

The Final Divine Religion

ISLAM

Dr. Murat KAYA





ISTANBUL - 2017

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Original Title: Son Semavi Din İslam

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Copy Editor: Gabriel Fouad Haddad

Graphics: Rasim Şakiroğlu

ISBN: 978-9944-83-102-4

Address: İkitelli Organize Sanayi Bölgesi
Mah. Atatürk Bulvarı, Haseyad
1. Kısım No: 60/3-C
Başakşehir, İstanbul, Turkey

Tel: (+90-212) 671-0700 pbx

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E-mail: info@islamicpublishing.net

Web site: www.islamicpublishing.net

Printed by: Erkam Printhouse

Language: English



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(peace be upon him)

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INTRODUCTION

1. Man, Universe, and Creator

Let us stop and think for a moment. Let us search out where we come from and where we are going. Let us shape our lives accordingly. Before everything, we must think and explore the details about our own creation, our physical and spiritual form, the superior traits that we have, and the universe. Our life becomes more meaningful this way.

As an example, let's think about the earth. Although they are nourished with the same water, thousands of different kinds of plants grow on earth providing fruits and vegetables in different colors and shapes. They do this in perfect form and order. Is it not extraordinary that foods that grow on the same land and are nourished by the same water can be superior to and different from each other?¹

Let's turn our eyes to the sky and contemplate this glorious and magnificent system. Take the sun for example. The distance between the sun and the Earth is 150 million kilometers. The sun, one of the intermediate-sized stars, is large enough to

1. The Noble Quran, Ar-Ra'd (Thunder); 13: 4. Translator's Note: The Quran translations in this book are by Abdullah Yusuf Ali, which can be accessed at <http://www.islam101.com/quran/yusufAli>.



contain 1,300,000 Earth-sized planets. Its surface temperature is 6,000°C, the interior temperature is 20,000,000°C. Its orbital velocity is as fast as 720,000 kilometers per hour. This shows that the sun travels about 17,000,280 kilometers a day.²

In the sun, 564 million tons of hydrogen transform into 560 million tons of helium every second. The difference of four million tons of gas radiates in the form of energy. In other words, the sun loses four million tons of substance a second, or 240 million tons a minute. If the sun has been producing energy at this rate for more than three billion years, the matter lost to date is 400,000 million times a million tons, which is still about 1/5,000 of the sun's total mass as of today.

Our world has been placed at such a well-calculated distance from this magnificent and enormous source of energy that we are neither vulnerable to its scorching and destructive effects nor destitute of the useful energy it produces. The sun with its magnificent power and energy has been created with such a perfect power and volume that it is most beneficial to every life form on earth, humanity above all, and sends its rays to earth prudently; and this, moreover, for millions of years!³

2. Prof. Dr. Osman Çakmak, *Bir Çekirdekten Kâinat (The Universe was a Seed)*, pp. 21, 66.
3. Prof. Dr. Osman Çakmak, *Kâinat Kitap Atomlar Harf (The Universe is a Book, Atoms are Letters)*, pp. 50.





This magnificent sun that we mentioned is only one of about 200 billion stars in the Milky Way galaxy. In the same manner, the Milky Way is also just one of a couple of hundred billion galaxies that can be seen with modern telescopes. And it takes 100 thousand light years to travel from one side of this Milky Way to the other side. (Light travels at 300,000 kilometers per second.) One must travel 300,000 trillion kilometers to go from the earth to the center of our galaxy, the Milky Way.⁴

A person who thinks long enough along such lines about his surroundings realizes that there is an omniscient and all-powerful creator and that he was not created in vain, but rather there is a reason for his creation. Research shows that all types of religions, from those of primitive societies to the most advanced ones, uphold belief in an all-powerful being.⁵

There are many signs that prove the existence of Allah. Examples of some of those signs that can be observed by everyone would include:

- ✓ The formation of a baby, his birth and growing up, having intelligence and cognition, and most importantly from what he was created and into what he transformed.

4. Prof. Dr. Osman Çakmak, *Bir Çekirdekten Kâinat (The Universe was a Seed)*, pp. 10-12.
5. Prof. Dr. Günay Tümer, Article: Din (Religion), *Diyanet İslâm Ansiklopedisi - Encyclopedia of Islam (Republic of Turkey, Presidency of Religious Affairs)* Istanbul 1994, IX, pp.315-317.



- ✓ The lightning bolt that scares and gives hope, accompanying rainfall from the sky and the return of dead earth back to life.
- ✓ The blowing of the wind heralding the rain and transporting the clouds to various places, the formation of lakes and seas, the flotation of mountain-like ships weighing thousands of gross tons, the cruising in oceans of ships that are like mini-cities on which hundreds of planes land and take off.⁶
- ✓ The provision of sustenance to all living beings on the earth and in the sky.⁷

His Excellency Mawlana said: “*O my son, does it make more sense to think that there should be a writer that has written the writing or that it was written by itself?*” (*Mathnawi*, vol. 6, verse: 368)

“*O unskilled man, tell me, does it make more sense to think that there should be builder – an architect that has built the house – or that the house came into existence by itself without a builder? Would a beautiful artwork be the product of a blind one-armed person or a skillful person who can see and feel?*” (*Mathnawi*, vol. 6, Verses: 369-371)

6. Ar-Rûm (The Romans), 30: 20-46; Ash-Shura (Counsel), 42: 29, 32; Yâ Sîn, 36: 33-41; Al-Baqara (The Cow), 2: 22. Also see Ibrahim, 14: 32-33; Ar-Rûm (The Romans), 30: 40, 48, 54; Fâtir, 35: 9; Al Mu'min (The Believer), 40: 61, 64, 79; Al-Jathiya (Kneeling), 45: 12; At-Talaq (Divorce), 65: 12.
7. Fâtir, 35: 3.





“Embroideries, paintings, whether they know it or not, are products of their producers! A pot-maker busies himself with pot-making; he remolds it, shapes it, and makes a pot! Can a pot without its maker get into shape? Wood depends on and becomes the subject of a carpenter! If this was not the case, would it get cut and be added to another piece? Without a tailor, how can clothing cut and sew itself? O intelligent person, without a water-carrier, how can a water bottle get emptied and be filled up by itself? Youm as well, get emptied and filled up in every breath you take! Therefore, O wise man, you are at the artful hands of the One and Magnificent Creator! One day, if the veils of your eyes are removed and the knot of secret-seeing gets untied, you will realize how artwork changes from state to state in the artist’s hands!” (Mathnawi, vol. 6, Verses: 3332-3341)

It is impossible to explain the existence of matters and their movements in a perfect harmony and system as a **“coincidence.”**

Foremost Princeton biologist and zoologist **Edwin Conklin** (1863-1952) said: “The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.”⁸

8. *The Evidence of God*, p. 174; Prof. Dr. Vahidüddin Han, *İslâm Meydan Okuyor (Islam is Challenging)*, p. 129.



2. Man and Religion

Religion covers the information that is taught to man by the Creator to help with his life before he dies and after his death. Religion provides some rules for Man to live in this world without harming anyone. It highlights for him certain rights and laws so that he can spend this short period of life in peace without risking his life in the hereafter.

God Almighty has created various beings in the universe. However, human beings have a very special place among all. Human beings are gifted with many superior abilities that other creatures do not have such as intelligence, will, wisdom, comprehension, possessing, and mastering. However, these abilities are like a double-edged sword. If the positive sides of these abilities are used, they bring a sound order, fortune and abundance to humanity. If the negative sides are used, they bring about unexpected evil consequences and cause terrifying anarchy. They cause terrifying cruelties and big wars. In order to direct these characteristics and abilities of Man to the right direction, we need another power. This power is a true religion. Yet, one must not forget that Allah does not need us to be pious, and our practice of religious commands does not provide benefit to Allah. **However, we human beings must obey to religious commands not only for salvation in the hereafter, but also to be happy in this world as well.**⁹

9. Prof. Dr. M. S. R. el-Bûtî, *Islamic Creed (Islâm Akâidi)*, pp. 71-76.





In fact, all the divine religions express that Man was created to know his Creator and worship Him.¹⁰

People who announce a religion to people are the **prophets**. Islam acknowledges all the prophets and makes believing in prophets a requirement for being a Muslim. According to the Islamic faith, there is completeness and continuation between prophets. Prophets have acknowledged the previous prophets and announced the good news of the following prophets.¹¹ Therefore, a person who accepts the prophethood of His Excellency Prophet Muhammad also accepts all the previous prophets. Hâtîb bin Ebî Beltaa (Allah be pleased with him), when he brought the letter of the Messenger of Allah (upon him blessings and peace) to the **Governor of Egypt (Muqawqis)**, said to him:

“We invite you to Islam, the religion that Allah chose for man. Muhammad Mustafa (blessings and peace be upon him) is not inviting only you but all humanity. Christians were the ones among them who acted most friendly. **As His Excellency Moses announced the good news of the coming of HE Jesus, HE Jesus in turn announced the coming of His Excellency Muhammad. Our invitation to you to the Quran is like your invitation to the people**

10. Exodus, 20/2-3; Deuteronomy, 6/4-5; Matthew, 4/10; Acts, 17/26-28; **The Noble Quran**: Adh-Dhariyat (The Scatterers), 51: 56.

11. Prof. Dr. Ö. F. Harman, Article: “Islam”, *Diyanet İslâm Ansiklopedisi - Encyclopedia of Islam (Republic of Turkey, Presidency of Religious Affairs)*, Istanbul 2001, XXIII, 4.



of Torah to the Bible. Each person is obligated to be subject to the prophet of his time. You are among those who reached Prophet Muhammad's era, therefore, by inviting you to Islam, we are not diverging you the religion of HE Jesus. On the contrary, we are inviting you to act according to His Prophecy."¹²

Muslim convert Professor **Timothy Gianotti** of Toronto's York University, after stressing that he was not ignoring his old religion Christianity by converting to Islam, and how his old religion had been like a transition stage for being a Muslim, explains how Islam is an all-encompassing religion that covers the goals of Christianity: *"The role of Islam is to transform not only a specific group of people to people of value in the eyes of Allah, but all humanity."*¹³

A hadith (tradition or saying of the Prophet Muhammad)¹⁴ states that prophets are all siblings. This common parentage indicates that all true religions have the same common principles. In other words, the true religion stayed the same from the first prophet to the last one in terms of the funda-

12. For the full text of the long discussion between Hâtib (ph) and Mukavkıs see Ibn-i Kathir, *el-Bidâye*, IV, 266-267; Ibn-i Sa'd, I, 260-261; Ibn-i Hacer, *el-Isâbe*, III, 530-531.
13. Ahmet Böken - Ayhan Eryiğit, *Yeni Hayatlar (New Lives)*, I, pg.15.
14. Our master the Messenger of Allah (blessings and peace be upon him) has said: *"I am to Son of Mariam the closest among human beings. Prophets are brothers whose fathers are one and whose mothers are different. There is nor prophet between me and him."* (Bukhari, Anbiya, 48; Muslim, Fedail, 145)





mentals of belief and the main moral values, but some of the worship methods and procedural rulings were changed.¹⁵

Since there is only one true religion, it is very normal to observe some similarities between the divine religions. For example, Islam commands to perform the ritual prayer. In the Bible the following verses mention the rules of praying:

“Come, let us worship and bow down; Let us kneel before Yahweh, our Maker,” (Psalms, 95:6)

“And Moses and Aaron fell upon their faces.”
(Numbers 16:20-22)

“Moses at once bowed down to the ground in worship.” (Exodus, 34:8)

“Jesus fell on his face...and prayed.” (Matthew, 26:39)

“When the disciples heard this, they fell prostrate ...” (Matthew, 17:6)

15. Prof. Dr. Ö. F. Harman, Article: “Islam”, *Diyanet Islâm Ansiklopedisi - Encyclopedia of Islam (Republic of Turkey, Presidency of Religious Affairs)*, Istanbul 2001, XXIII, 3.



PART I

PRINCIPAL CHARACTERISTICS OF ISLAM

1. Its Essence is Oneness of God (*Tawhid*)

All divine religions teach the oneness of God. There is nothing else like Him. His Excellency Abraham explained the oneness of God to his father Azer.¹⁶ The fundamental principle that Judaism emphasizes is the oneness of God. According to the Torah, Adam the first man, his children, Noah,¹⁷ Abraham, Isaac, Jacob, and Joseph all invited people to the One God. In the Ten Commandments that were given to HE Moses and elsewhere in Torah, the most emphasized issue is the oneness of God.¹⁸ The Psalms that were revealed to HE David are prayers to One God. His Excellency Jesus also emphasized that the first command in religion is the oneness of God.¹⁹

Excessive comparisons in Judaism caused an anthropomorphic description of God, and excessive love transformed the human Jesus into God, entailing corruption of the unity of God into a trinity. Islam once again made clear the oneness of God, dispelling the false notions that had obscured it over

16. The Noble Quran, Mariam (Mary), 19: 42-47.

17. Genesis, 1:26-28; 4:26; 6:9.

18. Exodus, 20:2-3; Deuteronomy, 6:4-5.

19. Mark, 12:28-29.





time, and it invited Judaism and Christianity to join it in affirming the oneness of God (*tawhid*).²⁰

Rational and cosmic evidence of the Creator shows that He is one. Quran says:

“No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah. (He is free) from the (sort of) things they attribute to Him! (Al Muminun (The Believers), 23:91)

“If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him! (Al Anbiya (The Prophets), 21:22)

Since the existence of more than one God implies characteristics of imperfection such as impotence, deficiency, and being created, the Creator's oneness is a must.

His oneness is also understood from this: the rain that falls from the sky, tomatoes or pepper that grow from the earth, apples and pears that grow in a tree are all the same shapes and colors in the world. Regardless of the distance between them, they act

20. Âli Imrân (The Family of Imran), 3: 64. Prof. Dr. Ö. F. Harman, Article: “Islam”, *Diyanet Islâm Ansiklopedisi - Encyclopedia of Islam (Republic of Turkey, Presidency of Religious Affairs)*, Istanbul 2001, XXIII, 4.



like they know each other. This shows human beings that all existence is created by the same hand.

According to Islam the biggest sins include not acknowledging God, associating partners in His Personage, Attributes, or Acts, and daring to attribute divinity to anything other than Him. This sin is called “**polytheism: associating partners**” and is the greatest of all great sins. God Almighty characterized polytheism as “the highest wrong-doing” and “to devise a sin Most heinous indeed.”²¹

Allah said that even though He would forgive any of the other sins as He wishes, He would not forgive those who commit polytheism and die unrepentant.²² The only way out of the sin of polytheism is to leave it and embrace *tawhid*.

2. Islam is a natural religion, it does not clash with reason

Islam addresses all humanity. Its essential rules were determined not according to incidental, temporary, or partial characteristics, but according to the original and **natural** tendencies and needs that come from the way human beings are created. For this reason, Islam is a natural religion and it does not become antiquated. Its principles of faith are not based on wondrous things, but rather on intellect

21. Luqmân, 31: 13; An-Nisâ (Women), 4: 48.

22. An-Nisâ (Women), 4: 48, 116.





and clear realities. Thus, Islam never contradicts scientific truths. When commands related to worship and practices are examined, it becomes immediately obvious how well those commands fit in with human nature.

Since intelligence is the most important trait of human beings, the Quran focuses on using intelligence and thinking. It invites human beings to think, research, and use intelligence in the best fashion in almost 750 verses.²³

When people who did not believe the Messenger of Allah said: “Show us some miracles so that we will believe in Allah and acknowledge you as a prophet,” Allah did not like their proposal: He encouraged them to look at the earth and the sky and think about them rather than wanting to see miracles in order to believe in God.

Since Islam attaches so much importance to intelligence, it prohibits substances that cloud it such as alcohol or narcotics. It is common sense that it is better for human beings to be alert than drowsy, and that laziness or drunkenness bring no benefits.

As a consequence of its being natural, Islam always puts forth **realistic** rules. There is no command in Islam that is impossible to implement – nothing troubling or difficult for human nature. Some examples:

23. Ayşe Sucu et al., *Gençlik ve Din (Youth and Religion)*, p. 220.



- If there is no water to make ablution (*wudhu*) or if the person cannot use water for health reasons, one can make dry ablution with clean soil (*tayammum*).

- If one cannot perform a ritual prayer standing up, it can instead be performed lying down or even by nods and signals.

- If fasting cannot be performed, it can be performed at a later time or money can be donated to the poor instead of fasting.

- Remitting the mandatory Islamic poor due (*zakat*) or performing pilgrimage (*hajj*) is obligatory (*fardh*) only to those sufficiently wealthy.

- A person who invites people to Islam is only responsible to explain it in an attractive style; he does not have to “do whatever it takes to make people Muslim.”

3. No priest intermediates between God and His Subjects / There is no Clergy Class in Islam

One of the scholars of Islam said, “The ways to Allah are as many as the breaths of His creatures.” In other words, everyone has the freedom to communicate with God directly. Everyone can invoke Allah with their prayers and ask for forgiveness. When one





turns to Allah sincerely, he will surely find Him before him.

God often encourages his subjects to perform prayer and ask for forgiveness. He announces that He is so merciful, so He will forgive sins by answering prayers. Answering the prayers and forgiving the sins is only up to Allah. This is because He is the only omnipotent power. No creation can use His authority. Seeing any of the authorities that belong to Allah in some other being is considered **“polytheism.”**

In Islam, there is no need for a clergy in matters like praying, worshipping, or marrying. Every Muslim has to learn about religion as much as he needs. When Muslims come together to perform a prayer, they pick the most knowledgeable and virtuous among them to lead the prayer (imam). The role of Islamic scholars is limited only to explain and teach the principles of the religion, and enlighten and guide others to the right path by giving sermons and advice. They do not have power to forgive sins or answer prayers by intervening between God and his subjects.

Idol worshipping started when people started to put middlemen between God and his subjects. The polytheists of Mecca argued that they worshipped idols only so the idols would get them closer to God.²⁴ In time, they started to attribute divine powers to those intermediaries.

