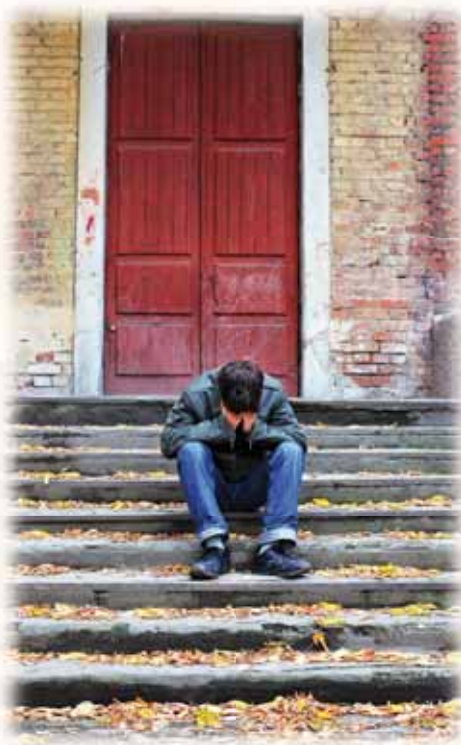
### A FIRE BROKE OUT IN YOUR HOUSE AND YOU ARE HOMELESS NOW!

In one of the long nights of winter, you were sitting with your family members in your warm house. You and your brother were studying in one corner and helping each other with your assignments. Your father was reading the newspaper to relax after a tiring day. Your grandmother was knitting socks for you to keep you warm in the cold winter days. Your mother brewed the tea. Just when she was bringing the tray with glasses, you were shocked by a loud blast noise coming from the kitchen. In a very short time, fire covered everywhere. You held your brother's hand and your father held your grandmother's hand and you run out of your house.

You looked at your house which turned into a fire ball. You did not have a chance to go in and save your valuables. You could not even take your coats. You were in the middle of the street in that very cold winter night.

Your father was trying to keep everybody calm, but you could not help yourselves. You were hugging each other and crying. The old heart of your grandmother could not bear this pain anymore and she collapsed. Your mother was crying and yelling,

"- What are we going to do now? Where can we go?" Meanwhile, all your neighbors came outside and were coming towards you.



How would you feel in such a situation and what would you expect your neighbors to do for you?

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.....

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## INSIDE LIFE

### INTERPRETING PICTURES



Picture 1



Picture 2

1. What do you see in the pictures?  
.....
2. In your opinion, where and when were the first and second picture taken? Why?  
.....
3. In your opinion, what are the similar aspects of both pictures?  
.....
4. In your opinion, what are the different aspects of both pictures?  
.....
5. What might the person who delivers the help in the first picture have felt?  
.....
6. What might the mother in the second picture who fed her daughter with the food delivered to her home have felt about those who brought that food?  
.....
7. How might the old woman in the first picture that was taken in a Ramadan night have prayed for those who brought her help?  
.....
8. What might the child in the second picture be feeling right now?  
.....
9. If the food in the second picture had not been donated to that family, what might they have eaten during that night?  
.....
10. In your opinion, which one is happier, the helping man in the first picture or the mother in the second picture?  
.....





## STORIES FROM REAL LIFE

### THEY FIT YOU PERFECTLY

After looking through the window of the ready-made outfit shop for a while, the old man turned to the thinnest one of the boys playing outside ahead and told him,

— “Hey kid! Can you come here a little bit?” The child was around seven or eight years old. The clothes he was wearing were really old. The old man smiled and said to the boy,

— “Would you mind putting on the clothes displayed on the windows? Let us see if they fit you.”

The child was very happy when he was entering the shop. He thought that he had never had such new clothes in his life. He usually wore the old clothes of his big brothers or the clothes given to them by neighbors. They would usually be either too big or too tight.

Because the child knew how hard it was for his sick father to earn for their living, he never objected to his situation, not even once. Now he was going to have a new garment. Moreover, there were only three days left to the festival.

He thought that the man who called him was a very generous and understanding man. When he put on the clothes the man showed him, he realized that he was getting older. How beautiful the clothes were! Especially the coat was very beautiful. It made him look more grown up. He was not going to feel cold anymore in the winter days.