24. Az-Zumar (The Companies), 39: 3.



4. Islam establishes the balance between the World and the Hereafter, the Material and the Spiritual

Islam attaches high importance to moderation and balance. When giving weight to one side of an issue, it does not ignore the other side. Since Allah has created both sides and human beings need them both, it would not be right to ignore one side. It is necessary to be just and pay attention to each side as appropriate. When we look from this angle, this world is a very valuable gift as a capital to earn the Hereafter. One must use this gift to seek God's good pleasure. The hereafter is the real goal and one must never forget this.

Just as the secular approach pays attention only to this world, the clerical approach that is concerned only about the hereafter does not satisfy human needs either. None of them should be sacrificed for the other; both of them have to be balanced correctly and ordered in an integrated fashion.

Spirit and body make up the two sides of Man. Even though the spirit is the essential material, the body is its carrier. Only when they are together can something be done. Therefore, it is not right to pay attention only to spirit and wear down the body. According to what our Prophet told us, one of the first things that human beings will be questioned about in the hereafter is how they used their health.²⁵

25. Tirmizî, Kiyamah, 1/2417.





Islam commanded us to be well-balanced even in the performance of worship such as praying, fasting, and remitting the poor due. It disapproved of intensive worship that over-exhausts one.²⁶

5. Islam Encourages Learning which Encompasses Science, Wisdom, and Religion

To date, there is no disagreement or conflict between Islam and science. Not only did Islam in all its history never prohibit science; on the contrary, it has very strongly encouraged it and made it obligatory for both men and women to seek learning. On the other side also, scientific discoveries never disproved the truths Islam brought; on the contrary, they continuously confirmed its teachings. Why would they disprove them? Science tries to discover the rules of beings that Allah has created by examining them. Islam is a divine religion that was revealed by Allah and was kept in its original form. Thus, the source of Islam and science is the same. As scientific discoveries are made and science developed, and as God's grandeur, power, and the infinity of His wisdom is known better, and people's faith in God is getting deeper. For this reason, science is an inherent part of Islam.

26. See Bukhârî, Savm 55, 56, 57, Tehejjud 7, Anbiyâ 37, Nikâh 1, 89; Muslim, Siyâm 181-193; Abû Dâwûd, Savm, 55/2428.



There many among the beautiful traditional names of Allah that express that Allah is all-knowing and how He knows everything whether it is kept secret or not. Subjects of Allah should spare no effort to get their share of that divine characteristic of knowledge. There are many hadiths and noble verses of Quran that encourage people to seek knowledge. Allah Most High says:

“Say: O my Lord! advance me in knowledge.”

(Ta-Ha, 20:114)

“Allah will raise up the ranks of those of you who believe and who have been granted Knowledge.” (Al-Mujadila (The Disputer), 58:11)

Our master, the Messenger of Allah (blessings and peace be upon him) said:

“If someone enters a path with the desire to earn knowledge, Allah places that person on one of the pathways to Paradise. Since the angels are pleased with what he does they stretch their wings over him. Everything in the heavens and earth, even the fish under the water ask for forgiveness for the scholar. The superiority of scholars to worshippers is the superiority of the full moon to all the other stars. Scholars are inheritors of Prophets. Prophets do not bequeath gold and silver; they bequeath knowledge. Whoever takes this inheritance ends up taking a great bounty.” (Abu Dawud, Knowledge, 1/3641; Tirmizi, Knowledge, 19/2682. See Bukhari, Knowledge, 10; Ibn-i Majah, Muqaddimah, 17)





“Wisdom is the lost property of the believer: it is his highest privilege to take it wherever he finds it.”

(Tirmizi, Knowledge, 19/2687; Ibn-i Majah, Piety, 15)

“A believer’s thirst for knowledge can never be quenched until his ultimate arrival point – Paradise.”

(Tirmizi, Knowledge, 19/2686)

For this reason, Muslims embraced scientific research as worship. In 800CE, **Ahmad en-Nahawandi** started astronomic observations. Later on, they built great observatories. By developing the astrolabe, they measured the astronomical height of the sun, stars and other planets, cosmic time, the height of mountains, and the depth of wells. As a result of these works, the old constants were revised and new star catalogues were prepared. Many new stars were discovered, the degree of the inclination of the ecliptic was measured again, the summit movement of the sun was observed and was related with the stable stars, and other important discoveries were made related to movements of planets.

Muslims used new methods in the application of mathematics to astronomy. Instead of “continuous beams” they used trigonometry and sinus computations and were able to obtain much more precise measures. They reached an unprecedented stage in techniques related to measuring the movements of planets.²⁷

27. Prof. Dr. Seyyid Hüseyin Nasr, *Islamic Science* (Islam ve İlim), Istanbul 1989, pp. 113-134.



Similarly, Muslims made many discoveries related to geology, mineralogy, botanic, zoology, mathematics, physics, chemistry, medicine, and pharmacy and made important contributions in the development of these sciences. **Ibn-i Sina** (980-1037) with his discoveries in 29 different subjects was an important scholar that paved the way for European scientists. His book on medicine called *al-Kanun fi't-tib* (The Canon in Medicine) was taught in European universities for 600 years as a textbook. The first person to mention the function of the retina layer in the eye was **Ibn-i Rushd** (1126-1198). The work on the eye, *Tazkiratu'l Kahhalin*, written by Ali bin Isa (XIth century) remained the only textbook on optics for centuries and was been translated into Latin, German and French. **Ammar bin Ali** (XIth century) performed eye surgery nine centuries ago and explained in detail how he removed cataract in his book *Al Muntakhab fi 'Ilaji'l ayn*. This book, also, was translated into the main European languages of the time. **Ibn-i Haitham (Alhazen)** (965-1051), an important physicist and the founder of the science of optics, invented eyeglasses. **Ali bin Abbâs** (994) performed cancer surgery that prefigured today's modern surgery techniques. A medicine encyclopedia called *Kitabu'l-Maliki* is scrutinized with admiration even today. **Ebu'l-Kâsım ez-Zehrâvî** (963-1013) made surgery an independent scientific discipline, drew the pictures of around 200 tools that are used in surgery and explained for what and how they are used in his book called *Tasrif*. Microcirculation was dis-





covered by **Ibn al-Nafis** who lived between 1210 and 1288 and explained this in detail in a commentary that he wrote on Ibn-i Sina's *Kanun*. **Akshemseddin** (1389-1459) says the following about microbes in his book called *Maddet al-hayat*:

“It is wrong to think that illnesses happen to people independently. Illnesses are contagious. This spread happens due to live seeds that are so small that they cannot be seen by the human eye.”

Hârizmî (780-850), who used the number zero for the first time in mathematics, established the foundations of algebra and named it with his book called *al-Jabr wa-l-Muqabala*. **Sons of Musa** (IXth century) measured the circumference of the world with a very minor error. **Beyrûnî** (973-1051), who made discoveries in various disciplines, proved that the world turns around both itself and the sun, and successfully measured the diameter of the earth by the research that he conducted around the city called Nendene in India. His formula about this subject has come to be known as “the Beyruni formula” in Europe. **Battani (Albategni)** calculated the solar year with an error of only 24 seconds. **Ismail Jawhari** (950-1010) tried to fly for the first time. **Ibn-i Firnas** pioneered the airplane in 880. He stayed in the air for a long time and landed smoothly with the airplane that he made with bird feathers and clothing. **Razi** (864-925) mentioned gravity. Christopher Columbus (1446-1506) said that he learned the existence of America from Muslims, especially from the books of



Ibn-i Rushd (1126-1198). **Idrisi** (1100-1166) drew maps eight centuries ago that were similar to today's world maps.²⁸

Throughout history in many places various civilizations have emerged, and they all helped the development of science by mutual influences and loans. Muslims too benefited from the knowledge of previous civilizations. They expressed this with humbleness and, in turn, provided important contributions to science by advancing them. The books that were written by previous civilizations were translated by the Islamic scholars but the contents were not taken indiscriminately. They were examined first and improved upon after the incorrect parts were removed.

6. Islam Considers Justice the Prime Virtue

God has absolute justice. He does not conduct anything unjust. One of His beautiful names is **al-**

28. For sources and examples on this topic see **Prof. Dr. Fuat Sezgin**, *Science et technique en Islam I-V*, Frankfurt, 2004 (*İslâm'da Bilim ve Teknik I-V*, Ankara 2007) and his other books; **Prof. Dr. Seyyid Hüseyin Nasr**, *Islamic Science, An Illustrated Study*, World of Islam Festival Pub. Co. Ltf., England, 1976 (*İslam ve İlim*, İstanbul 1989); **Dr. Sigrid Hunke**, *Allahs Sone über dem Abendland-Unser Arabischen Erbe*, Germany 1960; **Carra de Vaux**, *Les Penseurs de l'Islam*, Paris 1923; *Avicenne*, Paris 1900; **Prof. Dr. Mehmet Bayraktar**, *İslâm'da Bilim ve Teknoloji Tarihi* (*The History of Science and Technology in Islam*), Ankara 1985; **Şaban Döğen**, *Müslüman İlim Öncüleri Ansiklopedisi* (*The Encyclopedia of Muslim Pioneers of Science*), İstanbul 1987; <http://www.1001inventions.com>.





Adl, the wielder of absolute justice.²⁹ For this reason, He expects from us, his subjects, complete justice and righteousness. Allah says in the Noble Quran:

“O you who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin...” (An-Nisa’ (Women), 4:135)

Islam commands Muslims to be just even to their enemies:

“O you who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to righteousness...” (Al-Ma’ida (The Table) 5:8)

Our master the Messenger of Allah advised to be just whether one is angry or tranquil, and promised many rewards to those who can obtain that trait.³⁰

The basic dialectic or disagreement in Islam is between those who are oppressors or support oppression and those who are just and advocate justice.

The Noble Quran states, **“Let there be no hostility except to those who practice oppression.”**³¹ It is possible for Muslims to live in the same society with someone who is respectful to human rights whether that person is a Muslim or not. However, if a Muslim oppresses and does not show respect to human

29. Tirmizî, Deavât, 82/3507.

30. Heysemî, I, 90; Ebû Nuaym, *Hilye*, II, 343; VI, 268-9.

31. Al-Baqara (The Cow), 2: 192.



rights, it is a duty to oppose him. Therefore, at the social level, the determining criterion between “us” and “the other” is oppression and justice.³²

For this reason, Muslim nations paid high attention to justice. An example of this is as follows. Muslims had taken control of the city of **Hims** in Syria. Since they protected the inhabitants, they were levying a reasonable amount of tax. At that time, Heraclius the King of Byzantium marched with his army to attack the Muslims at Yarmuk. The Muslims worried when they learned that the approaching army was a very big one. They returned the taxes the people of Hims had given them and said: “Since we are under attack, we lack the resources to defend and guard you. Now you are free in your conduct and can act as you wish.” The people of Hims answered:

“We swear to God, your governance and justice is much preferable to our previous state of oppression and despotism. We will defend the city against Heraclius with your governor.” The Jews also said: “We swear on Torah that the governor of Heraclius cannot enter the city of Hims without defeating and devastating us first.” By locking the city doors, they defended the city from the enemy. The Christian or Jewish people of other cities with whom a peace agreement had been done did the same thing and said: “If the Romans and those who are subject to them defeat the Muslims, we return to the old era

32. Prof. Dr. Recep Şentürk, *İnsan Hakları ve İslâm (Human Rights and Islam)*, p. 22.





of oppression and despotism and will be faced with many difficulties. We wish the Muslims would win this war and we cooperate with them according to our previous agreement.”

When Allah decided defeat for the Romans and granted Muslims with victory, they opened their doors to the Muslims, called their players to perform shows of happiness, and paid their taxes.³³

7. Islam is a universal religion

Islam invites all human beings and jinns.³⁴ Everyone, regardless of race, skin color, gender, or national origin can become a Muslim. Islam classifies humanity according to their responsibilities and rights, and it considers that only two human nations exist: believers and unbelievers.³⁵

It is by no means logical that a system sent for the bliss and salvation of humanity by Allah – Whose mercy encompasses all creation – be allotted to a handful of people while all others are left devoid of this bounty. This situation contrasts with the *Rahman*

33. Belâzurî, *Fütûhu'l-büldân*, Beirut 1987, p. 187.

34. Translator's note: Islam acknowledges the existence of these creatures and that they have free will.

35. Every human is the nation of the Prophet of his time. All people after HE Muhammad had been sent as a Prophet are considered as his nation. However, while some believe his Prophethood, others deny it.



and *Raheem* attributes of Allah.³⁶ The messenger of Allah (blessings and peace be upon him) said:

“God Almighty shows mercy to those who show mercy. Show mercy to those on earth so that those in the Heavens shall show mercy to you.” (Abu Dawud, Adab, 58/4941; Tirmizi, Birr 16/1924; Ahmad bin Hanbal, II, 160)

This hadith implies no particular race. Nor does it imply “Muslims-only.” It commands us all to be merciful to all human beings, animals, and plants.

In the Noble Quran, it is expressed that our Prophet was sent to invite all the human beings as follows:

“(My messenger!) say: “O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth...”

(Al-A`raf (The Ramparts) 7:158)

“(O Muhammad!) We sent you not but as a Mercy for all creatures. (Al-Anbiya` (The Prophets), 21:107)

For this reason, the Messenger of Allah (blessings and peace be upon him) invited not only Arabs to Islam, but also Byzantines (Eastern Romans), Ethiopians, Egyptians, and others by sending representatives and letters to the emperors and kings in his time.³⁷

36. Translator's note: *Rahman* is interpreted as the All-Merciful in the sense that Allah's mercy encompasses all creation in the universe, while *Raheem* is interpreted as Allah's mercy for the believers in the Hereafter.

37. While the texts of these letters are available, the originals of some of them can be seen in Istanbul Topkapi Pala-





Moreover, Islam comprises all time and space. It is not confined to a specific time and location. Today, it is possible to see Muslims hailing from all parts of the world and from every nation, especially during the Hajj season, all getting together and worshipping Allah, the one God, around the Kaaba as Allah commands – an admirable Islamic community and brotherhood.

Islam has a structure that is capable of satisfying all human needs. Islam is a life and belief-system that sees to the spiritual, physical, and social rights of human beings; clarifies the meanings of life and death, deity, prophet, angels, Satan, world, hereafter, reward, punishment, paradise, and hell to which no other religion can provide as persuasive or satisfactory an explanation.

To better understand this situation, it would be sufficient to recall the following: Quran satisfies all the needs of Muslims as a source for rules and rulings, from the earliest time when the small Islamic community was formed of oppressed people, to the era when the Islamic nation established hegemony from the Atlantic Ocean to the Pacific Ocean and became the one magnificent state of its time. As such, this community had found everything related to its creed and beliefs, types of worship, social life, social rules, and other needs present in this divine book, the Quran.³⁸

ce Museum. See http://commons.wikimedia.org/wiki/File:Muhammad_letter_muqawqis.jpg

38. M. Hamidullah, *Kur'ân-ı Kerîm Tarihi (The History of the Noble Quran)* (Introduction Section of *Le Saint Coran*), p. 23.



8. Islam Holds All Human Beings Equal

In Islam, superiority among human beings is measured not through inevitable or predetermined matters such as race, color, or national origin, but by closeness to God Almighty and piety (*taqwa*), which human beings obtain through self-control and effort. Likewise, things such as wealth, beauty, strength, or rising to a certain position of power are not means of superiority. They are bounties granted by Allah and thanks for them should be given in the best fashion, each bounty deserving thanks akin to its own kind.

The bounties given to human beings in this world are like questions that are asked to a student in an examination. A student never thinks of being proud of the questions that are asked to him, instead he is happy with the grades that obtained as a result of his answering these questions. Since the rewards that the believers earn by using the opportunities and bounties that are granted for the purpose of testing will only be clear in the hereafter, there is no point whatsoever for bragging in this world. Such conceit would be a great mistake. Hence, one of the wise Muslim scholars, Abu Hazim, said: “Any bounty that does not get one closer to Allah is trouble.”

Even though HE Prophet (blessings and peace be upon him) has been sent as a mercy to all the worlds, when once he had to announce his superior characteristics, he declared them by repeating the statement “لَا فَخْرَ” (No bragging) several times.³⁹

39. Tirmizî, Menâkib, 1/3616; Dârimî, Mukaddime, 8.





In the sight of Allah, a believer who is heedful about his duties is superior to those who are heedless.⁴⁰ Our master, HE Prophet (blessings and peace be upon him) decreed in his Farewell Sermon:

“O People! Be mindful: Your Lord is One; your father (Adam) is one. Be careful! There is no superiority of an Arab to a non-Arab, nor of a non-Arab to an Arab, nor of red-skinned to black-skinned, nor of black-skinned to red-skinned. These can be superior to each other only in piety.” (Ahmad bin Hanbal, V, 411)

9. Islam Considers Freedom of Religion and Conscience Paramount

While God Almighty has shown right and wrong to human beings whom He created conscious and free, He never interfered with their free will. Everyone will choose with their free will and then will have to face the consequences himself. The noble verses of the Quran state:

“(My messenger!) If it had been your Lord’s will, they would all have believed – all who are on earth! Will you then compel mankind, against their will, to believe?” (Yunus (Jonah), 10:99)

“Let him who will, believe, and let him who will, disbelieve” (Al-Kahf (The Cave), 18:29)

40. Al Hujurat (The Private Quarters), 49: 13.



“If you reject ((Allah)), Truly Allah has no need of you; but He likes not ingratitude from His servants: if you are grateful, He is pleased with you.” (Az-Zumar (The Companies), 39:7)

In the time of Ignorance, women whose children faced severe illness in infancy used to pledge to God, “If my child lives I will make him a Jew.” For this reason, when the Jewish tribe of Banu Nadir were being exiled from the city of Medina after breaching their agreement with Our Master the Prophet, there were among them the Judaized children of new Muslims. The Muslim relatives of these children said: “We will not leave our children (We will hold them by force and force them to become Muslims).” As a result of this God Almighty revealed the verse **“There is no compulsion in religion.”**⁴¹

Islam does not want to force itself on people by force. For this reason, it avoids all forms of imposition. It even steers clear of intellectual coercion. Miracles, for example, have not been one of the principal means of the spread of Islam. Asking for miracles based on the wondrous phenomena that occurred at the hands of HE Prophet has not been welcome. Since Islam coincided with an era when humanity has matured, it spoke to the intellect and mind by the verbal miracle of the Quran. It bonded human beings with itself through rational rules and convincing

41. Al Baqara (The Cow), 2: 256. Abu Dawud, Jihad, 116/2682; Vâhidî, pp. 85-87.





evidence. For this reason it never used physical force as a means.

Famous English historian **Philip Marshall Brown** wrote, “Even though they gained great victories, the Turks graciously granted the peoples in the countries they conquered the right to self-administer according to their own customs and traditions.”

When **Napoleon Bonaparte** attacked the Ottoman Empire during the years 1798-1799, he wanted to have the Armenians living in Palestine and Syria rebel. The ambassador of France in Istanbul, **Sebastiani**, responded to him: “The Armenians are so content with their lives here that it is impossible to manipulate them to rebel.”⁴²

10. Ease (in religious duties) is One of the Principles of Islam

Our endlessly merciful Lord has always wished ease for His subjects and made every aspect of Islam easy. In noble verses of the Quran it is stated:

“On no soul does Allah place a burden greater than it can bear.” (Al-Baqara (The Cow), 2:285)

“Allah intends every facility for you; He does not want to put you to difficulties.” (Al-Baqara (The Cow), 2:185)

42. See <http://www.atmg.org/ArmenianProblem.html>.



“He has chosen you, and has imposed no difficulties on you in religion.” (Al-Hajj (The Pilgrimage), 22:78)

“Allah does wish to lighten your (difficulties): For man was created weak.” (An-Nisa` (Women), 4:28)

The Messenger of Allah (blessings and peace be upon him) describes one of the principles of ease in Islam as follows:

“God Almighty commands His angels as follows: ‘If My subject wishes to do a bad deed, do not record it until he actually does it. When he does it, record it as one sin against him. If he gives it up for My sake, then record it as a divine reward in his favor. If My subject wishes to do a good deed, record for him a reward even if he does not do it. If he goes ahead and does the good deed, then record for him rewards starting from at least ten times up to seven hundred times.’” (Bukhârî, *Tevhîd*, 35; Muslim, *Îmân*, 203, 205)

The noble companions report that the Messenger of God (blessings and peace be upon him) was a kind man who was easy to get along with and who always made things easy for others.⁴³

Let’s give some examples that show Islam is a religion of ease:

- ✓ Man is responsible for the things in his power and his capabilities. Nothing he can’t do is asked from him, and he will not be held ac-

43. Muslim, Hajj, 137.





countable for things that were inevitable or things outside his power.

- ✓ In Islam, the gradual approach is essential. Sins such as drinking alcohol, engaging in interest, and fornication were all prohibited slowly in three to four stages.
- ✓ It is obligatory to make ablution with water before performing the ritual prayer. However, making ablution with clean soil (*tayammum*) is allowed when water cannot be found or when water is too cold and there is the likelihood of getting sick.
- ✓ Travelers are allowed to reduce the original four units of obligatory prayers by shortening them to two units due to the possibilities of tiredness and lack of time.
- ✓ It is obligatory to stand in prayer (*kiyaam*). However, those who do not have the capability of standing can pray instead, according to their situations, by sitting, lying down, or just signalling with the eyes.
- ✓ There is no need for a special place to worship. One can worship anywhere that is clean. The Messenger of Allah (blessings and peace be upon him) said:

“All the earth has been granted to me as a clean place of worship, therefore a believer from my nation should pray right away when the



prayer time enters, wherever he is.” (Bukhari, Tayammum,1)

- ✓ Fasting may prove difficult for those who are ill or for travelers who may be harmed by it. For this reason, they are left free in the matter of fasting in Ramadan. If they do not fast, they make it up when they recover or when they return from the trip.
- ✓ If there is a security concern in the route to Hajj (the Pilgrimage) due to contagious illness or war etc. Muslims on whom performing the Hajj has become obligatory may delay it until the threat subsides.

As our master the Prophet said, *“Praise be to Allah who granted ease in religion!”* (Ahmad Ibn Hanbal, VI, 167).

11. Islam Plants Optimism and Hope

Islam wants people to be optimistic. The Almighty God commands “My mercy extends to all things”⁴⁴ The Messenger of Allah (blessings and peace be upon him) said:

“When God Almighty created all creation, He wrote in the Book that is above His Throne, ‘My Mercy overcomes my wrath’” (Bukhari, Tawheed, 15).

44. Al A'râf (The Ramparts), 7: 156.





This belief is sufficient for Muslims to be hopeful. Additional characteristics that comfort Muslims in life include forgiveness, mercy, patience, *tawakkul* (resolute trust in and reliance on Allah), submission, being content with every situation, and assuming good things about people. A Muslim's conviction that the troubles and illnesses he faces cancel out sins and elevate spiritual degrees also plays an important role in lightening the burden of life. It is impossible for a Muslim to be sad when he has done everything in his power and then submitted to destiny, content with whatever comes from Allah. Such a Muslim lives in a world of serenity and tranquility no matter what.

The doors of repentance are open for disbelievers and sinners until the last moment. A person can come to the fold of belief or repent until he sees the signs of death or the signs of the Judgment Day. However, since death and the day of Judgment will capture a person suddenly, it is necessary to turn to God without losing him. God Almighty states:

“Say: O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. Turn to our Lord in repentance and bow to His Will before the Penalty comes on you: after that you shall not be helped.” (Az-Zumar

(The Companies), 39:53-54)

The Messenger of Allah (blessings and peace be upon him) has forbidden people to attribute bad luck to certain things; he has commanded us to look



at everything with a positive outlook and interpret things for the better.⁴⁵

Islam recommends avoiding evil assumptions about human beings. Rather, we should look at people with good assumptions. In the Noble Quran it is commanded: **“O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs...”** (Al-Hujurat (The Private Quarters), 49:12)

In addition, in the believers the mindset of “toleration of all creation for the sake of the Creator” is dominant. Because of the love they feel towards the Almighty God, they approach His creation with compassion; they see everything as a trust from the Exalted Creator. They accept with contentment everything that comes from Him.

12. Islam Upholds Social Solidarity

By their creation human beings are social beings. A human being can't live alone. He is in need of other human beings who he will establish closeness and bonds with. On top of this, Man is created weak and he is not capable of satisfying all his needs alone. So, human beings should live together as communities, they should help each other, and they should perform their duties to God together. The Messenger

45. Bukhari, Tib (Medicine), 19; Muslim, Selâm (Greeting), 102; Abu Dawud, Tib (Medicine), 24/3919.





of Allah (blessings and peace be upon him) commands as follows:

“The hand (help) of Allah is with the community. Whosoever deserts the community ends up on the path to Hell.” (Tirmizi, Fiten, 7/2167)

“Community is mercy, separation into factions is torment.” (Ahmad Ibn Hanbal, IV, 278)

All the acts of worship such as praying in congregation, Friday prayer, festivity prayers, Pilgrimage (Al Hajj), obligatory Alms giving, aiding with people's livelihoods, sacrifice, and human relationships such as funeral ceremonies, weddings, visiting the ill, holding the relationships with the relatives strong, taking care of the needy always encourage people to be social. Of course, there are some troubles that arise when people interact. Patience and endurance are key. Islam promises great rewards to Muslims who live in a society and assume the burdens of people.

Our master the Prophet used to relate to all people kindly and never broke their hearts even though he used to be troubled by rude or blunt people. His uncle 'Abbas (Allah be pleased with him) felt pity for the Prophet's situation and said:

“O Messenger of Allah! I see that people are troubling you, they are bothering you with the dust they are raising. Why don't you set up a special tent and talk to people from there?” Our Master (blessings and peace be upon him), who was sent as mercy to all the worlds, said:



“No! Until Allah takes me from among them and leads me to serenity I will continue to be with them. It doesn’t matter, let them step on my heels, pull my clothes, or bother me with the dust they are raising!” (See Darimi, Muqaddimah, 14; Ibn-I Shayba, *Musannef*, VII, 90; Ibn-i Sa’d, 193)

The Messenger of Allah (blessings and peace be upon him) recommended the same thing to his nation by saying:

“The Muslim who lives with people and endures the anguish that they cause is better than the Muslim who is not present with them and who avoids enduring the anguish.” (Tirmizi, Kiyamah, 55/2507).

Islam directs people to a dynamic life and social activities by ordering us to work to obtain sustenance, marry and have children, aid in people’s livelihood, be the giving hand, utilize time well, utilize the world as the place to earn the hereafter at a maximum level, declare truth to all humanity and lead them away from wrongs, defend material goods, life, chastity, the health of generations, and the country... By inculcating that *“whosoever performs a good deed shall see its recompense and whosoever performs an evil deed shall see its recompense even if the deed is in the size of an atom,”*⁴⁶ Islam facilitates a more careful, active, and alert life.

46. Az-Zalzala (The Earthquake), 99: 7-8; Al-An’ām (Lives-tock), 6: 104; Az-Zumar (The Companies), 39: 41; Fussilat (Made Plain), 41: 46; Al-Jathiya (Kneeling), 45: 15.





13. Islam Places Utmost Value on Human Beings

Islam grants an exceptional position and honor to human beings among all creation. In Noble Quran verses it is said that:

“We have indeed created man in the best of moulds.” (At-Tin (The Fig), 95:4)

“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.” (Al-Isra` (The Night Journey), 17:70)

One day a funeral procession passed before of our Master the Messenger of Allah (blessings and peace be upon him). The messenger of Allah (blessings and peace be upon him) stood up. It was said to him: “Messenger of Allah! It is the remains of a Jew!” The Messenger of Allah (blessings and peace be upon him) said: “Is he not also a human being?” (Bukhari, Janaiz, 50; Muslim, Janaiz, 81)

As can be seen, our Master the Prophet stood up with respect in the presence of **a human being**, whom Allah Almighty created with great care. Thus, he showed that all human beings, not just the living ones, but also the dead ones are worth respecting. Ya'la bin Murra (Allah be pleased with him) said:

“I accompanied our Master the Honorable Prophet on many military expeditions. When the Messenger of Allah (blessings and peace be upon him) came across



any deceased human, he used to immediately order that it be buried, he would not ask whether he was a Muslim or disbeliever.” (Hakim, I, 526/1374)

How valuable is the life and soul of a human to whose deceased body so much respect is paid? In the Noble Quran it is commanded:

“...if any one slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people...” (Al-Ma`ida (The Table), 5:32)

For this reason, killing either oneself or somebody else is strictly prohibited and for those who do so, very heavy punishments are in place.⁴⁷

His Excellency Mawlana Jalaladdin Rumi says:

“If I were to declare the real value of a human being, both the world and I would be burned! Unfortunately, human beings did not recognize their own value and undersold themselves. When Man was in fact a most precious cloth, he made himself a patch to a sweater.” (Mathnawi, v. III, Verses: 1000-1001)

Islam view humanity as the rightful possessor of rights that are commensurate with its honor and dignity.⁴⁸ According to Islam, the mere existence of

47. Bukhari, Diyât, 21; Tıbb (Medicine), 56; Muslim, Îmân, 175.

48. For details on this subject see Kadir Mısıroğlu, *İslâm Dünya Görüşü (Islamic World View)*, İstanbul 2008, pp. 200-201; Prof. Dr. Recep Şentürk, *İnsan Hakları ve İslâm (Human Rights and Islam)*, İstanbul 2007.





a human being is a sufficient condition for it to have basic human rights. The scholars of Islamic law consider humanity – the characteristic of being human – as the essence of human rights. Consequently they have adopted a universal approach and have never discriminated among human beings on the basis of religion, race, gender, class, and nationality.⁴⁹

49. Prof. Dr. Recep Şentürk, *İnsan Hakları ve İslâm* (Human Rights and Islam), pp. 13, 21.



PART II
CREED, RITUAL WORSHIP AND RULINGS
PERTAINING TO WORLDLY MATTERS
(Mu‘amalat)

A. ISLAMIC ARTICLES OF BELIEF

In Islam, belief principles depend on revelation, not on human ideas or personal understandings. The belief essentials are clearly expressed in the Noble Quran and the sayings and traditions of the Prophet (Hadith) in unequivocal manner. It is possible to summarize these in the following fashion:

1. Belief in God (Allah)

God Almighty exists, He is one, there is no beginning or to end to His existence, He neither resembles any of the creation nor does anything in creation resemble Him. His existence does not depend on any other being; He exists by virtue of His own self. His existence is self-necessary.

- ✓ He exists by being far and beyond from being born, giving birth, being father or son, and being present in time or space. Without





needing any means He is All-Knowing, All-Hearing, All-Seeing.

- ✓ He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you; by Him Who knows the unseen, from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous: That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous. (Saba, 34: 2-4)

- ✓ Allah does know what every female (womb) does bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in due proportion. It is the same to Him whether any of you conceals his speech or declares it openly; whether he lies hid by night or walks forth freely by day. If you pronounce the word aloud, it is no matter: for verily He knows what is secret and what is yet more hidden. (Ar-Ra'd (Thunder), 13:8-10; Ta Ha, 20:7; Al-Qasas (The Story), 28:69; As-Sajda (Prostration), 32:6; Hud, 11:5)



In addition to having absolute and infinite knowledge, God Almighty also has absolute power. Otherwise, He would not be able to create the creation that we see around and could not sustain their existence. God Almighty introduces His Exalted Self to us as follows:

- ✓ To Him is due the primal origin of the heavens and the earth: When He decrees a matter, He says to it: “Be,” and it is. (Al-Baqara (The Cow), 2:117)
- ✓ And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things). (Luqman, 31:28)
- ✓ And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah has power over all things. (An-Nahl (The Bee), 16:77)

God Almighty has absolute life and absolute will, He wishes and He does whatever He wishes. He is also qualified with the attribute of speaking (*kalam*), he speaks with no need for voice or letters, and He sent to humanity books via his Messengers.

God Almighty is the unparalleled creator of the universe without any partners, He is the one who creates, who keep this creation living, Who allows them to die, Who will allow them come back alive again, Who prepares bounties for His pious subjects and Who prepares torment for the evil. Allah has all





the attributes which express perfection and is clear from all deficient attributes.⁵⁰

2. Belief in Angels

Angels are magnificent beings Allah created out of light prior to the creation of human beings. Angels have no masculinity or femininity and they never cease to obey Allah. They are subjected to Allah's speech and they speak with him. They never rebel against Allah, and they fulfill exactly Allah's commands. They are free of human needs such as eating, drinking, sleeping, getting tired, being bored. They have no carnal desires. They do not commit wrongdoings or sins. They can move in an extremely strong, forceful, and fast fashion. No matter how heavy the duty given, they are capable of performing it. By the command and permission of Allah, they can take various forms. They do not know the unknown and subjects whose knowledge belongs only to Allah. They can only know something to the extent Allah instructed them.⁵¹

50. Prof. Dr. Bekir Topaloğlu, Article: Allah, *Diyanet İslâm Ansiklopedisi - Encyclopedia of Islam (Republic of Turkey, Presidency of Religious Affairs)*, II, pp.488-489; Neseî, *Akâid*, pp. 31-36.

51. Al-Baqara (The Cow), 2: 30-34; Al-A'raf (Ramparts), 7: 11, 27; Hûd, 11: 69-70; Al-Hijr, 15: 28, 51-52; Al-Isrâ (The Night Journey), 17: 61, 92; Al-Kahf (The Cave), 18: 50; Tâ Hâ, 20: 116; Sâd, 38: 71, 73; An-Najm (The Star), 53: 5; At-Tahrîm (The Prohibition), 66: 6; At-Takwîr (The Compacting), 81: 20.



Jinn are a kind of being that cannot be discerned by our physical senses. They have consciousness and free will like human beings, are obliged to obey divine commands, and fall into two groups, believers and disbelievers. Satan is one of the Jinn.

3. Belief in the Books Revealed to Messengers of God

God Almighty has revealed to His messengers texts that contain rulings on belief, worship, morals, and life in this world. “The folios of old (*al-Suhuf al-Ula*)” revealed to HE Abraham and HE Moses, the Torah, Psalms, Bible, and the Quran are revealed heavenly books.⁵²

4. Belief in Prophets and Messengers of God

HE Adam is the first and HE Muhammad is the last Prophet (upon him and all of them blessings and peace). Between them, many prophets were sent, some of whom we were informed of, others not. We make no distinction between the prophets in our belief and acceptance. All the prophets are loyal, trustworthy, extremely intelligent people who fulfilled their obligation of spreading religion and who were

52. Al-Baqara (The Cow), 2: 85; Âli Imrân (The Family of Imran), 3: 3-4; An-Nisâ (Women), 4: 163; Tâ Hâ, 20: 133; An-Najm (The Star), 53: 36-37; Al-Hadîd (Iron), 57: 26-27; Al-A'la (The Most High), 87: 18-19.





protected from sin. They have no divine attributes but were granted miracles.

5. Belief in the Hereafter

The Last Day (Qiyamah, Day of Judgment or Resurrection) will come, at which time life in this world will end and the hereafter will start. People will resurrect after their deaths and will be held accountable for what they did in this world. Believers will go to Paradise and disbelievers will go to Hell.

Those who believed but committed sins will either go to Paradise after a punishment commensurate with their sins or, if they are granted Allah's forgiveness, will go directly to Paradise.

6. Belief in Destiny

God Almighty knows all that is done by His subjects and everything that is related to all other creatures whether it already took place or will take place in the future. Everything takes place when the appointed time comes, just as Allah knew beforehand. Contrary to some people's misgivings, there is not coercion here. This is because Allah Almighty has to know by, implication of His Divinity, what His subjects will do in the future and what will happen in His dominion. Otherwise, there would be a deficiency in Him.