After the old man turned the child right and left and examined the clothes, he asked the shopkeeper to pack them. He then turned and said to the shopkeeper,

— “I am buying these clothes for my grandson. I will make him a surprise. I just wanted to see them on this child who is about the same height and weight with my grandson” while giving two liras to the child for his service. The boy was surprised and felt embarrassed. He just bowed his head down and his eyes were filled with tears. He started to tremble. The old man said,

— “Hey kid! Thank you very much for your help. Now you may take off the clothes so that I can be on my way.” The shopkeeper felt merciful towards the kid and understood how this poor child felt. He told the child,

— “No my son! You do not need to take them off. They fit you perfectly. They are our gift to you. You may go.” When the child was wiping his tears while leaving the shop, the shopkeeper turned towards the old man and said,

— “Sir! Let me pack you another one from the same clothes.” While the old man was looking at the two liras in his hand, he was grumbling,

— “How sad! The new generation does not appreciate goodness.”

## AM I GOING TO DIE IMMEDIATELY?

She was a twelve-year-old beautiful girl. However, she was not able to go to school and play with her friends like her peers did. Her body was tired from a genetic disease. Her parents were also tired of going from one hospital to another, but they were trying to hide it from their daughter by dreaming about the day that she was going to recover. Because it was a rare disease, the doctors were incessantly researching it to find a cure.

Finally, they found something and told the little girl's parents:

— “Would you let us take a blood sample from your other child.” Hoping that it could be a cure, but also with some worries that it might cause pain to their son, they said,

— “Of course, you can.” Then, the doctors explained the situation to the five-year-old boy,

— “We are trying to find a cure for your sister. In order to do that, we need to get some blood from you. Would you let us do that?”

The little kid replied in the mixed feelings of fear, worry, and some hope,

— “Okay, you can take it.”

After that the doctors take a tube of blood from the kid and took it to the laboratory. A week later they called the family to the hospital and excitedly told them,



— “We have found the antibodies in your son’s blood that might cure your daughter.” The family did not understand what the doctors were saying. The mother asked,

— “What does this mean?”

— “In other words, your son was also born with this disease but his immune system defeated the virus and developed antibodies that can defeat the disease. If we can transfuse blood from your son to your daughter, she can defeat this disease.” The family said “yes, why not?” with both excitement and confusion. Then the doctor turned to the little child,

— “Would you like to give your blood to your sister? After a little bit hesitation, he took a deep breath and said,

“If it is going to save my sister, yes I would.”

After that, the doctors had the sister and brother lay in two beds side by side and started the transfusion. When the little child saw his sister was getting better, he started to smile. However, after a while, his smile disappeared and the face of his color began to change. He asked the doctors,

— “Am I going to die immediately?”

Because of his little age, the child had misunderstood the doctors and thought he was going to give all his blood to his sister. However, he had been willing to make this great sacrifice and did not say no in order to save his sister.

## CLASS ACTIVITY

### QUESTIONING YOUR INTENTION

The following table is distributed to the classroom and students are asked to fill it in without writing their names on it. Then, they are randomly read in front of the class and then follows a discussion on how one should think in order to direct one's intention towards gaining the pleasure of Allah.

#### I CONFESS THAT ONCE I

Helped while studying language exam	→ To my friend	→ Thinking that he would someday do the same thing for me in the math exam
	→ To my brother	
	→ To my parents	
	→ To our neighbor	
	→ To my teacher	

YOU CAN BE THE BEST

PLEASE COMPLETE THE TABLE GIVEN BELOW

BEING HELPFUL AND BENEVOLENT

When I help someone or show self-sacrifice, what do I feel and think?	What does the person I helped feel and think?
↓	↓
I think that I have gained Allah’s pleasure.	He becomes happy.
I think that I hope I did not do anything wrong that might hurt his feelings	He thinks that he will do the same and help others when he has the means.

Handwriting practice lines consisting of 20 horizontal dotted lines.



Handwriting practice area with 30 horizontal dotted lines.



NOTES

NOTES

Handwriting practice area with 20 horizontal dotted lines.

Handwriting practice area with 20 horizontal dotted lines.



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