Having free will, human beings are free and are not coerced. As Allah knows the past and future due to His endless knowledge, He has written what will take place. Knowing is not doing. The exact hour and minutes of solar eclipse can be computed in advance, without it following that the sun's eclipse is being caused by the scientists' foreknowledge. The solar eclipse is bound to happen, however scientists know this in advance through research and calculation. Knowing that something will happen and writing this and creating it when its time comes is different from willing to do that thing and act accordingly. Man wants to do something by his own free will; by implication of all his acts being a test, Allah has left him free. He only creates the act that man wants to perform. However, while Allah is content with good and right actions, he is not content with evil actions.⁵³

B. TYPES OF WORSHIP IN ISLAM AND THE WISDOM BEHIND THEM

So far, we have briefly discussed Allah's existence, His attributes, how He created human beings with great care in the best form, the fact that He gave them the highest importance in the scheme of creation, and that He provided them with the most opportunities and bounties. Given this, is it possible any more to contem-

53. For details in the matter of creed see http://www.islamic-publishings.net/images/book/ingilizce/islamimanibadet_ing.pdf





plate that human beings have no duty in this world of existence and no responsibilities towards anything? Can we think that the duties and the situation of one endowed with human intelligence are morally no different from those of animals or non-intelligent beings? How can we think that a human being created like this is circling in the loop of eating, drinking, marrying, and reproducing, then, after a span of time, throwing himself into nothingness to be swallowed by death? God Almighty says in the Noble Quran:

“I have only created jinns and men, that they may serve Me.” (Adh-Dhariyat (The Scatterers), 51:56)

“And serve your Lord until there comes unto you the Hour that is Certain.” (Al-Hijr, 15:99)

Worship means fulfilling the duties of being a subject, obedience and surrender. With its broader meaning, it is all of a human being's acts, words, emotions and thoughts while he is trying to live in compliance with the wishes of his Lord. Worship is an expression of thanks that must be extended as a result of the rights of Allah that are due on His subjects in the wake of the bounties Allah has granted.

The acts of worship that are performed are in fact to the benefit of the person who performs them. This is because worship saves people from being overwhelmed with the material, and elevates their aspirations and outlooks to higher aims. Worship expands a human being's horizon.



Moreover, worship is not solely for the hereafter. In addition to its spiritual benefits, worship has physical benefits as well. This is because Islam is a complete system that does not ignore any of the human fields of activity but addresses all aspects of life. Similarly, Islam also establishes harmonious unity between the fields of activity of human beings. For this reason, while worldly acts that comply with divine commands earn the divine rewards of worship, in addition, worship itself has many material and physical benefits. While some of the wisdom and subtleties in these can be understood by the human intellect, most cannot be grasped by it. In any case, the essence in worship is to perform our duties with purity as subjects of Allah, not to obtain worldly benefits. However, for the sake of motivation, we would like to talk about the worldly benefits worship brings us.

1. Ritual Prayer and Its Wisdom

Ritual prayer (henceforth, “prayer”) is a form of worship that starts with *takbeer* (saying “Allahu Akbar,” i.e., Allah is greatest) and ends with salaam or greetings. It contains certain actions and words.⁵⁴

54. Some people think Muslims worship the Kaaba when praying. This is an extremely mistaken presupposition. Muslims worship neither the Kaaba nor the Black Stone (Hajar Al Aswad), or prostrate to them or turn towards them when praying. The direction that Muslim turn to is not the building of the Kaaba itself but the area that it's in. Were the Kaaba to be removed or restored, the Muslims' praying direction would not change: when praying, peop-





God Almighty has ordered human beings to make ablution, keep their bodies, clothes, and environment clean before he commanded acts of worship such as prayer, circumambulation of the Kaaba, and reciting the Quran. When we investigate the subjects of **ablution** and **ritual bath** (*al-ghusl*), we can see how much emphasis Islam gave to physical cleanliness in addition to spiritual purity. For this reason, the books of basic and advanced Islamic jurisprudence all start with the section on cleanliness. Thus, one of the benefits of prayer is that it makes human beings live a very clean life. The importance of cleanliness in human life needs no demonstration.

Moreover, prayer prevents people from committing all sorts of evil. It also prevents the blind pursuit of self-interest and tendencies in an aimless and uncontrolled fashion.⁵⁵ Since it is repeated five times a day, it is the most effective medicine against carnal desires that will prevent one from remembering the Lord. It curbs desires and passions and constantly re-directs one to righteousness and to the straight path

le would turn towards that direction regardless of the existence of the building. (Prof. Dr. M. Hamîdullah, *Islâmî Giriş (Introduction to Islam)*, p. 108).

With the spread of paganism in Mecca, even though many idols were erected inside and around the Kaaba, the Kaaba itself was affiliated with any idol and was always called "Beytullah: The House of Allah." By getting stuck with polytheism people historically worshipped many stones, trees, etc. but even though they venerated the Kaaba, Hajar-al Aswad, and the Rank of Abraham a lot, they never worshipped them. This is a special protection of Allah the Exalted.

55. Al-Ankabût (The Spider), 29: 45.



in every matter. Thus, while the believer prays for the sake of Allah, he also at the same time ends up bettering both his worldly life and his life in the hereafter by being protected from the evils and desires of the carnal self.

Prayer establishes in minds the truth that Allah has exclusive dominion of the world and ensures that a human being always feels this.

Praying five times a day saves people from the monotony of their daily routines and comforts them. By taking human beings momentarily away from their all kinds of worldly worries, it helps them to express their submission and thankfulness toward their Lord. At the same time, the human being, during prostration, faces himself and finds the opportunity to tend towards the inner world. American Muslim convert **Matt Salesman**, a former missionary, said the following: “By praying I find serenity and tranquility – especially in Friday prayers! The times that I am in a mosque are special times for me that give serenity to my soul.”⁵⁶

Muslim convert Professor **Timothy Gianotti** of Toronto’s York University said: “It is as if I capture peace when I prostrate. It is as if I feel more safe. As if I am in a land of peace. An when I prostrate I feel like I have returned home from afar. Perhaps like

56. Ahmet Böken - Ayhan Eryiğit, *Yeni Hayatlar (New Lives)*, I, 49.





I reached at Allah. This much is all I can describe. Prayer is a feeling of peace and tranquility.”⁵⁷

As prayer is the spiritual sustenance for the spirits, it is also healing for the physical body. It is a known truth that prayer, by providing an opportunity for miscellaneous organs to move, for the joints to bend, and for the muscles to tighten and relax, provides activity to the body. Prayer is also an element of balance in the lives of Muslims. This worship, which is performed at certain times and within certain rules, habituates a person to a disciplined and regular life.

Muslims can perform their prayers individually wherever they want, but Islam encourages them to pray together by forming congregations. This is because prayers performed in congregation teach us to come together in being subjects to Allah without discrimination based on race, color, language, position, or rank. We integrate and help out each other in an environment where social relationships strengthen the consciousness of being one nation (*ummah*). In a community environment where the same ideas and

57. Ahmet Böken - Ayhan Eryiğit, *Yeni Hayatlar (New Lives)*, I, 19. For the life stories of people who enter Islam later see these works: **Prof. Dr. Ali Köse**, *Conversion to Islam: A Study of Native British Converts*, London: Keagan Paul International, 1996; **A. Arı – Y. Karabulut**, *Neden Müslüman Oldum (Why I became a Muslim)*, Ankara: Diyanet İşleri Başkanlığı (Republic of Turkey, Presidency of Religious Affairs) pub., 2007; **Defne Bayrak**, *Neden Müslüman Oldular? (Why did they become Muslims?)*, İstanbul: İnsan yayınları, 2008.



aims are shared, the differences between individuals can be mostly overcome, and feelings of equity and brotherhood are established in the hearts, and a religious passion prevails.

In fact, praying five times a day is quite a minor and easy duty to perform for human beings. Within 24 hours the total time that a human being will leave his worldly affairs and rise to the presence of Allah adds up to only about 24 minutes. With this very minor sacrifice the human being gains huge material and spiritual benefits.

2. Fasting and its wisdom

Fasting is a form of worship consisting in abstaining from food, drink, and sexual activity between dawn and sunset. This worship is performed every year over the lunar month of Ramadan for 29 or 30 days.

By training us for the qualities of patience, self-control and staying away from carnal desires – all of which qualities are a must in the struggle of life – fasting perfects our moral state. It is a shield that protects the honor and dignity of human beings from the never-ending urges of the carnal self for eating, drinking and copulating. Fasting also helps those who perform it reach moral beauties such as resoluteness, perseverance, contentment, determination, and patience. By having us experience neediness and





hunger, fasting reminds us of the value of the bounties upon us.

Fasting consequently fills our hearts with praise and thanks to Allah as well as mercy and helpfulness towards His subjects. Thus, fasting is the most effective medicine in setting aside antisocial negativities such as grudge, jealousy, and envy.

It is no wonder that fasting was imposed as obligatory not just on this nation but also on prior ones. Allah the Exalted commands:

“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may learn self-restraint. Fasting is for a fixed number of days...” (Al-Baqara (The Cow), 2:183-184)

For fasting to be spiritually useful, one needs to strictly avoid misbehavior such as lying, slandering, backbiting, tale-bearing, swearing and cursing, fighting, and all kinds of bad acts and sins. The Messenger of Allah (blessings and peace be upon him) recommends the believer who is fasting to show calm in the face of any rudeness. In this way the fasting person moves away from bad manners.

Fasting ensures that a person is healthier and more productive. We can observe this in trees. Trees fall asleep in the winter after dropping all their leaves, they do not even accept water into their roots until spring comes and ice melts. After these few months of fasting, when spring arrives, trees achieve greater productivity as can be observed from the abundance



of leaves and flowers. Even minerals need fasting. Engines and machines are stopped after they work for a long while. This resting helps them regain their earlier strength.

The medical community informs us that fasting fewer than thirty days would not be effective and fasting more than forty days would become habitual and would not be as beneficial as giving a break to eating and drinking in certain periods. In recent times with a new healing method practiced in the West, chronic illnesses are healed by short or long-term fasting depending on the situation of the patient.⁵⁸ Fasting also helps mental and spiritual characteristics work healthier.

Let's also remember that the purpose of fasting is not to torture the body and put it under undue burden. The Messenger of Allah (blessings and peace be upon him) recommended to wake up for the ritual pre-dawn meal (*sahur*) when fasting and to hasten in breaking the fast when the sun sets (*iftar*).⁵⁹

Thus, the real goal of fasting is to fulfill the duty of being a subject to Allah, to tame the carnal self and achieve piety, and to form an environment with which Allah would be pleased by improving the individual and the society.

58. Prof. Dr. M. Hamîdullah, *Introduction to Islam (Islâm'a Giriş)*, pg. 104.

59. Bukhari, Savm, 45; Muslim, Sıyâm, 48; Tirmizî, Savm, 17/708.





3. Mandatory Alms (poor-due), Charity, Aid and their Wisdom

Mandatory Alms in Islam (*zakat*) are given by the wealthy whose wealth is above a certain threshold. The given amount is 2.5% of the wealth and it can be given to the poor; the needy; the officers charged with collecting *zakat*; those whose hearts have been recently reconciled to Truth, i.e., converts; those in bondage who are trying to buy out their freedom; those in debt; those who fight in the way of Allah; and wayfarers. (Tawba, 9, 60).

Zakat protects the social life and bonds individuals to each other in brotherhood and love by preventing the wealthy from being duped by their wealth and committing excess, and by deflecting from the needy negative tendencies such as grudge and jealousy. It minimizes the disparity between poor and wealthy. By almost eradicating poverty, it prevents many unpleasant incidents that may happen because of it.

The **Caliph Omar bin Abulaziz** once sent his Zakat officer to African countries. Unable to redistribute the goods, the officer brought them back. This is because he could not find anyone to receive the alms. In turn, the caliph acquired many slaves with this money and freed them.⁶⁰

Zakat is a bridge between people of different levels, which unifies the community. For this reason,

60. See. Bûtî, *Fikhu's-sîre*, Beirut 1980, p. 434.



the Messenger of Allah (blessings and peace be upon him) said: “*Zakat is the bridge of Islam.*”⁶¹ According to another scholar’s, Qatada, another version states, “*Zakat is a bridge between Paradise and Hell. Whoever pays the Zakat crosses the bridge and reaches Paradise.*”⁶²

The benefit of *Zakat*, which pleases those who receive it, is greater for those who give it. Indeed, *Zakat*, which means “**cleanliness, purity, increase, abundance,**” cleanses the person from certain spiritual illnesses and evils, and ensures that property is purified and bountiful.⁶³ So, the purification of the heart and soul, and this reform of the carnal self is one of the wisdoms that underlie sending the prophets. The *Zakat* worship also disciplines a human being’s feelings of possession and selfishness.

Zakat is an expression of the gratefulness that the wealthy need to perform in response to the divine bounties that they garnered. God Almighty states that the bounties will increase if thanks are given to Allah and that in case of ungratefulness the torment will be severe.⁶⁴

When *Zakat* is not given all these benefits are turned upside down and much damage will take place against the individual and society. Our Master the Messenger of Allah (blessings and peace be

61. Beyhakî, *Şuab*, III, 20, 195; Heysemî, III, 62.

62. Abdurrazzâk, *Musannef*, IV, 108.

63. At-Tawba (Repentance), 9: 103; Saba (Sheba), 34: 39.

64. Ibrâhîm, 14: 7.





upon him) informed us that when *Zakat* starts being seen as a heavy burden in a society and when it's completely ignored in time, certain calamities will be inflicted upon people.⁶⁵ Once he said as follows:

"A nation who abstains giving their Zakat (alms) is definitely left devoid of rain and if they did not have animals, rain would even completely cease." (Ibn Majah, Fiten, 22; Hakim, IV, 583/8623)

4. Hajj and its wisdom

Hajj is a type of worship that Muslims who have the requisite wealth and health perform by visiting the Kaaba in Mecca during certain days, once in their lifetime, and by performing certain rituals. People observe much worship, supplication, and remembrance of Allah in Hajj. They remember Allah in their every move and establish His love in their hearts. They also obtain good characteristics such as humbleness, helplessness, patience, submission, abnegation, sincerity, discipline of time and action, preparation for death and the Day of judgment, not to harm any plant or living being, and not to think badly about anybody. This is because Hajj, which outwardly revolves around certain symbols, in fact consists of different actions in different places that entail various spiritual practices. Everyone benefits from each of its several aspects.

65. Tirmizi, Fiten, 38/2210, 2211.



Hajj redirects a person wholly to a spiritual life. This is because this sensitive type of worship is filled with manifestations of compassion, mercy, and love such as not hunting, not even to kill a fly, not to pull off even a green leaf, and not to hurt the creation of Allah.

Muslims who go to Hajj stand in spiritual unity by getting together at the same time and place. Concepts such as country, race, color, clothes disappear, and Islamic brotherhood replaces them. There, chairman of the board and worker, rich and poor, knowledgeable and ignorant, ruler and subject are all together, all in the same clothes, in the same square, and in the same row. Muslims listen to each other's troubles and problems there and send messages to their brothers who are afar.⁶⁶



When we look at the forms of worship that we have briefly touched upon, we see that Islam is a lifestyle. It is not a religious activity for one day of the week. It encompasses all aspects of life from birth to death, and beyond. Muslim convert Professor **Timothy Gianotti** of Toronto's York University said: "When I chose Islam, I realized that this religion aims to turn all of the earth into a place of worship. That is, by setting aside daily mundane matters, there is no need to be in a monastery. For example, the ritual prayer is the easiest and most

66. For details on worship see http://www.islamicpublishings.net/images/book/ingilizce/islamimanibadet_ing.pdf.





practicable way for everyone of remembering Allah any time.” (Ahmet Böken - Ayhan Eryiğit, *Yeni Hayatlar (New Lives)*, I, 15-16)

C. ISLAMIC PROHIBITIONS AND THEIR HARMS

Allah Almighty in the Noble Quran has made it permissible for us to benefit from good and clean things, and rebuked those who tried to prohibit them. Then, by pointing out that He does not prohibit things that are beneficial to humanity but only those that are harmful, He stated:

“Say: the things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason...”

(Al-A`raf (The Ramparts), 7:33)

Sins and transgressions are similar to poisons that lead people to material and spiritual destruction. However, Satan and the carnal self dress them up to make them appear sweet and attractive to people. People who are deceived by this, in turn destroy their spiritual lives at the end.

In contrast, however, the default is that most things are permissible. Prohibitions are similar to exceptions, and they are only a few. However, who knows why, the Son of Adam aspires for prohibited



things, which are limited in number, and sets aside the permissible.

1. Interest

While interest, which depends on the principle of obtaining goods without paying a price, outwardly looks like a helpful and convenient means for people, in reality it does not serve any other purpose than exploiting the helplessness of people who are in difficulty. For this reason, it is a great violation of the rights of the subjects of God. It is a malignant tumor that corrodes the economy from within and mutes religious and moral feelings. It causes the rich to gain more power and the needy to be exploited further. As such, it causes deep chasms between social stratas, whereas, as famous economists term it, the best societies in terms of economic levels are the ones which can set inflation and interest rates to zero.

In addition, interest brings many other evils such as causing artificial price increases; stifling moral feelings such as altruism, cooperation, solidarity, love, mercy, and compassion; fueling selfishness and self-centeredness; and stimulating ambitions to obtain money and influence at all costs.

Interest keeps away people from working and earning and being busy with production. Those who get used to interest desert basic ways of earning such as farming, tradesmanship, and commerce. What's





left is making money with money, and that is a harmful situation that decreases production.

Earning money with money via interest is against individuals and society even though some people may like it. Moreover, in the long run, because interest turns the labor-capital relationships in a society upside down, it ends up turning against the people who feed on interest.

In the Noble Quran, it is announced that Allah and His Messenger declared war on those who are busy with interest.⁶⁷ In another noble verse it is stated that:

“Those who devour usury will not stand except as stand one whom the Evil one by his touch has driven to madness.” (Al-Baqara (The Cow), 2:275)

Thus, in the sight of our Master the Prophet, the most evil of earnings is the one obtained via interest.⁶⁸ To protect his nation from this grave sin, the Messenger of Allah (blessings and peace be upon him) cursed all who take interest or cause people to take interest, the officers who conduct transactions with interest, and the witnesses of such contracts. He

67. Al-Baqara (The Cow), 2: 278-279. The Messenger of Allah (blessings and peace be upon him) mentions one more thing that Allah declares war on, which is to show hostility do the friends of Allah. (Bukhari, Rikâk, 38) Apart from these no rebel or sinner has been threatened with this severely.

68. Ibn-i Abî Sheybe, *Musannef*, VII, 106/34552; Vâkıdî, III, 1016; ; Ibn-i Kathir, *Bidâye*, V, 13-14.



stated that in terms of sinning they are all at the same level.⁶⁹

Our Master the Prophet's cursing of all who helps interest is for the purpose of expressing in the clearest fashion that in Islamic society there is no place for interest whatsoever and that no one must even come close to it, thus closing shut all the avenues of evil and mischief.

Interest is a sin that is prohibited in all religions. This is because its harm is obvious. In the Noble Verse, it is stated that interest had been prohibited to Jews as well.⁷⁰

It is wrong to think that an interest-free economy is impossible today. An interest-free economy is very well possible. Indeed, there are societies who accomplished this. Islam has strictly prohibited interest, but in turn it recommends working as partners and increasing capital by working with it. This is because this method is useful for everyone. In addition to this, Islam encouraged lending, as much as the means permit, for the sake of Allah (*Qard Hasan*), and it considers the loan given to those in difficulty as more virtuous than supererogatory charity. On the other hand, by ordering Zakat and supererogatory charity (*sadaqah*), Islam provides a complete economic stability and order to the society.

69. Muslim, Musâkât, 105-106. Also see Bukhari, Büyû', 24, 25, 113; Abu Dawud, Büyû', 4/3333; Tirmizî, Büyû', 2/1206; Ibn-i Mâce, Tijârât, 58.

70. An-Nisâ (Women), 4: 160-161.





2. Drinking Alcohol

Alcoholic drinks are harmful drinks that are completely antithetical to human nature. The true state is that human beings are sober and alert. It is not acceptable to lose control and become drowsy and lazy. The result of leaving alertness is generally to fall into deviation. The latter course is inevitable for those who see drinking alcohol as natural.

Drinking alcohol is a great cause of mischief for both the individual and the society. Drinking alcohol harms mental capabilities, while all affairs regarding the world and the hereafter can only be conducted with intelligence. When mental capabilities are lost, a person makes unbelievable mistakes. Just like spirits fire up the moment a spark falls into them, it is that easy to fire up evil in a mind and heart that are addicted to alcohol.

Through alcohol and gambling Satan instills animosity and enmity among people, he sets them against each other. By preventing them from the remembrance of Allah, prayer and worship, he makes them destitute here and in the hereafter. In short, Satan destroys both their world and their hereafter.⁷¹

Russian professor Rachinsky says the following wise words:

“Satan waits within the bottle and takes away from alcohol addicts all they have. He even grabs the last shirt that they have and the last bite that the

71. Al-Mâida (The Table), 5: 90-91.



baby that they are holding would eat. In addition, Satan takes away from the people and families that he enslaved their health, chastity, conscience, cheer and joy, serenity and happiness. As he breaks the resolution and feeling to work, he also deprives them from all kinds of earnings. First of all, kindly think about how much intermediary labor is lost in vain in producing alcohol and drinks. Kindly calculate how much food, drink, and labor is wasted unduly to prepare this many kinds of alcoholic drinks. If the billions of kilograms of bread, plums, figs, and grapes that people recklessly wasted in the swamp of alcohol were to be added up, there would never be hunger or pricy food in the world. Leaving aside human beings, every kind of food sufficient to even feed animals could have been found!

“The budget of the Satan in the bottle cannot be known in its entirety. This is because those who follow Satan pay fully the tax of using alcohol. But the same people drag their feet to pay back what they owe to other people. Satan always and fully cashes all of his receivables. Even if these people do not have sufficient money to pay, they either steal or kill or sell the honor and chastity of themselves or their families, but they make sure that they pay the tax of Satan.

“Because of alcohol, the lives of many valuable and outstanding people have been destroyed. These people have always lost the values that they have. Alcohol and drinking have ruined the health of millions





of great people. Just like sound and large buildings cannot be built on top of a swamp, it is not possible to establish lasting order and a serene life in a nation of alcoholics and drunks. For this reason, the activities of amelioration need to start first from waking up this nation from this terrible situation.”⁷²

According to the World Health Organization’s latest reports that encompass thirty countries, 85% of homicides (about 60-70 % of these victimizing one’s own family), 50% of sexual assaults, 50% of violent incidents, 70% of domestic violence, 60% of absenteeism, and 40-50% of mental illnesses originate in alcohol abuse. The likelihood of mental problems developing in babies born to alcoholics is about 90% high. For an alcoholic woman, the risk of giving birth to a baby who has a handicap is 35%. This is because alcohol prevents growth in the mother’s womb and the after-birth development, and it causes mental retardation, shortness of height, and behavioral problems. Since the children of alcoholics live in a family atmosphere with continuous quarreling and violence, the risk of increased emotional collapse and behavioral problems is very high. Hence, most of these children are unsuccessful in school and in life.⁷³

72. Grigory Petrov, *İdeal Öğretmen (The Ideal Teacher)*, İstanbul 2005, pp. 48-52.

73. Musa Tosun, Article: “İçki” (Alcoholic Drinks), *Diyanet İslâm Ansiklopedisi - Encyclopedia of Islam (Republic of Turkey, Presidency of Religious Affairs)*, XXI, p.463.



According to an official report of the English government, the burden of fighting, injuries, hospital expenses and the like due to alcohol on the English economy is an annual 20 billion sterling pounds (about 30 billion US dollars).⁷⁴

The Messenger of Allah (blessings and peace be upon him) has commanded us, “*Never drink alcohol because it is the mother of all evil and mischief.*” (*Ibn-i Majah, Ashriba, 1*). He also said, “*If much of something makes one drunk then even a little of it is also prohibited.*” (*Abu Dawud, Ashriba, 5/3861; Tirmizi, Ashriba, 3/1865*).

For this reason, one should not be deceived by those who say “Nothing happens by drinking a little so as not to cause drunkenness.” The criterion is quite clear, if more of something causes drunkenness, then a little of the same is also prohibited. Islam wants to prevent evil in the best manner by blocking all the roads to sin. It disregards theoretical solutions that do not go well with the practice of life. It establishes prohibitions with great wisdom in order for them to be deterred and gives the most appropriate punishments to those who violate these prohibitions. This situation shows how much our religion values human beings and embraces them with infinite compassion and mercy.

74. *The Guardian*, Saturday March 27 2004, “Sobering thoughts about a claim”, Sean COUGHAN.





3. Fornication

Fornication and adultery have always been seen as a wrong and antisocial behavior by the human intellect, morals, legal systems, and all divine religions. Adultery causes blood lines to mix and families to dismantle, precipitating the dissolution of bonds such as kinship, neighboring, and friendship as well as jeopardizing the roots of spiritual and moral values in a society. Such behavior makes human beings slaves to bodily desires, debasing human honor and dignity.

Fornication and adultery also have many harmful consequences in terms of health. People who indulge them are most prone to contagious sexually transmitted diseases (STDs) such as syphilis and gonorrhea. The deadly anti-immune disease AIDS, which today's medicine cannot cure, spreads mostly through illicit sexual intercourse.

Allah Almighty who loves His subjects very much does not want them to fall into such hideousness. For this reason, He prohibited us from even approaching fornication, not to mention committing it. He said:

“...come not near shameful deeds, whether open or secret; take not life, which Allah has made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom.” (Al-

An'am (Livestock), 6:151)



“Nor come near adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).” (Al-Isra` (The Night Journey), 17:32)

That is, one must keep away from any road or means that provide a basis for adultery. The Messenger of Allah (blessings and peace be upon him) expresses as follows how harmful for the heart unnecessary glances are:

“Staring at the prohibited is one of Satan’s poisonous arrows. Whoever quits this out of (fearful) respect of Allah, Allah grants him a belief whose sweetness he will feel in his heart.” (Hakim, IV, 349/7875; Haythami, VIII, 63).

For this reason, Islam first takes precautions such as having men and women cover up in the fashion prescribed by the religion, ordering to stay away from behaviors that will draw undue attention to each other, prohibiting the seclusion of men with women when legally foreign to each other, and prevention of lewdness in the society. This is why words, glances, or close relationships that could lead people’s thoughts into undue directions are condemned as actions that pave the way for adultery. Islam does not even stop at these and gives duties to families and the society to educate children, not to delay the age of marriage unless there is a necessity, to make marriage easy, and to hold religious and moral values alive in the society.

As can be gleaned from such directives, the goal of Islam is not to punish the guilty but to have people





live in security and serenity by preventing the environment of crime to form in the society. Indeed, in Islamic history the punishment of adultery has rarely been seen.

In addition to the sins listed above, Islam also strictly prohibits the following major sins: homicide, conducting magic, oppressions, disobeying parents, lying, treason, backbiting (speaking in a way that a person would not like had he been present), to abuse an orphan's property or goods, slandering, stealing, and gambling.⁷⁵

D. THE ENVIRONMENT, CLEANLINESS AND WATER IN ISLAM

1. The Environment

God Almighty states that He has supplied everything in the environment for human beings to benefit from. In order to be appropriately thankful for this, we need to approach our environment with consciousness of our trust and responsibility. To be disdainful of the environment or to destroy or waste shows ungratefulness and wreaks damage that will

75. Bukhari, *Shehâdât*, 10; *Vasâyâ*, 23; Muslim, *Birr*, 55, 56; Abu Dawud, *Adab*, 35/4875; Ahmad, III, 154, 135. For details see Murat Kaya, *Efendimiz'den Hayat Ölçüleri (Criteria for Life from our Master the Prophet)*, Istanbul 2007, pp. 308-458.



ultimately harm us. God Almighty says the following:

“Mischief has appeared on land and sea because of what the hands of men have earned, that Allah may give them a taste of some of their deeds: in order that they may turn back from evil.” (Ar-Rum (The Romans), 30:41)

In fact, God Almighty had earlier commanded “And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that you may not transgress due balance.”⁷⁶ However, humanity did not obey and now they are paying the price.

By reflecting serenity and beauty in his heart, a Muslim treats other human beings, animals, plants, and even non-living beings well. He is careful about not hurting any being. One day, a funeral had passed by our Master the Messenger of Allah (blessings and peace be upon him) who said:

“Either he achieved rest, or others have been relieved of him.” The Companions asked:

“O Messenger of Allah, what do you mean by ‘*Either he achieved rest, or others have been relieved of him*’?” The Messenger of Allah (blessings and peace be upon him) said:

“When a believer passes away, he is saved from the tiredness and worries of the world and he achieves

76. Ar-Rahmân, 55: 7-8.





the mercy of Allah. When a sinner or an evil person passes away, people, lands, trees, and animals are relieved of him, and they find peace.” (Bukhari, Rikâk, 42; Nesâî, Cenaiz, 48; Ahmed, V, 296, 302, 304)

Human beings must avoid things that may bother others everywhere and in every situation. Polluting and littering the land, water, air, and the scenery of the city, town, and village that we live in is an act that does not fit with a human being's honor and dignity. This is not being considerate of others and ourselves.

Muslims are taught to consider that others may be bothered and the natural beauty of nature would be spoiled because of their littering. They consider it a requirement for being a mature believer to avoid littering the shells of seeds and nuts after eating, bottles, cans, paper, packaging, and other things that bother human beings and animals into the streets, ways, and picnic areas. Our master the Prophet considered removing things that may harm people such as a branch or a thorn bush that may bother the passer-by people as one of the components of belief,⁷⁷ and informed us that Allah does not like those who bother others. **Muaz bin Anas (Allah be pleased with him) narrates:**

“I was in a military expedition with the Messenger of Allah (blessings and peace be upon him). Soldiers narrowed the camping area and blocked the way. Upon this, the Prophet (blessings and peace be

77. Muslim, Îmân, 58.



upon him) sent an announcer and had him say the following to the soldiers:

“Whosoever restricts someone or blocks a way (or bothers a believer), that person does not have any of the rewards from jhad” (Abu Dawud, Jihad, 88/2629; Ahmad, III, 441)

Here, our master the Honorable Prophet announced that it is so wrong to block up places and streets unnecessarily or to bother the subjects of Allah for any reason and that those who act that way would lose their divine rewards.

For this reason, one must avoid acts that may bother people such as littering haphazardly, spitting in public places, parking indiscriminately, or placing things on the way that makes bypassing difficult. Muslims not only paid attention not to bother other living things, but they even served other living things as the creatures of Allah. The famous French writer **Montaigne** mentioned that “Muslim Turks have even built foundations and hospitals for animals.” **Guer**, a French lawyer who visited the Ottoman Empire in the 17th century, mentions a hospital for sick cats and dogs in Damascus. On these kinds of foundations, **Prof. Dr. Sibai** informs us as follows:

“In the old tradition of foundations, there are places to treat and feed sick animals. The Green Field (today’s city field in Damascus) was a green field that was donated for the feeding of beasts of burden that were dumped by their owners due to the decrease in their labor power. Those animals would graze there until they died. Among the Damascus Foundations,





there were places where cats could eat, rest, and walk around. So much so that, there were hundreds of cats that were there every day and who had no problems to find their daily food.”

The religion of Islam that places this much importance on living beings naturally treats trees and green fields with the utmost care. The Messenger of Allah (blessings and peace be upon him) said:

“Even if it doomsday has risen and one of you has a seed in his hand, he should plant it before it is end of the world if he can!” (Ahmad, III, 191, 183)

Abu Darda (Allah be pleased with him) who is among the Honorable Companions was planting a tree. Someone approached him and showed his amazement saying:

“Even though you are one of the Companions of the HE Prophet, are you busying yourself by planting a tree? HE Abu Darda answered him:

“Slow down, don’t judge me so quickly! I heard the Messenger of Allah (blessings and peace be upon him) saying that:

“If someone plants a tree and any of the creatures of Allah eat from the fruits of that tree, this would be like his charity.” (Ahmad, VI, 444. See Muslim, Musakat, 7). Again the Messenger of Allah (blessings and peace be upon him) said:



“Whoever cuts a *sidre* (shady) tree (without a good reason), Allah drags his head to hell.” (Abu Dawud, Adab, 158-159/5239)

Our master the Prophet prohibited armies from cutting trees, damaging vegetation, and hunting by announcing that Medina and Taif, along with Meca, were sacrosanct *harem* (*prohibited*).⁷⁸ Again for the crop field of the tribe of **Banu Haritha**, he said: “Whoever cuts a tree from this field should plant one to replace it!”⁷⁹

The Messenger of Allah (blessings and peace be upon him) thus raised a society that is kind and respectful to all creatures by constantly advising them to protect and landscape our environment. The first caliph HE Abu Bakr (Allah be pleased with him)’s speech to his soldiers when preparing for the military expedition also proves this:

“Do not betray, do not loot the spoils of war, do not persecute, do not torture by removing body parts such as ears or nose; do not kill children, the elderly, and women! Do not fell date trees and do not burn them. Do not cut the fruit-bearing trees; do not slaughter sheep, cows, and camels other than

78. Abu Dawud, Menasik, 96; M. Hamidullah, *İslam Peygamberi (Prophet of Islam)*, Istanbul 2003, I, 500; a.mlf., *el-Vesâik*, Beirut 1969, pp. 236-238, 240; Ali Rıza Temel, “İslam’a Göre İnsan Çevre İlişkisi” (The Relationship between Man and Environment according to Islam, *İnsan ve Çevre (Man and Environment)*, p. 77.

79. Belazurî, *Fütûhu’l-büldân*, Beirut 1987, p. 17; İbrahim Canan, *İslam ve Çevre Sağlığı (Islam and Environmental Health)*, İstanbul 1987, pp. 59-60.





those you will eat! You will encounter people who shut themselves up in monasteries and are busy with worship: leave them alone with their worship...”⁸⁰

Comte de Bonneval noticed this sensitivity in Muslims and said in amazement, “It is even possible to observe Turks in the Ottoman Empire who went to extremes to prevent fruitless trees from fading away due to heat by devoting money and employing people to water them every day.”

2. Cleanliness

Islam encourages physical and moral cleanliness and teaches us how to achieve them. In the Noble Quran it is said:

“...Allah loves those who keep themselves pure and clean” (Baqara (The Cow), 2:222). Also, the Messenger of Allah (blessings and peace be upon him) said:

“Allah is clean and loves cleanliness.” (Tirmizi, Adab, 41/2799).

It can be observed that HE Prophet paid attention to all types of cleanliness throughout his life. For instance, when he was going to a mosque, going out in public, or visiting a friend, he used to pay attention to dressing neatly, wear a nice scent, and not eat foul-smelling foods that may bother others such as

80. Beyhakî, *es-Sünenü'l-kübrâ*, IX, 85; Ali el-Müttakî, *Kenz*, no: 30268; İbnü'l-Esîr, *el-Kâmil*, Beirut 1987, II, 200.



onion or garlic. Abu Kursafah (Allah be pleased with him) who witnessed this narrated:

“My mother, my aunt and I went to Messenger of Allah (blessings and peace be upon him) to pledge allegiance to him. When we left him, my mother and aunt told me:

“My child, we have not seen anyone like this person! We do not know anyone whose face is more beautiful, whose clothes are cleaner, and whose words are softer. It was as if light was coming out of his mouth.” (Haythami, VIII, 279-280)

Islam has brought a system that is established upon the principles of cleanliness, pureness, and courtesy. Our Master the Prophet said, “*Cleanliness is half the faith.*”⁸¹ Almost all of our books of hadith and Islamic jurisprudence begin with the topic of cleanliness. As a basic principle in our religion, some acts of worship are not considered permissible and acceptable without first cleaning the body and the location. On this subject, the rules of going to bathroom have been emphasized. It is commanded that no impurity should spill onto a Muslim’s clothes and they should get cleaned properly. The Messenger of Allah (blessings and peace be upon him) wanted his followers to be sensitive to this issue when he said, “*Most of the torture in the grave is due to not minding cleanliness from urine.*”⁸²

81. Muslim, Taharah 1.

82. Ibn-i Majah, Taharah, 26.





Islam commands to wash at least five times the body parts such as hands, mouth, face, head, ears, neck, and feet that get the most exposure to dirt and germs. The Messenger of Allah (blessings and peace be upon him) said: *"The key to paradise is the ritual prayer, and the key to ritual prayer is cleanliness."*⁸³

Thus, Islam identifies the cleaning that everyone should perform as worship, provided that, while people perform acts of cleaning, they also get the feeling of worship.

Another issue the Messenger of Allah emphasized is oral hygiene. For this reason, he advised that one must use *miswaq* (toothstick) at miscellaneous times and especially before making ablution (*wudu*).⁸⁴ He also advised Muslims to increase the blessings of food by washing their hands before and after meals.⁸⁵

Per the requirements of our nature, getting circumcised, shaving pubes, cleaning armpits, grooming the beard and shortening the moustache are some of the rules of good manners and cleanliness that the Messenger of Allah inculcated.⁸⁶

Just as the Messenger of Allah (blessings and peace be upon him) paid attention to cleanliness in clothing, he paid attention to its tidiness and neatness to the same degree. Once when he was in a praying

83. Ahmad, III, 340.

84. Bukhari, Jumuah, 8; Temenni, 9; Savm, 27; Muslim, Taharah, 42.

85. See Tirmizi, Et'ime, 39/1846.

86. Bukhari, Libas, 63-64.



room, a man who looked disheveled came in. HE the Prophet (blessings and peace be upon him) indicated to him with his hand to tidy up his hair and beard.⁸⁷

The Messenger of Allah (blessings and peace be upon him) did not like his clothes to smell distasteful. He once took off a garment which smelled of wool upon sweating. Our mother HE Aisha, who narrated this, also informed us that our master the Prophet liked sweet fragrances.⁸⁸

The Prophet's honorable Companions were the kind of people who stand on their own feet. They would work until it was time for the Friday Prayer (Salat al-Jumuah), and come to the prayer leaving their work when it was time. Their bodies' odor may have reflected this, hence our Master the Prophet said to them: "Why don't you take a bath on Fridays!" (Bukhari, Jumuah 16, Buyu 15; Muslim, Jumuah 6)

Muslims write the honorable hadith of "*Cleanliness is half the faith*"⁸⁹ in the form of calligraphic masterpieces and hang those frames on the walls of their houses and mosques. They exert themselves on this issue. The famous architect "Mimar" Sinan built public soup-kitchens, waterbeds, drinking fountains, and public baths in every corner of the Ottoman Empire for the welfare, comfort, cleanliness, and convenience of the believers. In Muslim societies, in order

87. *Muvatta'*, Shaar, 7; Beyhaki, *Shuab*, V, 225.

88. Abu Dawud, *Libas*, 19/4074.

89. Muslim, *Taharah*, 1.





for cleaning to be perfect, public baths were built everywhere including villages.

The houses of Muslim are extremely clean. They never enter into a house with their shoes on. Every corner is so clean as to allow to perform the ritual prayer. There is no such as thing as “keeping a pet” at home. They do not let even birds into their houses. **M. de Thevenot** says the following about the cleanliness and courtesy in Muslim societies:

“Turks live healthy and rarely get sick. None of the kidney problems and many other dangerous illnesses that are seen in our countries are seen here, they do not even know the names of these illnesses. I guess the reason for their perfect health is taking baths so often and being moderate in eating and drinking. They eat very little. What they eat is not composed of lots of different things like what Christians eat.”⁹⁰

The Messenger of Allah (blessings and peace be upon him) strictly prohibited littering the streets that people pass by, places where people cool off, underneath trees, along the walls, and everywhere people sit to rest and relax. One day, he noticed sputum in a prayer room on the wall facing the direction of Mecca. He personally cleaned it. In his blessed face, his anger at the polluter’s act was apparent.⁹¹ Our master the Prophet said in another honorable hadith:

90. M. De Thevenot, *Relation d'un Vogaye Fait au Levant*, Paris, 1665, p. 58.

91. Muslim, *Mesajid*, 52; Beyhaki, *es-Sunenu'l-kubrâ*, I, 255.



“The good and bad acts of my followers were shown to me. Among the good acts, I saw removal of harmful things out of the way. Among the bad acts, I saw spitting in a prayer room and not cleaning it.”⁹²

This hadith specified spitting in a mosque. As much as prayer rooms are places to worship Allah, they are also places where people get together. Believers who are careful about the cleanliness of these holy places will also show maximum care in the cleanliness of the places people commonly use as well as paths, roads, and streets that they pass by. Making these places free of harmful things and keeping them clean is one of the commands of Islam. The Messenger of Allah (blessings and peace be upon him) emphasized this issue a lot. When HE Omar (Allah be pleased with him) appointed Abu Musa al-Ashari governor of Basra, he listed keeping streets clean among his duties.⁹³

According to a narration, a Zoroastrian owed a debt to HE Imam Azam Abu Hanifa. Abu Hanifa went to the Zoroastrian's house to collect it. When he came to the door, he noticed that his shoes were dirty. When he shook his shoes, the dirt got on the wall of the Zoroastrian. Confused and not knowing what to do, Abu Hanifa said to himself:

92. Muslim, Mesajid, 58. At that time there were no rugs, carpets, and the like in the mosques and the floor was sand. For this reason there were some who spit on the ground.

93. Darimi, Muqaddime, 46.





“If I leave the wall like this, I will cause the wall of the Zoroastrian to look bad, but if I try to clean it, the covering paint of the wall will peel off!”

Then he knocked on the door and said to the servant:

“Please let your master know that Abu Hanifa is waiting at the door. Upon this, the man appeared at the door and thinking that Abu Hanifa will ask for the debt, he started to apologize. But His Highness Abu Hanifa said:

“It is not important at this point” and asked how he could clean the wall after explaining what had happened. The Zoroastrian, affected by this fine and high-minded act, said:

“Let me first start by purifying my soul!” and became a Muslim at that moment.⁹⁴

3. Water

Water is the most essential mean for a clean and developed environment. Even more importantly, the survival in the world depends on water. Water is life and the basis of all living beings. In the Noble Quran it is said that:

“We created from water every living thing.”

(Light (An Nur), 24:45; The Prophets (Al Anbiya), 21:30)

94. Fahrud-din er-Râzî, *Mefâtiḥu'l-Gayb (et-Tefsîru'l-Kebîr)*, Beirut 1990, I, 192.



God Almighty has given very special characteristics to water for his subjects to utilize. Among them:

1. Due to the polarity of water, it has the ability to dissolve many organic and inorganic compounds.

2. In contrast to other compounds, the most intense form of the water is not its solid form – ice – but its liquid form at +4 centigrade. Because of this, water freezes in seas, lakes, and oceans from the surface down, not from the bottom up. This prevents organisms living in water from freezing due to the ice on the surface.

3. The compound closest to water is hydrogen sulphide (H_2S), and while it is twice as heavy as water, it is in gas form at room temperature. It is also a smelly and toxic gas.⁹⁵



The Noble Quran refers to water frequently. It talks about how rain forms, the stages in the transformation of clouds into rain, how rain is brought down to Earth with a precise measure and the dead soil resurrected, the underground waters, the circle of water, and cleansing of dirty waters.⁹⁶ It points out

95. Docent Dr. Şakir Kocabaş, *Kur'ân'da Yaratılış (Creation in the Quran)*, İstanbul 2004, p. 157.

96. Light (An Nur), 24 : 4; Ornaments of Gold (Az Zukhruf), 43 : 11; The Troops (Az Zumar), 39:21; The Event (Vakia), 68-70; Those Who Drag Forth (An Naziat), 79:31; The Criterion (Furkan), 25:48.





the importance of these blessings and gives rain the name “**mercy**.”⁹⁷

Muslims, who recognize the value of water, place much importance on water services and pray for those who offer them water to “**be as saintly as water!**” In particular, offering water and sherbet to people around the Kaaba who came for Hajj is considered a high honor and an important duty.

Abbas (Allah be pleased with him), the uncle of our Master the Prophet, had a vineyard in Taif. He used to bring grapes from there, both before and after Islam, and offer them in Zamzam water to people who came for Hajj. After him, his sons and grandchildren did the same thing.⁹⁸

One day the Messenger of Allah (blessings and peace be upon him) came to the area in the Honorable Kaaba where free water and sherbet was being served and asked for something to drink. Abbas (Allah be pleased with him) said to his son:

“Fadl! Go to your mother and get (a special drink) for the Messenger of Allah (blessings and peace be upon him)!” Our master the Messenger of Allah said:

“Rather, give me from this drink which everyone else is having!” HE Abbas said:

97. The Heights (Al Araf), 7:57; Councel (Shurah), 42:28.

98. Ibn-i Hisham, IV, 32; Ibn-i Sa'd, II, 137; Vakidi, II, 838.



“O Messenger of Allah, sometimes people’s hands touch this drink.” Our master the Prophet said:

“That’s fine, give me from the drink that everyone else had!” and he drank the regular drink that HE Abbas then offered him. Then the Messenger of Allah (blessings and peace be upon him) went to the Well of Zamzam. The family of HE Abbas was pulling water from here and offering it to the pilgrims. The Messenger of Allah (blessings and peace be upon him) praised them saying:

“O the sons of Abdulmuttalib, drill the water! You are performing a rightful act!” Then the Messenger of Allah (blessings and peace be upon him) said:

“If I knew that people would not gather around you and try to do the same (since I did it too), I would hold the rope of the well like this (pointing out his blessed shoulder) and drill the water like you are doing.” (Bukhari, Hajj, 75)

The Messenger of Allah (blessings and peace be upon him) explained the virtue of offering water to people thus:

“On the Day of Judgment, one person who is destined to hell meets with a person who will go to paradise and says:

“O so and so! Do you remember that you have asked for water and I gave it to you?” asking for intercession thereby. And the believer intercedes for that





person. Another one meets with a person who will go to paradise and says:

“Do you remember the day I gave you water for ablution?” and asks for intercession and receives it. Again another person that is going to hell says to a person that is going to paradise:

“O so and so! Do you remember sending me to take care of such and such work? And I went there that day for you.” And the person who is going to paradise intercedes. (Ibn-i Majah, Adab, 8)

The Messenger of Allah (blessings and peace be upon him) paid attention to the water he drinks to be clean and sweet tasting. He preferred wells whose water tastes sweet⁹⁹ and prohibited for wells to be polluted.¹⁰⁰ In the same manner, Islam requires clean water for making ablution and prohibits drinking or using waters whose taste, color, or smell is altered. Since water is so important, we have to watch ourselves when using it.

For this reason, it is necessary to love all human beings, animals, plants, and environment, in short the whole world, and treat everything well.

Another matter that deserves mention here is not wasting the nature, the environment, and water. God Almighty says:

“O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and

99. Ibn Hajar, *Isabah*, III, 615.

100. Bukhari, Wudu, 68.



drink: But waste not by excess, for Allah loves not the wasters.” (The Heights (Al Araf), 7:31)

“Verily spendthrifts are brothers of the Evil Ones; and the Evil One is ungrateful to his Lord.”
(The Night Journey (Al Isra), 17:27)

“It is He Who produces gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loves not the wasters.” (Cattle (Al Anam), 6:141)

The Messenger of Allah (blessings and peace be upon him) also says the following:

“Kindly, eat, drink, dress, and donate in charity without getting mired in waste or pride.” (Bukhari, Libas, 1; Ibn-i Majah, Libas, 23)

There can be no excuse for wasting water. The Messenger of Allah (blessings and peace be upon him) had stopped by HE Sa’d, one of his Companions. Sa’d was making ablution (*wudu*) for a prayer, and using water excessively. Our master the Prophet said:

“Why this waste?” Sa’d (Allah be pleased with him) asked:





“Is waste a consideration in making *wudu*?” The Messenger of Allah (blessings and peace be upon him) said:

“Yes, even if you stand by a flowing river!” (Ibn Majah, Taharah, 48).

If it is commanded not to waste water even when making ablution to worship Allah, it is obvious that in other situations waste will never be tolerated.



PART III

THE NOBLE QURAN

1. Its Revelation and Preservation

Allah the Exalted has revealed the Noble Quran in installments rather than in one go for many wise reasons. This situation has provided human beings with many benefits and many important conveniences. The Messenger of Allah (blessings and peace be upon him) had many scribes of revelation. The number of these reaches 65 by some accounts. When part of the Noble Quran was revealed, he would call those from among the scribes who were available and would have the revelation recorded in written form.¹⁰¹ They would write the revealed verses with the writing tools of the time, and then they would read back these writings and have the Messenger of Allah (blessings and peace be upon him) check them.¹⁰²

The Messenger of Allah (blessings and peace be upon him) used to recite the revealed verses first to men and then to women Companions.¹⁰³ Muslims

101. Prof. Dr. M. M. el-A'zami, *Kur'ân Tarihi (History of Quran)*, pp. 106-107.

102. Bukhari, *Fedâilü'l-Kur'an*, 4; Tirmizî, *Menâkib*, 74/3954; Ahmad bin Hanbal, V, 184.

103. Ibn-i Ishâk, *Sîret*, p. 128.





also used to memorize the revelation and some of them would keep the revelation with them by writing it down. The revealed verses of the Quran used to be recited in the ritual prayers that were performed five times a day. In the month of Ramadan, the Messenger of Allah (blessings and peace be upon him) and Gabriel (peace be upon him) used to recite the Quran to each other mutually. In the last year of Prophet's life, they did this twice.¹⁰⁴ During these interchanges some Companions also used to be present and would follow the Quran. After the final interchange of HE Prophet and Gabriel, our Master the Prophet, Zayd bin Saabit and Ubay bin Ka'b (Allah be pleased with them) recited the Quran to each other. The Messenger of Allah (blessings and peace be upon him) recited it twice to Ubay bin Ka'b.¹⁰⁵

On top of these, our Master the Prophet and his companions spent sustained efforts to teach the Quran. Thus, all preparations were being completed for the Noble Quran to take the form of a book, all of which text had been verified.¹⁰⁶

104. Bukhari, *Bed'ü'l-halk*, 6; *Fedâilü'l-Kur'an*, 7.

105. *Mukaddimetân*, pub. A. Jeffery, pp. 74, 227; *Tâhir el-Cezâirî, et-Tibyân*, p. 26.

106. In this matter the following books can be consulted: Prof. Dr. M. M. el-Azami, *The History of the Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments*, Leicester: UK Islamic Academy, 2003; M. Hamidullah, *Kur'an-ı Kerim Tarihi (The History of the Noble Quran)* (Introduction Section of *Le Saint Coran*).



2. Its Miraculous Nature

Every Prophet worked many miracles according to the requirements of his era. In the time of HE Jesus, the most acceptable science was medicine and the most popular people were the physicians. For this reason, miracles that left even physicians dumbfounded were given to HE Jesus (upon him peace), such as restoring sight to the blind and raising the dead. In the time of HE Moses (upon him peace) spectacular feats were accomplished through magic, so miracles that would silence magicians were given to him. In the time of HE Muhammad (blessings and peace be upon him) eloquence and fluency, the skills of brilliance in speech, were in vogue. For this reason, the miracle of the Noble Quran, which represents the peak of Arabic eloquence and fluency, was granted to him.¹⁰⁷

With its many aspects of eloquence and fluency, law-making, the information it contains, and its disclosures of the unknown the Quran is a magnificent

107. Al-Ankabût (The Spider), 29: 50-51; Bukhari, I'tisam 1, Fedâilü'l-Kur'ân 1; Muslim, Îmân, 279. In addition to the miracle of Quran that will continue until the Day of Judgement, there are also countless miracles of our master the Prophet, like earlier prophets, that are transmitted, filling many volumes of works. For example, see Beyhakî, *Delâilü'n-Nübüvve* (7 volumes), Beirut 1985; Ebu Nu-aym el-Isfahânî, *Delâilü'n-Nübüvve* (2 volumes), Halep 1970-1972; Suyûtî, *Olağanüstü Yönleriyle Peygamberimiz (el-Hasaisü'l-Kübra)* (3 volumes), Istanbul 2003; and the 1,000-page tome by al-Nabhânî, *Hujjatullâh 'alâ al-âlamîn bi-mu'jizât Sayyid al-Mursalîn*.





miracle.¹⁰⁸ When the pagans did not believe in the Quran, Allah Almighty challenged them. He asked them to call on anyone they wished in all creation for help and try to reduplicate it, even partially:

“And if you are in doubt as to what We have revealed to Our servant, then produce a Sura the like thereof; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true. But if you cannot – and of a surety you cannot – then fear the Fire whose fuel is men and stones, which is prepared for those who reject Faith.” (Al-Baqara (The Cow), 2:23-24)

The expression “and of a surety you cannot” states such a feeling of assurance and certainty that such a judgment can only be made by a complete and flawless person whose knowledge and power is unlimited, that is Allah. Indeed, no one other than Allah can judge something related to the future which is unknown from the perspective of human beings, that is, uncertain and inaccessible, can use such strong and certain statements.

Disbelievers heard these divine words that state their incapability and these words haunted them, increased their ambition, but they could not do anything. This verse spread the word of their weakness from tongue to tongue and horizon to horizon, and registered their incapability and virtually stamped their tongues.¹⁰⁹

108. Prof. Dr. M. S. R. el-Bûtî, *Min Ravâi'i'l-Kur'ân*, p. 125.

109. M. S. Râfi'i, *I'câzü'l-Kur'ân*, Beirut 2003, p. 142.



Since they could not respond to the challenge of the Quran, the pagans instead resorted to aggressive means such as refutation, agitation, insult, and slandering. By saying **“Listen not to this Qur’an, but talk at random in the midst of its reading, that you may gain the upper hand!”** (Fussilat (Made Plain), 41: 26) they revealed that they were completely defeated by the divine power.

The Noble Quran is neither poetry nor prose. In contrast, it has an unmatched style that combines the merits of both poetry and prose. It has a beauty that cannot be found in poetry or music. When repeatedly reading it no monotony is felt, each of the readers and listeners gets the same share of bounties from the sounds that continuously change and become refreshed.¹¹⁰

Quran affects the hearts. Indeed, three of the ferocious pagans who used to prevent people from listening to the Quran, Abu Sufian, Abu Jahl, and Ahnes bin Shariq, without informing each other, had each secretly come to listen to the Messenger of Allah (blessings and peace be upon him) when he was praying at night and reciting the Quran. When they ran into each other, they condemned each other. The incident repeated itself for three nights. Finally they said to each other:

“Let us tell no one of this. If people learn about our situation, by Allah, we shall be extremely disgraced! After this, we can never impress anyone in

110. Prof. Dr. M. A. Drâz, *en-Nebeü'l-Azîm*, Dâru'l-kalem, ts., p. 102.





this matter!..” After condemning what they did, they agreed among themselves that they would no longer eavesdrop.¹¹¹

The Noble Quran addresses many different people who live in different times and spaces according to their levels whose knowledge levels are very different. A verse that provides room for different understandings is understood by the first generations according to their situations and by the latter generations according to the scientific levels that they reached. In this subject, the great Arab writer **Mustafa Sâdık er-Râfi** says the following:

“One of the miracles of the Noble Quran is that it stores up, within wordings known to every historical era, truths that are not known to every era, which it brings into light at their appropriate time.” (Wahy ul Kalem, Kuwait ts., II, 66)

a. It Informs Us of the Unknown

The Noble Quran gives news from the unknown. This information shows that it is a clear miracle. Even though it touches upon many scholarly and scientific issues from historical events to events that will take place in the future, no discovery for 1,400 years has

111. Ibn-i Hişâm, I, 337-338; Taberî, *Târih (History)*, II, 218-219, Ibn-i Esîr, *Kâmil*, II, 63-64, Ibn-i Seyyid al-Nâs, *Uyûnü'l-eser*, I, 99; Zehebî, *Târihu'l-Islâm (History of Islam)*, pp. 160-161; Ibn-i Kathir, *el-Bidâye*, III, 47; Halebî, *Insânu'l-uyûn*, I, 462.



been able to refute it. Even the most famous encyclopedias of the world end up having to adjust and renew themselves from time to time by issuing additional volumes and revising old ones.

In the time the Quran was revealed, there were fragments of information on the destruction of the nations of 'Ad, Thamud and Noah's Flood only in the form of myths. However, the Noble Quran has presented these facts to humanity in a form that is approved by the current historical knowledge and philosophy of history.

Quran also communicated news related to the future. Let us cite some of these:

There was a war between the Romans and the Zoroastrians which the latter won. The pagans who wanted to utilize this opportunity said to the Muslims:

“You thought you would prevail because of the divine Book. See, the Zoroastrians defeated the Romans who are People of the Book,” and they tried to break their belief and resoluteness. As a consequence, Allah the Exalted revealed the following verses, which cheered up the believers and saddened the pagans:

“A. L. M. The Roman Empire has been defeated in a land close by; but they, after this defeat of theirs, will soon be victorious within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice in





the help of Allah. He helps whom He will, and He is exalted in might, most merciful.” (Ar-Rum (The Romans), 30:1-5)

At that time Byzantium had become so weak that no one would have found it likely that after such a devastating defeat, they would prevail again. But the Noble Quran firmly stated:

“(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.” (Ar-Rum (The Romans), 30:6)

At last, Allah the Exalted fulfilled His promise. With the unanimity of historians the Romans defeated the Persians within a period of less than nine years. The same day, Muslims also rejoiced by becoming victorious in the Battle of Badr against the pagans.¹¹²

Allah the Exalted said to the drowning Pharaoh, when the latter predictably reached for the lifebuoy of belief as he was about to be engulfed in the Red Sea:

“(It was said to him): Ah now! But a little while before, you were in rebellion and you did mischief! This day shall We save you in the body, that you may be a sign to those who come after you! but verily, many among mankind are heedless of Our Signs!” (Yunus (Jonah), 10:91-92)

112. See Tirmizî, Tefsîr, 30/3191-3194; Ahmad bin Hanbal, I, 276; Kurtubî, XIV, 3.



The body of Pharaoh was found in recent discoveries. Now this corpse, in the form of prostration and its hair and skin intact, can be visited in the 94th hall of the British Museum in London.

b. It Sheds Light on Scientific Discoveries

In the Noble Quran, there are many noble verses that shed light over scientific advancements and discoveries. These verses can also be viewed as informing us of the future. The principal goal of Islam is to establish the oneness of God in the hearts of people and be a guide to them to the true path. Indeed, it presents all the topics it considers with reference to this principal goal. However, the information it gives in the realm of the physical sciences serves as a lesson to humanity and is also completely in compliance with known truths as the following examples show.

The Noble Quran presents some original pieces of information on the issues of reproduction and the formation of the embryo, which modern science was only recently able to discover.¹¹³ In his book on embryology, after explaining the stages of the human embryo in the womb, **Prof. Dr. Keith L. Moore** compares them in his book on embryology with the noble verses in the Quran. He concludes that science is in agreement with the Noble Quran, even more,

113. Al-Hajj (The Pilgrimage), 22: 5; Al Mu'minûn (The Believers), 23: 11-13.





that Quran is ahead of the science of medicine with the examples and descriptions it gives. After his research, Moore felt great admiration for the Quran and HE Prophet (blessings and peace be upon him), and he acknowledged this miracle of the Quran from 1,400 years ago with a state of great belief. He added the information he learned from the Quran to the second edition of his book *Before We are Born*. When he was asked:

“How can you explain the existence of this information in the Quran?” He responded:

“That Quran is nothing but revelation from Allah.”¹¹⁴



In recent years, it was discovered that the universe was expanding and the galaxies moving away from each other with tremendous speed. According to this law, which shows that the universe is in possession of an infinite power, these grand galaxies are moving away from each other in proportion with their distance from each other. For example, a galaxy which is 10 million light years away from us is moving away from us with a speed of 250 kilometers a second, whereas a galaxy which is 10 billion light years away from us is moving away with a speed of 250,000 kilometers a second.¹¹⁵ This situation is pointed out in the Noble Quran as follows:

114. Gary Miller, *The Amazing Qur'an*, pp. 34-39.

115. Prof. Dr. Osman Çakmak, *Bir Çekirdekli Kâinat (The Universe was a Seed)*, p.28.



“With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.” (Adh-Dhariyat (The Scatterers), 51:47)



The Exalted Creator protects the earth from the pieces of stars (meteors) that completed their life and exploded. **Jupiter** and, with its huge gravity, **Saturn** are in a position of gatekeepers that do not allow many heavenly bodies which can endanger the earth to pass. Sometimes, there may be some meteors who pass over these two planets and approach our world. Then, another guard awaits them, that is, the Moon. Since it has no atmosphere, all the meteors that fall on the Moon impact its surface. We can see the craters that these impacts have formed even with a small pair of binoculars. The meteors that bypass the Moon start burning when they enter the atmosphere, unless they are too big. As a result of this phenomenon, which we also call the **“shooting star,”** the meteors break up into little particles of dust in the Mesosphere layer before they can reach Earth’s surface. Then, each of these dust particles becomes a seed comparable in size to one drop of rain.¹¹⁶ The atmosphere also protects the Earth from the harmful rays that come from space. These truths are pointed out in the Quran as follows:

“And We have made the heavens a canopy well guarded: yet do they turn away from the Signs

116. Prof. Dr. Osman Çakmak, *Bir Çekirdekten Kâinat (The Universe was a Seed)*, pp. 94, 127.





which these things point to!” (Al-Anbiya` (The Prophets), 21:32)

Thus the Noble Quran, on the one hand, states the truths that order the acts and behavior of human beings, while on the other hand, it points out the secrets of the universe and asks that the universe be read like a book wherein secrets can be researched and revealed.



Fourteen centuries ago, the Noble Quran said:

“And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance)...” (Al-Hijr, 15:22)

Centuries after the revelation of this verse it was discovered that the winds fecundated the plants and clouds.



In the 19th and 20th verses of Surah Ar-Rahman (The All-Merciful) it is said that **“He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress.”** There are similar expressions in the 53rd verse of Surah Furqan.

In the latest discoveries in the strait of Gibraltar where the Mediterranean Sea and the Atlas Ocean meets, it was found that there was an unknown barrier, and unseen curtain that prevented the waters



to mix. Thus, the two waters of the two seas do not mix with each other and both parties preserve their original character. **Captain Jacques Cousteau** later on discovered that the same water curtain exists in the meeting points of all the seas with different structures.¹¹⁷

The Noble Quran is an even greater miracle in the fact that the rulings it contains satisfy the needs of all eras. There is no deficiency or irrelevancy in it that could be criticized by any person of conscience. It keeps presenting solutions to issues that boggle other legal systems. The rulings it establishes contain great wisdom, and instilled a magnificent social and political order which it carried to its peak in a very short time, unlike any other civilization. In a nation devoid of science and culture, through a Prophet who was illiterate and unschooled, there appeared suddenly a perfect order, and in a very short period of 23 years it changed the whole Arabian peninsula's morality and mentality.

117. For details on the subject of Quran and science see Dr. Maurice Bucaille, *La Bible le Coran et la science: les ecritures saintes examinees a la lumiere des connaissances modernes*, Paris: Seghers, 1980 (*The Bible, the Qur'an and science*, trc. Alastair D. Pannell, Karaçi, t.y.); Afzalurrahman, *Quranic Sciences*, London 1981; <http://www.islamiyayinlar.net/content/view/106/8/>.



PART IV
THE MESSENGER OF MERCY
HIS EXCELLENCY MUHAMMAD MUSTAFA
(peace be upon him)

1. His childhood and youth

The Messenger of Allah (blessings and peace be upon him) graced our world in Honorable Mecca in the year 571 of the Common Era, on the 12th morning of the Islamic lunar month of Rabiulawwal, a Monday, which coincides with April 20. He belongs to the most honorable family in the tribe of Kuraish on both sides of his father and mother.

The childhood and youth of the Messenger of Allah (blessings and peace be upon him) passed in purity and loftiness that reflected qualifications for the brightest future. He was a shepherd for a period. Then, he engaged in commerce.¹¹⁸ He became famed for honesty and fairness in trade, and he became respected and esteemed.

The Messenger of Allah (blessings and peace be upon him) was the best of his nation in terms of virtuousness, the most honorable in terms of ances-

118. Bukhari, Icâre, 2; Abû Dâwud, Edeb, 17, 82; Hâkim, III, 200.



try, and the most upright in terms of morals. He was the one who most respected the rights of neighbors, most gentle and loyal, foremost in trustworthiness and credibility, and he stayed away from bad acts and harm towards people. It was never seen that he condemned and reproached someone or quarreled with someone. Because God Almighty collected every high merit and characteristic in him, his tribe used to call him **“Muhammad Al Amin” which means Muhammad the Trustworthy**. Trustworthiness had become his name since, when he was 25 in Mecca, he used to be just called **“Al Amin”** (the Trustworthy).¹¹⁹ Even later, the pagans used to trust him with their properties rather than their partisans.

When the Kaaba was being repaired people disagreed over the choice of a person who would garner the honor of reinstituting al-Hajar-ul-Aswad (the Black Stone of Kaaba) into its place. They referred to our master the Prophet as the **arbitrator**, and he prevented a great war with an ingenious solution by having a representative from each tribe hold the corner of a cloth in the center of which the Black Stone was placed and raise it, whereupon he himself took it and placed it with his noble hand.¹²⁰

When the Messenger of Allah (blessings and peace be upon him) turned 25, the noble and honorable lady of Mecca who admired his honesty, **HE Khadija**, proposed marriage to him. She was fifteen

119. Ibn-i Hişâm, I, 191; Ibn-i Sa’d, I, 121, 156.

120. Ibn-i Hişâm, I, 209-214; Abdürrezzâk, V, 319.





years older than our master the Prophet and was a widow with children. HE Prophet (blessings and peace be upon him) accepted her proposal and established with her an extremely pure and serene family home that would become an example for humanity. The first twenty-four years of his marriage that coincide with his youth and energy passed only with HE Khadija (Allah be pleased with her). Likewise, the next five years passed alone with the mother of believers Sawda who was also a widowed woman. All his subsequent marriages hinged on humanistic and political goals. If it were true, as certain insinuations claim, that the reason for these marriages were lust, the Messenger of Allah (blessings and peace be upon him) would not have spent his life's youngest and most energetic period with a widow who had children and was fifteen years older than him.¹²¹

2. The Period of Prophethood

At last, when the Messenger of Allah turned forty, Allah Almighty granted him prophethood with His command **“Proclaim! (or: Read!) in the name of your Lord and Cherisher.”**¹²²

In the first days after declaring his invitation, the Messenger of Allah (blessings and peace be upon

121. For details on the wisdom of our master the Prophet's more than one marriage see Osman Nûri TOPBAŞ, *Hazret-i Muhammed Mustafâ*, Istanbul 2008, I, 130-140.

122. Al-Alaq (The Blood Clot), 96: 1-2.



him) addressed the people of the Kuraish tribe from a high rock on the hillock of Safa:

“O the community of Kuraish! If I tell you that in the outskirts of that mountain or in that valley there are enemy cavalries who are poised to attack you and seize your property, would you believe me?” he asked. Without hesitation, they said:

“Yes we would believe you because up until now we have always found you telling the truth. We never heard you lie!” Upon this, the Messenger of Allah (blessings and peace be upon him) declared that he was a warner-prophet sent by Allah. With great emotion he told people that whoever believed in his words and lived a good life following Allah’s commands would be rewarded with the most lavish gifts in the hereafter, and that the disbelievers would face a severe torment. He conveyed to them that it was necessary to prepare for that endless life while in this world. But he immediately found that it was very difficult to turn people away from their wrong beliefs.¹²³

The Messenger of Allah (blessings and peace be upon him) left no stone unturned in inviting his people to the truth after that day regardless of their torment and oppression. He used to visit from door to door, visit the groups of pilgrims and markets, and he used to call people to the right path at every chance. He never used to be bored or fed up with these, he used to tell them the same truths time and again, even to people who were hostile to him in the

123. See Bukhari, Tefsir, 26/2; Ahmad bin Hanbal, I, 159, 111.





most ferocious way. By telling people that **“No reward do I ask of you for this (Qur’an), nor am I a pretender.”**¹²⁴ he was informing people that he was only spreading the religion for the sake of Allah.

The Messenger of Allah (blessings and peace be upon him) was unlettered: like many people of his time he could not read or write.¹²⁵ Thus, it was impossible for him to have learnt the things he told from another person or read a book and then report them. For an illiterate person to all of a sudden start giving very important pieces of information at the highest level of eloquence and fluency would be possible only by revelation. Even his enemies at the time knew and acknowledged this.

The pagans used to appreciate our master the Prophet’s morals, and believed sincerely that he was not lying. But they were not willing to leave the worldly benefits that they had unjustly obtained or their carnal desires. One day, the Messenger of Allah (blessings and peace be upon him) stopped by Abu Jahl and his friends, who were the Prophet’s fierce enemies. They said:

“O Muhammad! By Allah we are not denying you, you are with us an extremely truthful person. However, we are denying the verses that you brought.”¹²⁶

124. Sâd, 38: 86.

125. Al-Ankabût (The Spider), 29: 48.

126. Vâhidî, Esbâbü Nüzûl, p. 219; Tirmizî, Tefsîr, 6/3064.



The pagans tried everything to have HE Prophet give up his mission. They asked his beloved uncle to interfere. They came to our master with attractive proposals like crowning him king, collecting money and making him the richest among them, having him marry the most beautiful women, and they said “we are ready to do whatever you ask for.” The Messenger of Allah (blessings and peace be upon him) gave this response in clear and lucid fashion:

“I do not want anything from you. Neither goods, nor materials, nor kingdom, nor chieftdom! The only thing that I want is this: Stop worshipping the idols and worship Allah who is one!” (Ibn-i Kathir, Al Bidaya, III, 99-100).

When the pagans realized they could not get any compromise from the Messenger of Allah (blessings and peace be upon him), they focused on hostile action. They increased the oppression and torture against Muslims as the days passed. Some of the Muslims migrated to Ethiopia that was under a just administration at the time.

The pagans broke off all human relations with the Muslims and their protectors, the Banu Hashim (the tribe of the Prophet), including marriage and civil transactions. They enshrined their action in a written pact which they hung up on the wall of Kaaba. This **boycott and embargo** continued with increasing severity for three years. The Muslims suffered greatly from hunger and other troubles. The Messenger of Allah, along with Zaid bin Haris, went





to the city of **Taif**, 160 kilometers away from Mecca. He stayed there for 10 days, addressing the leaders of the tribe of Thaqif, some of whom were related to his mother. But they also mocked him, then they started reviling him. At last, they stood their slaves and young boys in rows at the sides of the roads that the Messenger of Allah used and had them hurl stones and insults at him. Even in the face of this heinous act, the Prophet of mercy, although bloodied to the point his sandals stuck to his feet, did not curse them but prayed to God:

“O Allah! I am submitting to you that my strength has gone, that I am helpless, that I am being considered low and worthless in the eyes of people. O the Most Merciful! If you are not angry at me I would not care about the worries and troubles that I have! O God! May you open their eyes to the truth, they do not know. O God! I ask for your forgiveness here until you are pleased.” (Ibn-i Hisham, II, 29-30; Haythami, VI, 35).

The Messenger of Allah (blessings and peace be upon him) tells his return from Taif as follows:

“I was on my way back and walking in deep sorrow. I arrived at the place called Karnul Sealib I could not pull myself together. When I raised my head there I saw that a cloud was shadowing me. When I looked more carefully I noticed Gabriel (upon him peace). Gabriel said to me:

‘God Almighty heard what your people have said to you and how they refused to give protection to you. He sent the Angel of Mountains for you to do what-



ever you want to them.’ Then, the Angel of Mountains greeted me, and said:

‘O Muhammad!.. Allah Almighty sent me to you to do your bidding. What do you want me to do? If you wish I can collapse these two mountains on their head.’ Then, I said:

‘No, I pray to Almighty God that He lets offspring rise from their bloodlines who would worship only Him and associate no partners with Allah.’ “ (Bukhari, Bed-ul Halk, 7; Muslim, Jehad, 111)

In those days, a group of people that came from Medina became Muslims. They started to preach Islam in Medina. They asked from our master the Prophet to send a knowledgeable person. In a short period of time, there was no house Islam had not entered. At last, they invited the Messenger of Allah (blessings and peace be upon him) to Medina and promised that they would protect him.

3. The Era of Medina

When the tortures of the pagans became unbearable, the Messenger of Allah (blessings and peace be upon him) told his Companions to secretly migrate. The pagans, who learned of this, planned the assassination of our master the Prophet who was left alone. One youth from each tribe was selected and they would all pounce and attack him at the same time. Thus, when the relatives of the Messenger of





Allah (blessings and peace be upon him) would ask for indemnity later, they would have to face all the tribes. At that time, God Almighty ordered our master the Prophet to migrate. The Messenger of Allah called HE Ali (Allah be pleased with him) and left him as his agent to deliver the things entrusted with him to their owners. As already mentioned, anyone who possessed valuable property would entrust it to the Messenger of Allah because they knew his loyalty and trustworthiness.¹²⁷

That night the pagan party of assassins surrounded the house but they fell asleep. HE Prophet (blessings and peace be upon him) sprinkled a handful of dust on them and gently passed through them reading the first noble verses of the Chapter Yasin from the Quran. None of them was able to see him.

Thus the Messenger of Allah (blessings and peace be upon him) migrated to Medina after a 13-year struggle to guide people to the right path. He made the Muslims of Medina, the Ansar, **brothers** with the immigrants from Mecca, the Muhajirin. The Ansar opened their doors to their Muhajirin brothers, saying “**Here is my property, half of it is yours!**” In response the Muhajirin whose hearts were transformed into a treasury of contentment were able to display the maturity of saying: “May your materials and property be blessed, O my brother! It suffices if you just showed me the way to the market.”¹²⁸

127. Ibn-i Hishâm, II, 95, 98.

128. Bukhari, Büyû, 1.



The Messenger of Allah (blessings and peace be upon him) prepared a constitution that determined mutual duties and responsibilities in the new Islamic state of the Muhajirin, Ansar, and Jews who lived in those days in Medina. This was **the first written constitution** in the history of the world.¹²⁹



The battles of early Islamic history took place because some pagans showed open animosity to Muslims and they frequently breached the agreements that they made with our master the Prophet. The Messenger of Allah (blessings and peace be upon him), who was sent as a mercy to all the worlds, followed such a policy in all these military operations that, even though he eventually conquered the entire Arabian peninsula, he did not allow bloodshed to run amok from either party. He preferred to take care of all the problems through agreements first.

Our master the Prophet personally joined 29 military expeditions. In 16 of them there was no physical conflict and agreements were made with the other party. In thirteen expeditions, he had to engage in physical combat. A total of 140 Muslims became martyrs and about 335 people from the other party died.¹³⁰

129. M. Hamidullah, *The First Written Constitution in the World*, Lahore 1975.

130. See Prof. Dr. M. Hamidullah, *Hiz. Peygamber'in Savaşları (The Battles of HE the Prophet)*, İstanbul 1991; Dr. Elşad Mahmudov, *Sebepler ve Sonuçları İtibarıyla Hazret-i Peygamber'in Savaşları (The Battles of HE Prophet in terms*





The principal purpose of war in Islam is not to kill people, obtain spoils of war, damage the earth, obtain personal benefits and material gains or take revenge. Rather, the purpose is to remove oppression, establish freedom of belief, lead people to the straight path, and remove all kinds of injustices.

4. Examples from His Unmatched Morals

HE Prophet (blessings and peace be upon him) had infinite **mercy** not only towards human beings, but also towards animals and plants. Upon the pagans' treason when they breached their contract and chose war, the Messenger of Allah (blessings and peace be upon him) departed for Mecca with his magnificent army of ten thousand. While he was going from the place called Arj towards Talub, he saw a dog that stretched over her puppies and was feeding them. He immediately called Juayl bin Suraka from his Companions and ordered him to guard these animals. He asked him to be careful that the mother and pups not be bothered by the Army of Islam.¹³¹

One day, the Messenger of Allah stopped by the garden of one of the Ansar. Inside, a camel moaned and cried when it saw our master the Prophet. Our master went to the side of the camel and caressed the

of their Reasons and Results , 2005, M.Ü.S.B.E. Basilmamış
Doktora Tezi (Marmara University, Unpublished Doctoral Dissertation).

131. Vâkıdî, II, 804.



back of its ears with compassion. The camel calmed down. The Messenger of Allah (blessings and peace be upon him) asked:

“Whose is this camel?” A young man from Medina approached and said:

“It’s mine O Messenger of Allah!”

HE Prophet (blessings and peace be upon him) said:

“Are you not you afraid of Allah regarding this animal He granted you? It is complaining to me that you did not feed it and tired it a lot.” (Abu Dawud, Jehad, 44/2549)

One day our master the Prophet saw a man who was slaughtering a sheep. He was trying to sharpen his knife after he laid down the sheep. As a result of this insensitive and cold attitude our master the Noble Messenger warned the man as follows:

“Do you want to kill the animal many times? Why didn’t you sharpen your knife before you laid it down?”
(Hakim, IV, 257, 260/7570)

The Messenger of Allah (blessings and peace be upon him) **forgave** people who had committed great evil against him, even though he had the power to punish them. He did not embarrass them for their crimes even with a word or an allusion. This is because the Messenger of Allah (blessings and peace be upon him) did not want anyone harmed, whether believers or disbelievers, and he would conduct him-





self towards others with noble manners and morals. When he conquered Mecca without bloodshed, people who had been his enemies for twenty one years had gathered together and were waiting for the verdict he would give about them. He said to them:

“O the community of Kuraish! What do you think that I will do to you now?” The Kuraish said:

“Hoping that you will do goodness and benevolence, we say ‘You will do good.’ You are a benevolent and honorable brother, a benevolent and honorable brother cousin!” In response the Messenger of Allah (blessings and peace be upon him) said:

“Just like HE Joseph said to his brothers, I say **‘This day let no reproach be cast on you: Allah will forgive you, and He is the Most Merciful of those who show mercy.’**¹³² Now you may go, you are free!”

(See Ibn Hisham, IV, 32; Vakidi, II, 835; Ibn-i Sad, II, 142-143)

That day he also forgave Hind who angrily chewed out the liver of his dead uncle HE Hamza after the Battle of Uhud. Even Hebbar bin Aswad, who caused the death of HE Zaynab, the daughter of the Messenger of Allah (blessings and peace be upon him), received his share of this amnesty as did so many others.¹³³

The Messenger of Allah (blessings and peace be upon him) was an **extremely humble** person. On this **Day of Conquest** when he was seen as the

132. Yûsuf (Joseph), 12: 92.

133. Muslim, Akdiye, 9; Vâkıdı, II, 857.



most powerful in the eyes of the people, he suggested cooling down as follows to a person who came to his presence and started to shiver while he was talking: *“Calm down! I am not a king or ruler. I am the son of a woman from Kuraish who ate dried meat.”* (Ibn-I Majah, Etime, 30; Hakim, III, 50/4366).

He used to instruct his Companions: “Kindly call me ‘the slave (subject) and messenger of Allah.’”¹³⁴

In the proclamation of the declaration of accepting his prophethood, he insisted on adding the word *abduhu*, the slave or subject of Allah. This way he used to protect his nation from falling into the danger of attributing divinity to human beings. He also used to say on this issue:

“Do not elevate me above my rightful rank! Before Allah adopted me as His messenger, he adopted me as His subject.” (Haythami, IX, 21)

Abu Umama (Allah be pleased with him) said:

“The speech of the Messenger of Allah (blessings and peace be upon him) was all related to the Quran (he talked about It and explained It). He used to recite the name of Allah a lot. He never engaged in idle talk. He kept his sermons short and his ritual prayers long. He did not hesitate to walk with a widow or a destitute pauper to take care of their business and was never arrogant.” (See Haythami, IX, 20; Nesai, Jumuah, 31).

134. Bukhari, Anbiyâ, 48.





HE the Prophet (blessings and peace be upon him) was exemplary in kindness, politeness, and elegance. He used to order that clothes be proper, he did not tolerate rags and did not approve tangled hair or beards. He never used to pronounce the bad or rude words that people used. He said:

“On the Day of Judgment, in the Balance of the believer, there will be nothing heavier than good morals. Allah the Exalted hates a person who makes ugly moves or says ugly words.” (Tirmizi, Birr, 62/2002)

When the news that someone had been saying something unacceptable reached him, he would not say, “Why is So-and-so saying such and such?” Instead, he would say “Why is it that certain people are saying such and such?” (Abu Dawud, Adab, 5/4788).

With the commands of Allah and His Messenger laws were established enhancing the status of women. **Women** became exemplary in modesty and virtue. The institution of motherhood gained honor. With the saying of the Prophet “Serve your mother, for Paradise is under her feet!”¹³⁵ mothers were put on a pedestal. As the mother of believers HE Aisha states, the Messenger of Allah (blessings and peace be upon him) never in his life engaged in domestic violence or hit anyone with his hand.¹³⁶ Indeed, the Almighty God said:

135. Nesâî, Jehâd, 6; Ahmad bin Hanbal, III, 429.

136. Ibn-i Majah, Nikâh, 51.



“...live with them on a footing of kindness and equity.” (An-Nisa` (Women), 4:19)

Our master the Prophet was **extremely generous**. One of the prominent people among the pagans of Mecca, Safwan bin Umayya, was with our Master in the battles of Hunayn and Taif even though he was not a Muslim at the time. As they were examining the spoils of war in Jiranah, the Messenger of Allah (blessings and peace be upon him) noticed Safwan staring at the flocks with admiration and asked:

“Do you like what you see?” When Safwan said yes the Prophet said:

“Then take them, they are all yours!” Safwan could not control himself and said:

“No heart other than a Prophet’s can be this generous!” He proclaimed his faith and became a Muslim.¹³⁷ When he returned to his tribe he said:

“Oh my tribe! (Run and) be Muslims. Muhammad is demonstrating great kindness and benevolence.” (Muslim, Fedhail, 57-58; Ahmad Ibn Hanbal, III, 107-108).



The Messenger of Allah (blessings and peace be upon him) passed away on June 8th, 632 CE, in the 11th year of the Islamic calendar, on the 12th of the month of Rabiulawwal, a Monday.

137. Vâkıdî, II, 854-855.





Only ten years after coming as an immigrant to Medina, the Messenger of Allah (blessings and peace be upon him) established hegemony on all Arabia, stretching from Oman to the Red Sea and from South Syria to Yemen. For the first time in its history, the unity of Arabia had been established. A French thinker extols the magnificent genius of HE Prophet based on his success in his mission:

“If grandeur of purpose, limited means, and magnificence of outcome are the three great measures of human genius, who can dare to compare the greatest personalities of the modern history with (HE) Muhammad?”¹³⁸

5. The Endless Love that He Elicits

We Muslims love our master the Prophet more than our very lives. When the honorable Companions addressed our Prophet, they always used to say **“May my mother and father be sacrificed for you!”**¹³⁹ They would sacrifice their lives lest even a thorn hurt him.

As the pagans were torturing to death Zayd bin Dathina and Hubayb (Allah be pleased with them) after capturing them, each of them was asked: “In ex-

138. A. de Lamartine, *Histoire de la Turquie*.

139. Translator’s note: An Arabic saying expressing love for someone.



change for your life, would you like your Prophet to be in your place?” But both of them responded:

“Not only would I never wish to be safe with my children and family in exchange for my Prophet being here; but my heart would not rest if even a thorn were to harm him where he is.” With shocked admiration in the face of this unmatched love, Abu Sufian said:

“I have never seen in this world any people that love their friend the way Muhammad’s Companions love him.”¹⁴⁰

We can also witness this passion and love of the Companions in their respect and attention whenever they recounted the honorable sayings of the Prophet. When the venerable Companions narrated a saying from HE Prophet (blessings and peace be upon him), in fear of unintentionally saying something wrong, their knees would quiver and their faces paled. Amr bin Meymoon related:

“I never used to miss the conversations that Ibn Masud conducted on Thursday nights. In these conversations, I never heard him say on any subject, ‘The Messenger of Allah (blessings and peace be upon him) said’. However, in one of these nights he began to say, ‘Our master the Messenger of Allah said’ then he stopped and lowered his head. After a while I looked at him. He had unbuttoned his shirt,

140. Vâkıdî, I, 360-362; Ibn-i Sâd, II, 56.





he was weeping and his cheeks had swollen. Then he completed his words as follows:

‘The Messenger of Allah (blessings and peace be upon him) said something like that or similar to that.’¹⁴¹

6. His miracles

Countless miracles took place at the hands of our master the Prophet. Some of these are as follows: HE Jabir (Allah be pleased with him) narrates:

“On the Day of Hudaibiya people got thirsty and came to our Master. There was a leather pail containing water in front of the Messenger of Allah (blessings and peace be upon him). Our Master made ablution. People approached him. He asked:

‘*What is the matter?*’ They said:

‘No water is left to make ablution or drink except the container in front of you.’ The Messenger of Allah (blessings and peace be upon him) placed his noble hand into the container. Water started bubbling in between his fingers, it was exactly like water bubbling in the springs. We all drank from it and made ablution.” When they asked:

141. Ibn-i Majah, Muqaddime, 3. For rich examples of the boundless love for our master the Prophet throughout history see Osman Nûri Topbaş, *Faziletler Medeniyeti (Civilization of Virtues)*, I, 223-265; <http://www.islamiyayinlar.net/content/view/148/8/>



“How many people were you that day?” Jabir said:

“Even if we were hundred thousand people, the water would have been enough, but we were one thousand and five hundred people.”¹⁴²



When Kuraish asked for a miracle from him, the Messenger of Allah (blessings and peace be upon him) prayed to his lord and the moon was cleaved in two. This miracle was seen from everywhere. When the moon had split into two, one half of it was observed over the mountain of Abu Kubais and the other part over the mountain of Kuaykian. Pagans asked the caravans that came from farther away places outside Mecca whether they have also observed such an occurrence. They also informed them that they had seen that the moon had split.¹⁴³



There was a tree-stump on which the Messenger of Allah (blessings and peace be upon him) used to lean and give sermons. After a *minbar* (pulpit) was built to replace it, everybody heard the tree-stump moaning because it now had to be placed away from

142. Bukhari, Menâkıb, 25. In this source, many more miracles of the Messenger of Allah (blessings and peace be upon him) are cited.

143. Al-Qamar (The Moon), 54: 1-3; Bukhari, Menâkıb 27, Menâkıbu'l-Ensâr 38, Tefsîr 54/1; Muslim, Munâfıkîn, 43, 47, 48; Tirmizî, Tefsîr, 54/3286; Ahmad bin Hanbal, I, 377, 413.





the Messenger of Allah (blessings and peace be upon him).¹⁴⁴



Abu Hurayra (Allah be pleased with him) narrates:

“We were in an expedition with the Messenger of Allah (blessings and peace be upon him). At one point, the food supply of the soldiers went down. They wanted to slaughter some of their mounts. His Excellency Omar (Allah be pleased with him) said: “O Messenger of Allah! Would it not be better if I collected the remaining food supply and you prayed for it to be bountiful?” Our Master liked this suggestion. Those who had wheat brought their wheat, those who had dates brought their dates, and those who had a date seed brought that.”

Abu Hurayra’s audience asked him in amazement:

“What were they doing with seeds?” The blessed Companion said the following and continued with the rest of what happened:

“When people couldn’t find anything to eat, they were sucking the seeds and drinking water afterwards.”

144. Bukhari, Menâkıb, 25; Tirmizî, Jum’a 10, Menâkıb 6; Nesâî, Jum’a, 17; Ibn-i Majah, Ikâme, 199; Dârimî, Muqaddime 6, Salât 202; Ahmad bin Hanbal, I, 249, 267, 315, 363.



“The Messenger of Allah (blessings and peace be upon him) prayed. The food supply became so bountiful that each filled his food cups. Upon this divine gift, His Excellency Prophet (blessings and peace be upon him) said:

*“I testify that there is no god but Allah and I am His messenger. Those who meet Allah without hesitating about these two issues shall go to paradise.”*¹⁴⁵

145. Muslim, Iman, 44. On the subjects of life, morals, and miracles of our master the Prophet, see:
<http://www.islamiyayinlar.net/content/view/36/8/>
http://www.islamicpublishings.net/images/book/ingilizce/Rahmetesintileri_ing.pdf <http://hazretimuhammedmedinedevri.darulerkam.altinoluk.com/>
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AFTERWORD

This book presents a glimpse of Islam comparable to a drop from an ocean. When Islam is examined more thoroughly, it will be readily seen that it has many more beauties to offer. Unfortunately, today, intentionally or not, Islam is being taught in the wrong way and its beauty is being covered up. Every intelligent person, however, can make up their own mind about Islam after taking in the complete picture from the right sources which are objective and free from prejudice.



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